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AN UNEXPLORED COMMENTARY ON THE UPANISHADS

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The paper introduces a hitherto unexplored or unknown but an important commentary on the Upani-ads that is entitled *TATTVAPRAKṢIKṢ*, written by Ke,avakĒ,mġribha—a, a NimbĒrkist, the well-known commentator of the NimbĒrka-school of VedĒnta, the twenty ninth teacher after NimbĒrkĒĒĒrya (fl. 750 A.D.)¹ 2 a *bhedĒbheda*Ēdin.² It discusses the contents and authorship of this commentary, as well as the philosophy of the Upani-ads according to the present commentator.

I
Ke,avakĒ,mġribha—a was a Telugu BrĒhmaṭa, born in the province of Andhra, in the village named VaidĒryapattanam.³ So far as the date of Ke,avakĒ,mġrin is concerned, we do not know much, but he is traditionally placed in the 14th century.⁴ Tradition is that he conquered thrice all learned men of his time. Hence the epithet 'JagadvijĒy' is often prefixed with his name.⁵ His first conquest consisted in vanquishing VidyĒdharĒĒĒrya, a scholar of the fĒkta-school of thought in Ka,mġra. After vanquishing VidyĒdharĒĒĒrya, Ke,avakĒ,mġrin converted him to his own Vai-ṭava-cult, deputed him to preach the Vai-ṭava religion in Ka,mġra and gave him the name Vraje,ĒĒĒrya. Vraje,ĒĒĒrya wrote in 1450 A.D. a commentary on Ke,avakĒ,mġrin's *KramadġpikĒ*.⁶ Formerly Ke,avakĒ,mġrin was called Ke,avabhĒratġ, but after his conquest he lived in Ka,mġra for some time and thence forward came to be known as KEfAVA-KṢfMġRIBHA••A. It seems that the title of *KṢfMġRIN* would have been added to Ke,ava's name simply to distinguish him from another Ke,ava⁸ of the same school. His second conquest consisted in driving away the *dasyus* from Mathura. After his second conquest, Ke,avakĒ,mġrin set out on his third quest, vanquished the fĒkta-sect in Bengal, defeated all learned men in Navadvġpa and settled himself in Ka,mġra.⁹

Ke,avakĒ,mġribha—a wrote several works. He prepared an elaborate commentary on the *Brahma-sĒtras* called the *VedĒnta-Kaustubha-prabhĒ*, composed also a commentary on the *BhagavadgġtĒ* called the *TattvaparakĒ,ikĒ*, and a commentary on the Upani-ads entitled *TattvaparakĒ,ikĒ*. It is alleged that he wrote a commentary on twelve Upani-ads, but we know of his commentary on eleven Upani-ads only, viz. Ĩ,a, Kena, Ka—ha, Pra,na, Muṭṭṭa, MĒṭṭĒkyā, Taġtirġya, Aġtareya, ChĒndogya, B,haḍĒraṭya, and SvetĒ,vatara. Unfortunately, however, this commentary has not yet been critically edited. The first attempt to edit the work was made by Pandit Amolakarama Shastri which was published from V,ndĒvana in 1930. This edition bristles with wrong and corrupt readings and is full of lucanae. The critical edition of the same is badly needed by modern scholars.

Besides, he also wrote a work entitled *KramadġpikĒ*, which was commented upon by Vraje,ĒĒĒrya and Govinda Bhattacarya. The *KramadġpikĒ* is a work of eight chapters or *pa—alas* dealing mainly with the ritualistic parts of NimbĒrka-

school of VedĒnta. This work deals largely with various kinds of *mantras* and meditations on them, and, therefore, is well-known to the Vai-ṭavite scholars.¹⁰ From the works of Ke,avakĒ,mġrin it is evident that he was a great logician, an adept in the art of subtle reasoning.

II

The monism adumbrated in the *ġgveda* is developed into idealistic monism in the Upani-ads, which regard *Brahman*, the infinite, eternal, omnipresent, omniscient and pure Spirit as the Ultimate Reality. The temporal, spatial and causality-bound *Jagat* is the manifestation of the infinite and eternal Spirit. Brahman is non-temporal, non-spatial and non-causal. It is impersonal, transcendental, indefinable, incomprehensible and unknowable. Brahman is sometimes conceived as transcendent and immanent. Transcendent Brahman is *acosmic-ni-prapaṭca*, attributeless-*nirguṭa*, higher-*para* Brahman. Immanent Brahman is *cosmic-saprapaṭca*, lower-*apara* Brahman, endowed with attributes² *saguṭa* and related to the *Jagat*. *Para-brahman* is the impersonal and indeterminate absolute, the Ultimate Reality. *Apara-brahman* is personal God² Ĩ,vara who is the creator, preserver, and destroyer of the *Jagat*, the moral governor, and the inner controller of the *Jagat* and the *JġvĒtmans*. Ĩ,vara is the Lord of the Law of Karma. The *JġvĒtmans* are sometimes regarded as parts² *aṢ,a* of Brahman limited by the adjunct of mind-body-complex, which are identified with *Para-brahman*, when their limiting adjuncts are destroyed.

● *Nirguṭa Brahman* The Upani-ads speak of *Para-brahman* and *Apara-brahman*. The former is the transcendental Being-Sat, Consciousness-Cit, and Bliss-Ēnanda, which constitute its essence. The latter is the infinite, eternal, omnipresent, omniscient, and omnipotent creator, preserver and destroyer of the universe, the moral governor, and the Lord of the Law of Karma. He is both immanent and transcendent in relation to the *Jagat* and the *JġvĒtmans*. He is Ĩ,vara of the empirical world. *Para-brahman* is the goal of higher knowledge² *parĒvidyĒ*, while Ĩ,vara is the goal of lower knowledge² *aparĒvidyĒ*. *ParĒvidyĒ* is supra-intellectual intuition. *AparĒvidyĒ* is intellectual and discursive. *Para-brahman* and *Apara-brahman* are the two aspects of Brahman. The same has been stated thus² 'This Brahman is higher and lower.'¹¹ 'Brahman has two forms, formed and formless, perishable and imperishable, static and dynamic, empirical and transcendental.'¹² 'Brahman created the world, entered into it, and became the empirical world and the transcendental reality, the definable and the indefinable, the grounded and the ungrounded, the conscious and the unconscious, and the real and the unreal.'¹³

Para-brahman is described by the method of negation. *Apara-brahman* is described by the method of affirmation. *Para-brahman* is described in neuter gender. It is impersonal and devoid of all sensible qualities. It is one and without any second. It is devoid of sound, touch, colour, taste and smell. It is neither any of the material elements nor any of the sensible qualities. It is devoid of eyes² *acak—uka*, ears-*a,rotra*, hands and feet² *apĒṭipĒda*, life-*aprĒṭa*, the vocal organ² *avĒk*, mouth-*amukha*, and manas-*amanas*. It has no descent-*agotra* and caste-*avarṭa*. It is neither male nor female. It sees without eyes and hears without ears. It takes without hands and walks



without feet. It is devoid of all sense-organs, and yet possessed of the powers of all senses.¹⁴ It is unborn, eternal, abiding and ancient.¹⁵ It is hidden here in the cavity of the heart. It is extremely subtle and present everywhere. It is ubiquitous and eternal. It transcends the past, the present, and the future, which exist in the empirical world, and yet it is their ground. It is not affected by time, which changes into days and years in the world.¹⁶

Para-brahman is one only and without any second. There is nothing higher than Brahman. Distinction, duality and plurality are appearances. They have empirical reality. They are phenomena. The indeterminate Brahman is one, non-dual, undifferentiated and distinctionless.¹⁷ There is no distinction of knower and known in it. Para-brahman is infinite ² *bhĒmĒ*. The *bhĒmĒ* is devoid of distinction of subject and object. None sees, none hears, and none knows, other than the Infinite Spirit.¹⁸ In the finite there is a distinction between the knower and the known. The infinite is immortal. The finite is mortal.¹⁹ The infinite Brahman abides in its own glory.²⁰ Though Para-brahman is indeterminate, unconditioned and attributeless ² *nirguṭa*, yet it has three essential characters. It is pure being, pure consciousness, and pure bliss.

Para-brahman is detached ² *asaṅga*, pure-*uddha*, untainted-*nirāṅjana*, sinless-*apĒpavidha*, and free from attachment-*viraja*. It is beyond virtue and vice. It transcends empirical morality, and has supermoral transcendental purity. 'It is not this, not this.'²¹ It is *Ītman*, the witness-*sĒk-in*, the seer-*dra*—, and the knower - *VijĒt*. It is not an object - *idam*. It cannot be derived from, and resolved into objects. It is not manifested by words which are manifested by it. It is not grasped by life, which is urged by it to perform its functions. 'How can the knower be known?'²² It transcends the known and the unknown. Yet it is not unknowable. It is known by intuition-*prajĒna* due to meditation. It is experienced through spiritual realization.²³

● Saguṭa Brahman or *Īvara* The absolute related to the spatio-temporal world is *Īvara*. *Īvara* is the creator, preserver, and destroyer of the world. All created beings spring from Him, live by Him and are absorbed in Him, and thus all this world is Brahman.²⁴ *Īvara* is the material cause and the efficient cause of the world. He is the creator of names, and forms on diverse objects of experience. The Upani-ads do not use the term '*nĒmarĒpa*' in the sense of appearances. They use it in the sense of diverse determinate objects.

Ke_{avakĒ}, *mĒrin* lays stress on the text that indicate difference between the individual souls and the world, on the one hand, and Brahman, on the other. He identifies Brahman with *Īvara*. The text: 'This *Ītman* is free from sin, old age, death, sorrow, hunger and thirst, desirous of truth, and resolved on truth'²⁵ — shows that *Īvara* is devoid of impure qualities and possessed of excellent qualities - *saguṭa*. He is the cause of the universe, but he has no cause. He is the Lord of the Universe, but he has no Lord. He is the abode of all creatures. He is the inner soul of all finite souls. He is Lord of the Law of Karma ² *KarmĒdhyak-a*. He accords fruits to all creatures in accordance with their merits and demerits. He endowed with *MĒyĒ* creates the world. *MĒyĒ* is the *prakṛti*. It is the power of *Īvara*. It is real and composed of *sattva*,

rajas and *tamas*, which are divine energy. *Īvara* has infinite multiform powers. They constitute *prakṛti*. *Īvara* manifests the world and embodied souls, which exist in an unmanifest condition during dissolution in Brahman.²⁶ They exist in a causal state in Him during dissolution. They exist in an effected state after creation. The *Jagat* is real. It is rooted in Being. It abides in Being. It is grounded in Being. Being is Brahman. Ke_{avakĒ}, *mĒrin* advocates *SatkĒryavĒda*. The effect pre-exist in its cause. It is its modification or transformation or actual change. Both cause and effect are real. The effect cannot exist apart from its cause. Brahman and the *Jagat* both are real as cause and effect. The relation between the cause and the effect is that of difference and non-difference. The cause itself assumes the shape of the effect. The milk itself changes into curd; the effect in the cause in the form of cause or *akti* is accepted. It establishes the relation of difference and non-difference between the cause and the effect.

Modification or *PariĒĒma* has been divided into two kinds: *SvarĒpa-pariĒĒma* and *faktivik-epalak-aṭa-pariĒĒma*. Ke_{avakĒ}, *mĒrin* admits the *BrahmakĒraṭavĒda* or the *Brahma_{akti-kĒraṭavĒda}*. According to him the universe exists in the Brahman in unmanifest form or identical form or in the form of potency-*akti*, because it becomes manifested as before. In this view, the relation between the universe and Brahman is that of difference and non-difference ² *bhedĒbheda* such as the case of gold and ornaments.

● The Individual Soul - *JĪvĒtman* *JĪvĒtman* is different from body, the sense-organs, *manas* and *buddhi*. The body is the chariot, which is guided by the self which is the charioteer. The intellect-*buddhi* is the driver. The *manas* is the bridle. The sense-organs are directed by the *manas*. The *manas* is directed by the *buddhi*. The *buddhi* is directed by the self. *JĪvĒtman* is knowledge by nature, a knower-*jĒĒtĒ*, an enjoyer-*bhoktĒ*, and a doer-*kartĒ*. *JĪva* is a part of Brahman. Here the 'part' means 'power', it means it is a power of Brahman. "All the beings are a foot of the Lord"² This *fruti* proves that *JĪva* is a part of Brahman. All these things are true of the *JĪva* in bondage as well as in salvation.

JĪvĒtman experiences joys and sorrows, which are the fruits of its actions.²⁷ It is eternal, conscious and *many*. It is unborn and devoid of infinite knowledge and sovereignty. It is imperishable and immortal. It does not perish when its body dies.²⁸ It is a disembodied, unborn and eternal spirit. It has no birth and death. It is ignorant and devoid of sovereignty over the world. Its liberation is due to its knowledge of *Īvara*.²⁹ Performance of duties ² *Karma*, devotion-*bhakti*, and knowledge-*jĒĒna* lead to liberation. Release is essential similarity between the *JĪva* and Brahman. It is not identity.³⁰ *JĪvĒtman* is minute, atomic, or monadic-*Aṭu*.³¹ This is understood from the texts: "This soul goes out through the eye, or the head, or through other parts of the body"; 'Whoever goes from this world he goes to the moon alone'; 'Returning from that world to this world for action', and so on. This is clearly declared by the scripture as well which says: 'The *Jiva* is a subtle as a hair-point divided and subdivided hundred of times.'³² *JĪvĒtman* remains atomic in size, both in the state of bondage as well as in salvation.

● The Individual Self and the Supreme Self Two birds,



friendly to each other, sit in the same three. One eats the sweet fruit thereof, while the other merely looks on. The Jīva deluded by lack of freedom and sovereignty sorrows. But when it sees the adorable Lord and his glory, it is freed from misery.³³ When it sees the luminous Lord, it is purged of merits and demerits, becomes taintless and pure, and attains identity with him.³⁴ The individual soul and the supreme soul both reside in the cavity of the heart of the same body as darkness and light. The former experiences the fruits of actions, and feels happiness and misery. The latter does not experience them, but merely looks on as an indifferent spectator. Both are unborn and eternal. The supreme soul is omniscient and omnipotent. The individual soul is ignorant and impotent. Its sorrow and bondage are due to its ignorance and impotence.³⁵ Sometimes freedom of the individual soul is admitted. It becomes virtuous by righteous actions. It becomes vicious by unrighteous actions. Sometimes its freedom of the will is denied, and immanence of Īvara is over-emphasized.³⁶

Some texts clearly show the identity of the Jīva with the supreme soul. 'I am the person who dwells within'. 'This Ītman is Brahman', 'That thou art'. 'One who knows Brahman becomes Brahman'. 'The Jīva who realizes Brahman, delights in the self-Ētmarati, becomes united with the self-Ētmamithuna, enjoys bliss in the self-Ētmēnanda, and becomes sovereign of his self-svarē—'. 'I am Brahman', and so on. But there are some texts, which clearly show the difference of the individual self and the universal self. 'Brahman who exists in the self-Ētman, yet who is different from it, whom it does not know, whose body it is, who guides it from within, is thy Ītman, immortal inner controller.' 'Īvara endowed with the power of Mēya creates the world. The individual soul is bound by mēya', and so on. 'The liberated soul enjoys all objects of desire with omniscient Brahman'.³⁷ It retains its integrity, and remains distinct from Brahman. It does not become identical with the supreme self. 'fakara stresses the 'identity' texts² abheda, ruti. Rēmēnuja emphasizes the 'difference' texts² bheda, ruti. But Ke, avakē, mīrin reconciles them with one another, and advocates the doctrine of 'identity-in-difference' or BhedĒbheda.

● Bondage and Liberation: Vidyē and Avidyē Ignorance-avidyē is non-discrimination of the eternal and non-eternal. Knowledge-Vidyē is discrimination between them. Avidyē is knowledge of distinction, plurality, and individuality. Vidyē is intuition of identity. Avidyē is the cause of bondage and transmigration. Vidyē is the cause of liberation from bondage.³⁸ The individual soul's individuality is due to avidyē. It erroneously identifies itself with the body, the sense-organs, the manas and the buddhi, and is entangled in bondage. When it knows its identity with Brahman or Ītman, it realizes its innate freedom. Knowledge of the Ītman is liberation.³⁹ Actions-Karma, concentration of mind-yoga, devotion-bhakti, and knowledge-jōēna are the means to the attainment of liberation² mok-a. But knowledge² jōēna is the pre-eminent means. The duties should be performed with knowledge that 'Īvara pervades the world'. Mok-a is freedom from bondage. Avidyē is bondage. Vidyē is mok-a. Mok-a is becoming Brahman-brahmabhēvanē. It is becoming all-sarvabhēvanē. It is the vision of one self

in all-ekĒtmadar, ana. It is the vision of the self of the universe-sarvĒtmabhēvadar, ana. It is life eternal-am, ta. It is a state of identity or similarity-ekatva or sēmya of the individual self with the supreme self. But the attainment of the nature of Brahman is only one element in mok-a and not the whole of it. The other and equally important element is the attainment of one's own real and essential nature-Ētmasarēpalēbha as well.⁴⁰ Mok-a, thus, also implies full development of one's own individuality. That is to say, as everywhere else, the relation between Jīva and Brahman is one of the natural difference and non-difference² svĒbhĒvika-bhedĒbheda in liberation too.

● The World² Jagat There was one Ītman before creation. There was nothing else. He resolved: 'I shall create the worlds.' He created the worlds.⁴¹ He created the formed and the formless, the subtle and the gross. Ether was created out of the Ītman; air was created out of ether; fire was created out of air; water was created out of fire; earth was created out of water; and plants were created out of earth.⁴² The world was in an unmanifest² avyĒk, ta condition in Brahman. He made it manifest-vyĒk, ta. He created names and forms on multiform objects.⁴³ He manifested them. He differentiated them, which were in an undifferentiated condition.⁴⁴ Creation or evolution is transition from an undifferentiated to differentiated state. 'Names and forms'² nĒmarēpa do not appear to mean appearances, so that the world is real. The relation of the Jagat, the effect, with Brahman, the cause, is natural difference and non-difference² svĒbhĒvika-bhedĒbheda.

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3. (a) Preface to Tattva-prakē, ikē on Gītē, by Baladeo Prasad, p. 1.
(b) Preface to VedĒntĒ-Kaustubha-prabhē, by Amolakarama Shastri, p. 3.
4. Ibid.; (c) NimbĒrka-school of VedĒnta, by Umesh Mishra, p. 12;
(d) Ke, avakē, mīrin's date cannot be fixed, as Roma Bose and S.K. De say, in the 15th century, because HarivyĒsadeva, the immediate disciple of frībha— a, prasi-ya of Ke, avakē, mīrin, thirty-first teacher of ter NimbĒrka is generally placed in the beginning of the 15th century (Kē, i kī sĒrasvata sĒdhanē, by Gopinath Kaviraja, p. 19). Hence Ke, avakē, mīrin must have flourished in the later part of the 14th century.
5. Vide at the end of each pĒda of VedĒnta-Kaustubha-prabhē.
6. (a) Preface to Tattvaparakē, ikē on Gītē, p. 1. (b) NimbĒrka-school of VedĒnta, p. 12.
7. This Ke, avabhĒratī is very different person from the Ke, avabhĒratī, the SaṣṇyĒsa-guru of Caitanya.
8. BhaktamĒla of 'fri NĒbhĒji, Chappaya 75, pp. 504-516.



9. *Doctrine of NimbĒrka and His Followers*, Roma Bose, Vol. III, p. 123.
10. *Essence of Vai-ṭavism: Philosophy of BhedĒbheda*, M.M. Agrawal, p. 2.
11. 'Etad vai paraṁca aparāṁca brahma', Pra, nopani-ad, V. 2.
12. 'Dve vĒva brahmaṭo rupe mĒrtaś cĒmĒrtaś ca, sthitaś ca yat ca, sat ca tyat ca', B, hadĒraṭyakopani-ad, ii.3.1.
13. 'Sacca tyaccĒbhavat niruktaṁcĒniruktaṁca nilayanaṁcĒnilayanaṁca vijōĒnaṁcĒvijōĒnaṁca satyaṁcĒn, taṁca' 2 Taittiriopani-ad, BrahmĒnandavalli, vi.1.
14. 'Ajo nityaḥ „Ē, vato'yaś purĒṭaḥ', Kathopani-ad, 1.2.18.
15. 'AṭoraṭlyĒn mahato mahlyĒn', Kathopani-ad, 1.2.20; Munṭakopani-ad, III.1.7; 'Nityaś vibhuś sarvagataś susĒk-mam', Muṭṭakopani-ad, 1.1.6.
16. 'Anyatra bhĒtĒcca bhavyĒcca, Ĩ, Ēnaś bhĒtabhavyasya, Kathopani-ad, 1.2.14; 'TriĒĒlĒtĒm', MĒṭṭṭkyopani-ad, 1.1.
17. 'Sad eva saumya idam agra Ēśld ekam evĒdvitlyam', ChĒndogyopani-ad, VI.2.1; 'yasmĒt paraś nĒparam asti kiṁcit', fvetĒ, vataropani-ad, III.9; 'Yatra hi dvaitam iva bhavati', B, hadĒraṭyakopani-ad, ii.4.14; 'Ya iha nĒnĒ iva pa, yati, B, hadĒraṭyakopani-ad, IV.4.19; 'neha nĒnĒsti kiṁcana', Ka—hopani-ad, II, 1.11.
18. 'Yatra nĒnyat pasyati nĒnyacch, ṭoti nĒnyad vijĒnĒti sa bhĒmĒ', ChĒndogyopani-ad, vii, 24.1.
19. 'Yo vai bhĒmĒ tad am, tam atha yad alpaś tan martyam', ChĒndogyopani-ad, vii, 24.1.
20. 'bhĒmĒ sve mahimni prati—hitaḥ', ChĒndogyopani-ad, vii.24.1.
21. 'sa e-a neti neti', B, hadĒraṭyakopani-ad, iv.4.22.
22. 'VijōĒtĒram are kena vijĒnlyĒt', Ibid., II.4.14.
23. 'AdhyĒtmayogena devaś matoĒ' 'PraĒĒnenainam ĒpnuyĒt', Ka—hopani-ad, 1.2.12, 24.
24. 'Sarvaś khalvidaś brahma, tajjalĒn iti „Ēnta upĒślta', ChĒndogyopani-ad, III.14.1.
25. ChĒndogyopani-ad, viii.3.5.
26. 'TannĒmarĒpĒbhlyĒś vyĒkriyata', B, hadĒraṭyakopani-ad, 1.4.7.
27. 'Ītmendriya-manoyuktaś bhoktetyĒhur manly-iṭaḥ', Ka—hopani-ad, 1.3.4.
28. 'Ajo nityaḥ „Ē, vato'yaś purĒṭo na hanyate hanyamĒne „arire', Ibid., 1.2.18.
29. fvetĒ, vataropani-ad, 1.9; Muṭṭakopani-ad, iii.1.2.
30. Muṭṭakopani-ad, iii.2.8.
31. 'E-o'ṭur ĒtmĒ', Muṭṭakopani-ad, iii.1.9; Ka—hopani-ad, 1.2.8.
32. 'BĒĒĒgra, atabhĒgasya „atadhĒ kalpitasya ca/ bhĒgo jlyal sa vijōĒyaḥ sa cĒnantyĒya kalpate / / fvetĒ, vataropani-ad, 5.9.
33. Muṭṭakopani-ad, iii.1.1-2; fvetĒ, vataropani-ad, iv.6.7.
34. Muṭṭakopani-ad, iii.1.3.
35. fvetĒ, vataropani-ad, i.9, iv.9; Muṭṭakopani-ad, iii.1.2.
36. B, hadĒraṭyakopani-ad, iii.2.13.
37. Taittiriopani-ad, ii.1.
38. Ĩ, opani-ad, 9-11; B, hadĒraṭyakopani-ad, IV.4.10; Ka—hopani-ad, i.1.6; 1.2.4, 5.
39. B, hadĒraṭyakopani-ad, iv.4.23; ChĒndogyopani-ad, iii.14.4.
40. 'Atha ya e-a samprasĒdo'smĒccharĒrĒtsamuthĒya paraś jyotirupasampadya svenārĒpĒṭbhini-padyata e-a ĒtmĒ', ChĒndogyopani-ad, vii.3.4.
41. Aitareyopani-ad, i.1.
42. Taittiriopani-ad, ii.1.6, 7.
43. 'ĒkĒ, „o vai nĒmarĒpayor niroahitĒ', ChĒndogyopani-ad, viii.14.1.
44. 'Taddhedaś tarhyavyĒk, tam Ēślt tannĒmarĒpĒbhlyĒm eva vyĒkriyatĒsau' 2 B, hadaraṭyakopani-ad, i.4.7.

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