

CHAPTER 06

Keśava Kāśmīri Bhaṭṭācārya

and

Later Commentators

I Introduction

Śrīmad Bhagavadgītā is respected as an authoritative text for the celebrities of the past, present and even of the future, because it is believed that the Śrīmad Bhagavadgītā imparts the knowledge of the Highest, the spiritual observances, the pure devotion (निष्ठा) and the asceticism¹ hence this chapter deals with the comparative study of the explanations given by Lokmanya Bal Gangadhar Tilak,² Sri Aurobindo³ and H. H. Pandurang Sastri Athavale(Dādā)⁴. The Vedantic terms are taken for discussion. Besides herebelow the explanation of the terms and important words of the Śrīmad Bhagavadgītā are discussed alphabetically and the explanation of the respective terms, the sequence of the verses and chapters (of the Gītā) is maintained.

II Śrīmad Bhagavadgītā and Lokmanya Bal Gangadhar Tilak

(01) अधिभूतम् - Tilak explains (P 1028) (and also अधियज्ञ, अध्यात्म) whenever the prefix ‘अधि’ is placed before any word, it conveys the meaning of ‘तमधिकृत्य’, ‘तद्विषयक’ i.e. in that matter, or embodied in it. According to this interpretation अधिभूत means, all those things which are perceivable by the organs, i.e. which have to be taken by hands, ears, eyes and to be contemplated by all the mind.

(02) अधियज्ञ - Tilak explains (P 1032) as the word अधियज्ञ has not been defined here by the Blessed Lord : because a detailed description of the यज्ञ has been given above in the 3rd and 4th chapters of Gita and the Blessed Lord again Later on stated in 05.29 “I am the Lord and the recipient of all यज्ञाः.” After having described in this way the characteristic feature of the ‘अधियज्ञ’ etc. the Blessed Lord has ultimately said shortly that which is called the अधियज्ञ is Myself, who Am in this देह, i.e. to say He is the अधिदेह as also the अधियज्ञ in the human body.

(03) अध्यात्म - is discussed in chapter eight (pp. 1027 - 29) along with the Vedantic terms and finally writes that

the fundamental quality of each and every object itself (that is स्वभाव) is called अध्यात्म (P 1031) and he adds that the subtle capacities of the organs, viz. the hands, feet, etc. (according to the Sāṅkhya system) i.e. to say, the subtle senses are the अध्यात्म of those organs.

(04) अहङ्कारः - he gives (P 1014,1110,1156,1199 & 1202)the meaning , (1) Individuation,(2) Individuality, (3) Egoism and (4) Nature of a warrior (गीता 18.58)

(05) आत्मन् - आत्मा - the word Atma ,according to Tilak (P 988) has three meanings in Sanskrit (1) the inner self, (2) individual self and (3) the mind.

(06) ईशः/ईश्वरः - means the Lord (P 1082) जीव (P 1142), and a king (authority, over subject people) (P 1202).

(07) कर्मयोग - after a long discussion (P 423) Tilak makes the meaning of कर्मयोग clear that even a saint, who has acquired knowledge, must perform the Action prescribed for the four castes with a disinterested frame of mind.

(08) जगत्- according to Tilak “movable and immovable creation (P 1015).”

(09) जीवः - Tilak explains (P 1142) it is as the जीवात्मा does not come into existence over and over again each time from the परमेश्वर but that it is an eternal अंश or Part of the परमेश्वर (गीता 02.24) the same meaning is enunciated in Vedānta Sūtras.⁵

(10) ज्ञानयोग - he accepts (P 433 & 435) ज्ञान as सांख्य i.e.knowledge, and योग means निष्ठा i.e. that course of leading one's life by which ultimate Release is obtained (P 435) so according to him, ज्ञानयोग means, the knowledge through which one obtains the ultimate release.

(11) दम - No explanation is given.

(12) ध्यानम् - he accepts (P 1099 & 1102)the meaning mediation, contemplation on the objects and Devotion. (गीता 12.12)

(13) निर्गुणब्रह्म - he explains(P 1114 & 1121) it as that which is beyond all objects whatsoever which can be named and the words नेति, नेति (It is not this, It is not this) have become a short symbol to show the imperceptible and qualityless form of that Brahman.⁶

(14) नैष्कर्म्यम् - after a long discussion (pp. 911-913) on नैष्कर्म्यम् he concludes: (1) नैष्कर्म्यम् does not mean total abstention from Action (2) No one can possibly give up Action even if he says that he will do so and (3) giving up Action is not a means for obtaining सिद्धि (perfection).

He also gives the example of a doctor & a scorpion, as doctors purify mercury by 'Killing' it before it is used, the scorpion of 'Karma' never dies, therefore, one must devise some means where by that scorpion will become poisonless. The doctrine of the Gītā is that this device consists in destroying the attachment which ties a person to the Action it is described several times in an exhaustive manner in Gītā.

(15) परमात्मा - according to him the word परमात्मा (P 989) used in the sense of आत्मा within the body is ordinarily engrossed in the turmoil of pain and happiness, but when this turmoil has been conquered by means of control of the senses, the same आत्मा acquires the form of the परमात्मा or the परमेश्वर.

After quoting Mahābhārata⁷ he says that those who are of opinion that the Gītā does not support Non-Dualism,

but support Qualified Monism (विशिष्टाद्वैत) (of Rāmānujācārya) or Pure Dualism (शुद्धा द्वैत), do not take the word परमात्मा, here as a single word, but break it up into ‘परम्’ and ‘आत्मा’ and look upon the word परम् as an adverb qualifying the verb समाहितः. This interpretation is far-fetched : but it will show how commentators, who want to establish a particular doctrine, stretch the meaning of the Gītā to support their own point of view.

(16) पुरुषोत्तम - he explains (P 1146) it as the अक्षरब्रह्म which is beyond both the perceptible cosmos and the imperceptible Prakṛti, is essentially the same as the पुरुषोत्तम, who is beyond the क्षर (visible cosmos) and the अक्षर (Prakṛti).

(17) प्रकृति - he explains (P 1015)it as, The creation, or Māyā, unimaginable power of the परमेश्वर to create the entire cosmos from His imperceptible form.⁸ (see the exhaustive discussion, Ch. IX of Gita Rahasya, P 334 & 335).

(18) प्रजापति - he quotes MBh. San. 340.65 and explains (P 1088) that seven mind born sons of Lord Brahma, मरीचि and others are known as प्रजापति (the Lords of progeny). Therefore the word ‘प्रजापति’ is interpreted by some as ‘कश्यप’ and other Lords of progeny, but as the word ‘प्रजापति’ has

been used here in the singular number, the interpretation of 'प्रजापति' as 'ब्रह्मदेव' seems more acceptable. Besides, as ब्रह्मदेव is the father of मरीचि and others, i.e. the grandfather (पितामह) of all, the subsequent expression great grandfather (प्रपितामह) follows as a matter of course; and its propriety becomes clear.

(19) प्रजा - No explanation is given.

(20) प्रलय - he explains (P 1014 & 1050) it as, the end of the entire cosmos, the destruction.

(21) प्राणायाम - he explains (P 959) the term as breath control. The word प्राण in the term प्राणायाम usually indicates both the श्वास (inhaling) and the उच्छ्वास (exhaling) of the breath, but when a distinction is made between प्राण and अपान, the word प्राण means the 'out going' breath i.e. to say, the 'उच्छ्वास' breath and the word अपान means the 'incoming' breath.

When the प्राण, i.e. the exhaled breath or the 'उच्छ्वास' has been sacrificed into the अपान i.e. the intaken breath, the प्राणायाम which is performed, is known as the 'पूरक' and conversely, when the अपान has been sacrificed into the प्राण,

the प्राणायाम which is performed is named 'रेचक' when both the प्राण and the अपान are controlled or stopped the प्राणायाम which is performed is named 'कुम्भक'.

(22) भगवान्, (23) मनस्, (24) महेश्वर - no explanation is given.

(25) माया - After a long discussion he first quotes (P 265-266) Ādi Śaṅkarācārya's statement of माया "name and form which constitute the seed of the entire expanse of phenomenal existence, and which are conjured up by nescience, are, as it were, non-different from the Omniscient God, and they are non-determinable either as real or unreal and are mentioned in the Vedas and Smṛtis as the power, called Māyā, of Omniscient God, or as Prakṛti (Primordial Nature)," then he accepts the meaning of Māyā as शक्ति or प्रकृति of the all knowing परमेश्वर.

(26) योगेश्वर, (27) रजस्, (28) विज्ञानम्, (29) वैराग्यम्, (30) वैश्वानर, (31) शास्त्रम्, (32) संसार, (33) संकल्प, no explanation is given

(34) संन्यास - he explains (P 983) it as true संन्यास consisting in giving up a desireful Reason, or the Hope of fruit. It

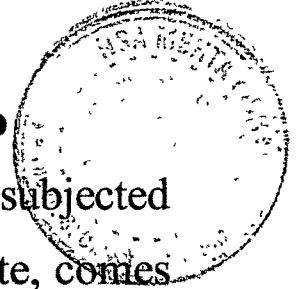
consists in the frame of the Mind and not in the external act of giving up the maintenance of the sacrificial fire or ritual.

(35) समाधि - no explanation is given.

(36) सांख्य - he explains (P 910) it as, सांख्य is not to be understood here as meaning Kapila-Sāṅkhya or only Vedānta, nor is the word 'Yoga' to be understood as Patañjali-Yoga but सांख्य must be taken here the path of renunciation सांख्यमार्ग and, Yoga as the path of Proper Action (कर्मयोग).

Under 03.03 he accepts two meaning of the word 'पुरा' means (01) before i.e. in chapter 2nd Lord first describes the Sāṅkhya philosophy and then Karma-Yoga philosophy and (02) in the begining of the world. When Nārāyaṇa or Bhāgavat religion has been described¹⁰ that the Blessed Lord created the two independent path of Sāṅkhya and Yoga as Renunciation (निवृत्ति) and Action (प्रवृत्ति). According to Gītā both are independent of each other and are not parts of each other. The difference between these two paths has also been shown by the auther in a tabular form at the end of the chapter XI P 491 of Gītā-Rahasya.

III Śrīmad Bhagavadgītā and Sri Aurobindo



01. अधिभूत - he says (P 292), "That which is subjected to mutation, goes on changing from state to state, comes into being and distintergrates, is constantly under going transition and metamorphosis is अधिभूत."

02. अधियज्ञ - He says (P 292) : the supreme enjoyer of all the sacrifices, the Master of the universe pervasively dwelling in all beings, the supreme Lord as Purushottama is the अधियज्ञ, which Krishna declares to be Himself.

03. अध्यात्म - he explains (P 292) it as स्वभाव, the spiritual way and law of being of the soul in the Supreme Nature and the individualised self, the true and spiritual way of being of the soul is अध्यात्म.

04. अहंकार - he explains (P 133, 183) as part of Nature, the knot of the bondage, bewilderment the renunciation of the first must be complete, the transition to the second absolute.¹¹

05. आत्मा - he explains under(P 158) it as an inner object and heart which he inhabits, who is all the time evolving the mutations of our personality in. Time and our

sensational existance in space - Time and space that are the conceptual movement and extension of the Godhead in us.

06. ईशः/ईश्वरः - he says (P 177), “The infinite presence in its unmitigated splendour would be too overwhelming for the separate littleness of the limited, individual and natural man. A link is needed by which he can see this universal Godhead in his own individual and natural being, close to him, not only omnipotently there to govern all he is by universal and immeasurable power, but humanly figured to support and raise him to unity by an intimate individual relation. The Divine inhabits the human soul and body, he draws around him and wears like a robe the human mind and figure.”¹²

07. कर्मयोग - he explains (P 97) it as, “By knowledge raising man out of the ordinary human mind and its desires into the purity and equality of the Brahmic condition free from all desire that works can be made acceptable as Karmayoga (P 81)”¹³

“The sādhanā of works has developed here into Karmayoga, and the perfection of Karmayoga is seen in divine works, in dyanamic divine life.”¹⁴

08. जगत् - he says (pp. 68, 87, 297 & 298) that it is the moving universe world, the universe of motion, and all this world of things to which we give the name of universe.

09. जीवः - he states that the Lord by His nature becomes the jiva, the individual soul, unified with the Purshottama, subject to the cyclic the whirl of Natutre, an eternal individual. (P 303)

10. ज्ञानयोगः - he explains (P 83) it as, “Yoga of knowledge aims at a fathomless immergence in the one infinite existence (सायुज्य)”

11. दमः - no explanation is given.

13. ध्यानम् - he says (P 304) “Meditation is the means of self-realisation.”

14. निर्गुणब्रह्म - he explains (P 136) it as, “Beyond all the qualities and yet the enjoyer of all qualities.”

15. नैष्कर्म्यम् - he explains (P 266) it as the perfection of inner actionlessness in self awarness. He says further, “A calm voidness from works, or watching over the opera-

tions of Prakṛiti, but not affected by them. That, and not cessation of the work of Prakṛiti, is what is really meant by the souls नैष्कर्म्यम्.” Under 18.49 he expresses, “The one thing needed is a complete inner quietism and that is all the Gītā’s sense of नैष्कर्म्यम्.”

16. परमात्मा - he explains (P 289) it as the Supreme Self.

17. पुरुषोत्तमः - he explains (P 30) it as He in whom all three i.e. knowledge, work and devotion meet and become one. He is the Supreme being, the Purushottama.¹⁶

18. प्रकृति - he explains (P 85) it as Māyā in the sense of unequivocal of the three gunas. त्रिगुणमयी माया Prakṛti not illusive Māyā, the effective cause of cosmic existence.¹⁶

19. प्रजापति¹⁷, 20. प्रजा, 21. प्रलयः - 22. प्राणायाम, 23. भगवान्, 24. मनस्, 25. महेश्वरः, 26. माया, 27. योगेश्वरः, 28. रजस्, 29. विज्ञानम्, 30. वैराग्यम्, 31. वैश्वानरः, 32. शास्त्रम्, 33. श्रुति, 34. संसार, 35. संकल्प, - no explanation is given.

37. संन्यास - he says (P 86), “The inner rejection of desire and egoism.

35. संसार- no explanation is given.

38. सांख्य - he explains (P 102) as the Sāṅkhya is the analysis, the enumeration the separative and discriminative setting forth of the principles of our being of which the ordinary mind sees only the combinations and result of combination.

IV. Śrīmad Bhagavadgītā and Pandurang Sastri Athavale (Dādā).

01. अधिभूतम् - it means perishable things, the things which are born. The body which is born is also perishable यत् यत् सावयवं तत् तत् उत्पत्तिमत् यत् सावयवं तद् विनाशी। (that which has parts is originated, hence it is perishable).

It is said in the VII chapter that the things which are seen (दृश्य) are lower Nature (अपरा प्रकृति), and hence perishable. They all are अधिभूतम् (P 254).¹⁸

02. अधियज्ञम् - Dādā explains : “The Lord is the only अधिष्ठाता for कर्मयज्ञ which is being performed in our human body. The यज्ञ means one’s (lit. my) quite serving, i.e. every action performed without uttering any excuse (lit. word of dislike).” (P 255)

03. अध्यात्मम् - the embodied self is the power (शक्ति) of

Pleasure and their respective sense objects are enjoyed by mind (अन्तःगोचर) and not by the Self. Pleasures, pain and death are the psychological stages but not of the Self. In this way the lord refutes the retentionists. (P 36 & 37)

Dādā's explanation is psychological and tends more towards the modern physics.

06 ईश्वरः - no explanation is given.

07. कर्मयोग - if we change intention then we attain Buddhiyoga (बुद्धियोग) when the action is done with a good intention then it is Karmayoga. (P 43)

Action with the sense of one's own duty performed with the thought of dedication to the Lord (ईश्वरार्पण बुद्धि). (P 45)

The skill of performing action without passion and pride (अभिमानम्). (P 48)

A wishful and intellectual action. (P 83)

It is accomplished when the senses, the mind and intellect are fully controlled. (P 119)

The above definitions agree with those of the ancient acaryas, from which the expression of “the duties of castes and creed” (given by Rāmānujācārya and Keśava Kāśmīri Bhaṭṭācārya) is deliberately dropped by Dādā.

08. जगत् - he explains the term जगत् as full of life. The things which are visible is only the illusion and the visible things are just an illusion.

Lord supports the illusion with the words, “ the world revolves(जगद्विपरिवर्तते, गीता IX.10) the universe is originated from the Brahman and it appears diverse due to its different forms. (P 281)

The Lord is not different from the universe मयाध्यक्षेण प्रकृतिं सूयतेऽसत्त्राचरम्। (गीता IX-10). There is no other element between the world and the Lord because both are one and the same elements. The world is the transformation of the Lord. (P 283)

The world is real and independent but at the same time it is fully dependent on Lord. Moreover Lord Himself is the world मया ततमिदं सर्वं जगदव्यक्तमूर्तिना। (IX.04)

The world is the totality of the visible and invisible objects. The Lord is the only truth everything else is the illusion. (P 284)

Dādā is crystal clear in his explanation on the term जगत्. Though Ādi Śaṅkarācārya has already declared the जगत् as मिथ्या, the meaning of the word मिथ्या is very clear that the world is real but it illusion. The illusion of the जगत् does not focus it as unreal like the void (शून्य) of Buddhism. At the same time Rāmānujācārya and Keśava Kāśmiri Bhaṭṭācārya, as they have accepted the hidden meaning of the word मिथ्या, have in a way, taken the world as real and have dropped the word मिथ्या in order to avoid the problem of the real or the unreal (like a void) जगत्.

09. जीवः - he explain it as soul is the part of the Lord. The soul though He is not the soul, considers Himself to be a soul. It is the part of Lord (ममैवांशो जीवलोके), but according to Vedānta the soul is not a part in reality, while it is a part in the sense of the worldly parlance. (P 606)

The soul is the art of the Brahman or the Highest Reality.

Dādā has nicely blanded the views of the ancient ācāryas by introducing the two facts (सत्य) out of three : (01) पारमार्थिक सत्य - the truth of Reality, (02) व्यावहारिक सत्य - the truth of the worldly parlance and (03) प्रातिभासिक सत्य - the truth of the Dream-state. Among them Rāmānujācārya and Keśava Kāśmīri have combined the two truth of Reality the wordly parlance.

10. ज्ञानयोग - the path of knowledge means - to control our necessities i.e. to prove the world unreal or to shun the world. One should abandon the things thought of as the “wants” which are not necessary (आवश्यक). The soul does not require any worldly object for the experience of the completeness (पूर्णता), this is the path of knowledge.

11. दमः - no explanationis given.

12. ध्यानम् - the meditation means the concentration of mind. One should meditate on the Lord with faith that He is Omnipresnet, Omni-potent and the treasure of Divine Qualities, such a meditation affects on the mind. Ego-centric mentality must be decrease and emotional mentality must be increased. The main goal is to know the mind, rather than to controll it and that presupposes, the concentration and the purity of mind.

Meditation is a scientific practice and hence it needs oneness with the image of Lord Śrī Kṛṣṇa, but not its mere site.

The things require for meditation:

- (01) Pure thought
- (02) Controll of mind
- (03) Giving up the momentary pleasure of the sense objects.
- (04) Abandoning passion and hatred.
- (05) Staying in solitude.
- (06) Balance diet
- (07) Directing the speech, the body and the mind towards the goal and
- (08) The detachment (वैराग्य).

13. निर्गुणब्रह्म - he explains(P 461) it as, निर्गुण stands for the “existence” and the सगुण stands for the “play or the sports” i.e. the enjoyments which is more than the existence. The निर्गुण has no activity, but has the existence.

14. नैष्कर्म्यम् - no explanation is given.

15. परमात्मा - he explains (P 366 & 446) as the Supreme self represents the तत् (that) (of तत्त्वमसि ०३.०१.०७ Thou art that). It also stands for the part incarnation.

Dādā points out the identification of तत्त्वमसि (Thou art That) (छा.उ.०३.०१.०७) of Rāmānujācārya and Keśava Kāśmīri among these two Keśava Kāśmīri has elaborated and related it with the triads of six chapters of Śrīmad Bhagavadgītā, Dādā accepts their authority or authenticity.

16. पुरुषोत्तम - under 02.55 Dada connects स्थितप्रज्ञ with पुरुषोत्तम and says the spiritual oneness of the soul with the Higher self and so he is the पुरुषोत्तम (P 62), while 15.18 he explains sovereignty (ऐश्वर्य). (P 633)

17. प्रकृति - means Nature comprising of the visible world without the Lord and the entire universe. Both the thing which are seen and unseen are called प्रकृति, because the unseen things are experienced through the sense organs like touch (स्पर्श).

It is two fold : the higher and the lower. The higher comprises of the all the powers including the one which generates the motion or being i.e. consciousness (चेतना), while all the power are manifested through lower Nature.

The lower Nature means sense objects and the higher Nature means the power knowing the sense objects. (P 215)

In the above explanation one can hear the echo of Keśava Kāśmiri 's words, “the Nature is the infatuated power.” elaborated by B.G. Tilak, while Ādi Śaṅkarācārya, Rāmānujācārya and Aurobindo take प्रकृति as per the सांख्य philosophy.

18. प्रज्ञा - means intellect without ego-sense (P 59). All the three ancient ācāryas define it in different ways, while Tilak and Aurobindo are silent.

19. भगवान् - Dādā explains (P 299) it as “the ultimate refuge of all beings , the eternal and the ultimate abode of the soul (जीव) (P 304), He is Omnipresent and Omnipotent, He is Brahman (P 606).

20. मनः - Dādā here quotes the Upaniṣadic statement मनो वा संकल्पः (?) to explain the world मनः. The mind stands for (संकल्प), the science of theology defined it as the lower consciousness (P 447).

21. माया - the term माया is spoken by the Lord. The माया which is founded in the Vedas is His माया. To understand माया is also the माया. The doctrine of Superimposition (अध्यास) stands for माया.

Some argue that doctrine of मायावाद is a product of Ādi Śaṅkarācārya's extra ordinary (विलक्षण) intellect, while other opinion that it is rooted in the Nihilism (शून्यवाद) of Buddha. But that is not possible in the Nihilism of Bauddha.

In order to understand the मायावाद one should have the knowledge of असत् ख्याति of बौद्धs, अख्याति of मीमांसकs, अन्यथाख्याति of नैयायिकs & वैशेषिकs, असत्ख्याति of सांख्यs and अनिर्वचनीयख्याति of वेदान्तीs.

As and when these cognitions are understood, one must look into seven अनुपत्ति । as mentioned by Śrī Rāmānujācārya in his Śribhāṣya (Para 59). They are आश्रयानुपपत्ति, तिरोधानानुपपत्ति, स्वरूपानुपपत्ति, अनिर्वचनीयत्वानुपत्ति, प्रमाणानुपत्ति, विवर्तकानुपत्ति and निवृत्त्यानुपत्ति.

Only then the doctrine of माया can be understood. The technique to understand the doctrine of माया is an art (कला). The dictionary meaning of the sanskrit word माया are : skill (कौशल्य), compassion, love, trick, impossible happening.

Whether the Lord is ever satisfied (पूर्णकाम)? Why He is desirous (सकाम) this one is an impossible happening.

That which functions unknowingly can not do anything even if it knows, is an impossible happening and that is the act of माया. माया means Matter and the art, is the Lord's power and compassion and one looks at the world but forgets the Lord-that is माया. (P. 231-232)

Dādā blends both the expression of illusory power (following Ādi Śaṅkarācārya & Tilak) and divine power (following Rāmānuj & Keśava Kāśmiri), though his explanation reflects Ādi Śaṅkarācārya's ideology more.

22. योगेश्वरः - in explaining the word योगेश्वर (XI.04 & XVIII.75) Dādā is silent but under XVIII.78 he writes “during the discourse of the Gītā the Lord is not the son of नन्द, but He was the Lord of whose baby is the entire world for this reason only वेदव्यास has written (everywhere) “Thus spoke the Lord (श्रीभगवानुवाच).” At that time all the powers were revealed in Him. His form and saying were Divine. He is the Lord with Supreme power (योगेश्वर) and He is the final refuge of the entire universe. (P 779)

Thus here also one finds the echo of KK's explanation. “The Supreme power are the powers to turn impossibles into possibles.”

23. वैश्वानरः - it is one of the glories (विभूति) of the Lord who takes care, creates, protects and destroys. (P 630)

24. शास्त्रम् - the term शास्त्र stands for the science, which imparts the knowledge and describes the relations of the soul (जीव), the world (जगत्) and the Lord (जगदीश) and which also gives the Life with the understanding. (P 682)

25. संसारः - Dādā explains (pp. 585-587) it as the roots of the Tree of Existence (संसार) are upwards and the word 'upwards' (उर्ध्वम्) denotes (01) above or up, (02) the highest

The roots of the Tree of existence is not above or up but they are the highest i.e. the Lord who has created the world as stated in "But (creation for Brhaman is) a mere pastime like what is seen in the world " लोकवत्तुलीला केवल्यम्॥ (Br. Su. 02.01.33)

Upwards means high up i.e. the intelligence. The roots of the entire univers (समग्रविश्व) are in the intelligence that is why if one the ruin of reason the entire universe perishes.

Upwards means the succeeding or Latter. This shows that the universe is not un-created (अनुत्पन्न), but it is created

or produced. The roots of the Existence are in the Nature. The Action is the root of the Existence, in this way the Lord Himself is the creator of the tree of existence or one's own intelligence or the Action, hence says the Gītā in the world of men stretch forth the roots, engendering action. (कर्मानुबन्धीनि मनुष्यलोके ॥XV.02).

The word उर्ध्व must be taken in the sense of the Action, thus the roots of the existence are in the Action.

“ In some places there is music of the lute, in other cries of alas! alas! ; in some places there is the conversation of learned men, in others the quarrels (brawls) of men intoxicated with wine; in some places there are charming ladies; full of nectar (sweet) or poison (bitterness)”, (English transl. Prof. Dr. Uma Deshpande, Faculty of Arts, MSU, Vadodara)

क्वचिद्विद्वद्वोष्ठी क्वचिदपि सुमत्तकलहः

क्वचिद्वीणावादः क्वचिदपि च हाहेति रुदितम् ।

क्वचिद्रस्या रामा क्वचिदपि जराजर्जरतनुः ।

न जाने संसारः किममृतमयः किं विषमयः ॥८१॥ सद्बोधशतकम् ॥

It is interesting to note that all the three ācārya explain the word संसार in the traditional Vedantic way and Tilak as well as Aurobindo again are silent, while Dādā explains the word संसार in connection to its roots which are upwards i.e. (a) above or high up following the doctrine of the सांख्य who adhere प्रकृति as the source of creation, (b) the higher or the superior - following the Upaniṣadic text who adhere the highest self (तस्माद्वा एतस्मादाकाशः सम्भूतः । तै.आ.02.01) as the starting point and (c) the latter - following the common understanding of the संसार emanating from the previous or the former cause (कारणम्).

26. संन्यास - न्यासः means to keep or remove 'to', abandoning. One who is able to keep or abandon properly, is a renouncer (संन्यासी).

What should be abandoned?

Renunciation is achieved after abandoning desire (संकल्प) and they are removed through the actions performed without ego. (P 160)

The renunciation of result oriented (काम्यकर्म) actions is संन्यास or it is the performance of actions of development

without attachment. The scholars say that the suggestion here is not the abandonment of action but indulging into the actions without expecting the result. (P 181)

The status of dedication (समर्पणम्) is nothing but to dedicate the results of the actions in the lotus feet of the Lord fully with love and respect (प्रेम-आदर) the same is the status of devotion or of a knower devotee (ज्ञानीभक्त) and truly of the renunciation.(P 720)

Conclusion

01. For Bal Gangadhar Tilak, as he names his work on Gītā as, “Gītā Rahasya or Karmayog śāstra”, The terms कर्मयोग and नैष्कर्म्यम् are of prime importance and hence both these terms are discussed at length. It is an astonishing fact that the political situation of his or of the Nation is not touched. Thus his ideas and views must have been relevant in his days and even today.

02. In support of his explanations he quotes Mahābhārata under (II - 16,19) and even Ādi Śaṅkarācārya, Rāmānujācārya and Vallabhācārya under (II-16,26).

03. Sri Aurobindo, as it is a well known fact, employs mostly the terminology of Para-psychology in order to present the exact and perfect cannotation of the terms of the Śrimad Bhagavadgītā.

04. Even his two followers Roy A.B. and Maheshwari H. seem support their Master i.e. Sri Aurobindo by rendering the Master's explanations into similar terminological explanations.

05. Sri Aurobindo's thought is not clear in his explanations of the term जगत् (No. III-9), he is exact in paraphrasing the term जीव (No. III-10) as "Unified with the purshottam." and he consequently agrees with the philosophical explanations of such terms given by Ādi Śaṅkarācārya, at the same time his explanations (and the elaboration of Roy A.B.) of the term ईश्वरः (No. III-07) tends one to trace out the influence of the Bhakti cult.

06. Sri Aurobindo in some places (like No. III-14 above) seems to accepts Tilak's explanation and elaborates them, which means that he follows Ādi Śaṅkarācārya indirectly.

07. Pandurang Sastri Athavale gives extremely simple yet perfect explanations, because it is clear on his part that Śrīmad Bhagavadgītā is the path way to God, may be Yogeshwar Kṛṣṇa or Yogishwar Mahādeva for the people of all the castes, creed, religion and stages of life.

Whenever the ancient acaryas have introduced the sense of caste and creed, Dādā drops the idea in order to establish his *desideratum* of bringing to gather the people of every caste, creed and religion of India or rather of the world.

Many a times Dādā puts aside the traditional meaning and goes deep to the bottom of the terms, as is the case with the संसार (No. IV.22).

Obeservation

Thus the closer study of the explanations given by later commentators the following observations can be put together.

01. Bal Gangadhar Tilak though gives a fresh explanation relavent in the modern times, he is not only influenced by Ādi Śaṅkarācārya but he also seems to

authenticate that Ādi Śaṅkarācārya is nearer to the heart of the प्रस्थानत्रयी (Vide. No. II-16 परमात्मा above in this chapter)

02. Sri Aurobindo does not explicitly advocates the blending of the two doctrines of Non-dualism (आदिशंकराचार्य) and of the Devotion (भक्तिमार्ग) (vide : nos. III-07,09 & 10 above in this chapter).

03. Sri Aurobindo follows mostly Ādi Śaṅkara and Tilak and paraphrases the terms in the terminology of Para-psychology.

04. It is clear that (Dādā) follows the explanations not only of the ancient three ācāryas (discussed in Ch. 05) even of the two modern scholars (discussed above in this chapter) but also he extends the inner meaning in the light of the need of the modern society.

05. B.G. Tilak is silent on these words like दमः, प्रज्ञा, भगवान्, मनस्, महेश्वरः, योगेश्वरः, रजस्, विज्ञानम्, वैराग्यम्, वैश्वानरः, शास्त्रम्, श्रुति, समाधि, संसारः and संकल्पः and Sri Aurobindo is silent on दमः, प्रजापति, प्रज्ञा, प्राणायाम, भगवान्, वैश्वानरः, शास्त्रम्, श्रुति, समाधि, संसारः and संकल्पः while Dada is silent on ईश, ईश्वरः, दमः, नैष्कर्म्यम्, प्रजापति, प्रलयः, प्राणायाम्, महेश्वरः, रजस्, विज्ञानम्, वैराग्यम्, श्रुति, संकल्पः, समाधि and सांख्य.

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Footnotes

01. गीताशास्त्रे मतिर्नास्ति सर्वं तन्निष्फलं जगुः ।
धिक् तस्य ज्ञानदातारं व्रतं निष्ठां तपो यशः ॥गीता महात्म्यम् १९॥
02. Śrīmad Bhagavadgītā-Rahasya or Karma-Yoga Śāstra, by Bal Gangadhar Tilak. Trsl. by Bhalchandra Sitaram Sukthanker.
03. 1. Essays on Gītā by Sri Aurobindo.
2. The message of the Gītā, Edi. by Anilbaran Roy.
3. From Crisis To liberation The Gītā's Gospel in Sri Aurobindo's light by H. Maheshwari.
04. गीतामृतम्, प.पू. पादुरंगशास्त्री आठवलेना प्रवचनो, सं. सद्पियार दर्शन ट्रस्ट, मुंबई.
I thank Mr. Manish Darji and Mr. Oscar Alphanso who took pains in translating (into English) the relevant portions of this book (in Gujarati) by Dādā.
05. नाऽऽत्माऽश्रुतेर्नित्यत्वाच्च ताभ्यः ॥०२.०३.१४॥
अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके ॥०२.०३.४३॥
06. १. सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥श्वेता.उप.०३.१७॥
२. यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण-
मचक्षुःश्रोत्रं तदपाणिपादं ।
नित्यं विभुं सर्वगतं सुसूक्ष्म
तदव्ययं यद्भूतयोनि परिपश्यन्ति धीराः ॥मुण्ड.उप. ०१-०१-०६॥
३. प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॥वे.सू.०३.०२.२२॥

07. आत्मा क्षेत्रज्ञ इति उक्तः संयुक्तः प्राकृतैर्गुणैः ।
तैरिव तु विनिर्मुक्तः पमात्मात्मेय उदाहृतः ॥महा.शा.पर्व १८७.२४॥
08. अस्मान्मायी सृजते विश्वमेतत् ॥श्वेता.उप. ०४.०९॥
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ॥श्वेता.उप. ०४.१०॥
09. सर्वज्ञेश्वरस्याऽऽत्मभूते इवाऽविद्याकल्पिते नामरूपे तत्त्वान्यत्वाभ्यामनिर्विचिनीये
संसारप्रपञ्चबीजभूते सर्वज्ञस्येश्वरस्य माया शक्तिः प्रकृति रिति च श्रुतिस्मृत्योरभिलप्यते
(ब्र.सू. ०२.०१.१४)
10. अपि च त्वं नरव्याघ्र श्रोतुमर्हसि मे कथाम् ।
पुरा शक्रस्य कथितां नारदेन सुरर्षिणा ॥४॥
सुरर्षिनारदो राजन्सिद्ध स्वैलोक्यसंमतः ।
पर्येति क्रमशो लोकान्वायुरव्याहतो यथा ॥५॥ महा.भा.१२-३४०॥
11. Roy A. B. : P 274 The massage of the Gītā.
12. Roy A.B. clarifies his Master's explanations further in the footnote of the same Page (177): "This is the Vaishnava bhakti of which the seed is here in the Gītā's words, but which received after wards a more deep esctatic and significant extension."
13. Maheshwari H. clarifies his Master's explanations further in his book From the crisis to liberation The Gītā's Gospel in Sri Aurobindo's light : He points out (P 23) that discriminative, intelligence, spiritualised action.
14. Roy A.B. clarifies his Master's explanations further "In the Karmayoga the personal will is dissolved through the opening up of our mind and heart and all our active forces to

the Lord who assumes to himself the whole of our works in nature. (P 197)”

15. Roy A.B. remarks in his The message of the Gītā under (IV.35 & VII.28) “The Divine to whom we offer everything as a sacrifice”, “The knowledge of the Purushottama is the perfect knowledge of the Brahman.”
16. Roy A.B. explains further (305-04) “Gītā’s distinction of the lower and the higher Prakriti, अपरा and परा Purushottama identified with परा प्रकृति, the activity of the परा Prakriti always spiritual, अपरा Prakriti acts for the pleasure of the Purush. It is also माया of the three gunas.”
17. Roy A.B. gives the meaning as, “Lord of creation (P 51) or father of creatures (P 176).”
18. Hereonwards Dada’s explanations are translated from his Gītāmṛtam (Gujarati), Pub. Sat Vichar Darshan Trust, Mumbai.
19. The present researcher recollects humbly the explanation of my guide Prof. Dr. J. A. Jani: “The Indian society after the independence faced not only the superstition and illiteracy but had also cultivated selfish thoughts and behaviour. Rāvaṇa, the king of Laṅkā and the Villain of the famous epic Rāmāyaṇa is famous for his 03 evils - seducing and harrasing Sītā (representing one’s wife and women in general), seizing the possession like Pushpaka of Kubera and sketching away the powers as well as the priviledge of gods. All these 03 evils

were perceived by P. Athavale (Dādā) and hence, as everyone knows, he gave lectures and preached the people of the law-castes like fishers, etc, and even to the elight. He introduced the beneficial activities like Swadhyaya Kendra, Yuva Kendra, Mahila Kendra, etc. and through the educational institutions like Tattvajnan Vidyapeeth (Thane), Bhavana Nirjar (Ahmedabad), Tattva Jyoti (Rajula), Bhava Saurabh (Nasika), etc.

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