

## The Continuum of Vaidāntika Thought in Marathi Literature: The Legacy of Viṣṇu Vāmana Bāpaṭ and D. V. Jog

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### Abstract

This paper explores the evolution of Vaidāntika literature in Marathi, tracing its journey from the poetic expressions of medieval saints like Jñāneśvara, Tukārāma, Ekanātha, and Samarthā Rāmadāsa to the scholarly prose of the nineteenth and twentieth centuries. While early Vedānta in Marathi thrived through devotional poetry, philosophical prose remained underdeveloped until the modern era. The standardisation of Marathi grammar in the nineteenth century catalysed a new phase of literary and philosophical writing. Amid this shift, Viṣṇu Vāmana Bāpaṭ emerged as a pioneering figure, translating and commenting on the *Prasthānatrayī* in Marathi with depth and fidelity to the tradition. His legacy was upheld and expanded by his nephew, D. V. Jog, whose original works and editorial efforts helped institutionalise Vaidāntika discourse in Marathi. Jogśāstri's unwavering philosophical engagement and contributions to Bhāratīya Darśanas cement his role as a pivotal figure in the continuum of Marathi Vaidāntika thought.

**Keywords:** Vedānta, Marathi literature, Bhāratīya Darśanas, Marathi Vaidāntika thought.

### Introduction

As Sri Aurobindo writes, “The arts which appeal to the soul through the eye are able to arrive at a peculiarly concentrated expression of the spirit, the aesthesis and the creative mind of a people, but it is in its literature that we must seek for its most flexible and many-sided self-expression, for it is the word used in all its power of clear figure or its threads of suggestion that carries to us most subtly and variably the shades and turns and teeming significances of the inner self in its manifestation” (Sri Aurobindo 314). The many-sided self-expression of the Bhāratīya people is evident in the profound, deep, intense, and erudite literature they have created since time immemorial. The foundation of Bhāratīya literature lies in the Vedas, which are, indeed, the fountainhead of the river of Bhāratīya culture. Apauruṣeya Vedas, Pauruṣeya Smṛtis, Purāṇas, and Itihāsas are the luminaries to which the Bhāratīya people have turned to find guiding light, even in the darkest of times. Sri

Aurobindo argues that, “It is the later developments of Vedantic philosophy, the Puranic

ideas and images and the poetic and aesthetic spirituality of the religions of devotion that inspired from their birth the regional literatures” (Sri Aurobindo 376). The history of Marathi literature — or, more broadly, the literature of all regional languages — can be divided into the pre-British period and the post-British period. Literature from the pre-British period generally followed the spirit described in the aforementioned quote. However, contact with the British changed everything. Marathi, at the inception of British rule, was already a well-developed language. The Jñāneśvarī, the greatest work in Marathi — a commentary on the *Gītā* written by Sant Jñāneśvara — was composed in the thirteenth century. Many other compositions by various saints also enriched the language. During the time of Chhatrapati Śivājī Mahārāja, Marathi further evolved to become the language of governance. There were great poets like Moropant or Vaman Pandit. Hence, it is no exaggeration to state that Marathi was already a well-developed language at the inception of British rule.

Many interesting things did happen during British rule, and one of them was the development of Marathi grammar. For details on the development of Marathi grammar, see Chiplunkar (5–11). The development of Marathi grammar was a dramatic event in the history of the Marathi language. It stabilized the language and strengthened Marathi prose. This development was accompanied by progress in printing technology and the wider availability of printed material. Together, these factors led to an explosion of writing in Marathi, especially in prose. Marathi writers wrote extensively on various topics, exploring numerous fields in both fiction and non-fiction. Fiction prose predominantly consisted of novels and short stories. Some were translations or imitations of Western fiction, while others displayed originality. Non-fiction, however, was broader and more diverse. It included writings on subjects such as politics, law, economics, literary criticism, science, and other technical fields. These writings often appeared in Marathi newspapers or magazines and were later published as books, or sometimes appeared directly as books. Overall, the literary landscape of the Marathi language before independence was diverse, rich, and profound.

This paper, however, does not examine the development of fiction literature in Marathi during the pre-independence era. Its subject matter is the

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contribution of the great Vedāntī, Dattatreya Vaman Jog, to Marathi non-fiction literature. D. V. Jog's contribution lies in the field of Vedānta—or, to use a more familiar, though not entirely accurate term, philosophy. The next section traces the historical context and development of philosophical literature, particularly the literature related to Bhāratīya philosophy in Maharashtra prior to 1920.

### Historical Context and the Development of Philosophical Literature in Maharashtra prior to 1920

The literary landscape of philosophical literature in Maharashtra is vivid and diverse. Prior to 1800, Marathi already had a history of at least six hundred years of philosophical writing, primarily in the form of commentaries on texts such as the *Gītā* and the *Bhāgavata*. The early decades of the 1800s continued this tradition, as there was no significant influence yet from contact with Western analytical methods. The important writers of this era include Hansrajswami from Paranda, Narayanmaharaj Jalvankar, Niranjan Raghunath from Miraj, Mouninath from Mumbai, and Vyankata and Maheshwarbhatta Sukhatankar from Gomantak. Vyankata wrote a commentary on the *Yogavāsiṣṭhasāra*, probably around 1802. In addition, he authored a commentary titled *Śrutidīpa* on the *Vedastuti*, and a *Samaśloka* on the *Uttaragītā* (Karandikar, 589–590).

Between 1811 and 1819, Hariharendra Swami wrote a commentary on *Anubhavāmṛta*, a text composed by Sant Jñāneśvara. This commentary was titled *Rāṣṭrabhāṣya*. Bhairav Avadhut also authored a smaller work titled *Jñānasāgara*. Niranjan Raghunath, a renowned and influential scholar of that era, contributed significantly to Marathi Vedantic literature. His student, Mouninath, also made notable contributions. Niranjan Raghunath wrote a Marathi commentary on Śaṅkarācārya's *Ātmabodha*, titled *Ātmabodha Prakāśinī*. Additionally, he authored commentaries on the *Kena Upaniṣad* and *Anubhavāmṛta*, the latter being titled *Anubhavāmṛtapadabodhinī*. Notably, both of these commentaries were written in prose. His commentary on the *Kena Upaniṣad* was completed in 1858. Between 1800 and 1874, two other commentaries on *Anubhavāmṛta* were written: one by Vireshwara Dixit, titled *Anubhavāmṛtavayākhyāna*, and the other by Bhaiyyakaka Kibe, titled *Jyotsnā*. Niranjan Raghunath's other significant works include *Svātmacaritra-Sākṣātkāra* and *Śrīraghunāthacaritra-Keśavacaitanyakathātaru*, autobiographical and biographical texts, respectively (Karandikar, 591–598).

*Svātmabodha* is a major work of Mouniswami. It is a mix of prose and poetry and was written in 1818. Hansrajswami was another major contributor to Vedantic literature in Marathi. He wrote a commentary on the

*Īśopaniṣad*, titled *Vedājñā*. Śaṅkarācārya had composed a book titled *Sadācāra*, on which Hansrajswami also wrote a commentary. One of Hansrajswami's most important works is his commentary on Śaṅkarācārya's *Laghuvākyaavṛtti*.

There is a chapter in the *Yogavāsiṣṭha* titled *Cūḍālakhyāna*, and Hansrajswami wrote a commentary on it as well. *Kathākalpalatā* is another one of his works, but only an incomplete manuscript is available. He also wrote a commentary on *Anubhavāmṛta*. His work *Śrīsaṅketakubṛḍī* is a short explanation of the *Dāsabodha* of Samarth Ramdas. *Āgamasāra* is his independent treatise on Vedānta. Hansrajswami made an exceptional contribution to Vedantic literature in Marathi (Karandikar, 599–626).

Narayan Maharaj Jalvankar is another important author of the same period. He wrote seven books, collectively known as *Saptasāgara*. These are: *Bodhasāgara*, *Kaivalyasāgara*, *Jñānasāgara*, *Vijñānasāgara*, *Ānandasāgara*, *Śāntisāgara*, and *Karuṇāsāgara*. Apparently, his period of activity is post-1835–1840. Maheshwarbhatta Sukhatankar also contributed to the tradition by writing a commentary on the *Bhagavadgītā* (Karandikar, 626–637).

The socio-political landscape of Bharat was undergoing significant transformation during this period. With the introduction of colonial education, a generation of Indians came into contact with novel and radically different currents of Western philosophy. This led to an intense intellectual churn and the emergence of new movements. Naturally, these developments were reflected in the literary landscape—particularly in the domain of philosophical literature in Marathi.

The literary works of this era can be broadly classified into three categories: works on Bhāratīya philosophy, works on Western philosophy, and comparative studies. Western philosophy was introduced to Marathi readers primarily through translations and adaptations of texts written by Western thinkers. In 1891, Professor Bhanu authored *Nītimīmāṃsā*, based on Spencer's *Data of Ethics*. In 1894, Professor D. K. Karve published *Nītisiddhānta*, followed by *Rājanīticī Mūlatattva* in 1896. That same year, N. L. Phadke wrote *Ajñeyamīmāṃsā*, based on a section of Spencer's *First Principles*. Earlier, in 1892, M. K. Damle wrote *Nyāyasastra Vigamane*, a work focused on inductive logic (Londhe, 439–441). The first known effort to translate ten *Upaniṣads* into Marathi was undertaken by Vynkatrao Ramchandra. Similar work was later carried out by Professor C. G. Bhanu, S. M. Ranade, and H. R. Bhagwat. Scholars such as Rajaramshastri Bhagwat, G. B. Vaidya, K. V. Lele, and R. V. Patwardhan contributed by translating or

commenting on one or two Upaniṣads each.

Brahmasūtra is the second part of the Prasthānatrayī. Vyankatrao Ramchandra was the first to translate the Brahmasūtra into Marathi. Subsequently, Leleshastri from Wai undertook the same task. Abhyankarshastri and Professor Chandorkar from Pune also collaborated on this effort. Several of Śaṅkarācārya's texts—such as Aparokṣānubhūti, Ātmabodha, Upadeśasāhasrī, Vivekacūḍāmaṇi, and Carpaṭapañjarikā—were translated or commented upon in Marathi. Vyankatrao Ramchandra, C. M. Phadke, and D. V. Joglekar contributed significantly to this body of work.

Bhagavadgītā, the third component of the Prasthānatrayī, has a long-standing tradition of translation and commentary in Marathi. Several scholars, including Rājarāmsāstri Bhagwat, attempted to interpret the Gītā—Bhagwat, for instance, offered an exposition based on sixty selected verses. However, the most celebrated and influential Marathi commentary is undoubtedly Gītārahasya by Lokmanya Tilak. This work holds a seminal place in Marathi literature and philosophical discourse. Tilak not only interpreted the Bhagavadgītā but also engaged in a comparative analysis of Bhāratiya and Western philosophies, ultimately arguing for the intellectual and spiritual superiority of the Bhāratiya tradition.

While Lokmanya Tilak largely followed the views of Śaṅkarācārya in his commentary Gītārahasya, he took a few positions that contradicted the traditional interpretations, which led to significant opposition. Several works were written to challenge Gītārahasya. Notable among these are Rahasya-nirīkṣaṇa by H. N. Chinchalkar, Rahasya-khaṇḍana by Y. V. Kolhatkar, Gītārahasya-siddhānta-vivecana by H. N. Nene, and Gītārahasya-parīkṣaṇa by K. B. Lele (Bedekar, 251-253). The most significant refutation of Gītārahasya came from V. V. Bapat. The life and works of V. V. Bapat are of crucial importance to this paper. The following section provides a brief outline of his contributions.

### **The Life and Works of V V Bapatshastri**

Jaitapur is a village in Ratnagiri district, Maharashtra, where Vishnu Vaman Bapat was born on 22nd May 1871. He had two brothers and a sister named Kashi. His father passed away shortly after his upanayana (sacred thread ceremony). Vishnu then moved to Ramdurg, where his paternal uncle resided, to pursue his education. Later, he continued his studies in Shirol under the care of his maternal uncle, Shankar Govind Devdhar, where he received an English education. He secured employment at the Karachi Cantonment Station. In 1896, he studied Laghukāumudī

under Pandit Shambhudatta, a Sindhi scholar. He also studied various branches of Sanskrit literature under Professor Lagu. Upon returning, he pursued the study of Vedānta under the guidance of revered teachers such as P. P. Pradnyānanda Sarasvatī, Narāyaṇasāstrī Marāṭhe, Dravidsvāmī, and Pāvagiśāsāstrī. Subsequently, he joined the Railway service.

Bapatshastri was internally driven by a profound desire to write on Vedānta. By chance, he met Damodar Savalaram Vande, who entrusted him with the task of translating Sanskrit texts. Subsequently, he came into contact with Dayaram Gidumal, who appointed him as the principal of the Sanskrit Pāṭhaśālā established by him. Bapatshastri assumed this role in June 1904. The Pāṭhaśālā housed a rich collection of rare texts, and through his dedicated study of these works, Bapatshastri emerged as an erudite scholar. Damodar Savalaram Mandai, Puran Prakshak Mandali and Chiplunkar Mandali published some of his edited and translated works. Some of them are: Śukacarita, Sārthasubhāṣitasāṅgraha, Ānand Rāmāyaṇa, Kathāsaritsāgara (Volume 3), Pañcadaśī, Ātmabodha, Jīvanmuktivivekasāra, Br̥hatyogavāsiṣṭhasāra, Gaṇeśapurāṇa, Dvi Bhāgavata, Bhaviṣyapurāṇa, Manusmṛti.

In November 1912, he left Sindh and came back to Pune. Upon returning, he started Brahavidyāgrantharatnamālā, Darśanamālā, and Ācāryapākṣika. Gītārahasya also got published in the same period. He published Śrīmadbhagavadgītābhāṣyārtha, his gigantic 1300-pages work in which he refuted Tilak's arguments. This incredible work heightened his reputation. Between 1912 and 1925, Bapatshastri made an unparalleled contribution to the history of Marathi language. He single-handedly translated and commented on the Prasthānatrayī (the ten principal Upaniṣads, Brahmasūtra, and Bhagavadgītā). Additionally, he provided simple translations of the Pañcadaśī, Upaniṣads, Brahmasūtra, and Bhagavadgītā. His works also extended to darśanas (philosophical systems) including Cārvāka, Jain, Nyāya, Rāmānuja, Pūrṇaprajñā, Vallabha, Mahēśvara, and Mīmāṃsā, among others. In 1925, he established a gurukul for students, bearing the residential and other costs for their upkeep. He authored a book on Eknāthī Bhāgavat and the Mahābhārata. The Eknāthī Bhāgavat was composed of two thousand pages, while the Mahābhārata spanned approximately three hundred and five pages. He also wrote a book titled Vedāntaparibhāṣārtha. Ultimately, on 20th December 1932, he left his body. (Bapat, *Tattvānuśandhānasāra* 5-7)

## D V Jog: Legacy Continued

Vishnu Vaman Bapat had a sister named Kashi, who was married into the Jog family. On 23rd July 1907, Dattatreya Vaman Jog was born. He completed his matriculation in 1927. In 1934, he received the title of Upaniṣattīrtha. He taught at a New Marathi school between 1934 and 1938. After that, he taught Sanskrit at the M A S Girls High School from 1939 until his retirement in 1956. Throughout his life, he received various titles from different Ācāryas. In 1944, he was awarded the title Ācāryabhakta. In 1954, he received the title Advaita Vedāntālaṅkāra. In 1964, he was conferred with the title Vedāntakeśarī, and in 1976, he was honored with the Vidvadbhūṣaṇa title. On 18th July 1985, he left his body.

Jogshastri was the nephew of Bapatsahstri and carried forward his legacy. The literary aspect of this legacy will be discussed in the next section. This section focuses on his conflict with the followers of Tilak. Tilak passed away in 1920, and Bapatshastri published his monumental work in 1921, so Tilak was not present to offer a response. His three followers—Sadashivshastri Bhide, Tatyasaheb Karandikar, and G. V. Ketkar—founded Gītadharmamaṇḍala to propagate Tilak's teachings in Gītārahasya. Unfortunately, the movement soon degenerated into an unscholarly cacophony against the doctrine of Śaṅkarācārya.

From 1921 to 1930, the newspaper Kesari repeatedly denied Bapatshastri the opportunity to counter the arguments put forth by Tilak's followers. Simultaneously, tirades against Śaṅkarācārya's doctrine were deliberately allowed to be published. Bhide and Karandikar wrote extensively, spreading baseless criticism of Māyāvāda, Karmayoga, and Sannyāsa. In 1930, N. C. Kelkar, Tilak's trusted deputy, appealed for the reconciliation of Tilak's views with those of Śaṅkarācārya. Unfortunately, Bapatshastri passed away in 1932. The challenge, however, was taken up by Jogshastri. He successfully completed it.

## Exploring the Literary Works of D. V. Jog

While exploring the literary works of D. V. Jog, it is important to recognize that he was not writing in isolation, but as part of a great, magnificent, and rich tradition. His works were either edited or written independently. Below is an explanation of his significant works:

1) Sāṅkhyakārikā-Kaumudīprakāśa (Jog, *Sāṅkhyakārikā-Kaumudīprakāśa*)

Sāṅkhyā is an important darśana among the Āstika schools of Indian philosophy. It is highly praised in the Mahābhārata. The most prominent surviving texts of the Sāṅkhyā tradition are the Sāṅkhyakārikā by Īśvarakṛṣṇa and the Sāṅkhyasūtra attributed to Ṛṣi Kapila. In 1909, Bapatshastri authored a book titled Sāṅkhyatattva-Kaumudīsāra, but its content proved challenging for many to comprehend.

To address this, Jogshastri composed a new work on Sāṅkhyā Darśana, drawing upon various commentaries and contemporary literature available in his time. His book features an exceptionally scholarly introduction, in which he explores the chronology of the Sāṅkhyakārikā and Sāṅkhyasūtra, delves into the core principles of the Sāṅkhyā system, and critically examines the views of the contemporary scholar Udayvir Shastri. It is followed by a verse by verse explanation of Sāṅkhyakārikā.

2) Tattvānuṣandhānasāra Arthāt Subodha Advaitasiddhāntadarśana  
(Bapat, Tattvānuṣandhānasāra)

This is a rare and significant book. The original text was authored by Madhavānanda, a disciple of Swayamprakāśa Muni. Madhavānanda also wrote a commentary on it titled Advaita Kaustubha. The work was once widely circulated and held in high regard, particularly in northern Bhārat.

During his tenure as Principal in Sindh, Bapatshastri encountered a Hindi commentary on the same text titled Tattvānuṣandhāna by Swami Chidghanananda. Drawing upon this commentary, Bapatshastri composed the aforementioned book, which was later edited by Jogshastri.

The book is structured into four principal chapters: Prameyasiddhi, Pramāṇasiddhi, Aprameya Nirūpaṇa and Muktisādhana. It is a highly technical and rigorously written work, reflecting deep scholarship in the Advaita tradition.

3) Vedānta Paribhāṣā Laghukōśa (Jog, *Vedānta Paribhāṣā Laghukōśa* 15)

This was the final work of Jogshastri. Remarkably, he passed away just two days after completing the manuscript. Vedānta is a profound philosophical tradition characterized by an exceptionally rich and nuanced vocabulary. The complexity is further compounded by the fact that each sampradāya (tradition or school) interprets key terms differently. As a result, students of Vedānta often find themselves overwhelmed by what appears to be a chaotic tangle of terminologies and interpretations. To bring clarity to this complexity,

Jogshastri authored this work—a lexicon-like guide that systematically explains the meanings of technical terms used across Vedānta literature.

4) Śrī Gauḍapādīya Kārikā Bhāṣyārtha-Prakāśa (Jog, Śrī Gauḍapādīya Kārikā Bhāṣyārtha-Prakāśa)

Śrī Gauḍapādīya Kārikā is a seminal Sanskrit text composed by Gauḍapādācārya, who was the guru's guru of Śaṅkarācārya. This text holds great significance in the Advaita Vedānta tradition. Śaṅkarācārya himself wrote a profound commentary on it, further elaborating the key teachings of Gauḍapādācārya.

Following the directive of P.P. Dhirshankarendra Saraswati, Jogshastri composed a Marathi commentary on this important work, making its teachings more accessible to the Marathi-speaking audience. This commentary offers an insightful and scholarly interpretation, highlighting the depth of Advaita Vedānta.

The book is dedicated to Rajeshwarshastri Dravid, one of the most celebrated scholars of the time, whose contributions to the field were highly esteemed. The book opens with an exceptionally scholarly introduction, where Jogshastri meticulously explores several key aspects. He delves into the historical context of Śaṅkarācārya, providing a nuanced understanding of his time period. Jogshastri also addresses and refutes simplistic arguments surrounding Gauḍapādācārya, defending his philosophical contributions with precision and clarity. One of the most important sections of the introduction is a detailed examination of the Śrī Gauḍapādīya Kārikā, where Jogshastri highlights its philosophical significance and its pivotal role in the Advaita tradition. The second section of the book offers a verse-by-verse explanation of the text, providing in-depth commentary and analysis, making the profound teachings of the Gauḍapādīya Kārikā accessible to both scholars and students of Vedānta.

5) Vedāntasār (Jog, Vedāntasār)

This book focuses on an introductory text in Vedānta written by P.P. Sadanand Yati, who was the guru's guru of P.P. Nrusimha Saraswati. The original Sanskrit text is further elaborated upon by several scholars. Ramtirtha wrote a commentary titled Vidvanmanorañjanī, while the renowned Apdev, a great Mīmāṃsā scholar, contributed a commentary titled Balbodh.

While Bapatshastri had already composed a commentary on the same text, Jogshastri did not have access to it. The book initially appeared as a series of articles in the Prasad Magazine, Pune. It was later

published in 1971 as a full-fledged book. The structure of the book mirrors that of other similar works: the introduction addresses and refutes common misconceptions about Advaita Vedānta, and the second part provides a verse-by-verse Marathi commentary on the text.

6) Sārth Pañcadaśī (Jog, Sārth Pañcadaśī)

Pañcadaśī is one of the most influential and celebrated texts in Advaita Vedānta. As the name suggests, it consists of fifteen chapters. The first five chapters are called Viveka, the next five are called Dīpa, and the final five are called Brahmānanda. Bapatshastri wrote a commentary on the Pañcadaśī in 1904, but it went out of print. Subsequently, he wrote an introductory work in 1922 to address this gap. However, Jogshastri found Bapatshastri's version inadequate, and so he wrote a separate book. This book follows the usual structure, beginning with a long scholarly introduction and followed by a Marathi commentary on the text.

7) Subodha Upaniṣatsaṅgraha

This is a two-volume work written by Bapatshastri and edited by Jogshastri. There is no need to elaborate on the importance of the Upaniṣads. This work is perhaps the finest translation of the Upaniṣads in Marathi.

8) Subodha Brahmasūtra (Bapat, Subodha Brahmasūtra)

Bapatshastri wrote this book in 1923, based on a Sanskrit commentary titled Brahmaṭvaparakāśikā by Sadashivendra Saraswati. Jogshastri edited the book, maintaining his signature style of a long introduction followed by a Marathi commentary.

9) Subodha Bhagavadgītā (Bapat, Subodha Bhagavadgītā)

Bapatshastri wrote this book. Jogshastri edited the book, maintaining his signature style of a long introduction followed by a Marathi commentary.

10) Śrīgītā Bhāṣyārtha Prakāśa (Jog, Śrīgītā Bhāṣyārtha Prakāśa)

Bapatshastri had written a book titled Śrīmadbhagavadgītābhāṣyārtha as a refutation of the Gītārahasya. However, Jogshastri streamlined the book and shifted the focus, emphasizing the actual meaning rather than the refutation. As usual, Jogshastri followed his signature style, beginning with a long introduction

and followed by a Marathi commentary.

11) Bhāratiya Darśana Saṅgraha (Jog, Bhāratiya Darśana Saṅgraha)

This is an extremely important work of Jogshastri. The book offers a critical survey of the philosophical landscape of Bhāratiya darśanas. From Cārvāka to Mīmāṃsā, and from Maheśvara to Vedānta, each darśana is explained and refuted. What sets this work apart is Jogshastri's unusual approach. Instead of a long introduction, he provides an extensive conclusion, in which he compares all the darśanas vis-à-vis Advaita Vedānta. This unique presentation enriches the work.

12) Vaidika-Śāṅkara-Advaitamatānuvāda Arthāt Prasthānatrayabhāṣyācā Upasamhāra

This work is the magnum opus of Jogshastri, extending over nearly nine hundred pages and divided into two comprehensive parts. The second part presents an epitome of the Prasthānatrayabhāṣya, while the first part is notably extensive. It begins with a discussion rooted in the time of the Mahābhārata and proceeds to elaborate on brahman as interpreted within the traditional Vaidāntika framework. The exposition is thorough, systematic, and highly technical. A particularly significant section of the book is Jogshastri's treatment of Varṇāśrama and Puruṣārtha. In his analysis of the Puruṣārthas, he also undertakes a comparative study of the Bhāratiya worldview in contrast to Western philosophical paradigms.

### Conclusion

Vedānta has been an integral part of Marathi literature. The most significant work in Marathi that reflects Vaidāntika thought is the Jñāneśvarī, a poetic exposition of the Bhagavadgītā. Vedānta flourished in Marathi through the devotional and philosophical compositions of saints such as Jñāneśvara Maharaj, Tukārāma Maharaj, Ekanātha Maharaj, and Samarthā Rāmadāsa. However, prose literature in Marathi remained comparatively underdeveloped during this period. This situation began to change in the nineteenth century. The standardisation of Marathi grammar led to a surge in prose literary activity, which was also reflected in philosophical writing. Several attempts were made to translate and comment upon the Prasthānatrayā in Marathi, though many of these efforts achieved only limited success. It was against this background that Viṣṇu Vāmana Bāpaṭ began writing in Marathi. He undertook the monumental task of translating and commenting on the Prasthānatrayā single-handedly. His

work remained deeply rooted in the traditional Vaidāntika framework and was marked by profound scholarship. The intellectual legacy of Bāpaṭśāstri did not fade into obscurity; it was carried forward with equal vigour by his nephew, D. V. Jog.

Jogśāstri edited several works authored by Bāpaṭśāstri, ensuring their continued relevance and accessibility. He also actively engaged in intellectual debates, particularly with the followers of Tilak, maintaining a firm stance and never conceding ground. Alongside his editorial contributions, Jogśāstri authored original works of considerable significance, most notably his magnum opus and his comprehensive treatise on Bhāratiya Darśanas, thereby making a lasting contribution to Marathi philosophical literature. Thus, Jogśāstri stands as a vital link in the philosophical continuum of Marathi intellectual literature, and his contributions to Marathi Vaidāntika thought are unparalleled.

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