The present thesis containing a close study of the \textit{Kāṭhaka Upaniṣad} is an exposition of the \textit{Upaniṣad} in the light of the traditional commentaries thereon by Śaṅkara and Madhva, the founders of the Advaita school and the Dvaita school respectively. Indeed, the philosophical subject of the \textit{Kāṭhaka Upaniṣad} runs towards the end by adding colour after colour in its descriptions of the Supreme Brahman. Such interesting and comprehensive theme of the \textit{Upaniṣad} sometimes becomes inaccessible to the readers for apprehending the true message of the \textit{Upaniṣad}. At this juncture, the reader however takes the help of the traditional commentaries thereupon. In this vein, Śaṅkara of the Advaita school, Madhva of the Dvaita school and Raṅgarāmānuja of the Viśiṣṭādvaita school are found to be the major commentators on the \textit{Kāṭhaka Upaniṣad}. But, being stick to their own doctrines, all commentators differ from one another to unveil the message of the \textit{Upaniṣad}. Thus, a reader who goes through such commentaries gets lost by himself in comprehending the central idea of the \textit{Upaniṣad}. Therefore, an unbiased study of the \textit{Upaniṣad} in the light of the commentaries by Śaṅkara and Madhva, was felt necessary by me when I was to enter the field of research. As such, I willed to take up for my research studies the topic on the \textit{Kāṭhaka Upaniṣad} in light of the commentaries by Śaṅkara and Madhva.

In particular, Śaṅkara's commentary on the \textit{Kāṭhaka Upaniṣad} sufficiently lucid and attractive; whereas Madhva's commentary rather runs in cryptic language in terms of authoritative texts than in his own words. In order to understand the scope and importance of the \textit{Kāṭhaka Upaniṣad}, the \textit{first chapter} of the thesis confines itself to provide all requisite material to locate the stand of the \textit{Kāṭhaka Upaniṣad} in the field of Vedānta. Further, it is but essential to know the principles of both
Advaita and Dvaita schools for understanding the *Upaniṣad* in the light thereof. Therefore, the *second chapter* deals with the concepts of the Advaita and the Dvaita schools. In order to make both the commentaries readily available to the readers, the *third chapter* gives running commentaries with their translations in English. The *fourth chapter* arrives at comparative and critical exposition of the mantras of the *Upaniṣad* following the traditional commentaries. Finally, the *fifth chapter* presents the concluding remarks showing how both Śaṅkara and Madhva vindicate their doctrines in their interpretations.

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