A survey of the commentary-literature of Vedānta, especially Dvaita Vedānta, is of great assistance in understanding the philosophical tenets of the Upanisads. Indeed, Madhva has given in his aphoristic style, the necessary orientation to the interpretation of all the ten major Upanisads. Though Madhva's commentaries are intelligible in themselves need no further enunciation for the learned to understand the upanisadic texts as a whole, yet the general reader may not grasp the full import of his works. Hence Jayatīrtha's elaborate commentaries are a necessary appendage to these. But, Jayatīrtha has not commented upon Madhva's commentaries on the Upanisads, except in case of two, namely the Ṣāvāsva Upanisad and the Praṇa Upanisad.

Thus, the seekers after truth were in need of a teacher who could help them understand Madhva's commentaries on the Upanisads. It is Rāghavendrātīrtha who came to the succor of those seekers through his excellent works. In particular, his lucid glosses on the Upanisads, in the light of Madhva's commentaries, are very helpful to the learned as well as the lay-men to understand the doctrines of the Upanisads.
A systematic study of Rāghavendratīrtha's glosses on the *Upaniṣads* has not been undertaken so far. As this thesis is an attempt to bring out his contribution to the interpretation of the *Upaniṣads*, it is hoped to be a useful addition to the extant literature attempting to bring out the true import of the *Upaniṣads*. This research work discusses, in detail, how Rāghavendratīrtha helps us to know the exact meaning of the *Upaniṣadic* utterances, to understand the words and sentences in their proper context and to ascertain their meaning in the light of grammatical derivation.

It is to be mentioned here that, in this thesis, the study of the *Aitareya Upaniṣad* is not included as Rāghavendratīrtha's gloss on the same is not available. Of course, the work entitled "Mahāaitareyopaniṣad-Mantrārthah" edited by S.V. Bhimabhat, has been published from Parimala Research and Publishing House, Nanjangud, in 1978. In the introduction to the same, the editor suggests (p. iv) that it is the *Khandaṅṭha* of Rāghavendratīrtha on the *Aitareya Upaniṣad*. But, while in fact, in all the *Khandaṅṭhas*, Rāghavendratīrtha interprets each *mantra* of the respective *Upaniṣads*, this is not the case with the said published work. Hence, it is to be doubted whether it is a *Khandaṅṭha* of the
Aitareya Upanisad commented upon by Madhva, and for this reason, it is not included in this thesis.

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