Chapter-VIII

CONCLUSION.

Advaitavedānta occupies an important place in Indian thought. It relies on the Prasthānatraya which comprises of the Upaniṣads, Brahma Sūtra and Bhagavad gītā. The Bhagavad gītā is an epitome of the essentials of the whole Vedas, especially their final portions known as the Upaniṣads. Sankara's bhasya is the earliest extent commentary on the Gītā. Gītāgūḍhārthadīpikā being a commentary on the commentary of Sankara is a sub-commentary. However, going through the Gītāgūḍhārthadīpikā, one often forgets about this very fact. Such is the nature of Madhusudana's dealing with the whole text.

Madhusudanasarasvati, the author of
Gitāgūḍhārthadīpikā, lived during the second half of the sixteenth and the first half of the seventeenth centuries A.D. He lived in Bengal. He led an ascetic life throughout. More than twenty works have been ascribed to him. His authorship of ten of them is beyond doubt. Gitāgūḍhārthadīpikā is one among them.

Bhagavadgītā is a part of the Bhīṣmaparvan of the great Indian epic, the Mahābhārata. But it was in no sense specifically doctrinal. However, the importance of this treatise is so great that ever since its appearance many commentaries have been written on the same. Among them are several thinkers of the past and the present alike.

The nature of Gūḍhārthadīpikā is explicit in its name. The author says that he has named it Gūḍhārthadīpikā as it would shed light on the inmost implication of the book. The greatest contribution of Madhusudana is the rapprochement between Bhakti and Jnana which is evident in his works.

Madhusudana has presented the whole content of Bhagavadgītā as interpreted by Sankara. The Gūḍhārthadīpikā
is divided into three kandas namely, Karma, Bhakti and Jñāna. The first six chapters relate to the way of work Karmakāṇḍa. He stresses in his commentary that all karmas being exhausted, one attains final union with the Supreme self.

The chapters seven to twelve are dealt with in the Bhaktikāṇḍa. The conception of Bhakti plays a vital role in the philosophy of Madhusudana. This can well be seen in his Gūḍhārthadīpikā.

The chapters thirteen to eighteen are dealt with in Jñānakāṇḍa. Knowledge or consciousness is the existing reality which is the essence of Brahman, the only ever revealed entity. Knowledge is used in Gītāgūḍhārthadīpikā to mean both absolute knowledge and pragmatic knowledge. The knowledge of Brahman devoid of all duality is the primary requisite for the ultimate knowledge of the identity of Jīva and Brahman.

Madhusudana considers that the Gītā adopts all the three methods indicated in the Upaniṣads karma, Upāsana and Jñāna. Madhusudan has extracted the essence of the Gītā in an
inimitable way in the *Guḍhārthaḍāpiṭaka*. Madhusudana reveals two important aspects of his own. In one he appears as vigorous dialectician, determined to shatter every attempt of the enemies of the tenets of the *Advaitavedānta*. In other, he appears as a great devotee of Lord Kṛṣṇa. Also he believes in the philosophical tenets about *Brahman* and its relation with Jīva etc as interpreted by Sankara.

A man should give up all attachment to *karmas* and their fruits. No distinction between self, kama etc. is to be made. The destruction of the body should not depress a wise person. Ātman is without birth and death, eternal. The Lord has rightly pointed out that fighting is the best rite for a *kṣatriya*. It gives a direct access to heaven. So fighting benefits irrespective of victory or defeat.

Non-attached works are the means to self-realization, while desire-oriented works lead to the cycle of worldly life. One who casts off both merit and sin through attaining mental purity. Will destroy the illusion and thus place him in the state of eternal bliss. This is the highest end of man, the attainment of Godhood.
The importance of dedicated and disinterested karma as a means to supreme knowledge, for the unenlightened, has also been stressed in the Gītā as well as the G.G.D. The people know God's real nature of homogeneous concentration of unique truth, consciousness and bliss and realise that the birthless is shamming birth for the weal of the world. On realisation of this truth they are freed from rebirth and achieve God, integrate with reality that is Vasudeva the God.

Jīvanmukta is one who knows Brahman. He is called a real sage or Paññita and is liberated alive. He is a yogin living in this world. The functions of the senses and of the vital air are completely dissolved while the yogin concentrates his mind on the self. He realises actual wisdom and with the realization of wisdom all diversity will vanish and illusion will blow off. In reality, there is complete identity between 'Thou' and 'Tat' which is Lord Krsna himself.

Renunciation and action lead to the highest good. Works and renunciation are the exoteric and esoteric means to the same end of self-realization which is Brahman itself. He
who has realized Brahman, suffers from no illusion and attains to steadfastness of mind. He is united with Reality and enjoys imperishable bliss. He who becomes integrated with Reality is the real yogin who merges in Brahman. A man who lives free from bondage he attains peace, realising the Lord.

There is no difference between Sannyasa and Yoga. When the mind is restrained from all quarters by the practice of Yoga, the yogin sees the self supreme. No effort of the yogin is in vain. The man who fails in yoga is born again and through many births, he acquires facility in yoga little by little and is at last perfected. Then, he obtains right knowledge and reaches the Supreme goal.

Bhakti leads to Jñāna. A Bhakta has the highest knowledge as well as the energy of the perfect man. There are several winds of worshippers. The Lord classifies the worshippers into four groups of which the wise man is dear to the Lord. The Lord emphasises the qualitative difference between the respective results of the two types of religious practices also.
The Lord describes Aksara as Brahman. Aksara does not mean the syllable Aum for, it is subsequently defined as Brahman. And the epithet supreme applies better to Brahman, the imperishable, who transcends all. Aksara is distinct from the Avyakta. Brahman has two forms: para and apara. Para Brahman is called Aksara.

All this world is pervaded by the Supreme Lord. The Lord is the self of all beings. These beings from Brahman downwards go into the Lord's Prakrti at the end of each kalpa. Again in the beginning of every sarga māyā or avidyā which consists of the three guṇas, produces the universe comprising of the moving and the unmoving objects.

The Lord tells Arjuna about his principal manifestation. As Vasudeva the Lord of all, of all the twelve Adityas; He is Visnu. Of all luminous bodies, He is sun. Of the airs He is Marici and He is moon. He is the essence of every thing. There is nothing which does not owe its existence to Him.

Then Lord reveals his cosmic form and the Divine form. He is the Supreme. Those who ever contemplate the
immperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the unchangeable, the immutable, the eternal, having restrained all the senses being always equanimous and intending only the welfare of all beings, they reach the Lord Himself.

Knowledge is better than practice accompanied with ignorance, better than that knowledge is meditation with knowledge. Devotion generates knowledge leading to the realization of Reality. The stress in the whole of the Bhaktīkāṇḍa is on the quest of Reality, denoted by the pronoun Tat in the great Upanisadic sentence Tatvamasi.

The body is called kṣetra and he who knows it is called kṣetrajña Reality is also the subject matter of the Jñānakāṇḍa, the philosophical portion of the Veda, the Upanisads. Brahmaṇ is knowledge. It is the Supreme Essence, the ultimate Reality, Brahmaṇ is unbounded in every way.

There are two dispositions spiritual and materialistic. In this world there are three kinds of people who perform rites. They differ based on three guṇas. There are also three kinds of
There are two dispositions spiritual and materialistic. In this world there are three kinds of people who perform rites. They differ based on three guṇas. There are also three kinds of faith, three kinds of food, three kinds of worship, three kinds of austerity, three kinds of gifts. All these are predominated by the guṇas: Sattva, Rajas and Tamas.

Karmayoga is a secret, Jhānayoga is more so and Bhaktiyoga is the most secret of all, the best of all the teachings of Kṛṣṇa the Lord. All those who have commented on the Śārikkarabhāṣya of the Gītā have accepted their own mārga. Madhusudana bases on the monistic philosophy of Sankara. Gūḍhārthadīpikā is remarkable for its catholicity and erudition.

The style of the Gītāgūḍhārthadīpikā is the most noticeable. The author gives a full note on the import of every little word, be it a proper noun, a preposition or a conjunction occurring in the numerous stanzas of the Gītā. Though he had his own leaning on Bhakti Madhusudana being a great teacher of Advaitavedānta could hardly go beyond the typical
views of the monistic school of *Vedānta* philosophy.

One of the outstanding contributions of Madhusudana to Indian philosophy is his finding out of a middle way which can touch both monism and devotionalism. This is well seen in his *Gūḍhārthadīpikā*. He stresses on the *Advaitavedāntic Brahman*. The *paramapurasārtha* is *Mukti* or Liberation in *Advaitavedānta*. In *Gūḍhārthadīpikā* Madhusudana gives importance to *Bhakti* as a means to attain liberation. Being a staunch supporter of the *Bhakti* movement of the day Madhusudana wanted to put the *Bhakti* cult on a firm metaphysical basis. *Bhakti* for Madhusudana is as effective a means as the *sravana manana* and *nididhyāsana* of the *advaitins*. 