

SRI VALLABHACHARYA

AND

HIS DOCTRINES

By

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PREFACE

Some twenty years back I was fortunate to edit and publish a collection of nine learned articles written by late Prof. Govind Lal H. Bhatt of Baroda. For years he was the head of the Sanskrit department, first in the Baroda college and then at the establishment of M. S. University of Baroda. in the same category .After his retirement he was the director of the Oriental Institute of the same university. There he presented a scheme to prepare and publish a critical edition of the Rimiyala of Valmiki on the same lines of the critical edition of the Mahabharata under the able editorship of late Dr. V.S. Sukthankar of the B.O.R. Institute Poona. The edition of the Rimayala proved the deep scholarship of Prof. Bhatt. Though a staunch Vallabhite Vaisnava, he possessed quite independent views and boldly put them before the oriental world. While discussing about the Birth-date of Vallabhacarya, (i.e. refuted the prevailing old view and gave an appropriate view establishing it as the V .S. 1529 (i.e. 1528 Kartikadi) with sound authority.

While discussing about the last message of Vallabhacarya he boldly declared that whenever there was any undesirable case of departure, the result was most. deplorable as predicted by the Acarya; (p. 36) .His concluding words are also remarkable. The last message of Vallabhacarya is sufficient by itself to give us a fair idea of the grand ideal set up by him, and to show, at the same time, how the charge of sensualism that is undeservedly labelled against the teaching of Acharya is quite groundless; (p.36).

Out of these night articles. II. The School of Vallabha. III. The Pustmarga and VI. The concept. of Maya in the Suddhadvaita Vedanta, are sufficient to clearly show the fundaments of the views of Vallabhacarya. The last goal to a Suddhadvaita is liberation and that with Aksara Brahma -an inferior Brahma, where there is entire oneness with that

Brahma. The goat of a Pustimargiya soul is quite different, He is not after liberation of that inferior kind, this is the desire to be a partner to enjoy the higher sport of Para. Brahma-the Almighty as depicted in the Taittariya Upanishad *Sosnute sarvan kaman saha Brahmana Vipascita*.

His learned article No. VIII on the Anubhasya is also important, which deals with the theory of two bhasyas : one *Anubhasya* and the other *Srimad-Bhasya* He has already showed that *Srimad-Bhatya* is a later work, where so much borrowing has been found from the Prakasa commentary on Anubhasya of Sri .Purusottamji. The question of the double authorship also has been solved ably bifurcating .the portions of the father and the son at its proper place.

Those, who want to understand the doctrines of Vallabhacarya, will be able to get sufficient matter from these articles, copies of the first edition are not available since long.

K.K.8hastri
President: Shuddhadvait Saesad

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AVANT PROPOS

The doctrine of Vallabha is known as "Suddhadvaita", i.e., *pure non-duality*. In Suddhadvaitamirtanda, it has been suggested that this word can be discussed in the following ways:

(A) Suddham ca tadvaitam or, the non-duality of Brahman that is pure, in other words that which has no relation with maya.

Secondly (B) Suddhayoh advaitam or, the non-duality of the cosmos and the Brahman which is pure and having no connection with maya. The concept of Suddha i.e. pure here, is meant to discern it from Shankra's monism.

Vallabha wrote an incomplete commentary on *Brahma Sutras* called *Anubhasya* (up to 3.2.23) and tradition records that it was completed by his second son Vithalanatha. He also wrote a commentary named *Subodhini* on the *Bhagvatpurana*. His comments on the *Gita* and the *Upanishads* are also not independent. There is no conclusive and persuasive evidence to support the view that Vallabha's philosophical thought were influenced by Visnu-Swami.

Vallabhacarya admits the non-duality of Jiva and Brahman. Jiva is in fact identical with Brahman. (*Anubhasya*: 2.3.43). This stage of Jiva according to Vallabhacarya is obtained through immutable transformation (*Avikta-parinama-vada*). To him, Lord manifests his qualities of Sat, Cit and Ananda in the Jiva, the Jagat without himself undergoing any sort of change.

According to Vallabha three sorts of souls are conceivable. (a) pure (*Shuddha*) that is, such as have been proceeded from God, but have entered Samsara, but however being not affected by ignorance and such things. God is for Vallabha the *Causa materialist* and *Causa efficiens* of the world. and He transforming Himself into the world, not out of any necessity but without any cause, for mere play. (*Lilartham*) .

Every soul is a part (*ansa*) of the Brahman and not possibly a reflect (pratibimb) as the Kevaladvait- Vedanta asserts. Vallabha attributes a limited activity of the soul and makes it wholly and solely dependant on God.

The Suddhadvaita system .reconciles the Upanishadic doctrine of Pure. monism with the doctrine of devotion and self surrender to the Lord Krishna as found in the Gita and Srimad Bhagavatam. Vallabha teaches that Bhakti is better than knowledge. but he accepts Jana also as a means of salvation, though of a lower rank.

The Maryada Bhaktas try to attain Salvation through their own efforts The Pusti Bhaktas place salvation entirely in keeping of God and rely upon the kind delivering Grace of God. The word Pusti is based in sense of *Grace* where it is referred to as Posham Tad Anugrahaha.

Bhakti.marga has a direct reference to the soul. In this path everyone has a right to be admitted in the fold. No one is debarred from this marga by virtue of his sex, caste or nationality. The *Sine qua non* of this marga is unswerving love towards God. The Highest Divinity is the object of the most fervent and passionate love or Bhakti. In *Pustimarga* the votaries are exhorted to dedicate their lives to the services of Lord Krishna for the highest fruit.

With these few words I deem it a privilege to place before the academic world. this work of Late Prof. G. H. Bhatt which presents faithfully some important aspects of Shri Vallabhacarya and His doctrines. Prof. Bhatt has summarised doctrinal discussions in a vivid and condensed form. Prof. Bhatt had trained himself up in both the traditional and modern method of research, a fact reflected in all the topics he has chosen here to elaborate.

I also take this opportunity of congratulating the publishers of this brochure for providing the academic world a material which is laden with enough mental food.

8.12.79

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THE BIRTH-DATE OF VALLABHACARYA

The Advocate of the Suddhadvaita Vedanta

Vallabhacarya, the founder of the Suddhadvaita School of Vedanta, had two sons, Gopinathji and Vithalanathaji, The eldest son had one son; Purusottamaji and two daughters, who died without any issue. The second son, Vithalanathaji, had six sons and four daughters by his first wife, and one son by his second wife, He gave the different forms of Lord Krishna to these seven sons for the purpose of worship and this tradition is maintained even in modern times by the descendants of these seven sons. Out of the seven sons, Gokulanathaji, the fourth son, happened to be a man of exceptional powers and commanded great respect from the Mughal Emperor, Jahangir, and other person, with the result that the other six brothers were more or less thrown in the background Gokulanathaji found a very good following that included even the scholars of that type of Kalyana Bhatta, the author of Rasikaranjani, an unpublished commentary in Sanskrit on the Gita, The followers of Gokulanathaji tried their best to imbibe the spirit of the teachings of Gokulanathaji who himself was most loyal to the doctrines or his grand-father, Vallabhacharya. The result was that the followers of the other six sons of Vithalanathaji differed in thought and action from those of Gokulanathaji, thus giving rise to two sections in the School with different traditions. The followers. of Gokulanathaji are. of the opinion that the Vallabhacarya was born in Vikrama Samvat 1521 (= 1473 A.D.) while those of the other six sons hold the view that the Acarya was born in Vikrama Samvat 1!"35 (= 1479 AD,). It is very interesting to examine the available literature and to see which of the two views is probable.

There are several works, in Sanskrit, Vraja and Gujarati, giving information about the life of Vallabhacarya. Some of them are silent with regard to the birth-date of the Acarya, while the others differ in recording the birth-date, These works may be linguistically arranged as under :

(A) Sanskrit works

- 1, Sampradaya-Pradipa of Gadidhara Dviveda who flourished in the 16th century of the Christian era.
- , Vallabhacirya-Carita of Muralidharadasa of the 16th century.
3. Kallola of Kalyana Bhatta of the 16th century.
- 4, Caritra-Cintamani assigned, without any justification, to Devakinandana who flourished in the last quarter of the 16th century,
5. Vaisnava-Vartamali of Snnatha Devesa of the latter half of the 18th century.
- 6, Mula-Purusa of Dvarikesaji of the early part of the 19h century.
7. Vallabha-Digvijaya, an apparently recent work, but wrongly attributed to Yadunathaji of the sixteenth century,
- 8, Vallabha-Digvijaya of Kanaiyalal Sastri of the twentieth century,
- 9, The horoscope of Vallabhacarya, which is anonymous.

(B) Vraja workJ

- I. Nija-Varta, traditionally attributed to Gokulanathji of the 16th century.
- 2, Gharu- Varta---as above.
- 3, The Kirtana literature of the different periods

(C) Gujarati works

- I, Vallabhakhyana of Gopaladasa of Rupal who flourished in the sixteenth century,
- 2, Prakatya-Siddhanta of Gopaladasa of Vyara of the 17th century.
3. Vallabha-Vela or Kesavadasa of 16th century.
4. Mula-Purusa of Dvarikesaji of the early part. of the 19th century.

Of the authorities mentioned above, the works like Sampradaya-Pradtpa, Vallabhacarya-Caritra, Caritra Cintamani, Vaisnava-Vartamala, Vallabhakhyana and Gharu-Varta, although they furnish the other important details of the life of the Acarya, are unfortunately silent on the point of the date of Acaryas birth. They cannot, therefore, throw any light on the present problem.

The other works wonderfully agree at least in one point that the Acarya was born on the eleventh day of the dark half of the month of Caitra which corresponds to the month of Vaishakha according to the convention of the people living in the territory of Vraja round about Mathura in the north. But these authorities differ with regard to the day, some mentioning Sunday, some 2 mentioning Thursday and some others 8

1. The horoscope (*cf.* Brhatstotra-Saritsagara, p. 143, Gujarati Press Edition, 1927 A.D.. Bombay). Nija-Varta, p. 3, edited by Mr.. Govardhandas Laxmidas, 18!4, Bombay, and some Kirtanas (*cf.* Pustimargiya Padangraha (PP.), Vol. I. pp. 413,439, 444, 446. Edition of 1895.]

The horoscope is as follows :-

संवत् १५३५ शके १४०० वैशाखकृष्णे
 ११ रवौ धनिष्ठानक्षत्रे शुभयोगे बवकरणे
 एवं पच्चांग श्रीदिनगतसमस्तरात्रिगतघटी
 ६१४४ समये वृश्चिकलग्ने श्रीष्श्रीवल्लभाचार्यप्राकट्यम् ।
 = १ सूर्य । २ शनि । ४ मं-गु । ५ राहु ।
 ११ शु - चं के । १२ बुध

2. Vallabha-Digvijaya ofYadunathaji, p. 17, 1918, Nathadwar. p H. p. 426.

3. Kallola, Vallabha-Ve!a and Prakatya-Siddhanta.

Kallola and Prakatya-Siddhanta are not published as yet. I have used my mss. which were based on the very old mss. at Baroda and Devagadh Baria. Vallabha-Vela was partly published some years ago in a Sanskrit-Gujarati monthly, now defunct, Vaisnavadharma-pataka, {V.P.)VIII years, p.37. .

mentioning Saturday. There is also the difference as regards the actual time on the day of Acarya's birth, morning according to some 4, and night according to others.⁵ As regards the year also the opinions differ. The other works such as Kallola,⁶ Prakatya-Siddhanta⁷ and Vallabha-Veda⁸ clearly mention the Mula-Purusa (both Sanskrit and Gujarati), Vallabha-Dig

4. माधवमास कृष्णपक्ष शुभलग्न उक्ति एकादशी द्वूसरो यामः

(PP. p. 437)

The author of this kirtana is Manikyacandra.

5. The horoscope and Vallabha-Digvijaya of Yadunathji. p.7

6. आगच्छतो लक्ष्मणस्य भार्या पुत्रमसूत सा ।
 च पारण्याभिधे देशे भीमरथ्यास्तटे शुभे ॥ ४ ॥
 ग्रामे चोडाभिधे हन्त विक्रमार्कस्य भूपतेः ।
 राज्यकालान्विते वष निधिद्वाबाणभूमिभिः ॥ ५ ॥ (१५२६)
 वैशाखे मासि बहलपक्षे हरिदिने शनौ ।
 सप्तमे मासि मंगल्ये वल्लभाचार्यमीश्वरम् ॥ ६ ॥

(1st kallola, IV Taranga)

7. विक्रमार्कसंवच्छर कही देते तेहने धन्य ।
 संवत् पन्द्रह ओगण त्रीस वैशाख वदिनो दिन ॥ ५६ ॥
 सातमे मासे स्वइच्छाए एकादसी शनिवार ।
 श्रीपुरुषोत्तमुषरुची प्रगट्या तेणी वार ॥ ५९ ॥

(1st Taranga, Mangalya)

8. चोडा गाम नदी भीमरथी आवी उत्तर्या त्यांहि ।
 संवत् पन्दरसे ओगण त्रीस भर वैशाख ते माह ॥
 कृष्ण पक्ष एकादशी शुभ वार शनि रात मास ।
 लोकरीत निरुपाधित प्रकट्या श्रीआचार्य सुखराश ॥

(As printed in V.P. VIII, p. 37)

In Sanskrit,
 शब्दे बाणाग्निपच्चेन्दु (१५३५) मिते मासे च माधवे ।
 एकादश्यां कृष्णपक्षे प्रादुर्भूतः प्रभुः स्वयम् ॥ १८ ॥

as printed on p. 23 of the edition of Vallabhakhyana published by Mr. Trikamadas Chakubhai, Bombay, 1932.

vijaya¹⁰ attributed to Yadunathji, the anonymous horoscope, ¹¹ and the Nija-Varta ¹²; state that the Acarya was born in the Vikrama Samvat 1935 (=1497 A.D.).

AU the biographical works that accord the year 1473 AD. are written by- the contemporaries of Gokulnathaji, the fourth grandson of Vallabhacarya, who flourished in the sixteenth century of the Christian era and who had the unique privilege of hearing the account from Gokulanathaji himself. They were, therefore, likely to maintain the tradition correctly and this is clearly borne out by the fact that these three authorities agree even with regard to the day also. All of them mention Saturday. Moreover, these are the earliest works in the whole of the available biographical literature in the, Suddhadvaita School.

The evidence in support-of the year 1479 A.D. is furnish- ed by later writers who were far removed from the Acarya. The earliest authority mentioning the year 1479 A.D. is Mula Purusa, both in Sanskrit and Gujarati which was written by Dvarikesaji who flourished in the early part of the nineteenth century. The Vallabha Digvijaya, otherwise known as Yadunath Digvijaya, attributed, to Yadunathaji, the sixth grandson of Vallabhacarya, who flourished in the sixteenth century .no

10. अथ सा महिला शरवहनिबारणेन्दु (१५३५) मिते विक्रमशके

(p.7)

11. तत्त्वगुणबाणभुवि (६५३५) माधवासिततरणि प्रथमभगवद्दिवस प्रकट लछमन सुवन etc .

P P. pi 4.39.

The remaining lines supply the detailed information about the position of the planets at the time of the birth of the Acarya, and can be favourably compared with the horoscope. That the author of the Kirtana is Dvari kesaji is clear from the mention of the name in the last line,

12 जन्म संवत् १५३५ ब्रज वैशाख वदि ११ ने रविवार (pp.3, 76)

The Nija-Varta (p. 77) however, refers to Vikrama Samvat 1529 as the birth date of the Acarya according to Kalyana Bhatta. the author of Kallola.

doubt, appears to be a modern work, not only from the consideration of style but also from the fact that the MSS. of this work are very rare. and are found in the place of its publication where the devout followers of the School desired to give to the world an ancient and, therefore, authoritative account of the life of the Acarya. This supposition is further confirmed by the fact that we do not find any reference to this work in the whole literature of the School and this is very strange, if the work giving so many details about the life of the Acarya, happens to be the composition of such an old authority like Yadunathaji. It seems as that some modern Scholar of the school wrote the work and passed it off in the name of Yadunathaji simply with a view to giving it the air of antiquity, The horoscope is an anonymous work, but when compared with one Kirtana of Dvaarikesaji it creates an impression that Dvarikesaji himself might have been responsible for it. I think Dvarikesaji, who composed the Kirtana and the horoscope also. is identical with Dvarikesaji the author of Mula-Purusa. Moreover, competent astronomers 13 have shown that the horoscope, as it stands, is impossible both in 1473 A.D. and 14.79 A.D. and is, therefore, incorrect.

The Nija-Varta, mentioning 1479 A.D., and also referring to 1473 A.D., is traditionally attributed to Gokulanathaji, the fourth grandson of Vallabhacarya. The work seems to have gone through many editions and revisions at the hand of many people and cannot, therefore, be accepted as representing faithfully the views of Gokulanathaji if at all he was concerned with it. Moreover, it is improbable that Gokulanathaji should mention the year 1476 A.D. when his contemporaries and disciples make a clear mention of 1473 A.D. The work, in short, is full of interpolations and shows the lack of historical sense.

13. I consulted the best astronomers in Baroda on this point. Mr. N. N. Gandhi, M.A.. LL. B., also, came to the same conclusion some years ago. Of. Pusti-Bhakti-Sudha VI year :-No.2, pp. 41-54, No.10, pp. 208-210. No. 11, pp. 243-251.

The Kirtana (=song) literature of the School is fairly extensive and shows the mark of poetic beauty. There are about hundred Kirtanas 14 composed in honour of the Acarya and these are sung in modern times when the birth-date or the Acarya is nearing. We find a reference to the birth-day of the Acarya in about twenty-one Kirtanas 16, all of which unanimously accept the eleventh day of the dark half of the month of Caitra (= Vaisakha according to Vraja convention), Sixteen Kirtanas 16 mention only the eleventh day of the dark half or Caitra without referring to the year or the day, three 17 add Sunday, one adds 18 Tuesday and another 18 adds Sunday, the year 1479 A.D. (=1535 V.S.) and all the planets in several houses in the horoscope. This last Kirtana is composed by Dvarikesaji and supplies all the information that we get from the horoscope. Thus there is agreement on the eleventh day of the dark-half of the month or Caitra, whole there are two opinions as regards the actual day viz, Sunday and Thursday. There is only one Kirtana of Dvarikesaji which mentions the year 1479 !..D. over and above the other details.

A comparison or the above data will show that the evidence ill support of the year 1473. A.D. is earlier and strong and can easily outweigh the evidence in support or 1479 A.D. which is decidedly later and weak. Moreover, the year 1413 A.D. is more suitable to the achievements of Acarya in places like Vijayanagara and Kashi when he is expected to be grown- up man showing maturity of thought which is absolutely necessary for his wonderful success. It is, therefore, reasonable to suppose that out of the two dates, the year 1473 A.D., stands the chance or being accepted as the correct date of the Acarya's birth.

14. All these are found in Vol. I.

15. P. P. pp. 413,514,417,418,421,426, 427,428, 429, 433. 436, 437, 438, 439, 444, 446, 450.

16. p P. pp. 414, 417, 418, 421, 427 -4:39, 443. 436-438, 449, 450.

17. p P. pp. 413.444,446.

18. PP. p. 426 .

THE SCHOOL OF VALLABHA

There were several schools of the Vedantic thought before Sankaracarya (A.D. 783-820), and attempts have been made by scholars to collect materials that might throw light on these pre-Sankara systems. It is, however, not possible to get a systematic account of their views, and consequently the history of the Vedanta really begins with the system of Sankaracarya. The earliest known critic of Sankaracarya is Bhaskara (ninth century who strongly attacks his doctrine of Maya. later on, a host of critics of Sankara, such as Ramanuja, Nimbarka, Madhava and Vallabha, appeared one after another. These thinker who happened to be followers of the Bhagavata School, could not accept Sankara's interpretation of the basic texts, namely, the Upanisads, the Gita, and the Brahma-Sutra and offered their own interpretations, thereby enriching the literature on the Vedanta. Moreover, the abstract, philosophical speculations of Sankara could not naturally make much appeal to the masses who found sufficient spiritual food in the bhakti (devotion) Schools of Ramanuja and others. In other words, jnana (knowledge) lost its previous hold and made room for bhakti which had been progressively gaining in strength.

1. Mm. Kuppuswami Sastri, 'Acarya Sundara Pandya', Journal of Oriental Research, Madras, 1.5; 'Baudhayana and Dramidacarya', Proceedings of the Third All-India Oriental Conference, p. 465. Prof. M. Hiriyanna, 'Bhartrprapanca,' Indian Antiquary, June 1924, p. 77. Proceeding of the Third- All-India Oriental Conference, p.449. 'Brahmadatta, Proceedings of the fourth ALL-India Oriental Conference, p. 787. Mm. Dr. P. V. Kane 'Vedanta commentators before Sankaracarya', Proceedings of the Fifth All-India Oriental Conference , pp.937-953. Mm. Dr. Vidhusckhara Bhaltaarya, The Agamasdstra of Gaudapada, Introduction, pp. 103-113.

Suddhadvaita and Pusti-Marga

Vallabhacarya (A.D. 1473-151), a Tailang of South India, was born in a family with leanings towards Vedic rituals and the worship of Gopalakrsna. He made more than one extensive tour in India and came in contact with leaders of other religious schools. He showed exceptional ability in philosophical disquisitions, won the title of an Acarya (teacher) in the court of Vijayanagara, and found a good following in all communities. He spent most of his life in places like Kashi and Adel (about two miles from -Allahabad), where he carried on his literary and religious activities. He tells us that, under the command of the Lord Krsna, he devoted himself to the task of faithfully interpreting sacred texts, such as the Upanishad, the Gita, and the Brahma Sutra, which had been misrepresented by Sankara. 1 Vallabha had tried to show that these basic works teach beyond doubt the doctrine of Advaita (non dualism), pure (and simple, without any reference to so called Maya by Sankara. The Advaita of the Upanishads is thus suddha (pure), unalloyed with Maya, but the cause and the effect being pure and one, Vallabha's system is therefore known from the philosophical point of view as Suddhadvaita (pure non- dualism). 1 As the system, again, strongly emphasizes Pusti(divine grace) as the most powerful and unfailing means of enjoying the highest bliss, is also known from the religious point of view as Pustimarga (the path of divine grace) .;

Four Basic Works

Vallabha accepted four basic works as authority: (1) the Vedas, (2) the Bhagavad-Gita, (3) the Brahma-Sutra, and-(4) the Bhagavata. The order of these works, we are told, is most logical, as the doubts in each preceding work are removed by the one that follows. The doubts in the Vedas are therefore to be removed in the light of the -Gita : : those in the- Gita in

2. Anubhasya on the Brahma-Sutra, II. 2.26; Subodhini, 1.1.1.

3. The term is explained in two ways: (i)-Pure non-dualism and (ii) Non-dualism of the two cause and effect which are pure

the light of the BrahmaSutra and those in the Brahma-Sutra in the light of the Bhagavata, which has been aptly described as the ripe fruit of the wish-fulfilling tree, namely, the Vedas which have their root in the Gayatri verse (RV. III 62,10) The Upanishads and Brahma.Sutra may be classed together; while the Gita and the Bhagwat form another group. Just as the Brahma-Sutra is, in a way, a commentary ,n the Upanishads, the Bhagavata is to be considered a commentary on the Gita. But though these texts are arranged in two different groups they are at the same time considered to be interconnected; and attempts have been made to show how the Bhagavata really explains and develops all the points of the Brahma-Sutra. If fact very Sutra of the latter finds an exact and detailed parallel . in the Bhagavata, and so there is a complete harmony between the teaching of these two sacred texts. These texts re thus the highest authority in philosophical matters, and all other texts and the various mean of proof, such as inference, etc. , are considered authoritative only insofar as they follow this highest authority. The Bhagavata, which is a record of all the experiences of Vyasa in meditation and which is therefore otherwise known as Samadhi-bhasa (the Language of meditation), enjoys the most important position in the Suddhavaita system.

Literature of the School

Vallabha has written some works in the form of commentaries and some others as independent treatises for the elucidation of the teachings of the sacred texts. He tells us that he has written commentaries on the Brahma-Sutra the Jaimini- Sutra, and the Bhagavata, and has also composed some independent works.& Unfortunately, all his works are not available in till a complete form. His commentary on the Brahma-Sutra, called Aubhasya, is available; only up to 1 II 2.33, the remaining

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- 4. Brahma-Sutra with Srimad- Bhagavata-bhasya, Calcutta Oriental Series, No.15.
- 5. Tattvarthadipa Sastrarth, 5.

portion being supplied by his second son, Vitthalanatha.⁶ Vallabha seems to have first written a more extensive commentary on the Brahma-Sutra, which may be described as Brhadbhasya (long commentary),⁷ and then made a summary of this in the form of what is known as Anubhasya (short commentary). The only available commentary on the Jaimini-Sutra is on I. 1. I and II. I, and it begins with forty-two verses, which summarize the discussion of the bhasya on the first Sutra.⁸ The Commentary on the Bhagavata called Subodhini, as now available, is on the first three skand. as (books). a part of the fourth skandha (vi. six chapters and a portion of 13 verses only of the seventh chapter'), the tenth skandha, and a part of the eleventh skandha (viz.. six chapters and only one verse of the fifth chapter). There is also another important work called Tattvarthadipa, popularly known as Nibandha, with Vallabha."⁹ & own gloss called Prakasa which is divided into three parts known as Sastrath, Sarvanirnaya and Bhagwadarth. The Prakasa is complete so far as the first two parts are concerned; but of the third part it is available only up to the thirty-third verse of the fourth section. Vitthalanatha tried to fill up the gal" by supplying the gloss on the situations following, But unfortunately even his commentary is available only up to the 135th verse of the fifth section. Sastrarth discusses the content of the Gita; Sarvanirnaya discusses different philosophical topics; and Bhagwadarth explains the subject matter of tile Bhagvata in a- very general way. Vallabha following Bopadeva,' -holds the

6. G. H. Bhatt, 'Double Authorship of Anubhasya Proceedings of the, Fourth All-India Oriental Conference, pp. 799-806.

7. A portion of the commentary on the Brahmasutra, III. is and III. 2.1.12, published in an old magazine, now' defunct, Pusti.Bhakti-Sudha (Vol. V. Vo. 19 to Vol. VI. No.6), was claimed to be a fragment of Vallabhcarya Brhadbhasya; but the claim is unjustifiable as the printed text is a fake, written by some modern scholar. "

8. The available portion is published in the magazine Pusti Bhakti Sudha, Vol. V, 2 Vol VIII, Nos.2

9. Bopadeva, Harilila, XII. 17.

view that he who makes a critical study of the Bhagvata and realizes the fact that one and the same topic is discussed in all the seven different parts of the Bhagvata 'enjoys liberation; These seven parts are Sastra (scriptures), viz. Bhagavata as a whole, Skandh II (branch, i.e. the 12 books of the Bhagwata). prakarana (topic), adhyaya (chapter), vakya (sentence), pad(1 word), andakara (syllable).lo Bhagwadartha gives the meaning of the remaining three:. Vallabha does not seem to have written independent commentaries on .the Upanishads and the Gita. He has, however, written small works such as the sixteen treatises, Patravalambana, etc; which are very helpful in understanding his system. The literary activities of his school have been carried on with great vigour up to the present day 'by his descendants and followers, who have produced a very rich literature, not -only in Sanskrit but also in some of the vernacular languages of India, such as Hindi, Vraja, and Gujarati, and have exercised a great influence over millions of people in northern and .western India.

Philosophy : Parabrahman

Vallabha has evolved his philosophy solely on the authority of the verbal testimony (apta) and has thereby shown that dry logic has no independent place in the discussion of philosophical problems-an attitude which is responsible for his strong criticism of Sankara. His philosophical views are as it follows.

The highest entity is Brahman, which is Sat (existence), Cit (knowledge), Ananda (bliss) and Rasa (sentiment). He is Purna (perfect) Purusottama (the best of beings); and is therefore personal in nature. He possesses many divine qualities, of which jnana (experience) and kriya (activity) are the most prominent. He also possesses contradictory qualities. He is devoid of worldly or material qualities, and the negation of qualities in Brililman, mentioaed in the Upanishads, refers to the absence of material qualities in Him. He possesses

10. Tattvarthadipa Bhagvatartha. 2; Subodhini I, I.I.I.

sort of body totally made up of ananda. His ananda is infinite. He is omnipresent and eternal. He is both kartr (agent) and bhokt (enjoyer). For lila. (sport) He has created the universe out of Himself, and is thus both the efficient and the material cause of the universe which is naturally sustained by Him and absorbed in Him at the end. Although the world is full of people, both happy and unhappy, and comes to an end at particular periods, Brahman is not open to the charges of practising cruelty and creating inequality, simply because He has created the world out of Himself in lila. Again, He does not undergo any change even when He transforms Himself into this world-a doctrine known as cvikrlaparinama (unchanged transformation). The kriya-sakti (power of action) of Brahman is described in the purva-kanda (first or ritualistic portion) of Vedas, while His jnana-sakti (power of knowledge) is described in the uttara-kanda (latter portion i.e. the Upanishad) . Brahman the Lord, as associated with kriya and jnana saktis is again, described in His grandeur in the Gita and the Bhagavata.

Aksara

Next to and lower than Parabrahman is Akara (immutable) or Akara Brahman. He possesses .sat, cit , and limited ananda (as against infinite ananda of Parabrahman) .He is the .dhaman (abode' of Parabrahman. He appears in various forms according to the different aspects of the latter. He may appear as Vaikunthaloka when Parabrahman. the Lord, appears as residing in Vaikuntha. He may appear as the charana (foot) of the Lord when the latter appears in the form of antaryami (the inner controller) and also in the form of an avatara (incarnation). He also appears as the foot in the adhidaivika (celestial forms of the Lord. The Akara is further described as the putcha (tail) or the anandamaya (blissful) Lord, and is the adhyatmika (corporeal) form of the latter. When the Lord want, to give moksa (liberation) through jnana, He manifests- four forms, viz. akaara, kala (time), karma (action), and ,svabhava (nature), Akara then appears in the forms of Prakrti (primal matter) and Purusa (soul); and this Prakrti develops

through different stages into the universe, and is therefore called the cause of all causes. The negative descriptions or Brahman in the Upanishads refer to this Aksara Brahman which become the subject of meditation of jnanins alone.

Kala, karma, and .svabhdva are aksara, different forms of the Lord inseparable from Him, and serve "some purpose in the, creation of the world. There are; again, twenty-eight tattvas (principles which appear in the process of creation, viz. sattvas (purity), rajas (activity), lamas (inertia), Purusa, Prakrti, mahat (cosmic intelligence), ahankara (egoism), five tanmatras subtle elements, five mahdbhutas gross elements), five karmalndriyas (organs of action), five jnanendriyas (organs of knowledge), and manas (mind). But though aksara, kala, karma, and svabhava exist even before the creation of the universe, they are not included in this list of the tattvas as they are general causes , inseparable, from the Lord. The twenty-eight categories are called . tattvas as they represent in the world the causal capacity of the Lord.¹¹ The Lord, as the cause or the whole universe, expresses His causal capacity in the form of these twenty-eight categories which, in spite of the same nomenclature, have to be clearly distinguished from the categories or the Samkhya system.¹² For instance, the three gunas (qualities), which constitute the Prakrti of the Samkhya, are distinct from Prakrti in this system: the indriyas (organs) are developed from the rajasa ahankara, and their devatas (presiding deities) from the sattvika ahankara ; and indriyas and manas are atomic and eternal.

Soul

The Lord was alone, without a second, in the beginning of a cycle. He desired to be many for the sake of pleasure: and as He desired, thousands of souls came instantaneously out of Aksara Brahman like sparks from fire. In special cases the souls may emanate from the Lord Himself. The soul is thus an amsa (part) of Brahman and is eternal. With a view to enjoying

11.. Tattvarthadipa, Sarvanirnaya, 85

12. Tattvarthadipa 94

sport, the Lord suppressed the element of ananda (bliss) in the soul, and the soul consequently became subject to bondage and wrong knowledge. The soul is never created, nor does it ever die. It is only the body which is created and destroyed. As long as the soul is associated with the body, birth and death, which are the attributes of the body, are metaphorically predicated of it. The soul is atomic-it is neither omnipresent, nor does it vary in size according to the body it inhabits. It experiences every- thing in the body through its quality of caitanya (intelligence) which pervades the whole body. It knows, does, and experiences various things in the world; but these qualities of the soul are, in fact, derived from the Lord. The soul is thus quite real, and not a product of nescience. The Lord, in order to bring about variety, which is essential for the sake of pleasure, makes the souls varied in nature. Consequently, the souls can be grouped into three classes, viz. (1) those that are busy with worldly matters, (2) those that follow the Vedic path according to the letter of the Vedas, and (3) those that worship the Lord out of pure love engendered only through divine grace. These three types are generally described as pravaha, maryada, and pusti respectively.

The Universe

The universe is the effect of Brahman and is real and non-different from Him. It represents the adhibhautika (material) form of Brahman. The element of sat is manifest in it, while the other elements of cit and ananda are latent. The Lord has created the universe out of His own self for the sake of sport (lila) without suffering (any change whatsoever, and is related to it as the spider is to its web. The origination, existence, and destruction of the world or experience is completely different in nature from the world of dreams and is therefore not unreal like the experiences in a dream. The universe (jagat) is clearly distinguished from the unreal world (samsara) caused by the avidya (nescience) of soul. For the sake of diversity, the Lord makes the souls subject to His power of avidya which is the root cause of the ideas of 'mine' and 'thine.' ,Samsara which is solely made up of ahanta (I-ness or egoism) and mamta (My-

ness or the idea of possession), has to be destroyed by means of knowledge, devotion, etc.

Pusti Contrasted With Jnana and Karma

Three path, have been generally recognized as leading to moksa, viz Karmamrga, Jnana-marga, and Bhakti-marga. The several schools of the Vedanta differ from one another in laying differential emphasis on the elements of Karma, jnana, and bhakti. According to the Suddhadvaita system, the Lord manifests Him: If in the five forms of Kriya (Vedic sacrifice), viz, agnihotra, darsa-paurnamaso, pasuyoga, catumasya and somayoga, in the purva kanda, and in the form of jnana in the uttara-kanda, He who performs the Vedic rites and obtains the knowledge of Brahman as prescribed in the Upanishads, enjoys moksa in the form of divine joy, To such a man the Lord, described in the vedic literature as possessing the six forms (the five of sacrifice ,and the one or jnana) manifests Himself. He goes by the path of the gods (devayana) and gradually attains moksa; but if he happens to enjoy the special grace of the Lord, he gets moksa immediately after death. He who does not attain the knowledge of Brahman but performs the Vedic rites without any motive, please all the Gods concerned in the sacrifices and enjoys , atmananda, (the bliss of the soul). The term svarqa, used in this connection in the sense of atmananda, etymologically means 'that which is perfectly earned', or the happiness of the soul which is unmixed, eternal, and inferior only to the supreme divine joy which is the privilege of those who enjoy the favour of the Lord. But he who performs different sacrifices, simply with a view to fulfilling different desires, goes to the popular soar goloka (heaven), where he enjoys different kinds of happiness till his merit is exhausted and then returns to the world of mortals to move again in the cycle of birth and death .

It should be further noted that he who attains the knowledge of Brahman and realizes that everything in the world is Brahman, is a real knower of Brahman. But he is absorbed in Akara Brahman, and not in Parabrahman or Purna Purusottama, because, as already stated, he meditates upon Akara Brahman and considers it to be the final stage of reality that has

no higher. But if this knowledge of Brahman is associated with devotion, the knowing devotee is absorbed in Purna Purusottama. This stage is indeed, higher than the stage of absorption in Akara Brahman. There is, again, another stage which may be described as the highest. When the Lord desires to favour a particular soul and be it remembered that in showing His favour He is not guided by any other consideration than His own will He brings out the soul from Himself, gives him a divine body like His own and plays with him for all time. In this play, which is called *nitya-lila*, the Lord, remaining subordinate to the devotee, gives him the pleasure of His company." which is generally known as *bhajnananda* (the bliss of devotion) or *svarupananda* (the bliss of the lord Himself) which is referred to in the *Taittirya Upanishad*, the *Bhagavata*, and other *Puranas*.

It is most interesting to note that this divine bliss is purely a gift of the Lord and cannot be obtained by any human effort. It is this very idea of the gift of divine grace that is called *Pusti* in the *Suddhadvaita* system.¹³ The best illustration of divine grace (*pusti* is found in the case of the gopis of *Vrndavana*, " who are rightly described as the spiritual teachers who have opened the path of *pusti* to the world at large. Those who enjoy this divine grace automatically begin to love the Lord and look upon Him not only as their Lord, but as everything. The doctrine of regarding the Lord as everything called *sarvatma- bhava* (all-in-oneness , which should be distinguished from the *sarvatmabhava* (one-in-all ness) of the *jnanins*. In the *sarvatmabhava* of the *jnanins*, men of realization see Brahman in all thing;, while in the other case the devotees see everything in the, Lord. The gopis possessed this attitude in a remarkable manner, and Lord Krishna had therefore to remain quite obedient to them. The experience of *svarupananda* which is decidedly superior to that of *Brahmananda*, is, according to *Vallabha*, the highest.

13. For a fuller conception of *Pusti*, cf. G. H. Bhatt, 'The *Pusti.marga* of *Vallabhacarya*', *Indian Historical Quarterly*, IX., pp. 300-336.

conception of moksa, the summam bonum. The Lord is full of rasa (sentiment), and out of the eight rasas (love, heroism, fury, humour, wonder, pathos, and horror), sringara (love) is the most prominent. As sringara has two aspects, viz, samyoga (union) and viprayoga (separation), there are two stages in this rasa which the devotees enjoy. In the company of the Lord the devotees enjoy the happiness of union, while in His absence they suffer the misery of separation and think of Him all the time. so much so that they cannot see or experience anything but Lord Krishna According to some, the stage of separation is therefore superior to that of union.

Pusti and Maryada

Vallabha has clearly distinguished the Pusti-marga, from the Maryada.-marga. In the latter, an individual has to follow the dictates of the Vedas, and practise the different types of bhakti, such as sravana (hearing), etc. until he begins to love the Lord, who, taking his efforts into consideration, grants him sayujya mukti (mergence in His body). In the Pustimarga, how- ever, through the operation of divine grace only, one starts with loving the Lord and then practises sravana, etc. out of that love, and not with a view to generating it. The Maryada-marga is open only to the males of the first three classes, viz, Brahmanas, Ksatriyas, and Vaisyas, while the Pusti-marga is open to all without reservation. This knows no distinction of sex, caste, creed, or nationality; it is universal religion: and this aspect is clearly borne out by literary and historical evidence. In short, whatever is done by the devotee of the Maryada-marga is done on the strength of the voice injunctions and in conformity with them, while the devotee of the Pushtimarga does everything out of his natural love and for the sake of the Lord.

Vallabha saw that his own times were most unfavourable to karma, jnana, and Vedic or sastriya bhakti. and that people in general, and women and sudras in particular, had no chance of ameliorating their status from the spiritual viewpoint. The

duties of the different varnas (classes) and asramas (orders of life) .could not be satisfactorily discharged; and the Vedas, though , most effective in the past. had ceased to be so, not because they were useless, but because the people could not put the Vedic teaching into practice and perform sacrifices. The Acarya has tried to show that over and above the paths of karma, jnana, and Vedic bhakti, there is one more path, that of divine grace which if once enjoyed, makes our life divine. The doctrine of grace is clearly referred to in the Upanishads, the Gita, and the ' Bhagvata; and although Ramanuja and others admit it to b an all-saving factor, it must be said to the credit of Vallabha that the way in which he has dealt with this question is unique . The followers of the other Vaisnava school also believe in the power of divine grace, but their mod of worship is maryadika, as they look upon the Lord as the great awe-inspiring God, endowed with infinite qualities and possessing great powers. Their worship is not prompted by love, which is possible only through the grace of the Lord. The followers of the Pustimarga however, worship the Lord, not because He is the Paramatman or the highest Entity, but because they ardently love him. The worship of these devotees is therefore snehatmaka (consisting of love) and the Lord who is thus loved and worshipped is called Gopijanvallabha. (the beloved of the gopis), a term which is very significant in the system. The gopis are the pioneers in this line, and others who follow them enjoy the same divine bliss The mode of worship that has been followed In this system up to the present day is based on the spirit of the gopis. One who follows the Pustimarga aspires to be a gopi and worships the Lord with that attitude., In fact, all souls represent the feminine Principle and have the Lord as their spiritual husband.

Spiritual Discipline, As regards the daily life of a devotee of this type, the Acarya tells us that he should first of all dedicate his own self and all his belongings, all the members of his family, to Lord Krishna, which appeared in the world for the uplift of people of all classes and particularly those who are not in a position to

attain moksa by their own efforts. There is a samskara (sacrament) called Brahma-sambandha which has to be performed by the jiva (soul) to re-establish the lost contact with the Lord. to remove thereby the weaknesses of his nature, and to qualify, himself fully for worship. The devotee, after performing this sacrament. worships the Lord, making an unreserved use of hi own body and property, and thereby destroys .samsara, which is of the from of. 'I' and 'mine' (i.e. ego-centric) .This sacrament can be performed by all persons irrespective of caste and creed. The unreal samsara is thus removed by the dedication of the body and wealth to the cause of the Lord. and not by the renunciation of the world. We are told by the Acarya that in the Kaliyuga formal sanyasa.(monasticism) without the spirit of renunciation detrimental to spiritual progress, and that it is justifiable only when one is unable to hear the pangs of separation from the lord. The acarya himself took sanyasa in his last days, when he felt that he could not live in the Lord and that family life was an impediment to the highest bliss, which he wished to enjoy in the company of the Lord. The worship or the Lord requires the services of all the members of the family, and they are promised the highest bliss that always results from worship or seva (service). This mode of service makes the whole family free from worldly lies even when leading a householder's life, and their whole life becomes divine The head of the family finds that some of the members or his family are not supporting him in this, he advised to leave them and pas his time in .seva quite alone. The highest form of seva is mental; in this stage the devotee thinks of the Lord alone.

The duties of four varnas and asramas cannot be satisfactorily performed in modern ties and if they are carried out mechanically, they fail to give any reward. When there is a conflict between the Bhagavad-dharma (the service m the Lord) and the varnasrama-dharma, a devotee or the Pusti-marga must choose the former he may perform the duties of varnasrama when he finds leisure from his seva but under no circumstance' at the cost of the service of the Lord. This is the real atma-dharma, duty relating to the soul, while the duties of the varnas and

asramas are simply duties relating to the Atman and the body, the former is decidedly the superior .

It is thus obvious that a follower of the Pusti-marga devotes his own self and all his belongings to the Lord, passes his, whole time in His service. He completely loses his independent existence in the world and cannot therefore possess any property. Whatever he requires for personal use he first dedicates to the Lord and then makes use of it with His permission,- Since everything is dedicated to the Lord, the devotee cannot ! in any way exercise the right of ownership over anything. It is ; also impossible for a follower of the Pusti-marga to be immoral ! for this ;path is blessed on renunciation, not enjoyment, Although its doors are open to all-men and women, people of the upper three castes and Sudras, and even those who are morally fallen (patita) and seem to have lost all chances of spiritual uplift, it does not encourage immorality. It should not be looked upon as a licence for doing immoral actions without responsibility it simply promises safety to all who would follow its doctrines. The essence of the Pustimarga is to establish connection between the soul and the Lord, and this is possible in many ways. One may be constantly angry with the Lord and still get sayujya. It is immaterial whether it is anger or jealousy or devotion or passion that serves as the connecting link that is required is connection, it should, however, be noted that those who are connected with the Lord through love (sneha) enjoy the privilege of participating in the nitya lila of the Lord while others simply get sayujya. If for any reason this kind of seva is not possible, one should not be disappointed. The Acarya tells us that such a man should throw himself at the feet of the Lord and remain at His mercy. This method is called prapatti or self-surrender.

The Deity For Worship

The form of the Lord that is generally worshipped in this system is known as Sri Govardhananathaji, popularly called Srinathji, who is the embodiment of the twelve skandhas of the Bhagwata and whose shine is situated at Nath

dwar in Mewar ..In other words, Sri Nathaji, represents the very form of the Lord which is taught by the Bhagavata. The twelve skandhas of the work are identified with the twelve parts of Sri Nathaji's form, the tenth skandha which describes the rasalila being identified with the heart. The image of Sri Nathaji was, according to the traditions of the School, revealed to the Acarya on the hill of Giriraja and was later on brought to Nathadwar.¹⁴ .It represents the highest form of the Lord known as Purna Purusottama. All other images represent the vibhutis (powers) and the vyuhas (manifestations), and not the highest form. The worship of the Lord. is called Seva, while that of the vibhutis is called puja. The Suddhadvaita system, again, accepts are four vyuhas, viz. Vasudeva, Sankarasana, Pradyumna, and Aniruddha, with their respective functions of giving moksa, removing the burden of the world, creating, and establishing dharma. These vyuhas are inferior to Purna Purusottama, to whom belongs the privilege or lifting up even those who are entirely helpless. In the different activities of Krsna one can easily determine from the nature of His actions, whether the particular form assumed is the highest one or a vyuha or a vibhuti. The Acarya has laid down the criterion for distinguishing one from another. Applying the criterion, he very

14. Vallabhacarya inherited from his father, Laksmana Bhatta the image of Madanamohanaji accompanied by Radha on one side and Laksml on the other. This represents the form of Krshna which is associated with the rasa-lila. In the course of time when Vitthalnatha divided his property amongst his seven sons, he gave each of them an image for Seva. These are still worshipped in different places by his descendants. All the seven svarupa (images) are included in the perfect and original form of Sri Nathji. The later writers of the School have tried to show that these different forms represent particular lila of Krsna. Although Radha is worshipped in the company of Krsna in this School, she does not enjoy as much prominence here as she does in the Vaisnavism of Sri Caitanya.

emphatically recommends the seva of Sri Nathji and this constitutes his originality. He is not indebted to any of his predecessors in his teaching of the Pustimarga, and the belief that Vallabhacarya simply carried on the traditions of one Visnu Svamin is therefore untenable. 15

A note of Warning

The Acarya, when he placed before the world the conception of Pusti as illustrated in the rasa lila anticipated certain difficulties owing to misunderstanding and its evil consequences, and he therefore frequently sounded a note of warning. He tells us that the episode of the gopis and the Lord is both real and allegorical. If it is taken to the real, it must be clearly borne in mind that there is no tinge of sensualism in the rasa lila, even though its description in the Bhagavata appears to be more or less worldly. Moreover, he who listens with devotion to this account of the gopis and the Lord becomes free from all the pangs of the heart and enjoys bliss. Some of the verses written by Vallabha in this connection deserve careful study. If one is disposed to interpret the rasa lila as allegorical, one can say with him that the gopis represent the Srutis, and when they are said to enjoy the company of the Lord it simply means that the Srutis teach only one thing and that is the Lord. The Acarya has considered this most important question from all points of view and has asked his followers not to imitate the Lord, but to serve Him and hear the account of His doings, may, when he was on the point of leaving this world, standing on the Ganga near the Hanuman Ghat in Kasi, he gave a message to his sons and followers in words that should be written in letters of gold. He said, 'My dear followers, you should always serve the Lord to the best of your ability; you should not look upon Lord Krisna as an ordinary worldly master; once you become His, He will

15. G. H. Bhatt. "Visnu swami and Vallabhacarya Proceedings of the Seventh All-India Oriental Conference, pp. 449. 465; Proceedings of the Eighth All-India Oriental Conference. pp.322-323.

always take care of you. But if: somehow or other, you forget the Lord and think of worldly matters, you will fall 16 The message or the Acarya as embodied in his teachings is indeed sublime and inspiring, and will serve as an infallible guide to all lovers of truth in the realization of the ultimate end of human existence.

Contributions to Vedantic thought

It is obvious from what has been said above that Vallabha has made a special contribution to the Vedantic thought. The conception of Parabrahman as full of rasa, although round in the Upanishads, first received systematic attention from the Acarya. Again the idea of Aksara Brahman, founded as it is on the basic works received full treatment for the first time at the hands of the Acarya. The doctrine of grace, the ideal of self-dedication, and the sublimation of human life are some of the peculiar features of the teaching of the Acarya. And that is still more remarkable is the attitude of the Acarya towards the Vedas and the allied literature. He has accepted the Vedas as the highest authority and followed them most faithfully, with the result that logic can never get the better of faith. It is because of this attitude that Vallabhacarya differs from Sankaracarya.

16. G.H. Bhatt, Last Message of Vallabhacarya, Annals of the, Bhandarkar Oriental Research institute, XXIII, pp. 67-70.

THE PUSTI-MARGA

The Pusti marga or the doctrine of grace as taught by Vallabhacarya (1479-1531 AD.) is one of those branches of knowledge that are undeserved ignored by the world of scholars. Some writers I have also done injustice to Vallabha by explaining the word Pusti as eating, drinking and enjoying.

Vallabha's predecessors such as Sankara, Bhaskara, etc. have accepted three authorities, generally known as there Prasthanas, viz, the Vedas including the Upanishads, the Gita and the Brahmasutras, but Vallabha adds the Bhagavata Purana as the fourth authority and remarks that in case of doubts in any of these four authorities one should try to remove them in the light of the succeeding authority. 2 The Bhagavata thus stands on the same level as that of the Vedas ; nay , it is the very ripe fruit of the Kalpa tree in the form of the Vedas. 3 Te reason why Vallabha attaches so much importance to the Bhagavata is, to my mind, the fact that the episode of Krsna and the Gopis is very elaborately treated in it; and it is on the strength of this episode that he tries to preach the doctrine of Pusti.

I. See the article 'Vallabhacarya' in E.R.E., "Doctrine of Maya" in Prof. Jwalaprasad's introduction to Indian Philosophy. The remarkable exception is that of Sir R.G. Bhandarkar's Vaisnavism, etc.

2. वेदाः श्रीकृष्णावाक्यानि व्याससूत्राणि चैव हि ।

समाविभाषा व्यासस्य प्रमाणं तच्चतुष्टयम् ।

उत्तरं पूर्वसंदेहवारकं परिकीर्तितम् ।

Vallabha's तत्त्वदीपनिबन्ध Banaras Edition, P. 12

3. निगमकल्पतरोर्गलितं फलम् । भागवत 1.1.3

Like his predecessors, Vallabha expresses his own opinion on karma, jnana and bhakti, which have been regarded as the three well known paths to liberation and which were practised only by the cultured. He discusses their significance and relative importance. He calls this bhakti as sastric or Maryada bhakti, to be practised according to the letters of the scriptures and as such not useful for females and members of the so-called lower classes. He is confronted with the most important question of his times, and also of our times, whether the time-honoured paths or karma, jnana and bhakti can satisfy the spiritual dem- and, not of males of the first three classes only but of humanity in general, without any distinction of caste, creed and nationality. Vallabha remarks that the case of the females and Sudras did not receive proper attention at the hands of his predecessors

He finds that iron age is so unfavourable to the three paths that they cannot be practised rigidly 4 and thus, although they were most effective in-times gone by, they became out of date. In one of his works, 6 Vallabha gives a graphic description of his own times-a description which is true even to day, The atmosphere of the country is thus not at all congenial and does not leave any scope for karma, jnana and bhakti. At the same time, at all times and in all countries there are souls in all classes that are anxious to be free from the bondage of the world. The prophet of the age is, therefore, required to solve

4. कलौ भक्त्यादिमार्गा हि दुःसाध्या इति मे मतिः । विवेकचर्याश्रय, १७

5. लेच्छाक्रान्तेषु देशेषु पापैकनिलयेषु च ।
सत्पीडाव्यग्रलोकेषु कृष्ण एव गतिर्मम ॥
गंगादितीर्थवर्येषु दुष्टैरेवावृतेष्विह ।
तिरोहिताधिदैवेषु कृष्ण एव गतिर्मम ॥
अहंकारविमूढेषु सत्सु पापानुवर्तिषु ।
लाभपूजार्थयत्नेषु कृष्ण एव गतिर्मम ॥
अपरिज्ञाननष्टेषु मन्त्रेष्वव्रतयोगिषु ।
तिरोहिताधिदैवेषु कृष्ण एव गतिर्मम ॥
नानावादविनष्टेषु सर्वकर्मन्रतादिषु ।
पाषण्डैप्रयत्नेषु कृष्ण एव गतिर्मम ॥

the problem in a satisfactory manner, and wonderfully, Vallabha does not fail to rise to the occasion. He cuts the Gordian knot by introducing the Pusti-marga or the doctrine of grace.

With Vallabha, the three terms, Brahman, Paramatman and Bhagavat, are synonymous and refer to Krsna, the highest entity. 8 Those who are not in a position to follow any of the three paths are asked to dedicate everything to Krisna and to live on Hi, mercy alone until they enjoy the highest bliss. The conception of Pusti is mainly based on the well-known verse of the Mundakopnisad⁷ that the realization of God is possible only through His grace. 8 This idea further appears in many places in the Gita and is nicely illustrated by the episode of Krsna and the Gopis in the Bhagavata. The word Pusti is explained in the Bhagavata as the grace of God.⁹ Vallabha himself has explained the word in very clear terms. In one place 10 he

6. वेदान्ते च स्मृतौ ब्रह्मलिंग भागवते तथा ।

ब्रह्मेसि परमात्मेति भगवानिति शब्दते ॥

एको देवो देवकीपुत्र एव ।

परं ब्रह्म तु कृष्णो हि सच्चिदानन्दकं बृहत् ।

सिद्धान्तमुक्तावली,

कृष्णात्परं नास्ति दैवं वस्तुतो दोषवर्जितम् ।

अन्तःकरणप्रबोध ।

7 नायात्मा प्रवचनेन ल यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन ल यस्तस्ययैष आत्मा विवृणुते तनू स्वाम् ॥

मुण्डक ॥॥ २.३ और कठ १.२.२२

8. The idea of grace appears 1.2.20 :

तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ।

cf श्वेता १११ २० महानारायण VIII 3

9. पोषणं तदनुग्रहः । भाग २-१०-६

10. फलदाने कर्मापेक्षः कर्मकारणे प्रयत्नापेक्षः प्रयत्ने कामापेक्षः क. मे

प्रवाहापेक्ष इति मर्यादारक्षार्थं वेदं चकार । ततो च ब्रह्मणि दोषगच्छोऽपि ।

न चानीश्वरत्वं, मर्यादामार्गस्य तथैव निर्माणात् यत्रान्यथा स पुष्टिमध्य इति ।

अणुभाष्य on ब्र सू ११.३.४२

says that in the Maryada-marga, God allots fruits according to the actions of men, while in the Pusti-marga, he does not take into account the doings of human beings but shows favour to them in the allotments of fruits. In another place 11 he distinctly says that in the Maryada-marga the liberation is possible through jnana and bhakti, as laid down in the scripture, which the aspirant has to try his best to acquire while in the Pustimarga nothing except the grace of God is required. The Pusti-marga, is thus meant for those who are utterly helpless and who are still desirous of getting salvation. When nothing requires to be done in the Pustimarga except to throw oneself at the feet of God with complete faith in Him, it becomes quite obvious that the doors of Pusti-marga are open to one and all. No distinction of caste and nationality can be admitted in these schools of thought, and this is clearly borne out by the fact that the Gopis, who were uncultured females born of a low family, surrendered themselves to Krshna in total and enjoyed

11. कृतिसाध्यं साधनं ज्ञानभक्तिरूपं शास्त्रेण बोध्यते । ता यां विहिता यां
मुक्तिमर्यादा । तद्रहितानामपि स्वरूपबलेन स्वप्रापणं पुष्टिरूच्यते । तथा च यं जीवं यस्मिन्मार्गेण्गीकृतवान् तं जीवं तत्र
प्रवर्तयित्वा तत्फलं ददातीति सर्वं सुस्यम् । अत एव पुष्टिमार्गेण्गीकृतस्य ज्ञानदिनैरपेक्ष्यं मर्यादायामंगीकृतस्य तदपेक्षितत्वं
व युक्तमेवेति भावः ।
अणुभाष्य ब्र सू ॥ ३.२९

(१) मर्यादापुष्टिभेदेन वरणं द्विधोच्यते । तत्र सहकार्यन्तरविधिस्तु
मर्यादापेक्षेणाच्यते । पुष्टौ तु नान्यापेक्षा ।

अणुभाष्य ब्र सू ॥ ४.४६

(२) साधनं विना स्वस्वरूपबलेन कार्यकरणे हि पुष्टिः ।
अणुभाष्य ब्र सू ॥ १.१३

(३) साधनक्रमेण मोचनेच्छा हि मर्यादामार्गीया मर्यादा ।
विहितसाधनं विनैव मोचनेच्छा पुष्टिमार्गमर्यादा ।
अणुभाष्य ब्र सू ॥ २.७

(४) पुष्टिमार्गोऽनुग्रहैकसाध्यः प्रमाणमार्गाद्विलक्षणः ।

(५) अनुग्रहः पुष्टिमार्गे नियामक इति स्थतिः ।
सिद्धान्तमुक्तावलि १८

the Bhagavata. 14 The preceptor first of all gives him a mantra 15 which tells him that his only guide from that time is Krisna. This is generally known as Sarana-mantra. Afterwards the Guru takes him to an image of Krsna gives him a Tulasl leaf recites the mantra for initiation, 18 makes him repeat the mantra and asks him to put the Tulasl leaf near the feet of the image. This mantra is always kept secret.

It nowhere appears in the published works of Vallabha; but it is always kept by the side of the image. There are some eleven or twelve commentaries on this mantra and the earliest commentary is of Gokulanathajl; the grandson of Vallabha. Tradition asserts that the mantra was no doubt revealed to Vallabha by Krsna. The mantra clearly shows that everyone entering in the pusti marga is required to dedicate himself and his belongings to Krsna and declare himself to be the most loyal servant of the Lord. It must be clearly borne in mind that the dedication is to Krsna and not to any human being, including even the Acarya.

After this ceremony is over the man has to pass his time in worshipping the image of Krsna like Gopis worshipping Krsna in old days and ill reading or hearing the stories of God. 17 The worship of God is of three kinds, viz. with body. with wealth and with mind. The first two kinds are calculated to destroy 'mine and thine, the very back-bone of the whole

14 कृष्णसेवापरं वीक्ष्य द भादिरहितं नरम् ।
श्रीभागवततत्त्वज्ञ भजेञ्जिज्ञासुरादरात् ॥

तत्त्वदीपनिबन्ध ४१४

15. श्रीकृष्णः शरणं मम । नवरत्न, ९

16. This mantra, otherwise known as आत्मनिवेदनमन्त्र runs as follows:-

सहस्रपरिवत्सरमितकालजातकृष्णवियोगजनिततापक्लेशानन्दतिरोभावोऽहं भगवते कृष्णाय देहेन्द्रियप्राणातःकरणानि
तद्वर्मा॒श्च दारागारपुत्राप्तवित्तेहापराणि आत्मना सह समर्पयामि, दासोऽहं कृष्ण तवास्मि ।

17. सेवायां वा कथायां वा यस्यासक्तिदृढा भवेत् ।
यावज्जीवं तस्य नाशो न क्वापीति मतिर्मम ॥ भक्तिवर्धिनी ९

Samsara, and the last type, looked upon as the highest form of worship, accomplishes the realization of God. The whole life must be the life of an ideal servant of God. He must not mind any thing other than the Lord: His is the life of complete self-surrender and devotion The Lord, on his part, is sure to help such a man, who has renounced everything only for His sake.

In case, the aspirant cannot find a qualified preceptor, he is advised by Vallabha to create an image or God for himself and pass the rest of his life. in the worship of that image. 18 Vallabha undoubtedly possessed all the necessary qualifications of a Guru and therefore performed the initiatory rite in an cases. Even now, the practice is that the ceremony of Brahma- Sambandha is performed by the descendants of Vallabha, although Vallabha has nowhere said that the ceremony should be perfomed by his own descendants.

Sometimes a charge of sensualism is levelled against Vallabha and his system. It is not possible to discuss the question in all its aspects within the small compass of this article, but it is sufficient to remark that Vallabha, wherever he gets an opportunity, has made abundantly clear that sensualism has no place in his system. He, in one place, 11 says that God will never enter into the heart of those who are slaves of passion. When dedication of everything to God does not leave scope for man's individualism.. it is impossible for him to run any risk on his own account. Some of the descendants of Vallabha have written mall works in order to show that passion is most detrimental to spiritual progress. 211

१८. तदभावे स्वयं वापि मूर्ति कृत्वा हरेः क्रचित् ।

परिचर्या सदा कुर्यात तदूपं तत्र च स्थितम् ॥

तत्त्वदीपनिबन्ध ४१४

१९. विषयाक्रान्तदेहानां नावेशः सर्वथा हरेः । संन्यासनिर्णय ६

२०. दोषेषु प्रथमः कामो विविच्य विनिरुप्यते ।

यस्मिन्नुत्पद्यते तस्य नाशकः सर्वथा मतः ॥

Harirayaji's कामा यदोषविवरण Hariraiji (born in 1001 A.D.) was the fifth descendant of Vallabha,

It must have been now clear from what has been said above that Pusti has nothing to do with eating, drinking and I am sure, those who care to read the works of Vallabha with an unbiased mind are sure .to-be struck with wonder at the sublimity of the conception of the. Pusti-marga. In fine, I cannot resist the temptation of remarking that some of the burning problems of the present times can be happily solved by giving proper turn to this doctrine.

THE LAST MESSAGE OF VALLABHACARYA

It is stated in one of the works of Vallabhacarya that he was twice asked by the Lord Krsna to leave the world- once on the confluence of the Ganges and the sea, and once in Mathura in the United Provinces-, but could not carry out that divine command. as his mission was not fulfilled. After travelling more than once, in the whole of India Vallabhacarya spent his days in Adel, a small village two miles away from Allahabad. When the Acarya completed his important literary works, and commanded a good following, he received the third call from the Lord to take Samnyasa. In response to the divine call the Acarya made all preparations for becoming a Samnyasi, took the Tridanda, burnt all his property and lived on the bank of the Ganges, meditating upon the Lord, and desiring to meet Him as early as possible. Later on, the Acarya went to Kasi, and spent about a week on the famous Hanuman Ghat, maintaining complete silence and abstaining from taking food. This was the last week of the order of Samnyisa which continued in all, for about two months. The Acarya has very well expressed his views on Samnyasa in one 2 of his short treatises.

The two sons of Vallabhacarya, Goplnathaji and Vifhalanathaji, who were seventeen and fifteen years old respectively, and the leading followers like Damodaradasaji, waited upon the Acarya even during the period of Samnyasa, and followed him even to Kasi When they saw, on the second day of the bright

। १. अन्तःकरणप्रबोध । The relevant verses are as follows

आज्ञा पूर्वं तु या जाता गंगासागरसंगमे ॥५॥

यापि पश्चान्मधुवने न कृतं तद् द्वयं मया ।

देहदेशपरित्यागस्तृतीयो लोकगोचरः ॥६॥

२. संन्यासनिर्णय

half of the month of Asadha of the V.S. 1587 (1531 A.D.), that the Acarya was on the point of leaving this world, they requested him to enlighten them as regards their duty in future. As the Acarya was following the vow of silence, he wrote, in Sanskrit, three and a half verses which embody the noblest teaching of the Acarya. These verses are popularly known as Siksasardhatrayaslok, and are commented upon by one of the later descendants of Vallabhacarya, Dvarikesaji by name, who flourished in the early part of the nineteenth century A.D. The verses in question have been, from the earliest times, a source of inspiration to many descendants and followers of Vallabhacarya. and have exercised such a wonderful influence in the history of the Vallabhacarya School that writers like . Harirayaji (17th century A. D.) could not resist the temptation of writing short treatises 4 on the same subject.

The last instructions, thus given by the Acarya to his cons and followers refer to four points which are most important from the view point of the Suddhadvaita School. The first. point that is properly emphasised is 'not to turn away from the Lord Krsna under any circumstances. There are, generally, four causes of the spirit of indifference to the Lord viz. (1) worshipping deities other than the Lord Krsna; (2) enjoying without dedicating them to the Lord; (3) speaking evil things, and (4) the absence of good company. One who, under the influence of these four things, neglects the worship of the Lord, invites total ruin, and should therefore. try one's best to be free from this evil influence' The second point, mentioned by the Acarya. is that one should not look upon the Lord Krsna

३. यदा बहिर्मुखा यूयं भविष्यथ कथंचन ।
 तदा कालप्रवाहस्था देहचित्तादयोऽप्युत ॥ १ ॥
 सर्वथा भक्षयिष्यन्ति युष्मानिति मतिर्मम ।
 न लौकिकः प्रभुः कृष्णो मनुते नैव लौकिकम् ॥ २ ॥
 भावस्तत्राप्यस्मदीयः सर्वस्वशैहिकश्च सः ।
 परलोकश्च तेनायं सर्वभावेन सर्वथा ॥ ३ ॥
 सेव्यः स एव गोपीशो विधास्यत्यखिलं हि नः ॥ ३.१.३॥

१. बहिर्मुखनिरूपण और बहिर्मुखत्वनिवृत्ति

as an ordinary master in the world who invariably dismisses his servants when they are found to be guilty. The Lord is always kind to all those who, once for all, surrender themselves to Him, and does not reject these devotees even when they happen to show some weaknesses later on. The next point to which the Acarya draws the attention of his followers is that the Lord never accepts the service of a person who is not completely devoted to him, and whose interest more or less lies in the material world. The Lord should be, of course, worshipped in the manner, shown by the Acarya himself. The last point that is referred to in the message is that one should worship the Lord from all points of view and under all circumstances. and the Lord, when thus worshipped, will manage all our things, both here and elsewhere.

After delivering this message to the world, the Acarya entered into the sacred waters of the Ganges, and according to the tradition 5 came out in the form of divine light which went up in the sky. The Acarya lived in this world for fifty eight years, two months and seven days only.

The tradition, again, says that immediately after the disappearance of the Acarya from this world, the Lord Krsna manifested himself before the sons and the followers of the Acarya who were still waiting there mourning over the loss of their spiritual guide, and consoled 6 them by saying that they should not be nervous, that they should have complete confidence in Him, who is dear to the Gopis and to whom the Gopis are dear, and should thereby fulfil their goal. The Lord, further, said that the real liberation of an individual soul

5. Recorded by Dvarikesajl in his Sanskrit Commentary on the last verses of the Acarya, and by Yadunathaji (?) in his Vallabhadigvijaya.

6. मयि चेदस्ति विश्वासः श्रीगोपीजनवल्लभे ।
तदा कृतार्था यूयं हि शोचनीयं न कहिचित् ॥ १ ॥
मुक्तिहित्वान्यथारुपं स्वरुपेण व्यवस्थितः ॥ १.१.२ ॥

consisted in the enjoyment of its natural state after rejecting the material form made up of the twenty-eight elements. The followers of the Acarya could no doubt, gather courage by the words of the Lord and lived upto the highest ideal to u(h an extent that their names are, even now. remembered with due reverence.

The two young sons of the Acarya maintained the best traditions of their father. The whole responsibility of the school revolved on the second son, Vitthalanathaji. after the demise of his elder brother Gopinathaji, and it must be said to the credit of Vitthalanathaji that he not only succeeded in discharging his duties as the son and successor of the Acarya but developed the aesthetic side of the siddhadvaita Vedanta, exercised greater influence in the different parts of India, enjoyed the patronage of many ruling prince and secured a greater following. The history of the Vallabhacarya clearly shows that the lat wish of the founder was fulfilled by the followers of the School and whenever there was any undesirable case of departure. the result was most deplorable as predicted by the Acarya. The last message of Vallabhacarya is sufficient by itself to give us a fair idea of the grand ideal set up by him, and to show, at the same time, how the charge of sensualism that is undeservedly levelled against the teaching of Acarya is quite groundless.

THE DOCTRINE OF THE DIVINE GRACE

Man has confessed his weakness, his limitation, his helplessness from very early times, and the Rgveda (1,25), to cite the oldest authority, bears testimony to this. The holy scriptures of other religions of the world sing the same song. Man naturally seeks the shelter of some Higher Power and craves for Its Grace, The hymns of the Rgveda, for instance, show how the people in the Vedic period offered prayers to deities like Varua, Viu, Agni, Soma and Rudra for their Grace for freedom from sins and calamities, Vama. the most majestic god of the - Vedic pantheon, is the minister, so to hay, of the, Law and Order, both moral and physical, and hi ordinances are fixed, Although strict in enforcing the Law, Varuna is gracious and merciful and responds to the cry of the Renitent, 'this relation between God and man finds expression in 'the Avesta, the Bible, and the Kuran also, and it would be tempting to find interrelations amongst them,

1, A mighty truth underlies this doctrine, though it has often been equated with a merely suppliant devotee and an arbitrary favour-bestowing deity, The profound understanding of the doctrine would surely show this morally dangerous interpretation to be false. A personal God, though associated with Grace in many schools, is not necessary to it; what is necessary is the compassion at the hart of Reality, From that flows the chain of sacrifices which begins with Adiyajna, the Primordial Sacrifice. which is Ksnra himself. At each step the weaker beings for whose sake a mightier makes sacrifice apprehend his action as Grace and respond to it with Devotion-if they are not blind.

Visnu a solar deity of the Rgveda, plays a similar part. He takes his three steps for a gracious purpose, to deliver man from distress (V., VI. 49.13). He assumes different forms at different times (V., VII 100.6), thus preparing the ground for the Theory of Incarnation, which has been later on fully developed in the Gita, and which has fulfilled the purpose of Divine Grace.

The religion of the Rgveda henotheism developing into monotheism assumes two forms in the Upanishadic period, Monism which later on developed into the two principal schools of the Vedanta of Sankaracarya on the one hand, and of the Bhagavata Acaryas, such as Ramanuja, Madhva and Vallabha on the other. The Upanishads clearly state that one sees the grandeur of God by Grace (Katha 2.20; Svetasvatara, 3.20) and that one can enjoy fellowship with God only through Grace (Katha. 2.23; Mundaka, 3.2.3). The Gita takes its cue from the Upanishads and lays due stress on Divine Grace. It tells us that Arjuna enjoyed the Vision of the Omnipresent (Viavarupa) by the Grace of the Lord (XI. 47), that one crosses all difficulties through His Grace (XVIII. 58). The Git is at its best when the Lord emphatically declares, " Abandoning all duties , come to Me alone for shelter. Be not grieved for I shall release thee from all evils." (XVIII. 66)

The Mahabharata, the Ramayana and the Puranas contain many stories which show the wonderful efficacy of Divine Grace . These works are theistic in nature and are, therefore, very helpful in giving place to the masses, keeping the Gates of Heaven open to all at all times. The Vedanta School had some theistic thinkers even before Sankaracarya, but their works are unfortunately lost to us. Sankaracarya's system was absolutely monistic and had therefore no permanent place for a personal God and His Grace. But the Vaisnava Acaryas-Ramanuja, Nimbarka, Madhva, Vallabha and Caitanya-have most earnestly developed the theistic tendency of a II the basic works of the Vedanta. They have strongly recommended devotion and self. surrender to the Lord, the highest Reality, and satisfied the spiritual hunger of millions of people of India. Like Rama and

Krsna, even Siva becomes the object of devotion and shows Grace to his devotees. The doctrine of Grace thus naturally forms part of all the Devotional Schools, both Vaisnava and Saiva, of the Vedanta.

The doctrine of the Divine Grace, however, receives an enviable position in the Suddhadvaita school of Vallabhacarya. Vallabhacarya tells us that the teaching of the Upanishads, etc., is non- dualistic. The Highest Reality, according to him, possesses all divine qualities, and does not stand in need of maya, as in the system of Sankaracarya, for assuming the form of the world. The world is, therefore, a reality and not an illusion. Vallabha, after discussing the relative position of Devotion, Knowledge and Action, frankly admits that these three well-known means of God-realization have lost their efficacy in the modern period on account of unfavourable circumstances and recommends the Divine Grace (Pusti) as the sheet-anchor of helpless souls. The School of Vallabha is, therefore, popularly known as the Pusti- marga (the Path of Divine Grace). Sri Aurobindo, the great , mystic of modern India, has also remarkably shown the importance of Divine Grace in the process of spiritual sublimation.

The great mystics of the medieval period, such as Ramananda, Kabir, Caitanya and Tulasidasa, have kept the torch of the Divine-Grace doctrine burning, with the result that spiritual joy remains within the reach of every aspiring soul.

The Doctrine of Grace has no scope in the Samkhya and the Carvaka schools and in the earlier stages of the Yoga, Mimamsa, Nyaya and Vaisesika systems. Although Buddhism and Jainism do not accept God, the founders themselves are in course of time elevated to the status of Godhead and prayers are offered for their Grace.

It will be clear from this brief account of the origin and development of the Doctrine of Grace in Indian philosophy that the Hindus have no doubt derived permanent moral strength from the Rgvedic Varuna; and it is because of the continuity of this Vedic tradition that the people of all faiths are living together peacefully in modern India.

THE CONCEPT OF MAYA IN THE SUDDHADVAITA VEDANTA

The term Maya is one of the most important words in the history of Indian Thought. A critical examination of such terms from the earliest times to the modern period is both interesting and instructive .I It is here proposed to examine the concept of Maya in the Suddhadvaita Vedanta of Vallabhacarya.

For the proper appreciation of Vallabhacarya's idea of Maya it is necessary to know the background against which he evolved his own Philosophy. The word Maya is as old as the Rgveda wherein it occurs about ninety times in connection with gods like Varua, Indra, Pusan and Tvastr. It is used in different senses such as (1) the power of working wonders-creative genius. (2) mere Physical power, (3) wiles or tricks, witchcraft or sorcery or magic, and most rarely in the sense of illusion of course, not in the sense in which it was later on under- stood by Sankaracarya. The derivation of the word from vma "to create" naturally suggests that its primary meaning should have been 'Creative power,' and other senses might have developed from this original idea. The word is also used in Avesta in senses such as (1) wisdom or knowledge, and (2)

I. An admirable attempt is made by Dr.J. Gonda of the Utrecht University in connection with the words Brahman (Notes on Brahman, 1950) and Ojas (Ancient Indian Ojas, Latin Augos and the Indo-European nouns in-es-os, 1952' .Also H.G. Narahari's Atman in Pre Upanishadic Vedic Literature', Adyar, 1944, and Prof. Prabhu Datt Shastri's book, 'Doctrine of Maya'.

virtue or excellence. 2 It is used in the Rgvedic sense about five times in the Y V. ten times in SV., and twenty-six times in the A V. The .Nighantu 3 includes the word in the list of words meaning knowledge (prajna). Yaska' accepts that meaning. Sayana interprets the word in various ways, sometimes even according to the system of Sankaracarya. , ,

The Brahmaa literature 5 associates the word Maya with the Asuras in the sense of 'magic power,' while the Upanishad.. 8 and the Gita use the word in the sense of divine power. 'The .Brahmasutras 8 use the word only once in connection with dreams. The Mahabharata ,9 the Ramayana 10 and the Purana, 11 mention the word in the sense of wonder or trick, while Gaudapada 12 uses the word in the sense of power and illusion.

The several commentaries on the Brahmasutras give a fair idea of their authors' views on Maya, which may be briefly summarised as follows :

2. Cf. Prof. V.K. Rajwade'5s article 'Interpretation of Vedic words' II. Maya ABORI. II. 2, pp. 109-116.

3 III 9.

4 Nirukta VII. 27 ; XII. 17.

5 Satapatha Br. X. 5.2.20 ; XIII. 4.3. II.

6 Br. Up. II. 5. 9 (=RV. VI. 47.18); Sveta. Up. 1.10; IV. 9,10.

7 IV. 6; VII. 14 b, d, 15; XVIII. 61.

8 III. 2. 3.

9 Very often in the Moksdharma Parvan of the Santi Parvan, in the sense 'or divine power. There is; however. no reference to the theory of illusion which later on appears in the system of Sankaracarya.

10 1. 1.27 (divine power).

11 Visnu 1,9. 10!J; V. 21.104; 27.. 14; 33.!), etc.

Bhagavata I ..30; 3.30, 84 ; 5.3! ; 7.4 and similarly throughout the whole text. Other Puranas also.

12 Mandukyakarikas, II. 19,31; III 24b, d, 27, 28 a, d, 29 his; IV. 58 61 bis.

- 1 Sankara : Illusion, unreality 13
- 2 Bhaskara : Cognition without an object
- 3 Ramanuja : Wonder
 - Srikantha : Wonder
 - Nimbarka : Wonder
 - Srikara : Wonder
- 4 Madhva : Mental impressions of a soul utilised by the will of the Lord
- 5 Vijnanabhiksu : Power of God
- 6 Vallabha : Power of the Lord
- 7 Baladeva : win of the Lord (Caitanya school)
- 8 Pandit Aryamuni : Power of Knowledge (Aryasamaj School) .

Vallabhacarya has accepted as his authority the four basic works (Prasthanas), viz. (1) Vedas, (2)Gita, (3) Brahmasutras, and (4)Bhagavata, and shown how in case of doubts the following authority should be utilised. 14 The result of this principle is / that the following authority becomes a commentary on the preceding authority, and in this way the Bhagavata comes to enjoy unique position in his system.

The highest, Reality is, according to Vallabhacarya, pure Brahman, otherwise known as Krsna, full of Bliss and possessing infinite powers-a Personal God. Maya is one of the twelve powers of the Lord, 15 and is defined as the power residing in the Lord and by which the Lord can become everything. 16 It is

13 There is a regular discussion on Maya in the post. Sankara literature which shows the development of the idea in the school of Sankaracarya.

14 Tattvarthadipanibandha (TD), I. vv. 7-8 and thereon.

15) Bhagavata (BH) X. 39.56 ; BH 1.7.4.

16 TD. I. v. 27 and Prakasa thereon.

Subodhini (SU) on BH I. 230; 7.4 ; X. 39.55 ; 3.1.3. ,

in fact the prototype of all the things in the world. 17 It is by means of this Maya that the Lord creates the world, and in this capacity the Maya is called Yogamaya.18 The wonderful capacity of this Yogamaya is entirely due only to the attributes of the Lord 19 This Maya has got three Gunas of Sattva, Rajas and Tamas from which the world is created. 20 but when these Gunas are produced directly from the Lord, the Maya should be understood as of the from of Cit-Sakti or Ananda Sakti. 21 The world is created for the sake of pleasure, and as pleasure is not possible without diversity, the individual souls in the world are, therefQre, put by the Lord, under the influence of Avidya 22 (ignorance) which is also one of His powers Avidya is responsible for the soul's Ahamta and Mamata which constitute the Samsara which being false can be destroyed by right knowledge (Vidya) .22

The Lord can create the world in various ways, 4 But there are two principal ways of the creation of the world(1) Vedic and (2) Pauranic. According to the Vedic authorities the Lord Himself becomes the world without any aid, while according to the Puranas the Lord takes the help of His own Maya Sakti. 25 These two types of creation have been favourably compared by Vallabhacarya with golden ornaments which are shaped by hammering and by putting molten gold in blocks. It

17 SU on BH X. 2.6,

18 I bid., III 6..35.

19 Ibid., 1.3.30.

20 Purusottamaji's Prasthanaratna.kar, p. 58 (M.G. Shastried. Bombay,1914.).

21 TD I. 27 and Prakasa thereon.

22 BH X. 39.55,

23 TD I. 40.42 and Prakasa thereon.

24 TD I. 27 and Prakasa thereon.

SU on BH I. 2.30; XI. 3.3. (and Purusottamji's Prakasa thereon); Balakrsna Bhatta's Khyati viveka, pp. 14.15 Vadavali, Bombay, 1920)

should be, however, remembered that the world, like the golden ornament, remains in the form of Brahman in both the cases. 25

The principal Maya Sakti or the Lord has again got another variety, Vyamohika maya, by which the mind is deluded 18 It is this Vyamohika Maya that accounts for error in the world. 27 [t is like an attendant of the Lord and operates in the case of those who are away from the Lord, but not in the case or the Lord' devotee 5 28 As Maya is of the nature of Sri Laksmi, wealth) the form she has assumed is called a woman. It is meant for the pleasure of the Lord and for the delusion of demons. !9

The word Maya is also used in the sense of magic and conception; and sometimes in the sense of the world created by the Lord with the help of Maya.30 The description of the world as Mayika or unreal in the Puranas is meant only for creating the spirit of detachment and not for showing that the world is really an illusion ,81 .

It will be clear from this brief exposition that Vallabhacarya's concept of Maya is primarily based on the original sense of -Creative genius-of the word Maya in the Rgveda, and has been influenced by the later' literature up to the Purana.132 or Sankaracarya.

25 Balakrsna Bhattacharya Khyativiveka, p. 14.

26 For a full account pf this doctrine see my article on 'Vallabhacharya's View of Error' published in Siddha-Bharati, part 11, pp. 9-11 ; Hoshiarpur, 1950)

27 SU on BH 11.5...1 ; 7.47.

28 Ibid., XI. 3.16.

29 Ibid., XI. 3.3.

30 Balakrsna Bhattacharya Khyativiveka, p. 13.

31,TD 1.84, 8,) and Prakasa thereon.

32 Purusottamaji in his Prakasa on SU on BH XI. 3,3 refers to the Bhaya on V. XI. 117.1 explaining Maya as Acintya . I have no'. been able to find out this Bhaya which is certainly different from that of Sayana.

VALLABHACARYA'S VIEW OF ERROR 1

The Doctrine of Error, generally known as, the khyativad, is an important part of Indian epistemology. The different systems or Indian Philosophy have discussed the problem of Error in their own way, with the result that there have come into existence several theories, such as (1) the Atmakhyativad of the Yogacara School of Buddhism, (2) the Asatkhyativada of the Madhyamika School of Buddhism, (3) the viparitakhyativada of the Bhatta School of Mimamsakas, (4) the akhyativada of the Prabhakara School of Mimamsakas, (5) the anyathakhyativada of the Nyaya School, (6) the Sadasatkhyativada of the Samkhya School, (7) the Anirvacaniyakhyativada of the Sankara School, (8) the akhyativada or sometimes known as Sat-khyativada of the Ramanuja School, (9) a kind of Anyathakhyativada of the Madhva School, and so on. The object of this short paper is simply to give a brief exposition of the Doctrine of Error, according to the Suddhadvaita School of Vallabhacarya.

The world, according to Vallabhacharya, is a reality, is an expression of the sat element of Brahman, and, as such, it should not leave any scope for Error. But Error is a common phenomenon in the world. It is, therefore, necessary to show how Error takes place, without sacrificing the reality of the world. A clear line of distinction has been drawn, in the Suddhadvaita Vedanta, between the world and the samsara, the former being real, while the latter being unreal as it is the creation of nescience. The samsara is defined as consisting of ahamkara, and is destroyed

1 Sources:- (i) Vallabhacarya's commentary on the Bhagavata, II. 9.33 and III. 32.28; and Purusottamaji's commentary on thereon, (ii) Purusottamaji's khyativada, and (iii) Bhatta's Khyativiveka. ,

by right knowledge. Brahman is possessed of many divine qualities, and, He has created the world from Himself for the sake of pleasure. One of these divine qualities of Brahman is many which is capable of becoming all things at all places. One of the aspects, of this Maya is technically called vyamohika, and it is solely responsible for Error in this world.

The patent example of Error is to look upon nacre as silver. The writers of the Suddhadvaita School divide the cases of Error into two classes, viz. (1) nirupadhika, and (2) sopadhika. The illustration of the first type is furnished by the jar that is taken to be revolving.

In perception, a substance such as a jar or nacre is actually and directly connected with the eyes, the sense-organs operating in this case. As long as the contact of the eyes with the substance continues, so long one can see the actual substance without any possibility of Error. But when there is some cause such as the operation of maya or a defect in the eyes or great distance between the eyes and the substance or the preponderance of old impression, of an object similar to the substance in question, there arises Error, and the knowledge so obtained happens to be erroneous. As in the case of right perception, in the case of Error, it is necessary to establish contact between the perceiving agent and the object perceived. Like right knowledge, erroneous knowledge directly connected also requires its own object. In the case of nacre and silver it is only nacre, and not silver, that is present before the eyes. How, then, to account for the knowledge of silver in this case?

We are told that the eyes which are directed with nacre give rise to general knowledge (samanya jnana), and the maya, power of the Lord, first of all, creates the quality of tamas and then creates an illusion in the buddhi which becomes responsible for the erroneous knowledge of nacre. The product of maya is called visayata which, in its own turn, does two things, (1) obscuring the nature of an object, and (2) creating another impression. In other words, the buddhi under the influence of the Maya, power of Brahman, obscures the real nature of nacre and creates in its place silver or, account of the preponderance

of old impressions, and the similarity of brightness etc., qualities which are common 'to both nacre and silver. Thus, it is this imaginary silver created by buddhi, which is comprehended by buddhi alone. In the initial stage when the contact between the eyes and nacre gives rise to general knowledge, the silver, as it is not existing at that time cannot be comprehended by the eyes; and when the silver is created by buddhi, it has no real existence and is, therefore, comprehended by buddhi only and not by eyes, in other words, in the initial stage of general knowledge, it is the nacre alone that becomes the object of perception by the eye, because the general knowledge pertains to it only, while in the later knowledge which refers to silver and which is the creation of buddhi, it is only the imaginary silver that becomes the object of comprehension by buddhi. In the case of right knowledge buddhi comprehends a real external object, while in the case of erroneous knowledge it comprehends an unreal object created by itself under the influence of maya. Thus silver which is mayika, unreal comes between the eyes and the nacre, and being the creation of buddhi is comprehended by buddhi and not by the eyes. In the case of sopadhika Error, e.g. this jar is revolving, this conch is yellow, the external and real object such as the jar and the conch are actually perceived by the eyes, and the "attributes such a revolution and yellowness are created by the Ma'a, and are perceived by the eyes, as the substances such as the jar and the conch, which are erroneously associated with the attribute of revolution and yellowness, are perceived by the eyes. What actually happens in this case is that the buddhi influenced by maya sees the mayika and unreal attributes, revolution and yellowness, takes them to be real and connects them with the jar and the conch respectively. The jar and the conch as connected with the imaginary dualities are unreal, but the jar and the conch by themselves, actually perceived by the eyes, are no doubt real.

It is, then, obvious that in the case of nirupadhika Error of nacre and silver, the eyes perceive real nacre, and the buddhi perceives imaginary silver created by itself under the influence of maya while in the case of sopadhika Error, the eyes perceive

a real jar and a real conch, and also the imaginary qualities of revolution and yellowness, and, then, the buddhi influenced by maya connects the imaginary attributes with the real objects, and, is therefore, responsible for the impression that the jar is revolving, and the conch is yellow.

Thus erroneous knowledge also has its own object, technically called visayata, which is the creation of maya, and, which although not connected with the real object such as nacre, appears as connected with it. The knowledge which is based on visayata is, therefore, wrong, while the knowledge based on real objects is correct.

In the erroneous knowledge one sees silver which is different from the nacre that is perceived by the eyes, and, which is, again similar to it. The Suddhadvaita System, therefore, accepts 4 Anyakhyativada. It is, further, said that those who have got perfect knowledge, or who are perfect Yogins can see all things in all places and hence their knowledge is always correct. There is, therefore, no scope for Error in their case. and, consequently, it is necessary to accept another theory of Akhydtivada for these persons.

VALLABHACARYA'S AUBHASYA

Vallabhacharya, the advocate or the Suddhadvaita vedanta, has written a commentary on the Brahmasutras, known as Anubhasya. It is proposed to point out the significance of the title Anubhasya in this short article.

There have been some explanations of the term Anubhasya offered by scholars. Some are of the opinion that the commentary is so called because the size of the soul as described in the Brahmasutras and the commentary is, according to Vallabhacarya, atomic (anu). Others hold the view that Vallabhacarya has accepted the word-testimony (Sabda-pramana of the Vedas) as most authoritative and, therefore, followed it most scrupulously and consequently the commentary goes under the name of Anubhasya. 2 The word Anu in the title Anubhasya is derived by these thinkers from val:1 'to sound' (fabde). They thus try to show that the Bhaya of Vallabhacarya is rightly called A'.Jubh IfYa as it is absolutely based on the abdaprama'.Ja. There is also another view that Vallabhacarya has given the title of A'.JubhaiYa to his commentary simply out of modesty, suggesting thereby that the attempt is very humble.3

A critical study of the works or the schools of Madhvacarya and Vallabhacarya clearly shows that the three views mentioned above are not correct and that the proper explanation of the term Anubhasya is to be found somewhere else.

Regarding the first view it should be noted that Vallabhacarya is not the only Acarya to accept the size of the soul as atomic. All other Vaisnava Acaryas are of the same view. The atomic size of the soul is, therefore, not a doctrine

1 J. G: Shah: A Primer of Anubhasya, pp: 11-17.

2 H. O. shastri : Piyusapatrika.

3 Some modern scholars.

quite peculiar to the system of Vallabhacarya ; and in these circumstances there cannot be any justification for giving the title Anubhasya to the commentary merely on the strength of a feature common to other schools of the Vedanta, The view is, therefore, unacceptable.

The second view is no doubt ingenious and appears to give credit to Vallabhacarya. But the case is not really so strong as it appears to be at the outset. A study of the different schools of Vedanta shows that all the Vait: lava Acaryas have accepted the Sabda-praman as the highest authority and interpreted the .Sruti passages in that light; Even Sankaracarya, who is more of a philosopher than of a theologian and is, therefore, naturally expected to take a different stand, states very often that the Sabda-pramana enjoys the highest authority in the discussion of philosophical problems. The objection that has been raised to the first view, therefore. hold good even in the second case. A Phenomenon which is common to several school of thought can never be considered as a distinguishing feature of a particular school. The second view is, therefore, rejected as unconvincing.

The third view is comparatively stronger than the other two views. But in the light of the evidence from the work of Vallabhacharya it has to be dismissed in favour of the view based on the available data.

Vallabhacharya himself remarks that he composed the Bhayas on the Purva and the Uttara Mimam..a Sulras .4 It has been shown that the Anubhasya upto III. 2 33 (inclusive) is from the pen of Vallabhacarya and the remaining portion from that of his second son, Vitthalanatha. 5 The abrupt end of the Anubhasya at 111.2.33 and not at the Pada (111.2. 4]) seems

4 Tattvarthadipnibandha, Sastrartha Prakarana, v. 5 and the Prakasa thereon.

5 G. H. Bhatt : The Double Authorship of Anubhasya, Proceed- in of the Fourth Oriental Conference V 01. II, pp. 799-806

to be most unnatural. In all probability Vallabhacarya wrote the Anubhasya on all the sutras of the Brahma-sutra. But after his death the widow of his first son, Gopinatha; quarrelled with his second son; Vitthalanatha. and taking away some of the common property including the MSS. went away to her father's place. It may be that the folios of the Anubhasya from 1II.2.34 upto the end of the Brahmasutra and many other works might have been taken away by the widow, and Vitthalanatha might have rightly thought of finishing the work of his father. The present Anubhasya, therefore, happens to be the work of the father and the son.

Like a true thinker Vallabhacarya approaches all problems both synthetically and analytically, and thereby does full justice to the subject. His interpretation of the Bhagavat consequently appears in the analytical and synthetic forms, the first in his commentary Subodhni on the Bhagvata and the second in his work, Bhagvatarth - Nibandha. He also wrote a brief commentary on the Bhagavata, called Suksana tika which is unfortunately not available in Toto. He has also summarised his doctrines most briefly in sixteen short treatises. Vallabhacarya thus gives two editions of his works, one small and the other big. In the same spirit he composed an extensive commentary on the Brahmasutras which might have been called Bhasya or Brhadhhasya, and a brief one called Anubhasya. A parallel example is found in the literary history of the school of Madhvacarya. Madhvacarya, as is well known, composed four works as commentaries on the Brahma-sutras, viz. (1) Bhasya, (2) Anubhasya or Anuvyakhyana, (3) Anuvyakhyanaivivarana and (4) Anubhasya. Fortunately these works are available and show that the second work Anubhasya, or Anuvyakhyana as it is -otherwise known, is composed after the Bhasya with a view to explain the points at

6 These works are published by T .R Krishnacarya, Madhva Vilas .Book Depot, Kumbhakontam. s. N. Dagupta in his work: A History of an Indian Philosophy, Vol. IV, pp. 61-62. has wrongly distinguished Anubhasya from _ Anuvyakhyana: Possibly by cofounding Anubhasya with Anuvyakhyana

length and the last work, Anubhasya, is a very brief-summary or the Bhasya.8 Vallabhacarya seems to be aware of the works of Madhvacarya and has actually quoted in the Anubhasya (11. 1. 1) a verse 9 from Madhvacarya's Anubhasya (11). It is thus Obvious that Vallabhacarya who received inspiration from the work of Madhvacarya called his minor Bhasya as Anubhasya in imitation of the Anubhasya of Madhvacarya, indicating that it was merely a brief commentary. The title Anubhasya, therefore, merely suggests the idea of brevity.

It is a pity that the big Bhasya of Vallabhacarya is not at all available at present, and for this loss the widow of the first

७. स्वयं कृतापि तद्वया या क्रियते स्पष्टार्थतः ।
कृत्वा भाष्यानुभाष्येहमपि वेदार्थसत्पतेः ।
कृष्णस्य सूत्रानुव्या यासंन्यायविवृतिं स्फुटम् ॥ करोमि...

Anuvyakhyanyavivarna 1, 1

Jayatirtha's remarks in the Nyaysudha –

.....भगवानानन्दतीर्थमुनिर्यथाचार्याभिप्रायमस्य भाष्यं विधायांभाष्यमपि करिष्यन्.... नारायणप्रणामादिकं....ग्रन्थादौ निबध्नाति ।

p. 1.a (kumbhakonam ed.)

p. 104 b

एतयोः भाष्यानुभाष्ययोः

८.सूत्रार्थं उच्यते ।
पूर्णं प्रज्ञेन मुनिना सर्वशास्त्रार्थसंग्रहः । कृतोऽयं प्रीयतां तेन परमात्मा रमापतिः ॥

Anubhasya IV b. 8

ग्रन्थोऽयमपि बहुथा भाष्यं चात्यर्थविस्तरम् । इत्युक्तिसा यात्संक्षेपभाष्यं चात्यर्थविस्तरम् ॥

Raghavendrayati's remarks in his Tattva-manjari on Anubhasya—

अनन्तोऽर्थः प्रकटितस्त्वथाणौ भाष्यसंग्रहे । इत्याहुः श्रीमदानन्दतीर्थायौप सदा अपि ॥

भगवानानन्दतीर्थमुनिः ..भाष्यानुभाष्ये विधाय संक्षेपभाष्यमपि विधित्सुः ...प्रतिजानीते ।

९. ग्रन्तिमूलतया सर्वसमयानामयुक्तिः । न तद्विरोधाद्वचनं वैदिकं शक्यतां व्रजेत् ॥

The verse with a different reading in d again appears in Vallabhacharya's Subodhini on X. 86 (88 Vulgate), 25

son should be held responsible. That the Acarya act ally wrote such a Bhasya is quite clear from some of his own statements .

Vallabhacarya remarks in the Anubhasya on I. I. 2. that the problem of avirbhava and tirobhava will be discussed later on in II. I. 1.5.10 Curiously .enough there is no reference to this topic in the Anubhasya on II. I. I. Evidently the discussion of this problem might have appeared in the big Bhasya. The Acarya, again, remarks in the Prakasa on the Sastrartha Prakarana, V 9.i, that the Samkhya doctrine is refuted at great length in the Bhasya on II. I. 2.11 The Anubhasya on 11. I. 2 consists of only one line and there is no refutation, even in brief, of the Sa.mkhya system. This statement of Vallabhacarya shows that he has got his big Bhasya in view ..t the time of writing the Prakasa on the Sarvanirnayaaprakarana Later on, the Acarya remarks in his Prakasa on Sarvanirnayaaprakarana, v. 177 that he subjects has been discussed at length in the Bhasya on 11. I. 22.12 The Anubhasya on 11. I. 22 gives the argument in one line only, and this can hardly be called a lengthy discussion of the problem. This naturally shows that the long discussion referred to by the Acarya must have appeared in his big Bhasya on the Brahmasutra. There is also another significant remark of Vallabhacarya that sixteen attributes of the Lord have be en described in the sixteen Adhikaranas in the Brahmasutras 111. 3 13 As there is Rio reference to this in the present Anubhasya one is red to believe that the discussion might have appeared in the big Bhasya or the Anubhasya composed by the Acarya himself. Moreover, whenever, the Acarya makes a reference to his commentary on

१०. भतान्तरवज्जन्मादीनां न विकारित्वं किंत्वाविर्भावतिरोभावावेव ।

तथोत्तरत्र वक्ष्यते तदनन्यत्वाधिकरणे ।

Anubhasya 1.1.2

११. अन्यद् दूषणं भाष्ये विस्तरेणोत्कम् ।

Prakasa on tattvarthadipanibandha, Sastrartha-Prakarana v. 95

१२. अधिकं तु भेदनिर्देशादित्यत्र विस्तृतमस्माभिः ।

Prakasa on tattvarthadipanibandha, Sarvanirnaya-prakarana v. 177

१३. अतोऽत्र भगवतः षोडश विशेषणानि । एतान्येव गुणोपसंहारे षोडशाधिकरण्या प्रतिअदितानि ।

Subodhini on Bhagvata III. 4.6

the Brahmasutras he mentions the word Bhasya and not. Anubhasya 14 a fact which suggests that the Anubhasya might have been one of the last works of the Acarya. Madhvacarya also wrote the Anubhasya after his three commentaries on the Brahma- sutras.

There is a fragment of a commentary on the Brahma-sutras from .III. I. 1. to III. 2 12, published in 1916 A.D. in the magazine Pustibhaktisudha now defunct, under the name of Brahrnasutra-Srimad-Bhasyam attributed to Vallabhacarya. 15 The editor of this commentary, the late Mr. M. T. Telivala, further remarks that he actually saw some pages of the commentary on 1. 1. 1 also, not published at yet 16 This commentary was hailed with great joy as the Brhad-Bhasya of Vallabhacarya. But in fact it is not so. A comparative study of this commentary and Purusottamaji's Prakasa, a commentary on Vallabhacarya's Anubhasya, clearly shows that the so-called Srimad-Bhasya of Vallabhacarya is .simply a case of plagiarism of a modern writer. The author has freely borrowed from Purusottamji's Prakasa without acknowledgement. The style of the Srimad-Bhasya is again, absolutely different from that of Vallabhacharya. It seems that some learned follower of Vallabhacaryas School, of the eighteenth or 19th century 17 thought the Vallabhacarya must have composed an extensive Bhasya. over and above the Anubhasya and that a new Bhasya to be called Srimad-Bhasya should be written in the name of Vallabhacarya as the original Bhasya was not available. We are, no doubt, thankful to this modern writer for his pious wish of filling up the gap. But it must be admitted in the interest of Truth that the so-called Srimad Bhasya is not written by Vallabhacarya.

14. भाष्ये विस्तरस्योक्त्वात् ।

Subodhini on Bhagavata X. 85 (88 Vulgate), 17 ;

15. Pushtibhaktisudha Vol. V, Nos. 10-L2; Vol. VI, Nos. 1-6.

16. Introduction to Rasmi on III, 1. p. 12.

17. The author, whoever he happens lobe, must be later Purusottamaji (1668-1764 A.D.)

THE DOUBLE AUTHORSHIP OF ANUBHASYA

Ever since the first publication of Anubhasya in 1897 by the Royal Asiatic Society of Bengal it was generally believed that Vallabhacharya, the exponent of the Suddhadvaita system of Vedanta. was the writer of the whole of Anubhasya, as we possess. It was, however, suggested in the year 1924 that the Anubhasya is not the production of Vallabha alone but has found a hand to complete it in the shape of his son Vitthalesa a feature not at all uncommon in the history of Sanskrit literature 2- The Same view was further endorsed by Pandit .Pathak Shastri of Poona. 3 It is here proposed to bring to light the abundant evidence, hitherto unknown, in support of the above theory. .

Let us first examine the internal evidence. The first striking evidence is of language. The works of Vallabha differ from those of his son, Vitthala, in style and language. Vallabha writes in a very simple prose containing short sentences with much meaning. 4 His style may be well be compared with that of

1. Of. Prof. M.G.. Shastri's introduction to his edition of Anubhasya (Bombay, 1924).
2. A striking parallel instance is furnished by Kadambari written by Bana and his son BhusanaBhatta.
3. Of. Pathak Shastri's Introduction to his edition of Anubhasya (Bombay S.S.).
- 4: Two extracts from Vallabha's prose works other than the Bhasya are here given by way of illustrations: -

सत्त्वस्य फलं मोक्षः । स ज्ञानसाध्यः । ज्ञानं च शान्तान्तःकरणसाध्यम् ।
भजनीयं च रूपं ध्येयम् । तेन घोररूप ध्यानेन चित्तमपि तथा भवति ।

(सुबोधिनी २-२६)

प्रपच्चमेव मिथ्येत्युक्त्वा शुद्धं भजनं वारयन्ति । तथाऽन्ये जीवं व्यापकमुक्त्वा । अत उभयनिराकरणार्थं जीवजडयोः स्वरूपमुच्यते । अयंप्रपच्चो न प्राकृतः । नापि परमाणुजन्यः । नापि विवर्तात्मा । नाप्यदष्टादिद्वारा जातः ।
(तत्त्वदीपप्रकाश १.२७)

Pantajali in his Mahabhasya. From another standpoint it may be called Curnika. style. With Vitthala the case was quite different. He is very fond of long compounds and sentences and of words which are likely to give alliteration. A perusal of his works leads us to believe that he had a very great command over classical Sanskrit language and literature and there too he was much influenced by Bana's Kadambari. His over fondness for compounds may be a result of his acceptance of Dandin's theory that superabundance of compounds is the soul of prose. His style may be called utk alika. Almost all his works are full of passages 5 justifying the above remark .

In the Bhasya also we find two different styles exactly corresponding to those of Vallabha and Vitthala Some portion 6 of the Bhasya completely answer. to the description of Vallabha's style, while the other portion is in keeping with the style of

५. Cf स च चिरकालोप्तसमुदितप्राचीननिरतिशयकृपाफलसारनिरुपाधिनिजचरणकमलानुरागविलाससाभिलाषबीजजासु ततो निजपरिजननिरोधतः प्रियावलोकननिमित्त कृतप्रतिक्षणविविधाव्याजजनितगतगतकर्षितानु न ज्ञातुं शक्यते ।

(विद्वन्मण्डन pp 97-98 Benaras S S 34)

अन्यथा निजमखविहतिकुपितदशशतभगकृताशनिसारासार वसन्न --- 5 lines more कथं वदेयुः (Ibid pp 171-172)

अखण्डवरपणिडतप्रसृतचण्डपाखण्डवाग्विखण्डनसुचण्डमा धरणिमण्डलाखण्डलः ।

नमन्त्रपतिमण्डलीमुकुटाण्डवैर्मण्डितः स्वपादनखमण्डलः पितुरिहास्तु मे मण्डनम् ॥ (Ibid pp 219)

इदमत्र विचार्यते । वेदान्तानां विचार आर भणीयो न वेति ।

शब्दश्वेष्यादिवान्न संदिग्धार्थप्रतिपादकः (अनुभाष्य on 1 1.1)

न च सहजकर्तुत्वेऽनिर्मोक्षः । पराधीनकर्तृत्व एवैतदिति । निरिन्द्रियस्यैव समाधिरित्यपि । (अनुभाष्य on II 3.39)

यद्येकवारं प्रकटः स्यात् तदा तद्वापत्वमंगीक्रियेतापि । प्रतिभक्तं प्रतिकर्म चामिर्भावः । तस्मान्न भक्तप्रत्यक्षकरणे निर्णयः ।

(अनुभाष्य on III 2.25)

अथर्वोपनिषत्सु ऋचिद् गोकुलवृन्दाकाननसंचरदगोपरुपमनल्पद्वुमप्रसूनविरचितविचित्रस्थलोक निरुप्यते । अनुभाष्य on III 3.1

Vithala. We are, therefore, forced to come to the conclusion that the Anubhasya has been written by both Vallabh and Vithala.

The next internal evidence is of thought and matter. A critical study of the work, of both the father and the son will clearly show that there is a remarkable difference in their mentality. One and the same thing is viewed by them from different standpoints and this is carried to such an extent that Vithala does not remain satisfied with the explanations of his father and is therefore compelled to express his own opinion in the matter by offering some alternative explanation introducing it by his usual 1 his has invariably happened in almost all the works of Vallabha and the commentators do not fail to point out the addition made by Vithala, 8 and what is more, the additional explanations very much differ from the original ones of his father-a fact clearly indicating difference in their mentality. Moreover, there are certain Sutras of the Vedanta- Sutras which are explained by father and the son. 9 There is

यथैकस्यैवान्योन्यभावस्यानन्तभावप्रतियोगिकतद्वृपत्वं ---three lines more चांगीक्रियते । (अनुभाष्य on III. 3.3)

8. In his **तत्त्वदीपनिबन्ध** (विद्यावैयन्ति Series of Benares) Vallabha explains the 27th verse or the first chapter. Vithala, not being satisfied with his father's explanation, expresses his own view by saying **इदमुक्तं भवति । वस्तुतस्तु** 29 lines more **पुरुषोत्तमजी** the commentator thereon, remarks **एतस्यार्थस्य श्रौतत्वबोधनाय प्रभवः** (another name of Vithala) **तात्पर्यमस्याहरिदमुक्तं भवतीत्यादिना ।** In a similar manner Vithala adds his own explanation to his father's explanation of the 5th verse of the above-mentioned **निबन्ध** This remark is also applicable to Vallabha's **सुबोधिनी** a commentary on Bhagavata. ,

9). Contrast Vithala's explanation of.. **ब्र.सू.** 11.3.42 given in his **विद्वन्मण्डन**, p. 91, with that of Vallabha in the Bhasya. Similarly, contrast the explanations on **ब्र.सू** II. 3.43, IV. 4.2

also one Sutra 10 explained by Vallabha in the Bhasya and Vithala has not at all hesitated in incorporating his own interpretation in the body of the Bhasya. This difference of opinion is seen in the portions of the Bhasya. The Sutras of the first two and a half Adhyayas are more or less interpreted in the most natural manner, generally in keeping with the spirit of the Upanishads. The writer of the first portion is always conscious of the fact that the Brahma-sutras of Badarayana try to harmonize different conflicting passage of the Upanishads and the interpretation of the Sutras must be at any rate in keeping with the general tenor of the Upanishads. Most of the quotations in the portion, alleged to have been written by Vallabha, are, therefore, from the Vedas, the Brahmanas, the Aranyakas, the Upanishads, the Srauta-Sutras, Manu, Gita and rarely from Bhagavata, 11 even though the last one is looked upon by Vallabha as one of the four authoritative works of his Sampradaya. Even the word *Pusti* ('grace') the most important word in the religion founded by Vallabha, is mentioned only once 1 and that too as a side remark 12 Some of the Sutras containing the word **स्मृतिः** or any form of the **स्मृ** are taken to refer to some

Upanishad passage or to some Gita verse. It is only once that the reference is made to Bhagavata. 18 The first portion again contains many references to **पूर्वमीमांसा** All these characteristics

10. **आनन्दमयोऽ यासात् ।** (ब्र. सू 1.11). Read the Bhasya thereon and the remark made by the commentator.

11. The total member of quotations from Bhagavata is about 13, out of which only 3 are found in the first two and a half Adhyayas, while the remaining are to be found in the latter portion.

12. **मर्यादामार्गस्य तथैव निर्माणात् । यत्रान्यथा स पुष्टिमध्य इति ।** (अनुभाष्य on II. 3.42)

13. The Sutra **अपि स्मर्यते** occurs four times. In the first two cases the reference is to Gita, in the third case to Manu and in the last case to Bhagavata. **स्मरन्ति च** occurs thrice. In the first place it refers to Katha and Svetasvatara, in the last two places the reference is to Bhagavata.

are to be found in Vallabha alone and it should therefore be held that the first portion of the Bhasya was written by him. The latter Portion, however, contains as a general rule many references to the principal religious tenets of Vallabha's school. The writer of the portion seeks every opportunity to usher in his own religious beliefs. In some places in the Bhasya a long discussion is given about thing which should find place in some religious works. It has been above shown that Vitthala's alternative explanations are religious in character and the same thing happens in the second part of the Bhasya. There are many references to the system to **गौतम** of which Vitthala was a great scholar.

The interpretation of **स्मृ** in the Sutras (referred to above) in the latter portion of the Bhasya is generally in keeping with the religious doctrines as the reference in almost all cases is made to Bhagavata for which Vitthala had much predilection. It is thus obvious that the author of the second portion of the Bhasya is Vitthala. The preponderance of religious belief in Vitthala bhasya may be due, not to his ignorance of the nature of the Brahma.sutras, but to his strong desire of refuting Samkara's Mayavada which was in his (Vitthala's) eyes, untenable. In exploding Samkara's theory of Mayavada Vitthala was more or less influenced by the. formers way of arguing' It is therefore clear that the mentality of Vallabha and Vitthala was different and that the latter could not see eye to eye with his father, and this accounts for the different strata of thoughts in the Bhasya.

Further, we find in the Bhasya references 18 **भक्तिहंस** to and **विद्वन्मण्डन** works decidedly written by Vitthala. .In one place 1.17 Vitthala is mentioned by his name. These references are absurd

14. Cf. Anubhasya On . **ब्र सू** II.I. 2.37, 111.3 **विद्वन्मण्डन** pp. 106, 107, etc.

15. Samkara first. explains the Sutra naturally and then introduces his own theory by remarking **अयमत्राशयः** and therein upsets everything that he has said before. Vitthala also does the same thing in his Bhasya.

16. **भक्तिहंस** quoted in the Bhasya on **ब्र सू** III.3.3.

unless we suppose that the portion containing the references has been written by Vitthala. Vallabha cannot refer to the works of Vitthala who was only fifteen years old when the former breathed his last. 18 The references, again, cannot be dismissed on the ground of interpolation as they are. found even in the oldest manuscript of the sixteenth century. It can thus be shown that Vitthala has his hand in completing the Bhasya.

Turning to the external evidence, we find that Vitthala in his **विद्वन्मण्डन** refers to his own Bhasya on particular Sutras. 19 This would be meaningless unless we suppose that part of the Bhasya was written by him.

Moreover, almost all the commentators of Anubhasya from the learned Purusottamji (born 1668 AD) down to Giridharji (born 1791 A. D.) remark in their commentaries on to Anubhasya on . ब्र सू 111.2.84 that the Bhasya from that Sutra up to the end has been written by Vitthala. 20 Yogi Gopesvarji (born 1780 A.D.), the writer of **रश्मि** a commentary on Purusottamji's, **प्रकाश** gives new introductory verses 21 in his –

3.3 **विद्वन्मण्डन** quoted in the Bhasya on . ब्र सू III. 2 41 111 354, IV. 2. 16, IV. 4.14, IV. 4.17.

17. In the Bhasya on ब्र सू III. 2.41.

18. Vallabha died in 1531 AD while Vitthala was born in 1515 A.D.

19. Vitthala himself says इदं तु यथा परात् तच्छुतेरित्यधिकरणे निरुपयिष्यामः । (विद्वन्मण्डन p 56.)

20. Purusottamji in his **प्रकाश** remarks as इत प्रार य प्रभूणम् (श्रीविद्वलानाम्) इति प्रतिभाति । Anubhasya with **प्रकाश** p. 969 (Benares edition)

21.

प्र वाज्ञात्रयभाविनी गतिमिहोद्भाव्याशु तत्त्वानुगसाधार्थाद्याययुगं चक्रार रहितं (सूत्राष्टकरहितम्) स्वाचार्यवर्यः स्वयम् ।

शेषं सूचितमित्यतोऽन्यदपि निर्मातु प्रवृत्तस्तत

स्तन्यूनप्रतिपूरको विजयते श्रीविद्वलो दीक्षितः ॥ १ ॥

रश्मि on the ब्रह्मसूत्रभाष्यप्रकाश on III. 2. 34, wherein he distinctly says that the Bhasya henceforth has come from the pen of Vitthala. Krsnachandra (born in the first half of the seventeenth century) .the author of भावप्रकाशिका, a summary of Anubhasya. endorses the same view. 22 Purusottamji in his आवरणभंग, a commentary on Vallabha's तत्त्वदीपनिबन्ध more than once refers to Vitthala's portion of the Bhasya 23.

The last evidence is historical. From Vallabha's references. in his सुबोधिनी to the interpretations of the Sutras-interpretations not to be found in the present text of the Anubhasya we are led to believe that Vallabha must have written a big Bhasya on the Brahma-sutras and must have later on summarised it in the form of Anubhasya and this is quite possible when we see that Vallabha is in the habit- of giving small and big editions of his works 54 The very name Anubhasya (=a small Bhasya) suggests the same thing. All the original MSS. of Vallabha's works came into the possession of Gopinathji. Vallabha's eldest son, after the death of the father. Gopinathji died in about 1564 A.D. and was soon followed by his only son Purusottama -an incident which made the widow or Gopinathji turn mad. Owing to the mental derangement, she

श्रौतं स्मार्तं प्रमेयं यद्विन्नमित्येव संस्थितम् ।
तदैकीकरणे शक्तो यः श्रीविद्वलदीक्षितः ॥ २॥

तद्वाष्यं प्रथितुं स्वज्ञो वावदीति जनः कथम् ।
तथापि वच्मि तत्त्वं तच्चरणैकनिविष्टृथीः ॥ ३ ॥

Gopesvarji further remarks तदेतत्पूरयितुं श्रीविद्वलदीक्षिताः 'स्थानविशेषात्प्रकाशादिव' इति सूत्रादार य भाष्यमारभन्ते ।

22 इति आर य प्रभूणां लेख इति प्रतिभाति । भावप्रकाशिका on III. 3.34.

23. इदं यथा तथा प्रपच्चितं साधनाध्याये हानौ तूपायने त्यथिकरणे प्रभुभिः (श्रीविद्वलैः) (आवरणभंग तत्त्वदीपनिबन्ध p. 6). Benares edition).

24. Almost all the works of Vallabha have got double editions, e.g. सूक्ष्मटीका and सुबोधिनी commentaries on Bhagavata, the former small, the latter big प्रकाश and निबन्ध and so on. ;;

had a quarrel with Vitthala, Vallabha's second son, and did not give any MSS. to him. Vitthala tried his level best to secure the MSS. of his father but succeeded in getting a fragment of the Anubhasya up to II. 2.33 together with the MSS. of- other works. Seeing the Bhasya incomplete he thought himself duty bound to complete it and he did it accordingly. It is needless to mention that the big Bhasya of Vallabha is now irretrievably lost.

It is now clear from the external and internal evidence that the Anubhasya has been written by Vallabhacarya and his son Vitthalesa that the latter's Bhasya begins from III. 2.34 and that Vallabha's Bhasya came to an abrupt end on account of the loss of original MSS. due to the family quarrel. It can therefore be held, without any fear of contradiction, that there is double authorship of Anubhasya. 25

25. When this paper was being written a regular manuscript of the same portion of the fourth **अध्याय** in the very handwriting of **विठ्ठलेश्वर** was shown by the head **महाराज** of **नाथद्वारा** to prof. Shastri, in the year 1928 and therefore the fact that the fourth **अध्याय** is the work of **श्रीविठ्ठलेश्वर** being corroborated by **प्रत्यक्ष प्रमाण** is no more a matter of further inference of other lower evidences