

CHAPTER 05

Keśava Kāśmīri Bhaṭṭācārya and former ācāryas

Introduction

Śrīmad Bhagavadgītā is undoubtedly a round crystal that has all the time reflected the readers' view. For this reason only, a number of commentaries are written by ācāryas of former times and by the scholars of the modern age. Each one of the ancient ācāryas and the modern scholars has found sound roots of his sect's opinion or ideology. It is a well known fact that Śrīmad Bhagavadgītā is the crux of all the Upaniṣads¹ which is reddish all the time and the satisfaction of which came out in the form of various doctrines.

This chapter deals with the comparative study of the explanations given by Jagadgūrū Ādi Śaṅkarācārya (=SK), Śrī Rāmānujācārya (=RM) and Śrī Nimbārkācārya (i.e. his pontifical head Keśava Kāśmīri Bhaṭṭācārya=KK). The Vedantic terms are taken for discussion with three subdivisions (A) All agreeable (B) KK agreeable with SK and (C) KK agreeable with RM. Besides herebelow the explanation of the terms and important words of the Śrīmad Bhagavadgītā are discussed alphabetically² and in the ex-

planation of the respective terms, the sequence of the verse and the chapters (of the Gita) is maintained.

01. अधिभूतम् - occurs twice in Śrīmad Bhagavadgītā under VIII.01 & 04. All the ācāryas are silent under VIII.01, because it is the part and parcel of Arjuna's questions.

Under VIII.04 SK explains it, "that which gathers itself round the whole animated creation and is composed of the whole perishable existence i.e. of everything that has birth. Which is given by RM just rendering it in different words, while KK takes it in the sense of one related to the five Elements.³

02. अधियज्ञः - occurs twice (like the former) in Śrīmad Bhagavadgītā under VIII.01 & 04 all the three ācāryas are silent under VIII.01 because it is the part and parcel of Arjuna's questions.

Under VIII.04 all the three ācāryas explain it as, "He who identifies himself with all acts of sacrifice" though SK quotes the Śrīti statement, "Sacrifice (यज्ञ) is verily Viṣṇu" (Taitt. Sah. 01.07.04), RM writes, "अधियज्ञ means one who is the object of worship through sacrifices. He is to be meditated on by three classes of qualified aspirants at the time of the performance of the daily and occasional rites like

the five great sacrifices” and KK says, “the presiding deity over the sacrifice which again possesses the inner soul so I preside over the sacrifice, because it is sustained and supported by My dependence and hence it should be performed refering to Me.”⁴

03. अध्यात्मम् - occurs seven times in Śrīmad Bhagavadgītā under III.30, VIII.01 & 04, X.32, XI.01, XIII.11, XV.05.

Under III.30, X.32, XI.01, XIII.11 and XV.05 are in compound, with चेतसा, विद्या, संज्ञितम्, ज्ञानम्, नित्यम्.

Under III.30 SK explains it as, “discriminative intellect”, while RM and KK explain it as, “the inner most Lord causes to work.”⁵

Under VIII.01 & XI.01 all the three acaryas are silent because it is Arjuna’s question.

Under VIII.03 SK explains as, “that which first shows itself as the Innermost Self in the body and turns out in the end to be identicall with me, the Supreme Reality. The Brahman is known by the term अध्यात्मम्.” KK follows RM with his explanation as, “one’s own (material) nature is that which is spoken of as one dwelling with the self (अध्यात्मम्) . One’s own (material) nature is the prakṛti.”⁶

Under X.32 all the three ācāryas agree that the Knowl-

edge which aims at the realisation of the relation of the embodied soul and the Highest self.

Under XIII.11 & XV.05 KK follows SK's explanation, "discriminative knowledge of the self and non-self" while RM is silent.

04. अहंकार - occurs six times in Śrīmad Bhagavadgītā under VII.04, XIII.05, XVI.18, XVIII.53, 58 & 59.

Under VII.04 & XIII.05 RM is silent.

Under VII.04 SK explains, "Ego is the cause of mind," KK explains, "Ego stands for Māyā."⁷

Under XIII.05 RM is silent and KK following SK's explanation, "the Ego is the preceding cause of the five elements."⁸

Under XVI.18 RM and KK though follow SK, KK paraphrases SK's explanation with the Vedantic terminology.

Under XVIII.53 RM and KK follow SK's explanation as Ego sense means believing the non self i.e. the body, etc. to be the self.⁹

Under XVIII.58 SK's expression Ego sense is consistent and the same is followed by both the ācāryas though they employ synonymes what ought to be done and what ought not be done (कृत्याकृत्य) and what is right and

what is not right (कर्तव्याकर्तव्य) respectively¹⁰ in order to justify the action.

Under XVIII.59 SK is consistent with his two explanations (XVIII.53 & 58 above), while KK following RM writes that Ego sense of the form of ‘T’ as an independent doer.¹¹

05. आत्मन् - आत्मा - occurs six times in Śrimad Bhagavadgītā under VI.05 & 06, VII.18, IX.05, X.20 and XIII.32

Under VI.05 & 06 KK is giving the synonymes of आत्मा as जीव follows SK who explains the word आत्मा as an aggregate of the body and the senses.¹²

Under VI.05 SK and RM are silent, while under VI.06 KK is silent.

Under VII.18 and IX.05 SK and RM are silent while KK explains it as mind or body.

Under X.20 all the three ācāryas agree, yet SK specifies it as, “the innermost self”, to which RM explains as, “the self is in every way the supporter and controller of the recipient of service from the body”¹³ and KK explains it as, “I am the self seated as the soul within the heart of all being.”

Under XIII.32 all the three ācāryas are silent because the meaning is clear that the soul is subtle.

In the above references SK is consistent in giving the meaning as the self which RM and KK though follow SK, accept the other two meanings of the word as the mind as well as the body.

06. ईशः - occurs twice in Śrīmad Bhagavadgītā under XI.15 & 44.

Under XI.15 (Accusative singular) KK paraphrases it correctly as ‘Mahesha’ and SK explains it the Lord of Creation, while RM is silent.

Under XI.44 SK and KK paraphrase it as the Lord of Creation, while RM is silent.

07. ईश्वरः - occurs six times in Śrīmad Bhagavadgītā. Under XIII.28, 29, XV.8, 17, XVI.14, XVIII.61.

Under XIII.28 & 29, in both the places SK and RM take it in the sense of Supreme Lord,¹⁴ while KK takes it to mean the Individual soul.¹⁵

Under XV.08 all the three acaryas unanimously say as, “The Lord of the aggregate of the body.”

Under XV.17 KK follows SK’s explanation that He is eternal and Omniscient Lord Nārāyaṇa, while RM is silent.

Under XVI.14 SK and RM are silent while KK takes it in the sense of powerful person.¹⁶

Under XVIII.61 SK writes, the Lord (Īśvara) the ruler, Nārāyaṇa, while RM and KK say as one who is engaged in rulling over all Vāsudevas¹⁷ because both of them are Vaiṣṇavite.

08. कर्मयोगः - occurs four times in Śrīmad Bhagavadgītā under III.03 & 07, V.22 and XIII.24.

Under III.07 & V.22 all the three ācāryas are silent, under III.03 RM and KK are silent.

Under III.03 SK writes, “Karma is Yoga i.e. the Karma or action which is performed in the service of the Lord such as course of action is Yoga.

Under XIII.24 SK sticks to his earlier meaning (III.03), while RM and KK elaborate it as, “performing actions in accordance with their castes and stages of life without having attachment for fruits, but dedicating them to the Lord. After their mind becomes pure, they become fit for meditation and then realise the Self.”¹⁸

09. जगत् - occurs nine times in Śrīmad Bhagavadgītā under VII.05 & 13, IX.04 & 10, XI.07, 13, 36, 37, XVI.08.

Here all the three ācāryas take it in the same sense with a little difference in words such as (1) comprising the movable and immovable things (सचराचरम्), (2) the menifeste

and the untneifeste (व्यक्ताव्यक्त), (3) inanimate (lower) prakṛti consisting animate and inanimate things and (4) comprising of beings (जीवजातम्), while in one place (XVI.08) RM takes it to mean the effect of Brahman¹⁹ and KK (XI.36) elaborates beings.²⁰ It must be recalled here the explanation of the word जगत् given by SK in his commentary on ब्रह्मसूत्र (I.1.2) that “this universe is manifested through name and form, that is associated with diverse agents and experiencers, that provides the support for actions and results having well regulated space time and causation and that defies all thoughts about the real nature of its creation,”²¹ Which indicates that the commentary on the ब्रह्मसूत्र is posterior to the Gītā where the elaborative explanation seems to be avoided deliberately. In no place SK has explained the word जगत् as मिथ्या.

10. जीव - occurs twice in Śrīmad Bhagavadgītā under VII.05 and XV.07 in both the places it is compounded with भूत.

Under VII.05 the explanation of जीव as living or sentient given by all the three acaryas is almost similar with different words.²²

Under XV.07 KK follows SK, though his expression slightly differs, SK names it as an enjoyer (भोक्ता) and a

doer (कर्ता), which is paraphrased by KK as characterised with the adjunct of vital life (प्राणोपाधियुक्तः), but RM takes it as the soul embodied gods, men, etc. (देवमनुष्यादिप्रकृति-परिणामविशेषशरीरस्थानी).

Thus SK and KK are nearer to each other because both adopt Monism (either Absolute or Dualistic), RM, on the other hand, following the Specified Monism sticks to his doctrine.

11. ज्ञानयोग - occurs twice in Śrīmad Bhagavadgītā under III.03 and XVI.01. Here RM is silent SK and KK take it to mean knowledge of Self (आत्मज्ञान), which is elaborated by SK as, “knowledge consists in understanding the nature of thing, such as the Self, as taught in the scripture and by the Teacher. Yoga consists in making what has been thus learnt i.e. an object of one’s own direct perception by concentration through the subjugation of the senses.”²³

This makes it clear that the elaboration given by SK is acceptable to both later acaryas.

12. दमः - is employed thrice in Śrīmad Bhagavadgītā under X.04, XVI.01 and XVIII.42.

The expression of all the three ācāryas is almost

similer with the different synonymes in all the three places.

SK says, “the restraint of external organs” and RM makes it specific by saying, “withdrawing the external organs from their worthless sense objects”, while KK writes more specifically that withdrawing the external organs from their respective objects.²⁴

Thus they all do not differe in the explanation of the general philosophical terms like दम, ज्ञानयोग, etc.

13. ध्यानम्- occurs four times in Śrīmad Bhagavadgītā under II.62, XII.12, XIII.24 and XVIII.52. Under XIII.24, XVIII.52 is in compound with आत्मनि.

Under II.62 all the three ācāryas agree with “thinking or pondering”.

Under XII.12 SK and RM are silent while KK is consistant with the earlier meaning. (I.62)

Under XIII.24 SK is very clear in giving the definition of the term ध्यानम् by saying, “Meditation consists in withdrawing by concentration hearing and other senses into the mind away from sound and other sense objects, then withdrawing the mind into the Inner Intelligence and then conteplating (that inner intelligence).... Meditation is a continuous and unbroken thought like a line of flowing oil.²⁵ KK follows SK, while RM paraphrases the term ध्यानयोग with भक्तियोग.

It seems that RM's definition of ध्यानम्²⁶ is borrowed from that of Ādi Śaṅkarācārya under this verse.

Under XVIII.52 SK explains Meditation upon the nature of the Self, while RM and KK both are silent.

14. निर्गुणब्रह्म - it occurs twice in Śrīmad Bhagavadgītā under XIII.14 & 31 under XIII.31 it is निर्गुणत्वात्.

Under XIII.14 & 31 all the three ācāryas agree in explaining the term as “devoid of qualities like Sattva, Rajas and Tamas.

15. नैष्कर्म्यम् - occurs twice in Śrīmad Bhagavadgītā under III.04 and XVIII.49 under XVIII.49 in compound with सिद्धिम्.

Under III.04 all the three ācāryas agree explaining “By abstaining from action man cannot attain inactionlessness, freedom from activity i.e. devotion in the path of knowledge the condition of the actionless self.”²⁷ to which RM further explains a bit different as, “not by merely under taking (the performance) of the works prescribed in the शास्त्र does a man attain the state transcending Karma Yoga i.e. the discipline of Knowledge, nor by the giving up of works”²⁸ and KK follows both of them.

Under XVIII.49 KK follows SK's explanation, “In

virtue of his knowledge of the unity of the actionless Brahman and the Self, all action have fled from him. This is known as the state of absolute freedom from action; and it is a perfection,” while RM is silent.

Thus here all of them agree in paraphrasing नैष्कर्म्यम् as the state of the absolute freedom from action or the Supreme perfection of actionlessness.

16. परमात्मा - occurs twice in Śrīmad Bhagavadgītā under VI.07 and XIII.31. Both SK and RM are silent under VI.07, while KK explains परमात्मा as the Supreme soul by nature self effulgent and higher than mind intellect, etc.²⁹ Under XIII.31 SK is silent, RM explains it as, “The supreme is described by His own nature as other than the body.” While KK explains specifically as, “The Supreme spirit i.e. the knower of the field is supreme because He is higher than the body, mind and intellect which are also called the Self.”³⁰

17. पुरुषोत्तम- occurs five times in Śrīmad Bhagavadgītā under VIII.01, X.15, XI.3, XV.18 & 19. The first three are in Vocative, the forth in Nominative and the fifth Accusative.

Under VIII.01 & XV.19 all the three ācāryas silent.

Under X.15 and X.03 SK says, “O (Puruṣ) Supreme

possessed of unsurpassed wisdom, sovereignty, strength, power prowess and splendour,” while RM paraphrases as, “Ocean of maternal solicitude for those depending upon you,”³¹ and KK is silent in both the places.

Under XV.18 SK and RM are silent KK explains it as, “who has knowledge that discriminates between the Self and the non self, who knows Me thus as the Supreme Person.”³²

18. प्रकृति - occurs 19 times in the Śrīmad Bhagavadgītā under III.27, 29, 33, IV.06, VII.04, 05,20, IX.07, 08,10, 12,XI.51, XIII.19, 20, 21, 29, XV.07 and XVIII.40,59. Under XIII.19, 21, XIV.05 the word is in compound with संभवान्, स्थः, संभवाः.

Under 03.27 & 09.07 all the three ācāryas explanation is different. Here SK gives exact and perfect explanation by saying, “Nature (Prakṛti, Pradhāna) is the equipoised state of the three guṇa or energies, viz *Sattva* (goodness), *Rajas* (Activity), *Tamas* (darkness), while RM writes, “*Sattva* and other guṇa of the prakṛti,” and KK takes it, as “Primordial Matter : माया, the infatuating power of the Supreme Ruler”, where he connects this verse with मायान्तु प्रकृतिं विद्धि.... (श्वेता.उप.04.10)”

Under III.29, XIII.20 all the three acaryas are silent.

Under III.33 SK and RM take the word in the same

meaning as old subtle impression (accompanying his soul from birth to birth), which is explained further by SK as, “Nature (Prakṛti) is the संस्कार (the latent self reproductive impression of the past act of धर्म and अधर्म) manifesting itself at the commencement of the present birth”.³³ here KK is silent.

Under IV.06 SK explains it as, “The prakṛti, the माया of Viṣṇu, which is made up of the three energies of Sattva, Rajas, Tamas to which this whole universe is subject and by which deluded the whole world knows not Vāsudeva, its own self,³⁴ while RM and KK are on the same line.

Under VII.04 SK takes it as, “the माया belonging to the Supreme Ruler” to which KK follows, while RM is silent.

Under VII.05 and IX.10 all the three ācāryas take it in the same sense of माया.³⁵

Under VII.20 all the three ācāryas agree that Prakṛti means peculiar tendancy (संस्कार) which they (i.e. souls) acquired in the previous births.³⁶

Under X.07 SK gives the exact and perfect explanation saying “Prakṛti, the inferior one composed of the three Qualities,” while RM writes, “The prakṛti, called the Quality of Darkness which can not have names, forms and divisions,” and KK follows SK.”³⁷

Under IX.08 SK is silent while RM and KK explain it

in the same sense as, “My nature constituted of the three Qualities and also fully competent to transform into all possible forms.”³⁸

Under IX.12 both the ācāryas are silent while KK explains it as, “Nature which is feindish.”

Under XI.51 SK and KK explain it as स्वभावः (nature), while RM is silent.

Under XIII.19 SK and RM are silent while KK explains it as, “Matter or Nature means the lower type of Potency called the Field which is constituted of the three Qualities.”³⁹

Under XIII.21 SK explains it as, “Avidyā or Nescience because he identifies himself with the body and senses which are emanation of Prakṛti,” while RM is silent and KK explains it with little difference “various modifications like higher or lower body.”⁴⁰

Under XIII.19 & 29 SK explains it as, “माया composed of the three Qualities i.e. energies of ईश्वरः, which constitutes the cause of (all) emanations⁴¹ RM and KK are silent.

Under XV.07 SK explains it as, “the Prakṛti i.e. in their respective seats such as the orifice of the ear,” while RM is silent, KK says, “Matter in the form of its effect called Ego-sense.”⁴²

Under XVIII.40 SK and RM are silent while KK explains as, “the divine potency of the Supreme Lord.”

Under XVIII.59 SK takes the contextual exact meaning as the nature of a warrior (क्षत्रिय), while RM is silent and KK says, “nature consisted of the three qualities.”⁴³

Thus in almost all the places, the ācāryas have taken the term प्रकृति in the sense of माया or अविद्या and very rarely as the प्रधान of the सांख्याs. This shows that all the three ācāryas do not want to show any due respect to the सांख्य system, the प्रधानमल्ल.

19. प्रजापति - occurs twice in Śrīmad Bhagavadgītā under III.10 and XI.39.

Under III.10 SK and KK give the meaning of the word प्रजापति as “the Creator of beings,” while RM incorporating SK’s benedictory stanza⁴⁴ of Śrīmad Bhagavadgītā Sankarbhasya takes प्रजापति as Nārāyaṇa selaborating it as “The word प्रजापति free from all limitation denotes Nārāyaṇa who is the Lord of all beings, the creator of all, the soul of all and the Supreme abode in the beginning.”⁴⁵

Under XI.39 all of them agree in paraphrasing the word प्रजापति as the Creator of beings.

20. प्रज्ञा - occurs five time in Śrīmad Bhagavadgītā under II.57, 58, 61,67 and 68 where the main subject matter is the characteristics of the man of stable mind (स्थितप्रज्ञ).

Under II.57, 58 & 61 all the three ācāryas are silent.

Under II.67 all the three ācāryas agree literally with a slight change in their explanations. SK says, “free from delight and distress, his knowledge arising from discrimination becomes steady.

RM says, “understanding”, while KK writes, “the intellect which has been indulge in the realisation of the Self.”⁴⁶

21. प्रलय - occurs five times in Śrīmad Bhagavadgītā under VII.06, IX.18, XIV.02, 15 and XVI.11.

Under XVI.11 compound with अन्त.

Under VII.06 and IX.18 SK explains as “final dissolution”, while RM is silent and KK follows SK.

Under XIV.02 SK is exact in his explanation of the word प्रलय in the context, “even at the time of Brahman’s dissolution”⁴⁷ while RM is silent and KK follows his earlier (VII.06) explanation.

Under XIV.15 and XVI.11 all the three ācāryas agree with the word प्रलय in the sense of death, only RM differe in XVI.11 he explains it as, “extended upto the dissolution of the world i.e. which is related to objects (the means or the realisation there of) requiring to be striven for till the time of the total dissolution of the material univers.”⁴⁸

SK's explanation of the term suits to the context, while RM and KK stuck to one meaning only.

22. प्राणायाम - occurs only once in Śrīmad Bhagavadgītā under IV.29 in compound with परायणा

SK writes, “some practise the kind प्राणायाम called पूरक (filling in), रेचक (emptying) and कुम्भक (by impeding the outward passing) of the air through nostrils and the mouth and by impeding the inward passing of the air in the opposite direction. RM explains it as, “the practice of restraining the breath these are of three kinds on account of the distinctions based on inhalation, exhalation and stoping the breath.” KK says, “having regulated the process of inhalation and exhalation controlling the breath between the period of inhalation and exhalation i.e. not exhalation after inhalation.”⁴⁹

The term प्राण though occurs five times in the sense of the vīṭle air, the technical term प्राणायाम occurs once only and that too, in the sense of the breath controlle which is explained by RM and KK adding two more functions of sustenance (कुम्भक), and exhalation (रेचक) of the breath.

23. भगवान् - occurs twice in the Śrīmad Bhagavadgītā under X.14 & 17.

The word भगवान् with the front appendage श्री is read before all the speeches of Lord Śrī Kṛṣṇa. Herebelow the word भगवान् employed in the body of the text is discussed.

Under X.17 all the three acaryas are silent.

Under X.14 SK is silent, RM explains it as⁵⁰, O treasure of unsurpassed knowledge, power, strength, sovereignty, valour and glory⁵¹ and KK follows RM.

24. मनस् - occurs 29 times in Śrīmad Bhagavadgītā under I.30, II.60, 67, III.06, 07, 40, 42, V.11, 13, 14, VI.12, 14, 24, 25, 26, 34, 35, VII.04, VIII.10, 12, X.22, XI.45, XII.02, 08, XV.07, 09, XVII.11, 16 & XVIII.33.

Among these three times it occurs in compound with षष्ठानी(न्द्रियाणि)(XV.07), प्रसादः(XVII.16), प्राणेन्द्रियः(XVIII.33) respectively where all the three ācāryas are silent.

Under I.30 all the ācāryas are silent and hence it seems that they take the mind as “the intellectual power, the same sense is acceptable to RM, while SK does not think to alter in almost 18 cases and KK naturally follows both the ācāryas in 24 cases.

SK explains the term mind as the internal organ (V.19) or a faculty of error and doubts (III.42) and as the seat of discriminative knowledge (II.60, VI.24)

Under VII.04 only KK explains the mind as “the Ego sense.”⁵²

Thus SK gives three usuall (Upaniṣadic) sense of the mind, while RM seems to take it in the general sense i.e. a seat of thought and for KK, the word mind (in the Śrīmad Bhagavadgītā) stands for Ego sense.

25. महेश्वर - occurs twice in Śrīmad Bhagavadgītā under V.29 and XIII.22. In compound with सर्वलोक under V.29

Under V.29 SK explains it as, “The great Lord of the whole Universe.” RM is silent and KK paraphrases it as the Universal Lord.

SK explains it as, “the great Lord as one with the whole universe and independent of all.”

RM paraphrases it as, “the great Lord by rulling, supporting the body and by having the body completely dependent, It becomes the great Lord in relation to the body, the senses and the mind.”⁵³ KK follows RM.

26. माया - it occurs thrice in Śrīmad Bhagavadgītā under 07.14, 15 and 18.61.

Where SK is silent in two cases (07.14,15) because in his times, it seems that the technical term माया was well known as Prakṛti. This sense later on got a change and came to mean as the illusory power. Due to this RM and KK paraphrase the term माया (VII.14,15) as Prakṛti with

clear expression.⁵⁴ This is why the term माया in the sense of deceptive or illusory power (XVIII.61) is specifically mentioned by SK and not by RM and KK.

27. योगेश्वर - occurs twice in Śrīmad Bhagavadgītā under XI.04 & XVIII.78

Under XI.04 SK is silent. RM explains it as, “The treasure house of knowledge, strength, sovereignty, Valour, power and glory which are inconceivable in respect of any one”, while KK paraphrases as, the group of all paths leading to one’s wellbeing.⁵⁵

Under XVIII.78 SK explains it as, “The seed of all Yoga comes forth from Him.” RM says, “Lord of all things i.e. animate and inanimate (चेतनाचेतन)” and KK writes, “the Lord of the Supreme power to turn impossibles into possibles.”⁵⁶

28. रजस् - occurs 10 times in Śrīmad Bhagavadgītā under III.37, XIV.5, 07, 09, 10, 12, 15, 16, 17 and XVII.01.

Under III.37, XIV.05, X.12, 15, 17 and XVII.01 all the three ācāryas are silent.

Under XIV.09 SK specifies it as, “the passion, colour (the soul) like a piece of red chalk, etc.” while RM explains it as, “the cause of sexual desire, i.e. the eager

longing between a man and a woman for each other.”⁵⁷ And KK generalises the same as, “a desire for the sense objects.”

Under XIV.16 SK and RM both are silent while KK reiterates RM’s explanation (XIV.09) given above with a little elaboration.⁵⁸

Thus SK’s explanation does not vary while RM and KK explain it as the passion as well as the attachment to actions.

29. विज्ञानम्- occurs thrice in Śrīmad Bhagavadgītā under IX.01 and XVIII.42 in compound with सहितम् and आस्तिक्यम् as well as in the colophone of chapter VIIth. SK paraphrases the word विज्ञानम् as experience (अनुभव), while RM and KK explain it as, “practical application of the means to worship the Lord.”⁵⁹

Under XVIII.42 SK and KK are silent while RM paraphrases the word विज्ञानम् as “Knowledge relating to the distinctive attributes which belong uniquely to the Supreme Reality.”⁶⁰

Thus RM & KK seem to find the point of the path of devotion which they established in the Śrīmad Bhagavadgītā, though the inconsistency in both the explanations of RM is visible in the way that the explanations seem to have interchanged.

30. वैराग्यम् - occurs thrice in Śrīmad Bhagavadgītā under XVI.35, XIII.08 and XVIII.52.

Under VI.35 and XIII.08 all the three ācāryas explain the term वैराग्यम् corroborating the Yoga Sūtra (01.15) “Non attachment is the controlling consciousness of a person who has no craving for visible and scriptural enjoyment.”⁶¹

Under 18.52 SK as well as RM take the same explanation, while KK says, “taking a firm stand on dispassion to avoid unfavourable thought.”⁶²

31. वैश्वानर - occurs only once in Śrīmad Bhagavadgītā under XV.14.

All the three ācāryas designate it as digestive fire abiding in the stomach, only SK supports this meaning by citing the passage of Br. Up. 05.09.01.⁶³

Ādi Śaṅkarācārya seems to leave no opportunity to supply the supporting passage from the Śṛti.

32. शास्त्रम् - occurs four times in Śrīmad Bhagavadgītā under XV.20, XVI.23, 24 and XVII.01. Under XVI.23, 24 in compound with विधिम् and विधान respectively.

Under XV.20 KK follows SK who establishes that though the whole Gītā is called science (शास्त्रम्) yet from the context it appears that the 15th discourse alone is here

spoken of as the science for the purpose of extolling it. In fact the whole teaching of the Gītā Śāstra has been summed up in this discourse. Not the teaching of the Gita Sastra only, but the whole teaching of the Veda is here embodied and it has been said that he who knows it (the अश्वत्थ) knows the Veda (XII.01) and that it is who am to be known by all the Vedas (XV.15).⁶⁴ RM however, takes it simply in the sense of “scriptural”.

Under XVI.23 and 24 as well as XVII.01 SK takes the word शास्त्रम् in the sense of injunction (विधि) what ought to be done (कर्तव्य) and prohibition (प्रतिरोध) what ought not to be done, for RM and even KK the word stands for the scripture and hence they explain it as Vedas, Smṛti-texts, Purāṇa texts, etc.⁶⁵

Thus SK’s views about injunction and the prohibition is the action ought to be done (कर्तव्य) and ought not to be done (अकर्तव्य), irrespective of any scriptural texts, because the scriptural injunctions and prohibitions are laid down in all the acceptable texts which are named specifically by RM and KK. This proves that by the time of RM and naturally KK there where some other sectarian text adopted by the followers.

33. श्रुति - occurs twice in Śrīmad Bhagavadgītā under II.53 and XI.02.

Under XI.02 all the three ācāryas are silent, while under II.53 all the three ācāryas comment on the Śrīti in the same sense that when your intuition (बुद्धि-अन्तःकरण) which has been perplexed by what you have heard about the multi-farious ends and means in all their relations. RM says that Śrīti (here) means hearing (and not the Vedas) and KK explains it as, “By hearing till today from the ignorant of the Absolute conflicting statements of various means and the fruits thereof.”⁶⁶

34. संसार - occurs only once in Śrīmad Bhagavadgītā under XVI.19. All the three ācāryas are unanimous with a little difference in elaboration.

SK writes, “path of passing through many hells,” RM writes, “the cycle of births and deaths, old age, etc. coming one after another and occurring again and again,” and KK says, “mortal place constituted of births, deaths, etc.”⁶⁷

35. सङ्कल्प - occurs only once in Śrīmad Bhagavadgītā under VI.24. Both the ācāryas SK and RM are silent only KK explains it, “conceiving image of happiness in the mind through sheer ignorance of the form of seeing the worldly objects possessed of their innate form.”⁶⁸

36. संन्यास - over and above occurrences of the word संन्यास in the colophones of the chapter IVth, Vth, VIIIth and the question of Arjuna under V.01. It occurs 12 times, once in compound under IX.28 with योग.

Under V.02, 06 and VI.01, 02 SK explains it as, “the true renunciation with consists in the abandonment of all actions as well as its fruits,” where RM and KK give its technical meaning path of knowledge (ज्ञानयोग).

Under XVIII.01,07 and 49 all the three ācāryas are silent.

Under XVIII.02 all the three ācāryas explain the word संन्यास in the sense of abandonment of all the fruits of all the actions, with a little elaboration KK says, “renunciation is the giving up of all actions motivated or prompted by desire.”⁷⁰

Thus all the three ācāryas explain the technical word in its own meaning with a little addition in the elaboration.

37. समाधि - occurs thrice in Śrīmad Bhagavadgītā under II.44, 53 and 54 once in compound with स्थ(समाधिस्थस्यकेशव)(II.54).

The समाधि is taken in the sense of concentration by all the three acaryas. SK explains it, “the objective point of your meditation the knowledge which arises from

discrimination”, RM says, “Samādhi is that in which knowledge of the Self arises, viz. the mind or the faculty of attention” and KK says, “concentration means one pointedness of mind in the Reality.”⁷⁰

Thus all the three acaryas explain the technical term in its own meaning with a little addition in the elaboration.

38. सांख्य - occurs six times in Śrīmad Bhagavadgītā under II.39, III.03, V.04, 05, XIII.24 and XVIII.13. Once plural with ज्ञानयोगेन under II.03.

The term सांख्य in the sense of सांख्यशास्त्र is explained by all the three acaryas under XVIII.13, though it is quite clear that none of the three ācāryas find the term सांख्यशास्त्र as mention in the सांख्यदर्शनम् of Kapilamuni, on the contrary all of them explained it as the another name of the Vedānta.

Under II.39 all the three ācāryas are unanimous in saying that the true nature of the Absolute Reality, with a little difference RM says, “the principle of the self which is ascertain by the Sāṅkhya or the intellect,” and KK says, “the path of spiritual knowledge through which reality is discussed fully.”⁷¹

Under III.03, V.04, 05 and XIII.24 SK elaborates and writes “Sāṅkhya consists in thinking thus, these Sattv, Rajas and Tamas are Qualities. Atman is witness of their acts,

eternal and distinct from the Qualities,”⁷² while RM and KK follow their earlier meaning.(II.39)

Conclusion

The above given explanations and the discussion of 38 Vedāntic terms found in the Śrīmad Bhagavadgītā lead to the following observations:

01. It is clear that 22 technical terms like अधिभूतम्, अधियज्ञम्, अध्यात्मम्, अहङ्कारः, आत्मन्(आत्मा), ईश्वरः, जगत्, जीवः, दमः, ध्यानम्, निर्गुणब्रह्म, नैष्कर्म्यम्, प्रकृति, प्रज्ञा, प्रलयः, मनम्, वैराग्यम्, वैश्वानरः, शास्त्रम्, श्रुति, समाधि and सङ्कल्प are taken by all the three ācāryas in the same senses, while अहङ्कार, आत्मन् (आत्मा), ईशः, कर्मयोगः, ज्ञानयोगः, प्रजापति, प्राणायाम्, भगवान्, महेश्वरः, माया, योगेश्वरः, विज्ञानम्, संसार, संन्यास and सांख्य these 15 technical terms are though taken in the same sense but are elaborated by RM and KK.

The difference in explaining the terms like अध्यात्मम् (III.03), अहङ्कार (VII.04, XVIII.59), ईश्वरः (XIII.27 & 28, XVIII.61), जीव (XV.07), पुरुषोत्तम, प्रकृति (III.27, XIII.21, XV.07, XVIII.59), रजस्, ध्यानम् (XIII.24), शास्त्रम् (XVI.23 & 24) seem to be on the authority of the respective branches of the vedānta that are propounded or rather advocated by the ācāryas.

02. Ādi śaṅkarācārya is consistent in his explanations mostly citing Upaniṣadic passages in the support and that too, to such an extent that the later ācāryas have agreed to and hence have elaborated the same explanation further.

03. SK's explanation of the word जगत् (No. 09) nullifies the allegation regarding ब्रह्म सत्यं जगन्मिथ्या which, it is crystal-clear, is neither expressed nor indicated by SK at all.

04. All the three ācāryas explain the technical word (संन्यास) in its own meaning with a little addition in the elaboration, and nowhere the sense of the stage of life (आश्रम) is taken or suggested.

05. The elaborate definition of ध्यानम् (under 13 above) given by SK (under XII.12) is incorporated by Rāmānujācārya in his ब्रह्मसूत्र-श्रीभाष्यम् (01.01.01 Para. 14) so the only lime-light contribution of RM is indebted to Ādi Śaṅkarācārya

06. RM and KK have the same tradition of Vaisnavism and so their explanations are closer with the only difference of synonymes in most of the places. For

this reason only both are silent in explaining the term निर्गुण (XIII.14 & 31) which would have been explained as “divoid of human qualities or attributes.”

07. The above given words are the philosophical terms and hence they are difficult for RM & KK to be explained in an easier way than SK, yet they have tried to wrap those terms with the shade of meaning attuned to their respective philosophical sects.

08. The explanation and paraphrases given by Adi Sankaracarya are perfect as well as convincing. Hence Adi Sankaracarya’s commentories (including those on Upanisads and Brahmasutras) are inevitable in the study of the branches of Vedanta school of Indian philosophy.

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Foot Notes

1. सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ गीतामाहात्म्यम् 06 ॥
2. श्रीमद्भगवद्गीता-शाङ्करभाष्यम्, अकारादिवर्णानुक्रमः पृ. 443 से 590, हिन्दी अनुवाद सहित, अनु. श्रीहरिकृष्णदास गोयन्दका, गीताप्रेस, गोरखपुर, सं. 2058 ॥
3. अ. शाङ्करभाष्यम् : प्राणिजातम् अधिकृत्य भवति इति ।
ब. रामानुजभाष्यम् : अधिभूतं क्षरो भावः विषयादिभूतेषु वर्तमानः तत्परिणामविशेषः क्षरणस्वभावो विलक्षणः शब्दस्पर्शादिः साश्रयः ।
क. तत्त्वप्रकाशिका : भूतान्याकाशादीन्यधिकृत्य यत्कार्यं तद् अधिभूतशब्देनोच्यते ।
4. अ. शाङ्करभाष्यम् : सर्वयज्ञाभिमानिनी देवता विष्णवाख्या यज्ञौ वै विष्णुः (तै.स.01.07.04) इति श्रुतेः ।
ब. रामानुजभाष्यम् : अधियज्ञः अहमेव अधियज्ञशब्दनिर्दिष्टो अहम् एव अधियज्ञः यज्ञैः आराध्यतया वर्तमानः ।
क. तत्त्वप्रकाशिका : अधियज्ञः यज्ञाधिष्ठाता सर्व कर्म प्रवर्तक अत्रास्मिन् यजमानदेहेऽन्तर्यामितया वर्तमानोऽहमेवाधियज्ञशब्दनिर्दिष्टः ।
5. तत्त्वप्रकाशिका : अध्यात्मन्यन्तर्यामिणियञ्चेतस्तदध्यात्मचेतः ।
6. अ. शाङ्करभाष्यम् : आत्मानं देहम् अधिकृत्य प्रत्यगात्मतया प्रवृत्तं परमार्थब्रह्मावसानं वस्तु स्वभावः अध्यात्मम् उच्यते अध्यात्मशब्देन अभिधीयते ।
ब. रामानुजभाष्यम् : स्वभावः अध्यात्मम् उच्यते स्वभावः प्रकृतिः अनात्मभूतम् आत्मनि संबद्ध्यमानं भूतसूक्ष्मतद्वासनादिकं पञ्चाग्निविद्यायां ज्ञातव्यतया उदितम् ।
क. तत्त्वप्रकाशिका : आत्मानं देहमधिकृत्य तस्मिन्प्राधान्यतया तिष्ठति । आत्मानं

जीवात्मानमधिकृत्य कार्यकारणकर्तृत्वादि हेतुत्वेन
वर्तमानोऽध्यात्माशब्देनोच्यते।

7. शाङ्करभाष्यम् : मनसः कारणम् अहङ्कारो गृह्यते।
तत्त्वप्रकाशिका : अहङ्कारशब्देनतत्कारणं माया।
8. शाङ्करभाष्यम् : अहङ्कारो महाभूतकारणम् अहम्प्रत्ययलक्षणः।
9. शाङ्करभाष्यम् : अहङ्कारम्, अहङ्करणम् देहेन्द्रियादिषु तम्।
10. अ. रामानुज भाष्यम् : अहङ्काराद् अहम् एव कृत्याकृत्यविषयं सर्वं जानामि इति
भावात् मदुक्तम्।
ब. तत्त्वप्रकाशिका : अहङ्कारादहमेव कर्तव्याकर्तव्यं सर्वं
जानामीत्यभिमानान्मदुक्तमेव।
11. अ. रामानुज भाष्यम् : आत्मनि हिताहितज्ञाने स्वातन्त्र्याभिमानम्।
ब. तत्त्वप्रकाशिका : अहङ्कारमात्मनि स्वातन्त्र्याभिमानम्।
12. शाङ्करभाष्यम् : आत्मा कार्यकरण सङ्घातः।
13. रामानुजभाष्यम् : शरीरस्य सर्वात्मा आधारो नियन्ता शेषी च।
14. अ. शाङ्करभाष्यम् : देहेन्द्रियमनोबुद्ध्यव्यक्तात्मनः अपेक्ष्य परमेश्वरः तं सर्वेषु
भूतेषु समं तिष्ठन्तम्।
ब. रामानुजभाष्यम् : आत्मानं देवादिविषमाकरवियुक्तं ज्ञानैकाकारतया।
15. तत्त्वप्रकाशिका : देहेन्द्रियस्वामिनम्।
16. तत्त्वप्रकाशिका : दुर्बला हि दैवादिकं समाश्रयन्ते नाहम् तथा, यत् ईश्वरोहम्।
17. अ. शाङ्करभाष्यम् : ईशनशीलो नारायणः।
ब. रामानुजभाष्यम् : सर्वनियमनशीलो वासुदेवः।
क. तत्त्वप्रकाशिका : सर्वचेतनाचेतननियमनशीलो भगवान्वासुदेवः।
18. अ. रामानुजभाष्यम् : अन्तर्गतज्ञानेन मनसा योगयोग्यताम् आपाद्य आत्मानं
पश्यन्ति।

- ब. तत्त्वप्रकाशिका : कर्मयोगेनेश्वरार्पणबुद्ध्या क्रियमाणेन फलाभिसंधिरहितेन स्ववर्णाश्रमोचितेन कर्मयोगेनान्तःकरण शुद्धिद्वारेण मनसो ध्यानयोग्यतोत्पादनेन पश्यन्तीत्यर्थः।
19. रामानुजभाष्यम् : एतत् सत्यशब्दनिर्दिष्टब्रह्म कार्यतयाब्रह्मात्मकम् इति।
20. तत्त्वप्रकाशिका : देवगन्धर्वयक्षकिन्नर जगत् चेतनामात्रम्।
21. स्वामी गम्भीरानन्दा's Translation into English on ब्रह्मसूत्र शाङ्करभाष्यम् : (01.01.02) पृ.10. अस्य जगतो नारूपाभ्यां व्याकृतस्य अनेककर्तृभोक्तृसंयुक्तस्य प्रतिनियतदेशकालनिमित्तक्रियाफलाश्रयस्य मनसाप्यचिन्त्यरचनारूपस्य...।
22. अ. शाङ्करभाष्यम् : क्षेत्रज्ञलक्षणां प्राणधारणनिमित्तभूताम्।
 ब. रामानुजभाष्यम् : तस्याः भोक्तृत्वेन प्रधानभूतां चेतनरूपां मदीयाम्।
 क. तत्त्वप्रकाशिका : जीवभूतां चेतनां प्रकृतिं शक्ति।
23. शाङ्करभाष्यम् : ज्ञानं शास्त्रत आचार्यतः च आत्मादिपदार्थानाम् अवगमः।
24. शाङ्करभाष्यम् : बाह्येन्द्रियोपरामः।
 रामानुजभाष्यम् : ब्राह्मकरणानाम् अनर्थविषयेभ्यो नियमनम्।
 तत्त्वप्रकाशिका : बाह्येन्द्रियाणां स्वस्वविषयेभ्यो नियमनम्।
25. शाङ्करभाष्यम् : ध्यानं नाम शब्दादिभ्यो विषयेभ्यः श्रोत्रादिनि करणानि मनसि उपसंहृत्य मनः च प्रत्यक् चेतयतरि एकाग्रतया यत् चिन्तनं तद् ध्यानम्.... इत्युपमोपादानात् तैलधारावत् सन्ततः अविच्छिन्नप्रत्ययो ध्यानम्।
26. ब्रह्मसूत्र-श्रीभाष्यम्, पृ.15 (Para-14) ध्यानं च तैलधारादिवदवच्छिन्न स्मृतिसंतानरूपम्।
27. शाङ्करभाष्यम् : निष्कर्मभावं कर्मशून्यतां ज्ञानयोगेन निष्ठां निष्क्रियात्मस्वरूपेण एव अवस्थानम् इति यावत्।
28. रामानुजभाष्यम् : ज्ञाननिष्ठाम् आप्नोति सर्वेन्द्रियव्यापाराख्यकर्मोपरतिपूर्विकां ज्ञाननिष्ठां न प्राप्नोतिइत्यर्थः।

29. तत्त्वप्रकाशिका : मनोबुद्ध्यादिभ्यः परमः स्वयंप्रकाशस्वरूप आत्मा ।
30. रामानुजभाष्यम् : परमात्मा देहात् निष्कृष्य स्वभावेन निरूपितः ।
तत्त्वप्रकाशिका : देहमनोबुद्धयोऽपि आत्मशब्दवाच्यास्तेभ्योऽपि परमात्वाच्छ्रेष्ठत्वादयं क्षेत्रज्ञः परमात्मेत्युक्तः ।
31. शाङ्करभाष्यम् : निरतिशयज्ञानैश्वर्यबलवीर्यतेजोभिः सम्पन्नम् ।
रामानुजभाष्यम् : आश्रितवात्सल्यजलधे ।
32. तत्त्वप्रकाशिका : पुरुषत्रयविवेकज्ञानाश्रयः मां पुरुषोत्तमं जानासि ।
33. शाङ्करभाष्यम् : प्रकृतिः नाम पूर्वकृतधर्माधर्मादिसंस्कारो वर्तमान जन्मादौ अभिव्यक्तः सा प्रकृतिः ।
34. शाङ्करभाष्यम् : मम वैष्णवीं मायां त्रिगुणात्मिकां यस्या वशे सर्वं जगद् वर्तते यया मोहितं सत् स्वम् आत्मानं वासुदेवं न जानाति ।
35. अ. शाङ्करभाष्यम् : मम आत्मभूताम् ।
ब. रामानुजभाष्यम् : अचेतनायाः चेतनभोग्यभूतायाः प्रकृतेः विसजातीयाकाराम् ।
क. तत्त्वप्रकाशिका : प्रकृतिं शक्तिं मे मदीयां मदात्मिकां विद्धि ।
36. शाङ्करभाष्यम् : स्वभावेन जन्मान्तरार्जित संस्कारविशेषेण ।
37. अ. शाङ्करभाष्यम् : त्रिगुणात्मिकाम् अपरां निष्कृष्टाम् ।
ब. रामानुजभाष्यम् : तमः शब्दावाच्यां नामरूपविभागानर्हा ।
क. तत्त्वप्रकाशिका : त्रिगुणात्मिकां मायाम् ।
38. तत्त्वप्रकाशिका : त्रिगुणामयी प्रकृतिमचेतनशक्तिमवष्टभ्यः ।
39. तत्त्वप्रकाशिका : त्रिगुणात्मिकाऽचेतना क्षेत्रलक्षणाऽपरा शक्तिर्या प्रागुक्ता सा ।
40. अ. शाङ्करभाष्यम् : प्रकृतौ अविद्यालक्षणायां कार्यकारणरूपेण परिणतायां स्थितः ।
ब. तत्त्वप्रकाशिका : उच्चावचदेहरूपपरिणत प्रकृतिस्थस्तत्संबद्धः ।

41. शाङ्करभाष्यम् : ईश्वरस्य विकारकारणशक्तिः त्रिगुणात्मिकामाया ।
42. अ. शाङ्करभाष्यम् : स्वस्थाने कर्णशुष्कल्यादौ प्रकृतौ स्थितानि ।
ब. तत्त्वप्रकाशिका : प्रकृते कार्येऽहङ्कारो लीनतया स्थितानि ।
43. अ. शाङ्करभाष्यम् : क्षत्रस्वभावः ।
ब. तत्त्वप्रकाशिका : प्रकृतिस्त्रिगुणमयी ।
44. ॐ नारायणः परोऽव्यक्तादण्डमव्यक्तसम्भवम् ।
अण्डस्यान्तस्त्वमे लोकाः सप्तद्वीपा च मेदिनी ॥ श्रीमद्भगवद्गीता-शाङ्करभाष्यम्
- प्रस्तावना ॥
45. रामानुजभाष्यम् : प्रजापतिशब्दः सर्वेश्वरं विश्वस्रष्टारं विश्वात्मानं परायणं
नारायणम् ।
46. अ. शाङ्करभाष्यम् : हर्षविषादवर्जितस्य विवेकजा प्रज्ञा ।
ब. रामानुजभाष्यम् : विविक्तात्माप्रवणां प्रज्ञाम् ।
क. तत्त्वप्रकाशिका : आत्मतत्त्वविषयिणीं बुद्धिम् ।
47. शाङ्करभाष्यम् : ब्रह्मणे अपि विनाशकाले ।
48. रामानुजभाष्यम् : प्रकृतप्रलयावधिकालसाध्यविषयाम् ।
49. अ. शाङ्करभाष्यम् : प्राणवृत्तिं पूरकाख्यं रेचकाख्यं च प्राणायामं कुर्वन्ति
इति । मुखनासिकाभ्यां वायोः निर्गमनं प्राणस्य गतिः तद्विपर्येण अधोगमनम्
अपानस्य ते प्राणायामगती एते रुद्ध्वा निरुध्य । प्राणायामतत्पराः कुम्भकाख्यं
प्राणायामं कुर्वन्ति इत्यर्थः ।
ब. रामानुजभाष्यम् : ते च त्रिविधाः पूरकरेचककुम्भकभेदेन ।
क. तत्त्वप्रकाशिका : पूरककुम्भकरेचकैः प्राणायामः ।
50. अ. रामानुजभाष्यम् : निरतिशयज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधे ।
ब. तत्त्वप्रकाशिका : समग्रज्ञानशक्तिबलैश्वर्यवीर्यतेजसां निधे ।
51. cp. ऐश्वरस्य समग्रस्य वीर्यस्य यशः सह श्रीयः ।
ज्ञानवैराग्ययोश्चैव षण्णनां भग इतीङ्गना ।

52. तत्त्वप्रकाशिका : मनःशब्देन तत्कारणभूताहंकारो गृह्यते।
53. अ. शाङ्करभाष्यम् : सर्वात्मत्वात् स्वतन्त्रत्वात् च महान् ईश्वरः च इति महेश्वरः।
 ब. रामानुजभाष्यम् : एवं देहनियमनेन देहचरणेन देहशेषित्वेन च देहेन्द्रियमनांसि प्रति महेश्वरः।
54. अ. रामानुजभाष्यम् : सत्त्वरजस्तमोमयीमाया मायाशब्दवाच्यत्वम् आसुर राक्षसास्त्रादीनाम् इव विचित्रकार्यकरत्वेन।
 ब. तत्त्वप्रकाशिका : सत्त्वरजस्तमोगुणमयात्मिका (मम परमेश्वरस्य सर्वज्ञस्य) सर्वकार्योत्पादनशक्तिर्मयाशब्दवाच्या, मायां तु प्रकृतिं विद्यान्मायिनां तु महेश्वरः। (श्वेता. 4।10)
55. अ. रामानुजभाष्यम् : योगो ज्ञानादिकल्याणगुणयोगः..... ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधे।
 ब. तत्त्वप्रकाशिका : योगः सर्वसाधनकदम्बस्तस्येश्वर।
56. अ. शाङ्करभाष्यम् : सर्वयोगानाम् ईश्वरः तत्प्रभवत्वात् सर्वयोगबीजस्य च।
 ब. रामानुजभाष्यम् : कृत्स्नस्य उच्चावचरूपेण अवस्थिस्य चेतनस्य अचेतनस्य च वस्तुनो ये ये स्वभावयोगः तेषां सर्वेषां योगानाम् ईश्वरः।
 क. तत्त्वप्रकाशिका : योगोऽघटितघटनापटीयस्त्वसामर्थ्यतस्यईश्वर।
57. अ. शाङ्करभाष्यम् : रज्जनाद् रागो गैरिकादिवद् रागात्मकम्।
 ब. रामानुजभाष्यम् : रागहेतुभूतं रागोयोषितपुरुषयोः अन्योन्यस्पृहा।
 क. तत्त्वप्रकाशिका : रागो विषयेषु स्पृहा।
58. तत्त्वप्रकाशिका : रजसः राजस्य तु कर्मणः सकामस्य पुण्यपापमिश्रस्य।
59. अ. रामानुजभाष्यम्, उपासनागतिविशेषज्ञानसहितम्।
 ब. तत्त्वप्रकाशिका : उपास्योपासनगत विशेषज्ञानम्।
60. रामानुजभाष्यम् : परतत्त्वगतासाधारणविशेष्यं ज्ञानं विज्ञानम्।

61. अ. शाङ्करभाष्यम् : शब्दादि दृष्टादृष्टेषु भोगेषु विरागभावो वैराग्यम्।
 ब. रामानुजभाष्यम् : आत्मव्यतिरिक्तेषु विषयेषु सदोषतानुसंधानेन उद्वेजनम्।
 क. तत्त्वप्रकाशिका : दोषदृष्ट्युत्पादनेनरागराहित्यं वैराग्यम्।
62. तत्त्वप्रकाशिका : ध्याननिरतः तद्विरोधिपरिहारायवैराग्यम्।
63. शाङ्करभाष्यम् : उदरस्थः अग्निं भूत्वा “अयम् अग्निर्वैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते” (बृ.उप.05.09.01) इत्यादिश्रुतेः वैश्वानरः सन्।
64. शाङ्करभाष्यम् : यद्यपि गीताख्यं समस्तं शास्त्रं तथापि अयम् एव अध्याय इह शास्त्रम् इति उच्यते स्तुत्यर्थं प्रकरणात्। सर्वो हि गीताशास्त्रार्थः अस्मिन् उध्याये समासेन उक्तो न केवलं सर्वः च वेदार्थ इह परिसमाप्तो यस्तं वेद स वेदवित् वेदैश्च सर्वैरहमेव वैद्यः इति च उक्तम्।
65. अ. शाङ्करभाष्यम् : कर्तव्याकर्तव्यज्ञानकारणं विधिप्रतिरोधास्यम्।
 ब. रामानुजभाष्यम् : शास्त्रं वेदाः।
 क. तत्त्वप्रकाशिका : वेदस्तदुपवृंहणस्मृतिपुराणेतिहासादिकं प्रमाणं निश्चयकम्।
66. अ. शाङ्करभाष्यम् : अनेकसाध्यसाधन सम्बन्धप्रकाशनश्रुतिभिः श्रवणैः।
 ब. रामानुजभाष्यम् ; श्रुतिः श्रवणम्, अस्मतः श्रवणेन विशेषतः प्रतिपन्न सकलेतरविसजातीयनित्यनिरतिशयसूक्ष्मतत्त्वविषयास्वयम्।
 क. तत्त्वप्रकाशिका : इतः पूर्वमतत्त्वविद्भ्यः श्रुतिभिर्नानाविधसाधनफलश्रवणैस्ते।
67. अ. शाङ्करभाष्यम् : संसारेषु एव नरकसंसरणमार्गेषु।
 ब. रामानुजभाष्यम् : जन्मजरामरणादिरूपेणपरिवर्तमानेषु संतानेषु।
 क. तत्त्वप्रकाशिका, जन्ममरणादिमार्गेषु।
68. तत्त्वप्रकाशिका : रूपादिमद्वस्तुनो दर्शनादिनाऽज्ञानेन सुखहेतुत्वकल्पनं सङ्कल्पः।
69. तत्त्वप्रकाशिका : सकाममधिकृत्य विहितानां पशुयागपुत्रेष्ट्यादीनां कर्मणान्यासं त्यागमनुष्ठानं संन्यासम्।

70. अ. शाङ्करभाष्यम् : समाधीयते चितम् अस्मिन् इति समाधि ।
 ब. रामानुजभाष्यम् : समाधीयते अस्मिन् आत्मज्ञानम् इति समाधि ।
 क. तत्त्वप्रकाशिका : न विधीयते समाधीयते आत्मतत्त्वमस्मिन्निति समाधिश्चित्तैकाग्रम् ।
71. अ. शाङ्करभाष्यम् : परमार्थवस्तुविवेकविषयम् ।
 ब. रामानुजभाष्यम् : संख्या बुद्धिः बृद्ध्यावधारणीयम् आत्मतत्त्वं सांख्यम् ।
 क. तत्त्वप्रकाशिका : संख्याऽध्यात्मशास्त्रजा बुद्धिस्तयाऽवधारणीयं तत्त्वं सांख्यम् ।
72. शाङ्करभाष्यम् : सांख्यं नाम इमे सत्त्वरजस्तमांसि गुण मया दृश्य अहं तेभ्यः अन्यः तद्व्यापारसाक्षिभूतो नित्यो गुणविलक्षण आत्मा इति, चिन्तनम् एष सांख्ययोगः योगः तेन पश्यन्ति आत्मानम् आत्मना इति वर्तन्ते ।

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