

ପ୍ରକାଶକ: ଶ୍ରୀମତୀ ସୁମିତ୍ରା ଦେବୀ, କଟକ

ମୁଦ୍ରଣ: ଶ୍ରୀମତୀ ସୁମିତ୍ରା ଦେବୀ, କଟକ



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# SHREEMAD VALLABHAGHARYA.

*His Life, Philosophy and Teachings.*



( Being a Thesis read before the Sessions of the  
Convention of Religions in India held at  
Calcutta under the Presidentship of  
H. H. The Maharajah of  
Darbhanga on 12th April  
1909 )



BY

**LALLUBHAI P. PAREKH.**

*Late Small Cause Court Judge, Ahmedabad.*

Author of *The Life of Vallabhacharya,*

*and of Shree Krishna &c., &c.*



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# Śrīmad Vallabhāchārya, *His Life, Philosophy and Teachings.*

YOUR HIGHNESS AND BROTHER DELEGATES.—I propose to put together before you a few stray notes on the life, philosophy and teachings of Śrīmad Vallabhāchārya, who was one of the greatest Indian philosophers, and in a sense co-worker of the devout Lord Gaurang, whom millions still worship in Bengal and the neighbouring provinces. He was advocate of the Shuddhādwait (Pure nondualistic) philosophy and the divine Apostle of the sublime Pushti (Nirgun) Bhaktimārga. I propose to deal with the subject in three Sections, the first dealing with his life, the second with his philosophy and teachings, and the third with concluding remarks.

## SECTION I.

### LIFE OF SHRI VALLABHĀCHĀRYA.

Vallabhāchārya, who was a high caste Brāhmin, was born in Champāranya near Rājām of the Rāipur District in the Central Provinces in A. D. 1479. He studied the Vedas including Upanishads, the Smritis, the Purāns, Itihāsas, the Darshanas and other important works on philosophy and theology at a very early age. During the course of his studies this gifted Āchārya was able to perceive the defects and weak points of every philosophic system and religion. While at school he pointed out to his

co-students and others the weak points of Shankar's doctrine of Mâyāvād, which had then as at present great hold on the mind of the intelligent world. He critically studied all the Bháshyas on the Brahma-sutras, and found that none of the commentators had done sufficient justice to the author of the Brahma-sutras. Not only Shankar's doctrine of Mâyá but even Rámánuja's qualified Adwaitism, and Madhwa's Dwaitism appeared to him to be untenable. In his school debates he showed that the only doctrine consistent with the Vedas, the Upanishads, and the Geetá was the Brahmavád as distinguished from the Mâyāvád and other doctrines. From his early age he began fearlessly to place his conclusions before learned men, whenever he found an opportunity to do so.

Vallabha finished his studies at the very early age of eleven. In this year his father, who was himself a great scholar, breathed his last. He then began freely to preach his doctrine of Brahmavád in the city of Benáres which was then the greatest seat of learning, and the citadel of Shankar's doctrine of Mâyá. Soon after the funeral ceremonies of his father were over, he resolved to visit all other centres of learning in India, and to preach his doctrine to the world at large.

He then left Káshi and went to the Vyankatesh Hill, and stayed at Laxman Báláji, otherwise called Govindá, for a few days. There he examined the library of the temple, and closely studied the Bhakti Shástras. It was here that he heard of a great reli-

gious congress having been held by Krishna Dev, who was then the *de facto* ruler of the most powerful Kingdom of Vijaynagar or Vidyánagar on the banks of the Tungbhadrá. Krishna Dev was himself a great scholar and a poet.\* When Vyás Tirtha, a follower of Shankara preached to him the superiority of the doctrine of Máyá, Krishna Dev thought it proper to examine the merits and demerits of the several doctrines and religious systems. With a view to do this he invited to his court the learned Acháryas and Pandits of all India, and asked them to confer together and decide which system and which school were the best. Thereupon the Sessions of a Controversial Congress were held, which lasted for several months, and the followers of Shankar were on the eve of being victorious. At this critical time Vallabha came to Vidyánagar, and took a prominent part in the controversy. He most successfully exploded Shankar's doctrine of Máyá, pointed out the defects of the other doctrines, and proved to the hilt the superiority of the Brahmavád or the doctrine of Shuddhádwait, which has its basis on the Vedas, the Upanishads, the Geetá and the Brahm-sutras. Advocates of the other schools were convinced of the higher claims of Vallabha's doctrine of Brahmavád. They then unanimously conferred upon him, through Krishna Dev, the title of Achárya and the appellation of Máhá-Prabhu. The King then performed his Kanakábhishek (कनकाभिषेक)

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\* Vide Sewell's History of the Forgotten Empire, and B. Suryanarayanrao's History of The Never To Be Forgotten Empire of Vijayanagar.

and became his disciple.

This great event happened in the year 1493 A. D., when Vallabhácharya was but 14 years old. From this day he was known by the name of Ácháryaji Máháprabhuji.

He then left Vidyánagar and thence pilgrimmed to all the centres of learning and worship in Southern India. In these places he had numerous controversies with the followers of Rámánuj, Yogins, Kapálias, Shaivas, Rámánandies, Viravaishnavas, Máyávádins, Maheshwaras, Bairágis, and others. After visiting Pandharpur he went to Gokul. On his way he had a controversy with Ghat Sarswati of preternatural powers and easily defeated him.

At Gokul the inspired Apostle established the Pushti-Bhaktimárga or the pure (Nirguna) path of devotion, and initiated Dámodarás, Prabhúás Jalotá and others into it.

He then resumed his peregrinations. On foot he thrice visited all the important seats of learning, from Cape Comorin to the Himálayas, and from Dwárká to Jagannáth, and freely taught and preached Shuddhádwait and Bhakti, for about 18 years. He then married at the age of 28. Even after marriage he continued his divine mission. Most of his memorable works were written after his marriage. Periodically he used to go on his preaching tours. While at home, he either lived in Charnádri or Adel, small lovely villages near Gayá and Benares. To all who came to him he taught the practical side of

his teachings; for he possessed boundless compassion for all, and intense love towards God.

Passing a very simple and glorious life, full of devotion and piety, having preached all that was most spiritual in religion, all that was most profound in philosophy, and all that was most valuable in the science of devotion, he left this world at the age of 52. Dr. Wilson says:—"Having accomplished his mission, he (Vallabhāchārya) is said to have entered the Ganges at Hanumān Ghāt, when stooping into the water, he disappeared; a brilliant flame arose from the spot and in the presence of a host of spectators he ascended to heaven, and was lost in the firmament."

## SECTION II.

### PHILOSOPHY AND TEACHINGS OF SHRI VALLABHĀCHĀRYA.

#### (i) THE BRAHMA SVARUPA AND BRAHMAVĀD.

Brahma<sup>1</sup> has a form which is faultless and replete with all virtues. It is self-dependent, devoid of material body and its attributes. It is all bliss—hands feet, mouth, belly etc. It is all pervading and devoid of the three fold differences respectively existing between Jada (matter), Jiva and Antaryāmin (the indwelling spirit) on the one hand and Brahma on the other.

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- 1 निर्दोषपूर्णगुणविग्रह आत्मतत्रो ।  
निश्चेतनात्मकशरीरगुणैश्चहीनः ॥  
आनंदमात्रकरपादमुखोदरादिः ।  
सर्वत्र च त्रिविधभेदविवर्जितात्मा ॥



The Brahma<sup>2</sup> has endless forms. It is invariable and yet variable. It is a substratum of all opposite characteristics. It is not accesible to reason.

That<sup>3</sup> which is termed Brahma in the Upanishads and Parmátma in the Smritis, is termed Bhagwán in the Bhágawat.

Brahma<sup>4</sup> is Satchidánandrup. It is all pervading and immutable. It is omnipotent and self-dependent. It is omniscient and devoid of the ( three ) Gunas or qualities.

All<sup>5</sup> this (which is seen) is surely Âtmá. The almighty Lord creates and is created; the soul of the world protects and is protected. The Iswara destroys and is destroyed.

All<sup>6</sup> this is Âtmá. In the same way, this is

- 2 अनंतमूर्तिं तद्ब्रह्म कूटस्थं चलमेवच ॥  
विरुद्धसर्वधर्माणामाश्रयं युक्त्यगोचरम् ॥  
Idem. I. 71
- 3 वेदांते च स्मृतौ ब्रह्मलिंगं भागवते तथा ।  
ब्रह्मेति परमात्मेति भगवानिति शब्दयते ॥  
त्रितये त्रितयं वाच्यं क्रमेणैव मयाऽत्र हि ॥  
Idem. I. 6.
- 4 सच्चिदानंदरूपं तु ब्रह्म व्यापकमव्ययम् ।  
सर्वशक्ति स्वतंत्रं च सर्वज्ञं गुणवर्जितम् ॥  
Idem. I. 65.
- 5 आत्मैव तदिदं सर्वं सृज्यते सृजति प्रभुः ॥  
त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः ॥  
Idem. II. 183.
- 6 आत्मैव तदिदं सर्वं ब्रह्मैव तदिदं तथा ।  
इति श्रुत्यर्थमादाय साच्यं सर्वैर्यथामति ।  
अयमेव ब्रह्मवादः शिष्टं मोहाय कल्पितम् ॥  
Idem. II. 184.

all Brahma. Having taken this to be the meaning of the Shrutis, let all achieve it according to their own Buddhi (intelligence). This alone is Brahmavád. All else is intended to create delusion.

The<sup>7</sup> slokas printed below, as well as many others found in Nibandha, give a further description of Brahma.

That which is called Brahma, Paramátmá and Bhagwán is called Shri Krishna by Vallabháchárya on the authority of

कृषिर्भूवाचकः शब्दोणश्चनिर्वृतिवाचकः ॥  
तयोरैक्यं परंब्रह्म कृष्ण इत्यभिधीयते ॥

*i. e.* The Word *Krish* denotes power, the syllable *Na* denotes bliss. The combination of the two is called Parabrahma.

(ii) JAGAT SVARUP.

When Brahma desires to be many, millions of atoms flow out of its body which consists of Sat, Chit and Anand like sparks from fire. (विस्फुलिङ्गाइव) Idem I. 28.

Those atoms that flow from Sat (existence) become matter, those that flow from Chit become Jivas, and those that flow from Anand become Antaryámins. As all these atoms have emanated from

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7 सजातीयविजातीयस्वगतद्वैतवर्जितम् ॥  
सत्यादिगुणसाहस्रैर्युक्तमौत्पत्तिकैः सदा ॥

Idem. I. 66.

सर्वाधारं वश्यमायमानंदाकारमुत्तमम् ॥  
प्रापञ्चिकपदार्थानां सर्वेषां तद्विलक्षणम् ॥

Idem. I. 67

the real, i. e., Parabrahma, they cannot be unreal, The world or Jagat is therefore neither illusory, nor false.

## (iii) JIVA-SVARUPA.

Jiva<sup>8</sup> is like an atom.

## (iv) PARABRAHMA-SHAKTIS.

There are two great powers of Parabrahma viz. *Āvirbhāva* (Evolution) and *Tirobhāva* (involution). The world or Jagat comes into being when Parabrahma's power of manifestation or evolution is at work. When the power of *Tirobhāva* becomes active, there remains God only.

## BHAKTI MARGA.

## (i) BHAKTI SVARUPA.

Vallabāchārya speaks of Bhakti as follows;—

Most<sup>1</sup> enduring love (towards God) surpassing all, based on the knowledge of the greatness of God, is called Bhakti or devotion. Mukti (salvation) is attained by it and nowise else. That<sup>2</sup> uninterrupted motion of the mind towards God free from trammels (both Laukika and Vedic) like the flow of the Ganges, which breaks its way through mountains &c., towards the sea, is called Bhakti or devotion.

8 जीवस्त्वाराप्रमात्रो हि । Idem. I. 53.

1 माहात्म्यज्ञानपूर्वस्तु सुद्रढः सर्वतोधिकः ॥

स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्न चाऽन्यथा ॥ Idem. I. 42

2 सर्वं गुहाशये मयि भगवति प्रतिबन्धरहिता अविच्छिन्नाया मनोगतिः पर्वतादिभेदनमपिकृत्वा यथागङ्गाग्मः अम्बुधौ गच्छति तथा लौकिकवैदिकप्रतिबन्धान् दूरीकृत्य या भगवति मनसोगतिः ॥

Subodhini p. 745.

In speaking of the Bhakti taught by him and other Acháryás, Vallabha says that while the Bhakti preached by the followers of Vishnu Swámi is Támas, that preached by the followers of Madhwáchárya is Rájas and that preached by the followers of Rámánuj is Sáttwick, that propounded by him is Nirguna or Pushti.

The word Pushti used by Vallabha means Grace of God. It does not mean nourishment of the physical body, as some people erroneously think it to be. Vallabháchárya defines Pushti as follows:—The<sup>4</sup> shastras say that Mukti (absolution) is attained by knowledge (ज्ञान) and devotion (भक्ति) acquired by means prescribed therein. The attainment of Mukti by those means is called Maryádá (limit). But there are creatures who are destitute of the means. The granting of Mukti to them by God by virtue of his own power (स्वस्वरूपबलेन) is called Pushti.

According to Vallabha, Brahmá, Vishnu and Shiva are three manifestations of Parabrahma (Shri Krishna). Máyá is the Will power of Parabrahma. The three Gunas, Sattva, Rajas and Tamas are the three powers of Máyá. The three Guanas have more or less influence over Brahmá, Vishnu and Shiva,

3 भेदः परमार्थे इति शास्त्रं पुरस्कृत्य त्रिविधो भक्तियोग उक्तः  
ते च सांप्रतं विष्णुस्वाम्यनुसारिणः तत्त्ववादिनः रामानुजाश्चेति  
तमोरजःसत्त्वैर्भिन्नाः अस्मत्प्रतिपादितश्चनैर्गुण्यः ॥

Subodhini p. 833.

4 कृतिसाध्यं साधनं ज्ञानभक्तिरूपं शास्त्रेण बोध्यते ॥ ताभ्यां  
विहिताभ्यां मुक्तिर्मर्यादा । तद्रहितानामपि स्वस्वरूपबलेन स्वप्रा-  
पणं पुष्टिरित्युच्यते ॥

Anubhāshya.

but they have none over the Parabrahma. He is therefore called Nirguna.

### (ii) BRAHMA SAMBANDH.

The expression Brahma-sambandha ( ब्रह्मसंबंध ) means relationship with Brahma. The first step, which an initiate in the Bhaktimārga is to take, is to realize the relation that ever exists between God and man. At the time of the initiation ceremony the initiate is required to utter a formula (Mantra) which means complete self-renunciation or self-dedication to God (based on सर्व धर्मान् परित्यज्य मामेकं शरणं ब्रज. i. e. abandoning all duties come up to me alone for shelter; ( Gita 18. 66. )

All worldly possessions and everything, which a man can call his own, are to be offered up to God (not to any human being including a Guru). This is otherwise called Atma-nivedan or self-surrender. This self-surrender is to be always remembered and realized.

### (iii) SEVA OR SERVICE OF GOD.

Yagnas and other rites can be effectually performed only when Desha, Kāla, Dravya, Mantra, Kartā and Karma (place, time, materials, Mantra, doer and action), these six things are pure. As that is impossible in this Kali age Bhakti alone is effectual and practicable. In Bhakti, Sevā or service of God is necessary. *Seva means the engrossment of the mind in God.* It is three fold, Tanujā (i. e., that performed by the body), Vittaja (i. e. that performed by means of money), and Mānasi (i. e., that performed by the mind.) Of their too kinds

of Sevá that which is mental is the best (मानसी सा परा मता. )

Bhakti or devotion is fostered by Shrawan (hearing), Kirtan ( Singing the glory of God ), and Smaran (remembering God).

The epithets of God should be uttered with knowledge of God and with pure feelings. Just as a heap of rubbish is carried away by flood, so are sins destroyed or carried away by hearing and singing the glory of God. The flood of the glory of God enters the heart through the ear, and there having churned or agitated the sins, casts them away by way of mouth.

If this practice is continued for sometime by a man, his heart becomes purified.

To<sup>2</sup> instruct another about the Shakti (power) and significance of the epithets of God is called Kirtan or singing the glory of God.

Thoughts<sup>3</sup> about God are not likely to enter the mind which is distracted or vitiated by worldly thoughts and desires.

#### WORKS OF THE ĀCHĀRYA.

(1) Tattvārtha Dīpa Nibandha. It contains three

1 ज्ञानपूर्वकं शुद्धभावेन वस्तुतत्त्वेज्ञात एव तद्बुद्ध्या उच्चारितानि ।  
पुण्ये श्रवणकीर्तनेभ्यः अनेन पापं जलपूरेणेव नाशयते । श्रवणे  
प्रविशति कथा पुरो हृदये ततः सर्वमेव दोषमालोड्य मुख-  
तोनिःसरति एवं कियत्कालपर्यावृत्त्या सर्वथैव शुद्धो भवति ॥

Subodhini.

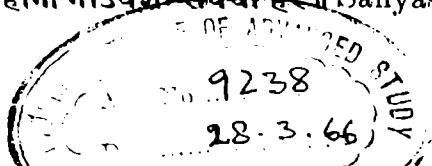
2 शक्तितात्पर्यबोधनंकीर्तनम् ॥

Do.

3 विषयाधिष्ठचित्तानां विण्वावेशस्तुदूरत इति ।

Do.

विषयाक्रान्तदेहानां नाऽवेशः सर्वथाहरे ॥ Sanyas Nirnaya.



chapters. The first chapter is called Shastrártha which means Geetáarth. It is the finest exposition of the Bhagwad Geetá. This chapter should necessarily be read by the students of Geetá. The second chapter is called Sarva-nirnaya. It contains the opinion of the Acharyá on all the principal schools of philosophy and systems of religion. The chapter forms a most admirable treatise on comparative philosophy. The third consists of Bhágvatáarth, It lucidly explains the scope and meaning of Shreemad Bhágvat. For further elucidation the Acharya has made a commentary on this work.

(2) The Anu-bháshya. It is the soundest commentary on the Brahmasutras.

(3) Purva-mimása-bhashya is a commentary on Jaimini Sutras. This is not forthcoming at present.

(4) Subodhini or commentaries on the first three and the tenth cantos of Shreemad Bhágvat. This is a very masterly work. It conclusively proves that Bhágvat is nothing but a systematic expositions of the Science of supreme love towards God.

(5) Of the small works Siddhánt-muktavali, Balbodh, Krishna-shraya, Sanyás-nirnaya &c are the prominent.

All these works are published except the third.

Vallabha is said to have written eighty four works. But some of them are not forthcoming. For a complete list of works reference may be made to Vallabha-Charitra (in Gujerati.)

## SECTION III.

## CONCLUDING OBSERVATIONS.

Dharma or religion is generally divided into two classes, (i) that which implies action and (ii) that which implies inaction. The former is called Pravritti-mārga, and the latter Nivritti-mārga. The former consists of Yagnas, Yāgas (sacrifices) &c. It does not destroy sins but leads to acquisition of wealth, sons and even Swarga or heaven. But these fruits are transient. The latter (Nivritti-mārga) consists of penances. It destroys sins and enables a man to see his own Atmā, which is but an atom, in comparison with Parabrahma. For securing the grace of Almighty, it is but necessary to love the Almighty, that is to say, to approach him by the Bhakti mārga or the religion of pure love.

One<sup>1</sup> who follows the path of knowledge has the danger of incurring egotism. Vallabh says that the Nivritti mārga implies injury to oneself. The Pravritti mārga implies injury to others.

God<sup>2</sup> is the soul of all creatures. That Dharma which inculcates love for all creatures in the universe, is the most efficient. It then follows that, that religion which enjoins unbounded compassion and love towards all, that which is neither injurious to oneself nor to others, and that which inculcates

1 द्रव्यमयश्चेत्परोपद्रवकारी क्रियामयश्चेदात्मोपद्रवकारी  
ज्ञानमयश्च तथायमेवापरितोषःतपसि. Subodhini.

2 सर्वेषां जीवा यस्मादितिवा सर्वेषां जीवात्मरूपोवा अतः  
सर्वोपकारिणि धर्मेतोष उचितः Subodhini.



intense love for God, is the highest and the best Dharma. No other than the Pushti or Nirguna Bhakti marga preached by Vallabha can lay claim to this.

The Bhakti or devotion preached by Vallabha is nothing but love intense towards God, based on knowledge of his greatness. This requires complete self-renunciation and self-surrender.

Knowledge makes the mind pure and enables a man to distinguish between right and wrong. With the assistance of knowledge a man can safely cross over the ocean of life, but in the absence of love or Bhakti he cannot reach God, who dwells far away from the shores of the ocean of life. By performing Karma the heart may be purified and acquisition of Swarga may be secured, but the life in Swarga is as transient as the one on earth. The path of karma is more or less attended with selfishness and is troublesome to others. In both these paths one has to depend upon his own strength. In Bhakti, by means of self surrender one is entitled to draw upon the infinite powers of the Almighty, As God is gracious, he guards his Bhakta on his way. The Bhakta has therefore no danger of pitfalls. The path of Bhakti is productive of bliss in its course and it terminates in final emancipation and infinite bliss. The Bhakti preached by Vallabha is thus far superior to knowledge and karma.

It may be observed that the philosophy and religion propagated and taught by Vallabha were neither intended for a sect nor a creed, nor were

these confined to one age or one place but were intended for all men in all times and places. His doctrine of Shuddhádwait is in full consonance with the dictates of a pure heart, and his religion of love is the religion dictated by nature. Vallabha did not attach much importance to the Shastric rituals and observances. He preached that love, universal love should be the watchword and the talisman of a Bhaktain all matters temporal and spiritual. He laid stress on Love, Supreme love, love unalloyed by worldly desires.

The simple rules of conduct prescribed by him are:<sup>1</sup>—

(i) One should follow the Dharma appropriate to his station in life according to his ability.

(ii) One should refrain from doing that which is contrary to his duty.

(iii) The steeds of the senses should be disciplined. Vallabha recommended all to follow these simple rules of conduct to realize the greatness of God by means of Shrawan, Kirtan and Smaran and to love Him intensely as the soul of the world.

If there is ever a possibility of the universal acceptance of one single religion and one single philosophy it would be the one based on the foundations laid by Shree Vallabha. It was the cosmopolitan nature of his teachings that they found

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1 स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् ॥

इन्द्रियाश्वविनिग्राहः सर्वथा न त्यजेत्त्रयम् ॥

Nibaddha II. 238.

favour with Hindu and Mahomedans\* alike.

Owing to the ignorance of the preachings of Vallabha, some people think that the word Pushti means nourishment of the body. This is quite wrong. The word is used by Vallabha in its technical sense of the Grace of the Almighty or Kripá or Anugrah ( कृपा or अनुग्रह ). It is by loving the God without any selfish motives that the grace is acquired, and the Grace is called Pushti. The way in which this grace is acquired is called the Pushti Bhakti Marga. It is but unfair to deduce from the mere word Pushti, the inference that the Pushti Marga established by Vallabha resembled the course of life followed by the Epicureans. It is an irony of fate that savants like Drs. Wilson and Hunter have committed themselves to such glaring fallacies. In the Panch-Shloki Vallabha says:†—“The house, the centre of all worldly desires should be renounced in all ways. If it is not practicable to do so, one should devote it to the service of God, for it is He alone, who is able to emancipate man from all evils.” It simply ludicrous to impute Hidonism to the propagator of doctrines like this.

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\* Some of the Mahomedans had become his disciples. Sikander Lodi the Emperer of Delhi had so much regard for him, that he sent his own painter Honbár to take his (Vallabha's) portrait, which is now with the Rajah of Kishnghad. Both Humáyun and Akbar had great regard for him. Researches in mediæval history will demonstrate the magnitude of his work and the extent of his beneficent influence.

† गृहं सर्वात्मनं त्याज्यं तच्चेत्यक्तुं न शक्यते ॥  
कृष्णार्थं तःप्रयुजति कृष्णोऽनर्थस्य मोचकः ॥

God is incapable of sensuous cognition. He is only approachable by the heart. As Vallabha's whole life was a perfect illustration of perfect devotion, piety and communion with God, he was fit to know God and his ways and action (Lilas) better than all others. This fact is amply proved by his commentaries on the first three and the tenth Cantos of Shreemad Bhágvat. It is but bare truth to say that he is the only philosopher who has most lucidly and rationally explained what an Avtár is, what relation it bears to the Almighty (मूळहप), what the aims and objects of His Lilás are, and what is their transcendental and absolutely spiritual significance. He proceeds with the maxim "God never does any unworthy act"† and most beautifully explains these several incidents of the life of Shri Krishna, which is yet a mystery to most learned men.

Owing to the strange irony of fate, Vallabha's philosophy and preachings have been misrepresented. This has misled the intelligent world so much that no one cares to read his works, or to understand the philosophy and religion preached by him. One is amazed to find that eminent authors like Mrs. Annie Besant and others are led away by such misrepresentations. In the 14th chapter of her "Esoteric Christianity" on page 369, Mrs. Annie Besant calls Vallabháchárya "the most illiterate." Dr. H. H. Wilson, who for about 40 years and more lived among the followers of Vallabha stigmatizes them by the name of Rudra-Sampradáy in as

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† इश्वरो हि हीनकर्म न करोति.

Subodhini.

(vide Hindu Religions, Calcutta Edition of 1901 p. 79).

One would be naturally induced to interrogate these and many others like Messrs. Marsden, Barth &c whether they had ever read the Nibandh, Anubhásya, the Subodhini and other works of Vallabha before they dared to disfigure the name and fame of the unblemishable Vallabha. The Vaishnava world does not find fault with the ignorance of these authors. They simply remain satisfied with thinking that it is the Máhátmya (result) of the present Iron Age in which the religion and philosophy, which are sound and unassailable, are consigned to oblivion.

If the 19th century has done unwarrantable injustice to Shrimad Vallabháchárya, the 20th century will not be back in making ample amends for the same, and in doing him full justice by the revival of the Shuddhádwait philosophy and the Nirguna Bhakti Marga preached by him.

In his Patravalamban, Vallabháchárya says that the intelligent are the preservers of the good path ( सन्मार्ग रक्षकाः ).

स्वाधिकारानुसारेण मार्गत्रैधा फलायहि ॥  
अधुना ह्यधिकारास्तु सर्व एव गता कलौ ॥  
कृष्णश्चेत्सेव्यते भक्त्या कलिस्तस्य फलायहि ॥

Nibandha I 19.

KRISHNA BHAVAN. }  
NADIAD. }

