

CHAPTER - II

STUDY OF COMMENTATORS

INTRODUCTION :

There are several scholars, who have commented upon different treatises of *Vedānta*, including the *Upaniṣads*. We find only ten commentators, who have written commentaries upon the minor *Upaniṣads* of AV undertaken for study. They are as follows :

Name of the Commentator	Date
Śaṅkarācārya	c. 8 th century AD
Śaṅkarānanda	c. end of 13 th century AD
Vidyāraṇya / Mādhava (Bhāratitīrtha)	c. mid 14 th century AD
Lakṣmīdhara	c. early 15 th century AD
Appayya Dikṣita	c. 16 th century AD
Nārāyaṇabhaṭṭa	c. 16 th century AD
Nārāyaṇa / Abhinava Nārāyaṇa Saraswatī	c. early 18 th century AD
Upaniṣad-Brahma-Yogī / Ramacandrendra Saraswatī	c. mid 18 th century AD
Sadāśivācārya	c. mid 18 th century AD
Advaitānandatīrtha / Rāmānandatīrtha	c. mid 18 th century AD

The following table shows the commentaries available on the eighteen minor *Upaniṣads* of AV undertaken for study :

Sr.	Name of the Upaniṣads	Commentators
1	Ātma-Upaniṣad	(a) Śaṅkarānanda (b) Appayyadīkṣitācārya (not available) (c) Nārāyaṇa Saraswatī (d) Upaniṣad-Brahma-Yogī (e) Advaitānandatīrtha or Rāmānandatīrtha (not available) (f) Nārāyaṇabhaṭṭa (not available)
2	Sarva-Upaniṣad	(a) (Abhinava) Nārāyaṇa Saraswatī (b) Upaniṣad Brahma-Yogin
3	Sūrya-Upaniṣad	(a) Upaniṣad-Brahma-Yogī
4	Annapūrṇā-Upaniṣad	(a) Upaniṣad-Brahma-Yogī

5	Amṛtabindu-Upaniṣad	(a) Śaṅkarānanda (b) Appayya Dīkṣita (not available) (c) Nārāyaṇa (d) Upaniṣad-Brahma-Yogī (e) Sadāśivendra Saraswatī or Sadāśiva (not available)
6	Tejabindu-Upaniṣad	(a) Nārāyaṇa (b) Upaniṣad-Brahma-Yogī
7	Kṣurikā-Upaniṣad	(a) Nārāyaṇa (b) Upaniṣad-Brahma-Yogī
8	Māhāvākya-Upaniṣad	(a) Upaniṣad-Brahma-Yogī
9	Śāṇḍilya-Upaniṣad	(a) Upaniṣad-Brahma-Yogī
10	Āruṇeyī-Upaniṣad	(a) Śaṅkarānanda (b) Lakṣmīdhara (not available) (c) Nārāyaṇa Saraswatī (d) Upaniṣad-Brahma-Yogī
11	Jābāla-Upaniṣad	(a) Śaṅkarānanda (b) Nārāyaṇa (c) Upaniṣad-Brahma-Yogī
12	Parabrahma-Upaniṣad	(a) Upaniṣad-Brahma-Yogī
13	Kaivalya-Upaniṣad	(a) Śaṅkarānanda (b) Vidyāranya (not available) (c) Nārāyaṇa (d) Upaniṣad-Brahma-Yogī (e) Sadāśivācārya (in Telugu)
14	Atharvaśikhā-Upaniṣad	(a) Śaṅkarānanda (b) Nārāyaṇa (c) Upaniṣad-Brahma-Yogī
15	Atharvaśiras-Upaniṣad	(a) Śaṅkarācārya (not available) (b) Śaṅkarānanda (c) Nārāyaṇa Saraswatī
16	Dattātreyā-Upaniṣad	(a) Upaniṣad-Brahma-Yogī (b) Nārāyaṇa (not available)
17	Kṛṣṇa-Upaniṣad	(a) Nārāyaṇa (b) Upaniṣad-Brahma-Yogī
18	Sītā-Upaniṣad	(a) Upaniṣad-Brahma-Yogī

I have studied only those commentaries, on the above-mentioned Upaniṣads, which are published and presently available. I have also included commentators' opinions on various topics in different chapters.

ŚAṆKARĀCĀRYA (788-820 AD)

Śaṅkarācārya is the propounder of *Kevalādvaita*, the philosophical school called Absolute monism. Son of Śivaguru and Āryāmbā, Śaṅkara was born at Kāladi, a village on the bank of river Periyar in Kerala State. Leaving the house in search of a true teacher Śaṅkarācārya reached the bank of the river Narmadā at a very young age, where he met a saint named *Govinda Bhagavadpāda* (c. 700 AD), the disciple of the famous sage *Gauḍapāda* (c. 300-500 AD). He travelled all over India for the propagation of his philosophical doctrines and established four monasteries (*Maṭha*) in the four directions viz., *Śārādā Maṭha* at Dwārakā, *Jyotirmaṭha* at Badarinātha, *Govardhana Maṭha* at Puri and *Śrīgerī Maṭha* in Mysore District. He finished all these works and achieved highest goal of life before he reached the age of 32.

Works of Śaṅkarācārya can be divided into three parts : *Bhāṣya* Literature, *Stotra* Literature and *Prakaraṇa* Literature.

WORKS OF ŚAṆKARĀCĀRYA

BHĀṢYA	STOTRA	PRAKARAṆA
1 Brahmasūtra Bhāṣya	1 Ānandalaharī	1 Aparokṣānubhūti
2 Gītā Bhāṣya	2 Govindāṣṭakam	2 Ātmabodha
3 Upaniṣad Bhāṣya on 9 principal Upaniṣads excluding Māṇḍūkya Upaniṣad	3 Dakṣiṇāmūrti stotra	3 Upadeśasāhasrī
	4 Daśaśloki	4 Pañcīkaraṇa prakriyā
	5 Carpaṭapañjarikā or Bhajagovindam	5 Śataślokī
	6 Dvādaśapañjarikā or Moha-Mudgara	
	7 Śatpadī or Viṣṇu Śatpadī	
	8 Harimidestotra	

According to Dr. S. K. Belvalkar¹, "The works which we can almost confidently call *Śaṅkara's* own include 11 commentaries, 8 *Stotras* and 5 *prakaraṇa* treatises, making a net total of 24. The works which are most probably and in the main unauthentic include 15 commentaries 3 *Stotras* and 8 *prakaraṇa* treatises, making up a total of 26. The remaining 358 works - small and large - (comprising 31 commentaries, 215 *Stotras* and 112 *prakaraṇa* treatises) are to be put down as non-genuine".

¹ Belvalkar S. K. — Basu Mallik lectures on Vedānta, page 216-230

Śaṅkarācārya's commentary as mentioned by Potter¹ on *Atha.vaśīras Upaniṣad* is in manuscript form at Adyar library and is not available (i.e. not printed or published). And as evinced above, Dr. Belvalkar also does not include it in the works which are authentically ascribed to Śrī Śaṅkarācārya.

ŚAṅKARĀNANDA (c. end of 13th century)

Son of Vañcesa and Veṅkatāmbā, a pupil of Ānandātman and a teacher of Sāyaṇa, Śaṅkarānanda has written commentaries called *Dīpikā* on the following 24 *Upaniṣads* as stated in *Catalogus Catalogorum*² : *Atharvaśikhā*, *Atharvaśīras*, *Atharvaśīrṣa*, *Amṛtanāda*, *Amṛtabindu*, *Āruni*, *Īśavāśya*, *Aitareya*, *Taittirīya*, *Kaṭha*, *Keneśita*, *Kaivalya*, *Kauśītaki*, *Garbha*, *Chāndogya*, *Jābāla*, *Nārāyaṇa*, *Nṛsimhatāpanīya*, *Paramahansa*, *Mahopaniṣad*, *Māṇḍūkya*, *Muṇḍaka*, *Haṁsa* and *Śvetāśvatara*. His other works are : *Ātmapurāṇa* or *Upaniṣadratna*, (the essence of a number of *Upaniṣads* in verse form), *Bhagavadgītātātparyabodhinī*, *Vratyānuṣṭhāna-paddhati*, *Śivasahasranāmaṭīkā* and *Sarvapurāṇasāra*. We find his commentaries on the seven among the eighteen minor *Upaniṣads* undertaken for study, viz. *Ātma*, *Amṛtabindu*, *Āruṇeyī*, *Jābāla*, *Kaivalya*, *Atharvaśikhā* and *Atharvaśīras Upaniṣads*.

Quotes cited by Śaṅkarānanda

SR. NO.	QUOTATIONS	ORIGINAL SOURCE
१	याते अग्रेऽशया तनू । - अमृतबिन्दु	शु.यजु. ५.८
२	भू समुद्र गच्छ स्वाहा - आरुणेयी	शु.यजु. ६.२१
३	इन्द्रस्य वज्रोऽसि वार्त्रघ्नः शर्म मे भव । यत्पापं तन्निवरय । आरुणेयी	शु.यजु. ९.५, १०.२१ 'इन्द्रस्य वज्रोऽसि'
४	अग्निः प्रथमो वसुभिर्नो अव्यात् । जाबाल	मैत्रा.सं. - ४.१२.२, १८०.१ काठक सं.-१०.१२ तै.सं.-२.१-११.२ आश्व.श्रौत सूत्र-२.११.१२ आप.श्रौत सूत्र-१९.२०.४ शांखा.श्रौत सूत्र-३.६.२ मानव श्रौत सूत्र-५.१.१०७
५	अग्निरग्रे प्रथमो . . . वा चोत्तमो विष्णुरासीत् । जाबाल	तैत्तिरीय ब्राह्मण - २.४.३.३

¹ Potter Karl — Bibliography of Indian Philosophies, page 743

² Catalogus Catalogorum - part III; page 151

६	तं वागभ्यवयज्जुहुधीति जुहति भोगायैवास्य हुतं भवति । जाबाल	अग्निहोत्र ब्राह्मण (तैरिरीय शाखा)
७	न हि संन्यसनादेव सिद्धिं समधिगच्छति । आरुणेयी	भ.गी. ३.४ (उत्तरार्ध)
८	सावित्रीं प्रविशामि । आरुणेयी	बौधा.धर्मसूत्र २.१०.१७.१४
९	सर्वाभ्यो देवताभ्यो जुहोमि स्वाहेति । जाबाल	हिरण्य. गृ.सू. - १.७.१८
१०	एकः शब्दः . . . स्वर्गलोके कामधुग्भवति । अमृतबिन्दु	महाभाष्य - ६.१.८४

Śaṅkarānanda is a versatile scholar as evinced from the quotes he cites in his commentaries on minor *Upaniṣads*. He quotes from *Śukla Yajurveda* (*Vājasaneyī Saṁhitā*), *Kṛṣṇa Yajurveda* (*Maitrāyaṇī Saṁhitā*, *Kāthaka Saṁhitā*, *Taittirīya Saṁhitā*), *Baudhāyana Dharmasūtra* as well as *Āśvalāyana*, *Āpastamba*, *Śāṅkhāyana* and *Mānava Śrauta-Sūtras* and from *Bhagavadgītā* pertaining to various topics. All these quotes from different texts of varied fields show that *Śaṅkarānanda* is a scholar of not only *Vedic* and *Vedāntic* literature but he has equal hold on Sanskrit Grammar, Linguistics and *Dharmaśāstra* as evinced from his citations from *Śrauta*, *Dharma* and *Gṛhyasūtras*.

VIDYĀRĀṆYA Alias MĀDHAVĀCĀRYA Alias BHĀRATĪTĪRTHA (1296-1386 AD)

An elder brother of Sāyaṇa, a *Kṛṣṇayajurvedīya Brāhmin* of *Bhāradvāja gotra* and a native of *Āndhradeśa*, Vidyāraṇya's father's name is Māyaṇa and mother's Śrīmāyī or Śrīmatī. He establishes the kingdom of Vijayanagara with the help of Harihara and Bukka and remains as the chief minister of Vijayanagara for 30 years. Later on at the age of 80, he adopts *Samnyāsa* and assumes the name '*Vidyāraṇya*'. His works are : *Parāśara Mādhava*, *Kālanirṇaya*, *Karma-mīmāṃsā*, *Dattaka-mīmāṃsā*, *Gotra-pravara-Nirṇaya*, *Muhūrta-Mādhavīya*, *Smṛtisaṅgraha*, *Brātya-ṣṭomapaddhati*, *Pañcadaśī*, *Jīvanmuktiviveka*, *Vivaraṇaprameyasāṅgraha* and commentaries '*anupamaprakāśa*' on 12 principal *Upaniṣads*. His other works include commentary called *Dīpikā* on AV and *Muktikā Upaniṣad*, *Bṛhadāraṇyaka Vārtikasāra*, *Saṅkara-Digvijaya* and *Sarvadarśanasāṅgraha*. One more work i.e. *Dīpikā* on the *Kaivalya Upaniṣad*, (Ms. at BORI, Pune) is ascribed to him by Potter,¹ but it is not published.

LAKṢMĪDHARA (15th century AD)

Lakṣmīdhara is a scholar of *Vedānta* as evinced by his text known as

¹ Potter Karl H. — Encyclopaedia of Indian Philosophers, page 343

Advaitamakaranda referred to by Potter. His commentary found only on *Āruṇeyī Upaniṣad* is not available presently.

APPAYYA DĪKṢITA (c. 17-18th century AD)

He is a Dravid Brahmin of *Bhāradvāja gotra* and fifth son of Rangarājādhvarin and grandson of Accan Dīkṣita. He is an elder brother of Accan Dīkṣita and grandfather of Nilakaṇṭha Dīkṣita as stated in NCC.¹ His father's name is Nārāyaṇa Dīkṣita, who educated him. He completed his education at the age of 12. He propagates *Advaita* philosophy as both his father and grandfather were *Advaitins*, and thus becomes a great *Ācārya* of Śaṅkarācārya's philosophy. He is a resident of South India and a court-*paṇḍita* during the reign of *Rājā* Shāhajī Bhosle of Tanjore. He receives patronage from a number of Kings of South India, due to his scholarship and good qualities. To propogate *Śaivism*, he writes *Śivārka-maṇidīpikā*, *Śivatattvaviveka*, *Śivakarṇāmṛta* etc. As a result, he attains a respectable position in the *Śrikaṇṭha* school (*Sampradāya*). He is famous for his contribution to the field of grammar, philosophy as well as poetics. He has written 104 books related to the topics like : *Advaita Vedānta* (6 books), related to *Bhakti* (26 books), pertaining to the *Viśiṣṭādvaita* Philosophy of Rāmānujācārya (1017-1137 AD) (5 books), following the tradition of Madhvācārya (c. 1300 AD) (2 books), Related to Grammar (*Nakṣatravādāvali*) (1 book), Related to *Pūrvamīmāṃsā* (2 books) and pertaining to *Alaṅkārasāstra* (3 books). Apart from these books, two dramas (*Prākṛtamaṇidīpa* and *Vasumatī-citrasenīya*), Apayya Dikṣita's commentary on *Ātmopaniṣad* is presently not available.

NĀRĀYAṆA BHAṬṬA (c. 16th century AD)

According to Potter, Nārāyaṇa Bhaṭṭa has written a commentary on *Ātmopaniṣad*, which is presently not available. There are two scholars bearing the same name, viz., a *Mīmāṃsaka* and a *Paṇḍita* of *Dharmaśāstra*, while the other is a *Vaiṣṇava* devout poet. No more information is available about him.

NĀRĀYAṆA Alias (ABHINAVA) NĀRĀYAṆA SARASWATĪ (c. 1710 AD)

According to P. P. S. Shastri,² Nārāyaṇa is the grandson of Śrīnātha and son of Bhaṭṭaratnākara as evinced from the colophon of his commentary on the *Advaita prakaraṇam*. He states :

¹ NCC — vol. I, page 197 to 201

² Shastri P. P. S. — Tanjore Catalogue — vol. III, page 1055-56

श्रीनाथात्मजा भट्टरत्नाकरसूनु नारायणविरचिताद्वैताख्यप्रकरणे. . . .

Aufrecht (catalogus catalogorum, part1, page 289) refers to Nārāyaṇa as the son of Bhaṭṭaratnākara and a pupil of Rāmendra Saraswatī. Karl Potter refers to Nārāyaṇa as Nārāyaṇendra Saraswatī and as a pupil of Kaivalendra Saraswatī.¹

Ramachandra Mishra² opines that Nārāyaṇa was a *Śaunakīya Atharvavedin* and though Nārāyaṇa wrote commentary on the 52 AV *Upaniṣads*, he personally thinks that AV has 28 *Upaniṣads*. This can be stated on the basis of his commentary on the *Muṇḍakopaniṣad*, where he observes : अत्र क्षुद्रोपनिषत्सु अष्टाविंशति अथर्वशाखीयानि तदुक्तम् अथर्वपरिशिष्टे. अष्टाविंशति उपनिषदानि ब्रह्मवेदस्य । Moreover, from the statements that Nārāyaṇa made in the beginning of his commentary on *Kenopaniṣad*. (*Kṣudragranthasamāhare Śadtrinsātamomata*) and the *Vāsudevopaniṣad* (*shūdra-granthagane*) it seems that he must have seen the 108 *Upaniṣad*-collection of *muktikā* and referred to it as *Kṣudragrantha samāhāra* or *gaṇa* and as no *Śaunaka* AV collection has more than 52 *Upaniṣads* and that he i.e. Nārāyaṇa had seen the *Muktikā* collection. His birthplace seems to be in an area where the *Muktikā* and the second compilation of 52 AV *Upaniṣads* were current, such possible areas seem to be Maharashtra and Gujarat, where both the collections are current. We find three important Mss. relating to the second compilation of 52 *Upaniṣads* in the Ms. Collection of Baroda, i.e. the Ms. of 5 *Upaniṣads*, the Ms. of the text of second compilation and Ms. of the Nārāyaṇa's commentaries on the second compilation". So Ramchandra Mishra surmises that Nārāyaṇa belongs to Gujarat area where *Śaunakīyas* live in large numbers.

Nārāyaṇa has written commentaries called *Dīpikā* on the following 63 *Upaniṣads*³ : *Atharvaśikhā*, *Atharvaśiras*, *Amṛtanāda* or *Amṛtabindu*, *Ātmabodha*, *Ātmavidyā* or *Ātma*, *Āruṇeya*, *Īśāvāsyā*, *Aitareya*, *Kaṭhaśruti*, *Kaṭha* or *Kāṭhaka*, *Kalisantarana*, *Kālāgnirudra*, *Kṛṣṇatāpanīya* (same as *gopālatāpanīya*), *Kṛṣṇa*, *Kena*, *Kaivalya*, *Kauśītaki*, *Kṣurikā*, *Gaṇapatitāpinī*, *Garuḍa*, *Garbha*, *Gopālapūrvatāpinī*, *Gopālottaratāpinī*, *Gopicandana*, *Jābāla*, *Tejobindu*, *Taittirīya*, *Commentary on Śaṅkarācārya's commentary on Taittirīya Upaniṣad*, *Dhyānabindu*, *Nāḍabindu*, *Narasimhaṣaṭcakraopaniṣat*, *Nārāyaṇa*, *Nīlarudra*, *Nṛsimhapūrvatāpanīya*, *Nṛsimhottaratāpinī*, *Paramahansa*, *Piṇḍa*, *Praśna*,

¹ Potter Karl — Bibliography of Indian Philosophies, page 328-329

² Mishra Ramchandra (Thesis) — Some Unpublished Atharvaṇic *Upaniṣads*, page 193

³ National Catalogus Catalogorum - vol 10, Ed.- K. Kunjuni Raja

Prāṇāgnihotra, Brahmabindu, Brahmavalli, Brāhmavidyā, Brahma, Mahānārāyaṇa, Mahā, Māṇḍūkya, Muṇḍaka, Maitreyī, Yogatattva, Yogaśikhā or Śikhopaniṣad, Rāma, Rāmatāpanīya (pūrva & uttara), Rāma-rahasya, Varadapūrvatāpanīya, Vāsudeva, Cūlikā, Śvetāśvatara, Ṣaṭcakra or Narasimha, Ṣaḍvaktra, Saṁnyāsa, Sarva, Sarvopaniṣatsāra, Haṁsa.

Quotes cited by Nārāyaṇa

SR. NO.	QUOTATIONS	ORIGINAL SOURCE
१	मुखादग्रिरजायत । अथर्वशिका	ऋग्वेद-१०.९०.१३
२	तदेतच्चतुष्पाद्ब्रह्म चैवाधिदैवतं च ॥ क्षुरिका	छा. उप.-३.१८.२
३	अथ यदिमस्मिन्ब्रह्मपुरे विजिज्ञासितव्यम् ॥ क्षुरिका	छा. उप.-८.१.१
४	अथ या एता हृदयस्य पीतस्य लोहीतस्य । क्षुरिका	छा. उप.-८.५.१
५	शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । क्षुरिका	छा. उप.-८.६.६ कठ उप.-६.१६
६	सा काष्ठा सा परा गतिः । तेजबिन्दु	कठ उप.-३.११
७	यावानर्थ उदपाने ब्राह्मणस्थ विजानतः ॥ अथर्वशिरस्	भ.गी.-२.४६
८	या निशा सर्वभूतानां . . . सा निशा पश्यतो मुनेः ॥ आरुणेयी	भ.गी.-२.६९
९	न हि संन्यसनादेव सिद्धिं समधिगच्छति । आरुणेयी	भ.गी.-३.४ (उत्तरार्ध)
१०	कर्मेन्द्रियाणि संन्यम्य मिथ्याचारः स उच्यते ॥ क्षुरिका	भ.गी.-३.६
११	ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुतेऽर्जुन । अमृतबिन्दु	भ.गी.-४.३७ (उत्तरार्ध)
१२	समं कायशिरोग्रीवं धारयन्नचलं स्थिरः । क्षुरिका	भ.गी.-६.१३ (पूर्वार्ध)
१३	चञ्चलं हि मनः कृष्ण . . . वायोरिव सुदुष्करम् ॥ तेजबिन्दु	भ.गी.-६.३४
१४	शुचौ देशे प्रतिष्ठाप्य . . . चैलाजिनकुशोत्तरम् ॥ क्षुरिका	भ.गी.-६.४१
१५	तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् । क्षुरिका	भ.गी.-६.४३ (पूर्वार्ध)
१६	मत्तः परतरं नान्यत् । तेजबिन्दु	भ.गी.-७.७ (पूर्वार्ध)
१७	मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ सर्वसार	भ.गी.-७.७ (उत्तरार्ध)
१८	तत्कुरुष्व मदर्पणम् । अथर्वशिर	भ.गी.-९.२७ (उत्तरार्ध)
१९	विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ अथर्वशिर	भ.गी.-१०.४२ (उत्तरार्ध)
२०	द्वाविमौ पुरुषो लोके क्षरश्चाक्षर एव च । उत्तमा पुरुषस्त्वत्यः परमात्मेत्युदाहृतः । आत्मा	भ.गी.-१५.१६ (पूर्वार्ध) भ.गी.-१५.१७ (पूर्वार्ध)
२१	हत्वाऽपि स इमाँल्लोकात्र हन्ति न निबध्यते । क्षुरिका	भ.गी.-१८.१७ (उत्तरार्ध)
२२	जायतेऽस्ति विपरिणमते वर्धतेऽपक्षीयते नश्यति च । आत्मा	यास्क - निरुक्त-१.२
२३	तस्याऽऽदित उदात्तमर्धह्रस्वम् । आत्मा	पा.अष्टाध्यायी-१.२.३२ सि.कौ.संज्ञा-प्रकरण-८
२४	योगश्चित्तवृत्तिनिरोधः । क्षुरिका	योगसूत्र १.२

२५	वक्ष्यामि योगसर्वस्वं ब्रह्मणा कीर्तितं पुरा । क्षुरिका	योगयाज्ञवल्क्य १.१०
२६	इन्द्रियाणां विचरतां प्रत्याहारः स उच्यते ॥ मर्मस्थानानि सिद्ध्यर्थं शरीरे योगक्षेमयोः ॥ तानि सर्वाणि वक्ष्यामि जङ्घामध्यौ तथैव च ॥ चिधृत्योर्मूलं च जान्वोश्च मध्यदेहश्च मेढुकम् ॥ नाभिश्च हृदयं गार्गि मूलं चाक्ष्णोश्च मण्डले ॥ भ्रुवोर्मध्यं ललाटं च मानं तेषां पृथक् पृथक् ॥ स्थानेष्वेतेषु मनसा वायुमारोप्य धारयेत् ॥ स्थानात्स्थानं समुत्कृष्य . . . योगाः सिध्यन्ति तस्य वै ॥ क्षुरिका	योगयाज्ञवल्क्य ७.२ यो.या. ७.७ (उत्तरार्ध) योगयाज्ञवल्क्य ७.८ योगयाज्ञवल्क्य ७.९ योगयाज्ञवल्क्य ७.१० योगयाज्ञवल्क्य ७.११ यो.या. ७.२० (उत्तरार्ध) योगयाज्ञवल्क्य ७.२१
२७	शमादिगुणयुक्तस्य शास्त्रतात्पर्यवेदिभिः ॥ क्षुरिका	योगयाज्ञवल्क्य ८.२
२८	ध्यानमेव हि जन्तूनां कारणं बन्धमोक्षणे । जाबाल	योगयाज्ञवल्क्य-९.१
२९	षोडशच्छदसंयुक्तशिरः . . . निर्गतामृतधाराभिः । अथर्वशिर	योगयाज्ञवल्क्य ९.३७
३०	भारतस्यास्य वर्षस्य ताम्रपर्णो गभस्तिमान् ॥ नागद्वीपस्तथा साम्यो द्वीपः सागरसंवृतः ॥ योजनानां सहस्रं तु द्वीपोऽयं दक्षिणोत्तरः । अथर्वशिर	विष्णुपुराण-२.३.६ विष्णुपुराण-२.३.७ वि.पु.-२.३.८ (पूर्वार्ध)
३१	ऐश्वर्यस्य समग्रस्य षण्णां भग इतीरणा ॥ आरुणेयी	विष्णुपुराण-६.५.७४
३२	सर्वग्रहाणां त्रीण्येव स्थानानि द्विजसत्तम । स्थानं जरद्भवं मध्ये तथैरावतमुत्तरम् । वैश्वानरं दक्षिणतो निर्दिष्टमिह तत्त्वतः ॥ अथर्वशिर	वायु पु.(उत्तर)-५.४६ (पूर्वार्ध) वायु पु.(उत्तर)- ५.४७
३३	ब्रह्माण्डे ये गुणाः . . . समाख्यातमापादतलमस्तकम् ॥ जाबाल	गरुडपुराण-२.२२.५२-६६
३४	अहिंसा सत्यमस्तेयं चाङ्गपाटवम् ॥ क्षुरिका	हठयोगप्रदीपिका १.१७
३५	तालुमूलं समुत्कृत्य रोममात्रं समुच्छिदेत् ॥ छित्त्वा सैन्धवपथ्याभ्यां रोममात्रं समुच्छिदेत् ॥ एवं क्रमेण षण्मासं नित्ययुक्तः समाचरेत् ॥ कण्ठमाकुञ्च्य हृदये . . . जालंधराख्योऽयममृताक्षयकारकः ॥ अवस्थिता चैव फणावती . . . नित्यं परिचालनीया ॥ क्षुरिका	हठयोगप्रदीपिका ३.३४ हठयोगप्रदीपिका ३.३५ ह.प्र. ३.३६ (उत्तरार्ध) हठयोगप्रदीपिका ३.७० हठयोगप्रदीपिका ३.११२
३६	इडा भगवती गङ्गा यस्तं वेद सवेदवित् ॥ जाबाल	हठयोगप्रदीपिका ३.११०

Nārāyaṇa, as a commentator seems to be well versed in different scriptures, *Purāṇas*, *Itihāsa* and *Tantras* along with Pāṇinian grammar and *Nirukta* as evinced from the quotes he cites in his commentaries on various *Upaniṣads*, which are from *Saṁhitās* (*RV*), *Brāhmaṇas* (*Śatapatha*), *Yoga-Yājñavalkya*, *Haṭhayoga-pradīpikā* and *Purāṇas* like *Skanda*, *Garuḍa*, *Āditya*, *Agni*, *Bhaviṣyottara* and *Brahma* etc. as well as from *Chāndogya Upaniṣad* and *Bhagavadgītā* also. Texts having *Tāntric* elements are also referred by him viz., *Prapañcasāra*, *Khecari-paṭala*,

Mahāratna etc. Nārāyaṇa utilises the commentaries of Śaṅkarācārya in his commentaries on the *Muṇḍaka*, *Praśna*, *Māṇḍūkya* with *Kārikā*, *Kaṭha*, *Kena*, *Taittirīya* and *Nṛsiṃhapūrvatāpinī Upaniṣads*. According to P. P. S. Shastri¹, “He also acknowledges his indebtedness to Śaṅkarānanda in his commentary on the *Āruṇeyopaniṣad*. He utilises Ānandajñāna’s *Bhāṣyaṭīkā* in his commentary on the *Māṇḍūkyaopaniṣad* and *Gauḍapāda Kārikās*.” Regarding his scholarship as a commentator, Jacob² opines, “Nārāyaṇa’s annotations are always instructive. He is clearly a man of wide reaching prospects for he seems to have been equally at home in the literature of the *Vedas*, *Purāṇas*, *Itihāsas*, and *Tantras*, in the mysteries of *Pāṇini* and in the works elucidating these eight books.”

UPANIṢAD-BRAHMA-YOGĪ or RĀMACANDRENDRA SARASWATĪ

This celebrated author also known as Śrī Rāmacandrendra comments on the 108 *Upaniṣads* according to V. Raghavan.³ As stated by New Catalogus Catalogorum,⁴ Upaniṣad-Brahma-Yogī or Upaniṣad-Brahmendra-Yogī, a *Saṁnyāsīn* writer on *Advaita* is a *Rāma-bhakta* (devotee of God Rāma) and a musician, living in Kāñcī who builds there the *Upaniṣad Brahma Maṭha*, on the way to *Kailāsanātha* temple. An incomplete biography of the author *Upaniṣad Brahmendra* titled ‘*Upaniṣad Brahma Carita*’ is printed in Telugu script in 1896 AD by *Tiruvellōre Rāghavācārya*, who describes himself as great grandson of Upaniṣad Brahmendra alias Rāmacandrendra. Dr. S. B. Varnekar⁵ in *Saṁskṛta Vāṅmaya kośa* refers to him as *Upaniṣad-brāhmaṇa (saṁnyāsīn)* who lives in Kāñcīvaram and has written commentaries on hundred *Upaniṣads* along with *Bhagavadgītā*. “He is the only one so far known to have achieved the unique distinction of having written commentaries on all the 108 *Upaniṣads* which are presented in an extremely lucid manner” opines Dr. A. G. Krishnawarrier in his introduction to the text : ‘The *Śākta Upaniṣads*’ translated by him on the basis of the commentary of Upaniṣad-Brahma-Yogī. (He is not aware of the commentary written by Nārāyaṇa on 63 *Upaniṣads*). As per the colophon of his commentary written on *Sarvopaniṣad* he is the disciple of Śrī Vāsudevendra :

श्रीवासुदेवेन्द्रशिष्योपनिषद्ब्रह्मयोगिना ।

¹ Shastri P. P. S. — Tanjore Catalogue, vol. III, page 1054

² Jacob G. A. — Eleven Atharvaṇa *Upaniṣads*, Page 2

³ V. Raghavan (Article) — ‘Upaniṣad-Brahma-Yogī, His Life and Works’. Journal of Music Academy, vol. 29, page 113-50, Madras, 1956.

⁴ Raghavan V. — New Catalogus Catalogorum, Vol. II, page 363-364

⁵ Varnekar S. B. — Saṁskṛta Vāṅmaya Kośa

लिखितं स्याद्विवरणं सर्वसारस्य साम्प्रतम् ॥

According to V. Raghavan, his name before *saṁnyāsa* is *Śivarama*. As a *saṁnyāsin* and a pupil of Vāsudevendra, he is first known as Rāmacandrendra and on completion of the commentaries on the 108 *Upaniṣads*, he came to be known as Upaniṣad Brahmendra. As it is rightly pointed out by Dr. Raghavan, "Upaniṣad-brahma-yogin must have got this name after accepting the *saṁnyāsāśrama*". Manuscripts of the author's works are found in his *maṭha* (Indological centre) at Kāñcī, Adyar library, Govt. Mss. Library, Madras and Oriental library, Mysore and in stray cases in a few libraries outside South India.

He has written commentaries on 108 *Upaniṣads*, major as well as minor, viz. : *Advayatāraka*, *Amṛtanāda*, *Amṛtabindu*, *Kṣurikā*, *Tejobindu*, *Darśana*, *Triśikhībrāhmaṇa*, *Dhyānabindu*, *Nādabindu*, *Paśupatabrahma*, *Brahmavidyā*, *Maṇḍalabrāhmaṇa*, *Mahāvākya*, *Yogakundalī*, *Yogacūḍāmaṇi*, *Yogatattva*, *Yogaśikhā*, *Varāha*, *Śāṇḍilya*, *Haṁsa*, *Akṣi*, *Adhyātma*, *Annapūrṇā*, *Ātmabodha*, *Ātma*, *Ekākṣara*, *Kauṣītakibrāhmaṇa*, *Garbha*, *Nirālamba*, *Pañgala*, *Praṇāgnihotra*, *Mantrika*, *Mahā*, *Muktikā*, *Mudgala*, *Maitrāyaṇī*, *Vajrasūcikā*, *Śārīraka*, *Śukarahasya*, *Śūrya*, *Sarvopaniṣatsāra*, *Sāvitrī*, *Suḥāla*, *Skanda*, *Avyakta*, *Kalisaṁtaraṇa*, *Kṛṣṇa*, *Garuda*, *Gopālātāpinī*, *Tārāsāra*, *Dattātreyā*, *Nārāyaṇa*, *Rāmatāpinī*, *Rāmarahasya*, *Tripāḍavibhūtimahānārāyaṇa*, *Nṛsimhatāpinī*, *Vāsudeva*, *Hayagrīva*, *Akṣamālikā*, *Atharvāśikhā*, *Gaṇapati*, *Jābāla*, *Dakṣiṇāmūrti*, *Pañcabrahma*, *Bṛhajjābāla*, *Bhasmajābāla*, *Rudrahṛdaya*, *Rudrākṣajābāla*, *Śarabha*, *Śvetāśvatara*, *Tripurā*, *Tripurātāpinī*, *Devī*, *Bahvṛca*, *Bhāvanā*, *Sarasvatīrahasya*, *Sītā*, *Saubhāgyalakṣmī*, *Avadhūta*, *Āruṇi*, *Kaṭharudra*, *Kuṇḍikā*, *Turīyātītāvadhūta*, *Nārada-parivṛājaka*, *Nirvāṇa*, *Parabrahma*, *Paramahamṣa*, *Paramahamṣa-Parivṛājaka*, *Brahma*, *Bhikṣuka*, *Maitreyī*, *Yājñavalkya*, *Śātyāyanīya*, *Samnyāsa*, *Īśa*, *Kaṭha*, *Aitareya*, *Kena*, *Bṛhadāraṇyaka*, *Chāndogya*, *Māndūkya*, *Muṇḍaka*, *Praśna* and *Taittirīya Upaniṣads*. His works are by three names viz. Rāmacandrendra, Upaniṣad-Brahma-Yogī and Upaniṣad Brahmendra.

रामचन्द्रेन्द्रः		
१. कैवल्यशतकम्	५. संगीतटीका	८. षोडशतरङ्गः
२. ब्रह्मप्रणवदीपिका	६. रामचन्द्रगीता	९. सर्ववेदान्तसिद्धान्तः
३. ब्रह्मप्रणवनामावलिः	७. विदेहमुक्तिप्रकरणम्	१०. सप्तप्रकरणी
४. ब्रह्मसूत्रतरसिद्धान्तविवृतिः		

उपनिषद्-ब्रह्म-योगी		
१. अध्यात्मरामायण- लघुविवरणम्	१९. बीजसूत्रातीतगीता- विवरणम्	३५. रामगीतावलिः
२. अन्तःप्रणवविवृतिः	२०. दिव्यनामगीताविवरणम्	३६. रामतरङ्गः
३. अर्धमात्राप्रणवनामावलिः	२१. नवरत्नप्रभा	३७. रामतरङ्गश्लोकः
४. अष्टोत्तरशतोपनिषद्विवरणम्	२२. नामार्थविवरणम्	३८. रामनाममाहात्म्यम्
५. उपेयनामविवेकः / नामार्थविवरणम्	२३. नारायणतारनामावलिः	३९. वीरातुर्यगीताविवरणम्
६. एकश्लोकः	२४. पञ्चषड्वर्णनवरत्नमाला	४०. विराट्प्रणवविवृतिः
७. जयमाला	२५. परमाद्वैतसिद्धान्तपरिभाषा	४१. विराट्सूत्रबीजतुर्यगीतोपरि दीपिका
८. ज्ञानचतुष्टयम्	२६. परमाद्वैतसुदर्शनविवेकः	४२. विराट्पुर्यचितागीता
९. तुर्यतुर्यगीताविवरणम्	२७. ब्रह्मप्रणवार्थप्रकाशषोडश- भूमिका	४३. विराट्बीजातीतगीता
१०. तुर्यबीजगीताविवरणम्	२८. ब्रह्मसूत्रार्थभाष्यसिद्धान्त- सङ्ग्रहः	४४. श्वमानसपूजा
११. तुर्यविराट्गीताविवरणम्	२९. ब्रह्मसूत्राधिकरण- सिद्धान्तसङ्ग्रहः	४५. संहारप्रणवविवेकः
१२. तुर्यसूत्रगीताविवरणम्	३०. भक्तिस्वरूपविवेकः	४६. सर्वग्रासतुर्यतुर्यगीता
१३. त्रिपाद्विभूतिशगद्यः	३१. भागवतसङ्ग्रहद्वादश- स्कन्धपर्यन्तस्तुतिः	४७. सूत्रतुर्यगीताविवरणम्
१४. प्रणवनामावलिः	३२. महावाक्यार्थयुक्तराम- र्चनाचन्द्रिका	४८. सूत्रबीजगीताविवरणम्
१५. बाह्यप्रणवविवरणम्	३३. रामगीता	४९. सूत्रविराट्गीताविवरणम्
१६. बीजातुर्यातीतगीता- विवरणम्	३४. रामगीताश्लोकाः / गीतारत्नाकरः	५०. सूत्रासूत्रगीताविवरणम्
१७. बीजाबीजातीतगीता- विवरणम्		५१. सृष्टिप्रणवविवेकः
१८. बीजविराट्तीतगीता- विवरणम्		५२. सृष्ट्यादिप्रणवनामावलिः
		५३. स्थितिप्रणवविवेकः
		५४. स्वरूपदर्शनसिद्धान्तम्
		५५. त्रिपात्तत्वादिसप्तप्रकरणं

रामचन्द्रेन्द्र / उपनिषद्-ब्रह्मेन्द्र / उपनिषद्-ब्रह्म-योगी		
१. अष्टोत्तरसहस्रमहावाक्या- वलि/महावाक्यरत्नावलिः	८. ब्रह्मतारषोडशभूमिका (समाधि)	१४. रामचन्द्रदयाष्टकम्
२. कर्मकर्मविवेकः	९. भगवद्गीताव्याख्या (अर्थप्रकाशिका)	१५. लिङ्गभङ्गमुक्तिशतकम्
३. त्रिपात्तत्वविवेकः	१०. भिदाभेदतमोमार्तण्ड- शतकम्	१६. व्यावहारिकप्रणव- नामावलिः
४. दिव्यनामसंकीर्तनम्	११. महावाक्यरत्नावलिः	१७. श्लोकत्रयसिद्धान्त- श्लोकत्रयम्
५. नवरत्नमाला	१२. तरङ्गचन्द्रोदयः	१८. सत्तासामान्यविवेकवृत्तिः
६. परमाक्षरविवेकः		
७. परमाद्वैतदर्शनम्		

	१३. जामाष्टपदिः	
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Quotes cited by Upanisad-Brahma-Yogī

SR. NO.	QUOTATIONS	ORIGINAL SOURCE
१	अपामसोमममृता अभूम । महावाक्य	ऋग्वेद-६.४.११
२	ओङ्कारेण सर्वा वाक्संतृण्णा । सीता	छा. उप.-२.२३.३
३	तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेता । अन्नपूर्णा	छा. उप.-३.११.१
४	वाचारम्भणं विकारो नामधेयम् । अमृतबिन्दु	छा.उप.६.१.४, ६.४.१-४
५	प्राणबन्धनं हि सोम्य मनः । अन्नपूर्णा	छा. उप.-६.८.२
६	तत्त्वमसि । अन्नपूर्णा	छा.उप.-६.८.७, ६.९.४, ६.१४.३
७	जीवापेतं वाव किलेदं म्रियते न जीवो म्रियते । अमृतबिन्दु	छा. उप.-६.११.३
८	अहमेवेदं सर्वं । सीता	छा. उप.-७.२५.१
९	दहरं पुण्डरीकं वेश्म । क्षुरिका	छा. उप.-८.१.१
१०	अशरीरं वाव सन्तम् । अन्नपूर्णा	छा. उप.-८.१२.१
११	विपापो विरजो ब्रह्मविद्वान् ब्रह्मैवाभिप्रैति । महावाक्य	बृहद्. उप.-४.४.२०
१२	अन्नं ब्रह्म रसो विष्णुः भोक्ता देवो महेश्वरः । अन्नपूर्णा	तै.उप.-३.२, बृहद्.उप.-५.१२.१- (अन्नं ब्रह्म)
१३	स यश्चायं पुरुषे । स य एवंवित् । महावाक्य	तै. उप.-२.८, ३.१०.४
१४	स एको ब्रह्मण आनन्दः । अन्नपूर्णा	तैत्तिरीय उपनिषद्-२.८
१५	सर्वे वेदा यत्पदमामनन्ति । कृष्ण	कठ उप.-२.१५
१६	प्रणवो धनुः शरोह्यात्मा । अन्नपूर्णा	मुण्डक उप.-२.२.४
१७	स एव काले भुवनस्य गोप्ता । सीता	श्वेता.उप.-४.१५
१८	प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः श्रुतः । दत्तात्रेय	गौ.का.-१.२६
१९	कर्मेन्द्रियाणि संयम्य . . . मिथ्याऽऽचारः स उच्यते ॥ अन्नपूर्णा	भ.गी.-३.६
२०	यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते । अन्नपूर्णा	भ.गी.-५.५(पूर्वार्ध)
२१	ओमित्येतदक्षरमिदं सर्वम् । कृष्ण	भ.गी.८.१३
२२	पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मिकः । सीता	भ.गी.१५.१३
२३	कूटस्थोऽक्षर उच्यते । कैवल्य	भ.गी.१५.१६
२४	वायव्यं श्वेतमालभेत भूतिकामः । महावाक्य	आप.श्रौत सूत्र-१९.१६.३
२५	चित्रया यजेत पशुकामः । महावाक्य	अर्थसङ्ग्रह (नामधेय)-५७
२६	सर्वं खल्विदं ब्रह्म । अन्नपूर्णा	त्रि.म.ना.उप.-१.३
२७	ब्रह्मव्यतिरिक्तं न किञ्चिदस्ति । अन्नपूर्णा	त्रि.म.ना.उप.-४.२
२८	मद्व्यतिरिक्तमणुमात्रं न विद्यते । अन्नपूर्णा	त्रि.म.ना.उप.-८.६

२९	ब्रह्माह, अहमेव ब्रह्म । अन्नपूर्णा	त्रि.म.ना.उप.-८.३ (ब्रह्माहमस्मि)
३०	मद्व्यतिरिक्तमणुमात्रं न विद्यते । कैवल्य, अन्नपूर्णा	त्रि.म.ना.उप.-८.६
३१	देशतः कालतो वस्तुतः परिच्छेदरहित ब्रह्म । अमृतबिन्दु	त्रि.म.ना.उप.-१.३
३२	प्राणोऽस्मि प्रज्ञाऽऽत्मा नं मामायुरमृतमित्युपांस्व । महावाक्य	कौषीतकिब्राह्मण-३.२
३३	य एवं निर्बीजं वेद निर्बीज एव स भवति । महावाक्य	सुबाल उपनिषद्-९.१४
३४	ततः स्तिमितगम्भीरं . . . सत् किंचिदवशिष्यते ॥ अन्नपूर्णा	महोपनिषद्-२.६५
३५	नान्यः पन्था अयनाय विद्यते । कैवल्य, महावाक्य	चित्ति-१२.७, लक्ष्मी-७
३६	तत्त्वमसि, अहं ब्रह्मास्मि । कैवल्य	पैङ्गल उप.-३.१

We find Upaniṣad-Brahma-Yogī illustrating from *R̥gveda* among the Vedic texts and from *Bṛhadāraṇyaka*, *Chāndogya*, *Taittirīya*, *Kaṭha*, *Muṇḍaka* and *Śvetāśvatara* among the major *Upaniṣads*; also from *Gauḍapāḍakārikā* on the *Māṇḍūkya Upaniṣad* and from *Subāla*, *Kauṣītaki-brāhmaṇa*, *Tripādamahānārāyaṇa*, *Nirālamba*, *Tejabindū*, *Mahāvākya*, *Citti*, *Lakṣmī*, *Mahā*, *Annapūrṇā* and *Sītopeniṣads* among the minor *Upaniṣads* of different Vedic *Samhitās*. He often refers to *Bhagavadgītā* also. Even we find stray references to *Āpastamba Śāuta Sūtras* - *Arthasaṁgraha* of Laugākṣī Bhāskara and *Smṛti* literature.

From the above data it can be surmised that commentator Upaniṣad-Brahma-Yogī is a versatile scholar, especially well-versed in Vedāntic or *Upaniṣadic* literature, also having a fair knowledge of *Dharmaśāstras*.

SADĀŚIVA (SARASWATĪ or BRAHMENDRA) (mid 18th century)

He belongs to the mid 18th century as stated by Potter,¹ and V. Krishnamacharya². He has written commentaries named *Dīpikā* on *Amṛtabindu* and *Kaivalya Upaniṣads* whose manuscripts are available at Oriental Institute, Baroda. He writes the original commentary on *Kaivalya Upaniṣad* in Telugu, which is published.

ADVAITĀNANDATĪRTHA Alias RĀMĀNANDATĪRTHA (1762 AD)

We find four works ascribed to him, viz. *Advaitānandakharī* (*pañcopeniṣattātparyadīpikārūpa*), *Upanyāsa*, *Puruṣasūkta-vyākhyā* and *Brahmasūtra-tātparyadīpika* (which is printed in Madras). Apart from these, he has written a commentary called *Tātparyadīpikā* on the *Taittirīya Upaniṣad*, which is published. No more information is available about him.

¹ Potter Karl — Bibliography, page 342

² V. Krishnamacharya — Descriptive Catalogue of Sanskrit Manuscripts, Adyar Library

Conclusion :

Thus, looking to the available data of commentators, it can be concluded that although there are ten commentators in all, who have written commentaries on different minor *Upaniṣads* of *AV* undertaken for study; the available published commentaries on these minor *Upaniṣads* are found mainly of Śaṅkarānanda, Abhinava-Nārāyaṇa Sarasvatī and Upaniṣad-Brahma-Yogī.

Śaṅkarānanda elucidates the points in an apt manner using minimum possible words to explain the subject. He quotes from *Samhitās*, *Brāhmaṇa* literature, *Bhagavadgītā* and *Dharma* as well as *Gṛhya-sūtras*. Nārāyaṇa, a versatile scholar, quotes from *Rgveda*, *Śatapatha-Brāhmaṇa* and *Chāndogya* and *Kaṭha Upaniṣads* as well as from *Bhagavadgītā*. One or two citations are also from *Nirukta* of Yāska, *Aṣṭādhyāyī* of Pāṇini and *Yogasūtras* of Patañjali. Moreover, his study pertaining to *Haṭha-yoga* is highlighted through his quotes from especially the seventh chapter of *Yoga-Yājñavalkya*, first and third chapters of *Haṭha-Yoga-Pradīpikā* and the second chapter of *Garuḍa Purāṇa*. He also cites from *Purāṇas* like *Viṣṇu* and *Vāyu*. Thus, Nārāyaṇa impresses us as an erudite scholar well versed in the different fields of Indology.

Unlike Nārāyaṇa, Upaniṣad-Brahma-Yogī quotes more from major and minor *Upaniṣads* like *Bṛhadāraṇyaka*, *Chāndogya*, *Taittirīya*, *Kaṭha*, *Muṇḍaka*, *Śvetāśvatara*, *Subāla*, *Kauṣītaki-Brāhmaṇa*, *Tripāda-Mahānārāyaṇa*, *Nirālamba*, *Citti*, *Lakṣmī* and *Mahopaniṣads*. Moreover, he also cites from *Bhagavadgītā* and *Āpastamba-Śrauta-Sūtras*, *Arthasaṅgraha* of Laugākṣī-Bhāskara.

Thus, the commentaries of these three scholars are commendable as they shed light on various metaphysical topics, which are discussed by me in respective chapters in the present thesis.