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A CATALOGUE Books of Shuddha-advait School of Philosophy

शुद्धाद्वैत-पुष्टिलिखित (निर्गुण लिखित) संप्रदायनं

सूचिपत्र

वेदाः श्रीकृष्णवाक्यानि व्याससूत्राणि चैव हि
समाधिभाषा व्यासस्य प्रमाणं तच्चतुष्टयम् ।

—श्रीवल्लभाचार्यकृत तत्त्वार्थदीपनिबन्धे ।

सं. २०१४

वद्वत्साधु ४७८

ध. सं. १८५८

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ग्रंथमार्गीय पुस्तकालय

नाडयाद (जि. खेडा), मुंबईराज्य.

Ilia Printery : Manekchok, Shak-market, Ahmedabad.

Principal Doctrines of Shri Vallabh

1. The highest element in the universe is Lord Krishna as taught by the Veda and the Scriptures.

2. The dwelling place of this Highest God Shri Krishna is Akshar-Brahma which enjoys limited bliss.

3. The Individual Soul (Jiva) is atomic and a part of the qualitless Brahma and is itself not allpervading.

4. The Individual Soul has its bliss (अनन्द) hidden, unmenifested; the world is without bliss; while the Highest Lord is Bliss in toto. Hence those human beings who desire complete Bliss should serve the Highest God. Through it, Bliss is menifested in the Jiva. The duty of the Jiva, which is a part, is the service of the Lord Krishna.

5. The world is real. The efficient and material cause of the world, the Individual Soul, Antaryamin, and the Akshar-Brahma is the pure qualitless Brahman i.e. Shri Krishna.

6. The mundane life (संसार-Samsar) full of the sense, ego and mine-ness, as imagined by the Individual Soul through five fold ne-science (Avidya) is unreal. The world is the creation of God and therefore real, while wordly life, as described above, is unreal.

7. There cannot be any universal religion,-religion that can be practised by all without any exception,-excepting complete self-dedication and unqualified resort and resignation to God.

8. As a result of the above principle, resort to any other deity and use of unoffered or unconsigned thing (to God) are as a duty to be abandoned and avoided at all places and in all actions.



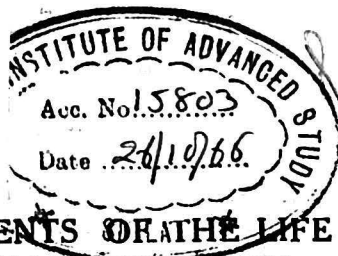
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MAIN INCIDENTS OF THE LIFE OF SHRI VALLBHACHARYA

1. Birth :— A.D. 1529, 11th day of the Dark-Half of Chaitra (i. e. Vaishakh of Brijā) i. e. 1472 A. D. at Champaranya (M. P.); According to another view, he was born in V. S. 1535 on the same day.

2. He Studied all extant Philosophical Literature by the age of 16 years.

3. At the age of 16, he went to Jagannath and showed his learnedness among the gathering of the famous Pandits.

4. He composed the पत्रावलंबन work and silenced the Pandits of Kashi.

5. In the year V. S. 1562 he went to Vijaynagar (i. e. Vidyanagar, capital of the then extant Great Hindu Empire in South India) and established the Suddha Adwaita Doctrine after a long discussion with the Pandits, holding and preaching different Vedanta Doctrines. Consequently he was declared as Acharya and the Kanakabhishek (कनकाभिषेक) ceremony was performed in his honour by the Ruler Krishna Deva.

3. In V. S. 1563, he had a vision of the Highest Lord and henceforward the initiation known as ब्रह्मसंबन्ध was started by him. Then he went to Anyor near

Jatipura (Giriraj) and met Lord Devadaman in person and from that time the method of पुष्टिसेवा (Pushti Seva) started.

7. In V.S. 1567, the Emperor Sikander Lodi of Delhi asked the painter Honhar to draw a portrait of Shri Vallabh at Gokul

8. He married in V. S. 1569 and he had two sons : Shri Gopinathji and Shri Vitthalnathji. It is noted by various Biographers that he married only because the Lord asked him to do so.

9. He travelled the whole of India and as a proof of this, there are 84 seats (बैठक) in different parts of India, where he read Shri Bhagavata and preached the Lord Krishna's Bhakti.

10. He lived a simple and austere life. He put on a Dhoti and an unstitched piece of cloth on his body and wooden shoes (पादुका). He passed most of his time in Seva, reading, writing and preaching. A number of his works are not available today and some of them are not even fully available, e.g. Anubhashya (अनुभाष्य), Subodhini (सुबोधिनी), पत्रावलंबन etc.

11. In 1587 he renounced the wordly life, went to Varanasi and lived without food and water for a number of days. His two sons and some disciples came to him at the last moment and asked for admonition. He wrote $3\frac{1}{2}$ stanzas known as शिक्षाश्लोकाः on the sand of the Ganges. It is said that the Lord manifested himself and added $1\frac{1}{2}$ stanzas to the शिक्षाश्लोकाः of Shri Vallabha. He then descended into the water and disappeared in a flame which rose high into the sky.

संस्कृत-ग्रंथाः

अणुभाष्य by Shri Vallabhacharya.

It is the soundest commentary on the Brahma-sutras. It faithfully explains the aphorisms and establishes the doctrines of Suddh-Advaita. It is unique and perhaps the last one among nearly 14 big commentaries available on the Brahmasutras of Badarayana. The book is available with commentaries by his descendants and others as under :

1. अणुभाष्य with प्रकाश by Goswami Shri Purushottamji. Rs. 22/-

Prakasha is the best of the commentaries on the Anubhashya. It is very learned and refers to most of the previous authors and commentaries. Available in 2 volumes.

2. अणुभाष्य with रश्मि by Goswami Shri Gopeshvarji Rs. 31/25

Rashmi is the further sub-commentary on the Prakash. This is very expansive and voluminous. Available in 14 volumes.

3. अणुभाष्य with प्रदीप by Shri Ichharam Bhatt Rs. 3/75

This explains the Anubhashya in a very lucid manner. Available in 3 volumes.

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It explains the Anubhashya very well and connects the Vishayavakya (विषयवाक्य) with the original Upnishad Texts. Available in first and second chapters only. The rest is under print.

5. अणुभाष्य with बालबोधिनी by Pandit Shridhar Pathak. Rs. 6/25

It is written on the base of Pradeep and Vivaran. Available in two volumes.

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The book contains only three Sutras of the first Pada of the first Adhyaya with five commentaries.

7. भावप्रकाशिका by Goswami Shri Krishnachandra. Rs. 2/25

This book throws a good light on the Brahma-sutras with a view to explain Shuddha-Advait doctrine. This vritti (वृत्ति) is useful for those who want to study Anubhashya. It can be said that Prakash is based on Bhava Prakashika. Available in 4 volumes.

8. ब्रह्मसूत्रवृत्ति-मरीचिका by Shri Vrijnath Bhatt.
Rs. 3/-

The book explains the import of the Brahma-sutras as understood by Suddha-Advaita philosophy. It is very useful for the beginners.

9. अधिकरणसंग्रह by Shri Narbheram Bhatt.
Rs. 0/25

It explains the import of every Adhikaran according to the Anubhashya.

10. वेदान्ताधिकरणमाला by Goswami Shri Purushottamji. Rs. 1/-

It explains the import of every Adhikaran extensively, according to the Anubhashya.

11. वैयासन्यायमाला by Goswami Shri Vrijnath.
Rs. 0/75

It is a commentary on some portion of Brahmasutras.

12. गूढार्थदीपिका by Shri Lalu Bhatta Rs. 4/-

This is a small commetary on Anubhashya.

13. पन्नावलम्बन by Shri Vallabhcharya. Rs. 0/25

It is a great open challenge to the मायावाद. It was affixed on the doors of the great temple of Vishvanath Mahadeo at Kashi.

14. **प्रस्थानरत्नाकर** by Goswami Shri Purushottamji Rs. 1/-

This book explains different schools of philosophy and compares Suddha Adhvaita philosophy with each of them. Once it was widely studied by the pandits of Banaras.

15. **विद्वन्मंडन** by Goswami Shri Vithalnathji Rs. 4/50

This book very learnedly treats the Suddha Advaita philosophy. It is written in philosophical style. Quotations have been taken from Khandana Khadya (खण्डनखाद्य) and Advaita Siddhi, etc. for the prima facie view. It occupies the same place in Shuddha Advaita philosophy as the Advaita Siddhi occupies in Shankara philosophy. The book contains five commentaries on it. Available in 2 volumes.

- 15A. **विद्वन्मंडनोपोद्घात** by Pandit Balabhadra Sharma Rs. 1/-

- 15B. **विद्वन्मंडन निष्कर्ष** by Shri Vithalnathji Rs. 1/50
(with translation in Hindi)

16. **प्राभञ्जन** by Goswami Shri Vithalnathji Rs. 7

The book is written in a logical style and is very learned. It contains a learned

commentary Marutshakti (मारुतशक्ति) by
Bharata-Martand Pandit Gattulalaji.

17. सत्सिद्धान्तमार्तंड by Pandit Gattulalaji.
Rs. 5/-

It is a reply to the questions, of a Shankara...
Sannyasi, asked to Goswami Shri Govindarajji
of Jaipur.

18. अवतारवादावलि by Goswami Shri Purushottamji
Rs. 2/-

This book contains 24 views or doctrines.
The main object of this work is to explain
the import of Gayatri (गायत्री) and to prove
the unauthoritative nature of the शिवतत्त्व-
विवेक of Pandit Appaya Dixit.

19. वाद्वावलि by Goswami Shri Purushottamji and
others. Rs. 2/-

Some of the doctrines of the Shuddha
Advaita and some independant views are
mentioned in this book. A student of Suddha
Advaita philosophy is strongly recommended
the study of this work.

20. वेदान्तचिन्तामणि by Pandit Gattulalaji Rs. 1/50

The book is in verse and is very useful
for students of Shuddha Advaita Philosophy. It
occupies the same place in Shuddha Advaita

Philosophy as Panchadashi occupies in Shankara's Philosophy.

21. शुद्धाद्वैतमार्तण्ड by G. Shri. Girdharji. and प्रमेयरत्नार्णव By Balkrishna Bhatt. Rs. 2/-

Shuddha-Advaita-Martand is a masterly work on Suddha Advaita philosophy in a lucid manner.

Prameya Ratnarnava (प्रमेयरत्नार्णव) throws light on various subjects from the view point of Shuddha Advaita doctrine. It is useful as a primary work to understand the doctrine.

22. ब्रह्मवादसंग्रह by G. Shri. Harirayaji & Others. Rs. 1/50

The book is both in prose and verse. It is written in a philosophical style.

23. अतिरहस्यम् by G. Shri. Giridharji. Rs. 1/-

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25. नृत्तिहोत्तरतापिनीउप०दीपिका by. G. Shri. Purushottamji. Rs. 0/75

This book is very learned. It takes Shankara's views as prima facie views and refutes them and establishes the Suddha Advaita doctrine.

26. माण्डुक्यउप०भाष्य by G. Sri. Purushottamji. Rs. 0/75

It is very learned and throws light on this Upanishad. It is helpful in deciding whether Gauda Pāda follows Shankara's doctrine or Suddha Advaita doctrines.

27. गोपालपूर्वतापिनीउप०ब्रह्मामृतभाष्य by G. Shri Aniruddhacharya. Rs. 1/25

It explains the meaning of the Upnishads through the prima facie and Suddha Advaita views.

It has an extensive preface which raises the questions whether the Brahmasambadha is done with Akshara Brahma or Shri Purushottam. It contains vartiks of Shri Badarinath Shashtri.

28. नारायणोपनि०विद्यालंकारभाष्य by G. Shri. Aniruddhacharyaji. Rs. 2/-.

The Upanishad is very small but many different views are treated here so lucidly

that one can understand Suddha Advaita doctrine without the help of any other work.
 तैत्तिरीयउप०भाष्य by Shri Jayagopal Bhatt. Rs. 1/50.

This work is exhaustive and learned. It describes Ananda and Rasa form of the Lord.

30. छान्दोग्य उप०-भाष्यम् by Pt. Ramanath Bhatt. Rs. 2/-

It explains the Upanishad from the Suddha Advaita view-point. It tries to explain the real meaning of the Upanishad.

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It explains the Upanishad from the Suddha Advaita view point. It tries to explain the real meaning of the Upanishad.

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This is a commentary written with the view point of Suddha Advaita philosophy.

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36. अमृततरंगिणी by G. Shri Purushottamji Maharaj, Rs. 2/50

The meaning of verses of Gita is explained with a view point of Suddha Advaita doctrines.

37. तत्त्वदीपिका by G. Shri Vallabhji Rs. 2/-

This is a very good commentary on Gita for understanding it from the Suddha Advaita view. It is more scientific than अमृततरंगिणी

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In one verse of this work the import of the whole Gita is mentioned.

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This book treats of the greatness, divine power and the form of Shri Yamunaji. The author has described the form of Shri Yamunaji as he realised it. He who reads it with devotion always, becomes immune from sins, develops love for the Lord Krishna and acquires the Siddhis like Godliness etc. It is available with four Sanskrit commentaries.

44. बालबोध (2) by -do- Re. 1/-

This describes the real meaning of the four पुरुषार्थऽ (objects of life) as understood by the entangled soul (जीवात्मा) and by the Lord. Available with three Sanskrit commentaries.

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This treats in short the different varieties of सेवा (Service to God), the form of

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This contains the divisions of the three types of souls (जीव), which is at once original and authoritative. Every Vaishnava should always read it with devotion and ponder over it, so that the characteristics of the Pravahi souls may not overpower him. Available with four Sanskrit commentaries.

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This treats of the complete dedication to the Lord in accordance with his own divine order (आज्ञा). It also explains how one should be free from the faultiness and sinfulness incumbent on the activities of the soul. It is available with eleven explanatory commentaries.

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This teaches devotion to the Lord while discussing the Omniscience and Omni

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This teaches how one should be free from the entanglements of this world and how one should develop the state of complete attachment to the Lord. Available with six commentaries.

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This teaches how the obstacles in the service to the Lord are to be removed and describes the kinds of fruits of service to the Lord. Available with 12 commentaries.

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In this chapter the author has shown where the authority of the Veda, Smriti, Darshana, Dharmashashtras, etc. is to be accepted and applied. Moreover he has thrown light, in the Prameya Prakarana, on Pushtimarga doctrine. Available with five commentaries.

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Before the advent of Shri Vallabhacharya the three viz. Veda, Gita and Brahmasutras were considered to be authoritative in deciding a philosophical and theological issue. They are known as प्रस्थानत्रयी. Shri Vallabhacharya accepts the authority of Shri Bhagavata also and that too as the final, and has thus shown its importance. It is said that Gayatri is the seed, the Veda is the tree and the Bhagavat is its fruit full of flavour (रस). This Bhagavata is explained in seven ways

by the author. Out of these 7, the first four-1 the meaning of Shri Bhagavata as a whole, 2. the meaning of the Chapters, 3. the meaning of topics and 4. the meaning of the cantos-are treated in this part of the Nibandha.

62. श्रीसुबोधिनी

Canto	(स्कंध)	1	- Rs. 4/-
"	"	2	- Rs. 2/-
"	"	3	- Rs. 6/-
"	"	10	- Rs. 23/75 (in 14 books)
"	"	11	- Re. 1/(only four अध्यायः)

This is a big and significant commentary similar to BHASYA on the Bhagavata. In the literature of Shuddha Adhvaita School of Philosophy this commentary heads the position. The commentary is available on the first, second, third, tenth and on only four Adhyayas of the 11th canto. Out of the 7 fold meaning of the Bhagavata three-1. meaning of the verse, 2. meaning of the word and 3. the meaning of the syllable - are given in this commentary. Several subcommentaries have been written, by his decendants and others, on this work.

63. टिप्पणी by Go. Shri Vitthalnathji. Rs. 3/00

This is a subcommentary on the difficult portion of Subodhini upto the Tamasa-Fala-Prakarana of the tenth canto of Shri Bhagavata. Others have followed this while writing further subcommentaries.

64. लेख by Goswami Shri Vallabhji.

This is an independant subcommentary on Subodhini.

65. सुबोधिनी-प्रकाश by Go. Shri Purushottamji Rs. 3/50.

This is a subcommentary on the Subodhini and Tippani. It contains the exhaustive explanations of the Philosophy of Pushti Bhakti sect. It is impossible to understand the Subodhini and the Tippani without this. Available in three volumes.

66. कारिकाथ by Shri Narbheram Bhatt. Re. 0/75.

This booklet explains the verses of the Subodhini in simple Sanskrit. It is included in No. 76.

67. योजना by Shri Lalu Bhatt. Re. 0/50.

This is a learned subcommentary on the Tamasa-Fala-Prakarana of the tenth chapter of the Subodhini. It is very useful in

understanding the real import of the Subodhini.

68. श्रीपुरुषोत्तमनामसहस्र by Shri Vallabhacharya
Re. 0/62.

It contains one thousand and eight names of the Lord Shri Krishna, based on His divine Acts described in Bhagavata and also 75 other names based on other Puranas. One can say that this booklet is the Bhagavata in a nutshell. Available with a commentary by Goswami Shri Raghunathji.

69. त्रिविधनामावली by Shri Vallabhacharya
Re. 1/25.

This contains the names indicating the Bala Lila, Praudha Lila and Raja Lila of the Lord. Available with a commentary by Goswami Shri Gokulotsavaji.

70. भागवतानुक्रमणिका by Shri Vallabhacharya
Re. 0/50.

This is an index of the Divine Acts of the Lord. It is in verse and one can memorise the whole Bhagavata by committing to memory, these simple verses.

71. भागवतशंकानिरासवाद by G. Shri Purushottamji
Re. 0/75.

This booklet treats of the question of the place of Bhagavata among the 18 Puranas.

72. **भागवतविजयवाद** by Ramkrishna Pandit.

This gives a full discussion regarding the dispute whether Bhagavata is to be included among the 18 Puranas written by Vyasaji. This book is more exhaustive than the above one. It contains Gujarati translation by Shri H. O. Shashtri.

73. **भागवतप्रकरणविभाग** by Shri Ghanshyam Bhatt Re. 0/62.

This book explains the classification of the chapters of the Bhagavata according to the तत्त्वदीप निबन्ध.

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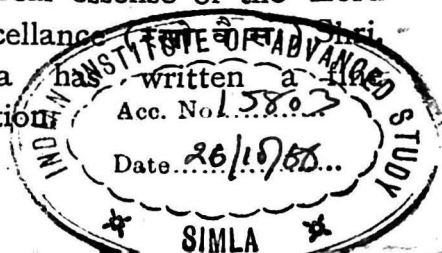
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ગુજરાતી પુસ્તકો

	૩. નં. પૈ.
૧ શ્રી ભાગવત (ગુ. ભાષાંતર)	૧૨૦
૨ સુબોધિની પ્રથમ સ્કન્ધ	૩૦
૩ " દ્વિતીય સ્કન્ધ	૩૦
૪ " તૃતીય સ્કન્ધ અ. ૧-૮	૪૦
૫ " અ. ૯-૧૯	૫૦
*૬ " અ. ૨૦-૩૩	૬૦
૭ " દશમ સ્કન્ધ પૂર્વાર્ધ અ. ૧-૪	૪૦
૮ " અ. ૫-૧૧	૩૫૦
૯ " અ. ૧૨-૧૮	૪૦
૧૦ " અ. ૧૯-૨૫	૩૦
૧૧ " અ. ૨૬-૩૨	૪૦
૧૨ " અ. ૩૩-૩૯	૪૦
૧૩ " અ. ૪૦-૪૬	૪૦
૧૪ " દશમ સ્કન્ધ ઉત્તરાર્ધ અ. ૧-૭	૩૦
૧૫ " અ. ૮-૧૪	૩૦
૧૬ " અ. ૧૫-૨૧	૩૦
૧૭ " અ. ૨૨-૨૮	૩૦
૧૮ " અ. ૨૯-૩૫	૩૦
૧૯ " અ. ૩૬-૪૧	૩૦
૨૦ તત્ત્વદીપ નિબન્ધ-શાસ્ત્રાર્થ	૧૦
૨૧ " સર્વનિષ્ઠુય (પ્રમાણ)	૩૦
૨૨ " " (પ્રમેય)	૩૦
૨૩ " " (સાધન-ફલ)	૨૦
૨૪ " ભાગવતસુધા (પ્રથમ સ્કન્ધ)	૬૫૦

*૨૫	,, ભાગવતાર્થ પ્રકરણ	૪૦૦
૨૬	સુખોદિની વચનામૃત	૧૨૫
૨૭	અણ્ણભાષ્ય (પ્રથમાધ્યાય)	૨૫૦
૨૮	શુદ્ધાદિત સિદ્ધાન્તપ્રદીપ	૩૦
૨૯	અલ્પવાદપ્રદીપ	૧૨૫
૩૦	પ્રસ્થાનરત્નાકર (મૂલ સાથે)	
૩૧	વિદ્-મંડન	૧૫૦
૩૨	ગીતા	૨૫૦
૩૩	શુદ્ધાદિત દર્શન ભા. ૧	૦૭૫
૩૪	,, ભા. ૨	૦૭૫
૩૫	,, ભા. ૩	૧૦૦
૩૬	ષોડશ અન્ય (અર્થ સહિત)	૪૦
૩૭	પુષ્ટિસુધા	૨૦
૩૮	શિક્ષાપત્ર	૫૦
૩૯	માલાતિલક શા માટે?	૧૫૦
*૪૦	હરિરાગવાદ્મુક્તાવલી ભા. ૧	૨૫૦
*૪૧	,, ભા. ૨	
*૪૨	મહાપ્રભુસ્તુતિમુક્તાવલી ભા. ૧	૨૦
*૪૩	,, ભા. ૨	૨૦
૪૪	શ્રી ગોકુલેશવાદ્મુધા (મૂલ સહિત)	૪૦
*૪૫	વલ્લભાખ્યાન (અર્થ સહિત)	૨૫૦
*૪૬	અષ્ટપદી (ગો. શ્રી હરિરાય મહાપ્રભુ રચિત મૂલ સાથે)	૦૭૫
૪૭	શ્રીકૃષ્ણલીલામૃત ભા. ૧	૨૦
૪૮	,, ભા. ૨	૨૦
૪૯	શ્રી કૃષ્ણચરિત્ર ખંડ ૧	૧૦
૫૦	ખંડ ૨	
૫૧	ખંડ ૩	૩૦

૫૨	ખંડ ૪	
૫૩	શ્રીવલ્લભચરિત્ર (લ. પ્રા. પારેખ)	૨૦૦
૫૪	શ્રીવલ્લભાચાર્ય મહાપ્રભુજી (કે. કા. શાસ્ત્રી)	૭૦૦
૫૫	શ્રી મહાપ્રભુજી (પં. વિષ્ણુદેવ)	૨૫૦
૫૬	શ્રી વલ્લભાચાર્ય-જીવન-પચ્છન ઉપદેશાદિ (અંગ્રેજી પરથી અનુવાદ, મણિલાલ પરીખ)	૫૦૦
૫૭	ગો. શ્રી ગોકુલનાથજીચરિત્ર	૨૦૦
૫૮	ગો. શ્રી પુરુષોત્તમજી ચરિત્ર	૦૨૫
૫૯	ચોરાસી વાર્તા	૪૦૦
૬૦	અસોખાવન વાર્તા ખંડ ૧-૨ (દરેક ખંડના)	૩૦૦
૬૧	સૂરદાસચરિત્ર	૧૦૦
૬૨	દયારામનું જીવનચરિત્ર	૨૫૦
૬૩	દયારામનું આંતર જીવન	૨૦૦
૬૪	ભા. મા. પંડિત ગટુલાલજીનું જીવન	૩૦૦
૬૫	નિજવાર્તા	૧૫૦
૬૬	પ્રજાવિલાસ	૫૦૦
૬૭	નારદ-શાંડિલ્યનાં ભક્તિસૂત્ર	૦૭૫
૬૮	શ્રી વલ્લભાચાર્યના સિદ્ધાન્તો (જર્મન પ્રો. વોન ગ્લેસેનાપના જર્મન ભાષાના પુસ્તકનો અનુવાદ)	૦૫૦
૬૯	લલિતપ્રકાશિકા (રેવ. પી. જોન્સના અંગ્રેજી પુસ્તકનો અનુવાદ)	૧૫૦
૭૦	દયારામ કાવ્યમણિમાલા ભા. ૧	૧૦૦
૭૧	” ભા. ૨	૧૫૦
૭૨	” ભા. ૩	૨૫૦
૭૩	” ભા. ૪	૧૦૦
૭૪	” ભા. ૫	૧૭૫
૭૫	” ભા. ૬	૨૫૦

૭૬ દયારામ પ્રશ્નોત્તર માલિકા	૧૫૦
૭૭ દયારામ રસથાળ	૧૫૦
૭૮ „ સારાવલી-પ્રેમરસગીતા	૦૭૫
૭૯ „ ભક્તિપોષણ (સંહીક)	૧૦
૮૦ પુષ્ટિપ્રવેશ	૩૦
૮૧ પુષ્ટિદર્પણ	૧૦
૮૨ શ્રી હરિરાય-શિક્ષાવલી ભા. ૧	૧૦
૮૩ „ ભા. ૨	૦૨૫
૮૪ ભગવાનની સર્જનલીલા	૧૦
૮૫ બ્રહ્મવાદપ્રવેશિકા (કે. કા. શાસ્ત્રી)	૦૪૦
૮૬ ભક્તિમાર્ગપ્રવેશિકા (કે. કા. શાસ્ત્રી)	૦૩૭
૮૭ તત્ત્વાર્થદોહન	૧૦
૮૮ વાટિકાવિનોદ	૧૦
૮૯ શ્રીવલ્લભકલ્પદ્રુમ	૬૦
૯૦ કીર્તનપુદાવલી	૦૭૫
૯૧ ભાવનામંદિર (બે ભાગમાં)	૨૨૫
૯૨ પુષ્ટિરસ નિઝર	૦૨૫
૯૩ પુરુષોત્તમ સહસ્ર-ત્રિવિધ નામાવલી (મૂલ)	૦૩૭
૯૪ ત્રિવિધ નામાવલી (ગુજરાતુવાદ) ભાગ ૧-૨-૩	૦૩૭
૯૫ સહસ્રશ્લોકી ભાવના	૧૫૦
૯૬ ભાગવત-અધ્યાયાર્થ	૦૫૬
૯૭ વલ્લભવંશાવલી	૧૫૦
૯૮ સત્સિદ્ધાન્ત માતૃકા (મૂલ સાથે)	૫૦
*૯૯ ભક્તિપોષણ (કે. કા. શાસ્ત્રી)	૦૫૦
૧૦૦ સર્વોત્તમ સ્તોત્ર-મૂલ અને ભાષાંતર	૦૨૫
૧૦૧ શ્રીમહાપ્રભુજી (ચિ. મ. વૈદ)	૦૩૮
૧૦૨ પ્રજાવિલાસ	૫૦૦

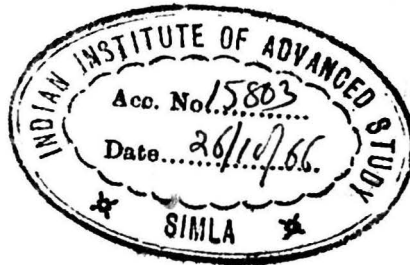
૧૦૩ ભગવદ્ગીતા (ના. ના. ગાંધી.)	૨૦૦૦
૧૦૪ શ્રીગોપીનાથજી (ચિ. મ. વૈદ્ય)	૦૦૩૧
૧૦૫ નિત્ય સ્મરણુ પોથી	૦૦૬૨
૧૦૬ યમુનાષ્ટક-અન્યવ અને શ્લોકાથ	૦૦૧૨
૧૦૭ વીસમીસદીના પુષ્ટિલેખકા	૧૦૫૦

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ब्रज-हिन्दी

चोरासी वार्ता (कांकरोली वि.)	१००
चोरासी वार्ता (नाथद्वारा वि.)	
बसो बावन वार्ता (तीन खंड)	२३०
निजवार्ता-बैठकचरित्र	२०
भावसिंधु	१२५
कुंभनदास	३०
चतुर्भुजदास	३०
गोविंदस्वामी	३०
छीतस्वामी	२०
सूरसागर	२००
शिक्षापत्र	५०
वल्लभपुष्टिप्रकाश	५०
नित्यकीर्तन	
वर्षोत्सव कीर्तन	५७५
वसंत-धमार-कीर्तन	
वृत्रासुर चतुःश्लोकी	०२५
कांकरोली-इतिहास	३०
श्रीद्वारकाधीश सेवाप्रणाली	१०
„ कीर्तनप्रणाली	१०

संप्रदायप्रदीप	१-१५
श्रीवल्लभाचार्य-दिग्विजय (भूल साथे)	५-०
श्रीवल्लभदिग्विजय (गो. यदुनाथजी रचित) (भूल साथे)	१-०
अष्टाक्षर निरूपण	०-७५
पंचमंजरी	१-०
सेवाकौमुदी	०-३७
शुद्धाद्वैत दर्शन भा. १	०-७५
„ भा. २	०-७५
„ भा. ३	०-८७
वेदान्तचन्द्रिका (भूल साथे)	१-०



Vallabhacharyaji

Shri Vallabhacharyaji was one of the greatest philosophers of India. He flourished in the fifteenth century, when the Hindu civilisation was threatened with extinction by the Mohmedan invaders. In these days of storm and stress, Shri Vallabhacharyaji gave new life and hope to the people of India by enunciating and interpreting to them a new philosophy of life. His philosophy is known as Shuddha-adwait i.e. the philosophy of pure non-dualism. He repudiated the claims of Mayavada in his writings. He expounded his system of philosophy known as Shuddha-Adwait or pure Monism in his commentary on the Brahmasutras, called Anubhashya. In it, he thoroughly exposed the theory of Mayavada on the strength of scriptural testimony and proved the validity of BRAHMA-VADA. According to him Brahman is the Highest Reality which is both Saguna and Nirguna. It is called Saguna, because it is endowed with divine qualities and it is called Nirguna because its qualities are not like those of the creatures of flesh and blood. In other words Brahman is Sat (existence), Chit (consciousness) and Ananda (Bliss). Truth and Knowledge are the aspects of Brahman. Love is God's highest form. God is of the essence of Rasa. Krishna represents this Brahman. Maya is Lord's power by which he brings the world into existence. Brahman is the material as well as the efficient cause of the universe. Hence the world is real. The souls are the parts of Brahman.

Shri Vallabh made a sharp distinction between the Jagat and the Sansar. Jagat is real, while Sansar [Mundane existence] is unreal. Shri Vallabhacharyaji does not

attribute the existence of the cosmos to Maya. Brahman, out of sheer sport, brings forth the universe which is latent in it before creation. The universe is the outcome of the Sat aspect of Brahman.

Bhakti (devotion) is the Sadhana or means of realising Brahman. When Bhakti reaches the stage of Vyasana-vastha of Prema-Bhakti, the soul gets the fruit of the sport or dance with Brahman. The Gopi is the ideal of the soul to realise Brahman. The practical aspect of this philosophy is known as Pushtimarga.

It is the religion to acquire the grace of the Lord. The followers of this path can observe their respective duties pertaining to their caste and stage in life. But these "Dharmas" have reference to body. Bhakti-marga has a direct reference to the soul. In this path every one has a direct reference to the soul. In this path every one 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 the Bhakti. In Pushtimarga the votaries are exhorted to dedicate their lives to the service of Lord Krishna for the highest fruit.

His son Vithaleshvar was also a great Scholar. He was not only a philosopher but a poet too. He has written many works. In his line, there have been great Scholars like Purushottamji, Shri Yogi Gopeshwerji, Shri Harirayji, Shri Gokulnathji, Shri Aniruddhacharya and others, who have written many works shedding light

on the philosophy of Shri Vallabhacharya. Many Pandits also contributed much literature explaining the principles of Vallabh's philosophy and religion. It is in the fitness of things that the literature of this Sampradaya which is of the highest value to mankind, should be published in the book form.

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