

"SYNOPSIS"

Chapter. I.

Vallabha-Sampradāya-its growth and development.

- (I) Introductory-Medieval period in Indian thought-Śaṅkara and his teaching-Vaiṣṇavism and Śaivism, popularised in South by Tamil saints-muslim invasions, their influence on Indian life and thought, Hinduism turned more and more inwards-attempts were made to explain Vaiṣṇavism as evolved from the Vedic literature.
- (II) Ācāryas-Śaṅkara's commentary, the earliest commentary extant-Bhāskara-Rāmānuja-Nimbārka-Madhva-Viṣṇuśvāmin, his connection with Vallabha-Śrīkantha and other Ācāryas.
- (III) Popular movements-Devotion to God and not dialectics-Rāmāṇanda, Nanak, Kabir, and other-Saints did not care for political changes- Caitanya-Hitaḥarivaṁśa.
- (IV) Vallabhācārya-life and works.
- (V) Viṭṭhalanātha and his descendants-Gopīnātha-Viṭṭhaleśa's life and works-Gokulanātha-Kalyāṇarāya-Harirāya.
- (VI) Spread of Vallabha-Sampradāya in Gujarat-existence of Vaiṣṇavism in Gujarat from very early times-influence of other Sampradāyas-Jainism-how it gave way to Puṣṭimārgīya Vaiṣṇavism-Political upheavals in Gujarat-Visits of Vallabha and Viṭṭhaleśa to Gujarat.Viṭṭhaleśa's disciples in Gujarat-General conditions-Surat, centre of business, and wealthy-its description in the Indudūta.

Chapter. II.

Purusottama's life.

- (I) Genealogy-Vallabha was a householder, hence a line of direct descendants-three orders of scholars, Vaisnavas, Bhattas, and Gosvāmis-Vallabha and Viṭṭhaleśa call themselves Dīksita-Title Goswāmi, perhaps after receiving Imperial Firmans-Purusottama, seventh in descent from Vallabha.
- (II) Date and place of birth-Generally accepted year of Purusottama's birth, V.S. 1724-horoscope of Purusottama-year of birth, V.S. 1714-Gokula, his probable birth place.
- (III) The temple at Surat, Image of Bālekṛṣṇa, history, how it came to Vrajarāya and Purusottama-after Purusottama.
- (IV) Study and scholarship-Kṛṣṇacandra, his Guru-Traditional account regarding Purusottama's scholarship-Purusottama, a great scholar, referring to many works and authors-Traditional verse regarding his scholarship-Great scholars, kept by him.
- (V) Travels and Digvijaya-said to have travelled all over India, and defeated many scholars in Śāstrārtha-visits to Dumas-very probable.
- (VI) Private life-Three wives, two sons, one daughter-passed most of his time in writing-kept about nine scribes-three copies of all his works-Purusottama, as a scribe-Surat, wealthy and prosperous, but Purusottama led a simple life-Purusottama, an artist, one picture and five paper-cuts, in Badamandir, Surat.

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(VII) Contemporaries -Herirāya-his connection with Puruṣottama-
two stories about it-Vitṭhalarāya of Capaseni-Śrī-
Vallabha-list of contemporary Gosvāmis-other
contemporaries-an age of commentaries and compilations-
according to tradition, Appayya Dīkṣita and Puruṣottama
had a Śāstrārtha and the former was defeated-the account
does not seem to be correct-similar tradition regarding
Bhāskararāya-contact between Puruṣottama and Bhāskara-
-rāya, very probable.

(VIII) Disciples of Puruṣottama-Bhaṭṭa Tuljārāma-Venīdatta
Vyāsa-Gopālajī Sācorā.

(IX) Ending years/we do not know when Puruṣottama died--
Puruṣottama's gift of everything to another Puruṣottama
in V.S. 1781-Telivāla saw one manuscript dated V.S. 1810,
belonging to Puruṣottama-Puruṣottama lived a very long
life.

Chapter. III.

Puruṣottama's works.

(I) Introductory-Puruṣottama, the greatest writer in the
Sāmpredāya-list of his works as given by H.O. Shastri
and Telivāla-division into independent works and
commentaries-further division into Avatāravādāvalī,
other independent works, commentaries on the works of
Vallabha and Viṭṭhaleśa and commentaries on other works.

list of works, described in the chapter.

(II) Avatāravādāvelī-24 or 52 Vādagranthas-Purusottama's remarks about his own Vādagranthas-(1)&(2) Prāhastavāda and its commentary-three sub-Vādas-Commentary on the Vāda-Did he comment upon all the Vādas or only Prāhastā? Structure of Prāhastā-(3) Paṇḍitakarabhindipālavāda-(4) Bheda-bhedasvarūpa-nirṇaya-(5) Pratīkṛtipūjanavāda-(6) Sṛṣṭibhedavāda-(7) Khyāti-vāda-(8) Andhakāravāda-(9) Brāhmaṇatvādidēvatēvāda-(10) Jīva-pratibimbavakhaṇḍanavāda-(11) Āvirbhāvatīrobhāvavāda-(12) Pratibimbavāda-(13) Bhaktyutkarsavāda-(14) Khalālapana-vidh-vamsavāda-(15) Bāṃsavāda-(16) Mūrtipūjanavāda-(17) Ūrdhavapundra-dhāraṇavāda-(18) Śaṅkha-cakra-dhāraṇavāda-(19) Tulasīmālā-dhāraṇavāda-(20) Upadeśa-विषयाśaṅkānirāśavāda-(21) Bhāgavata-svarūpa-विषयाśaṅkānirāśavāda-(22) Svavṛttivāda-(23-26) Jīvavyūpakatvakhaṇḍanavāda, Vastrosevavāda, Abhāvavāda, & Ātmavāda-(27) Bhaktirasatvavāda-ascribed to Pītāmbara-an analysis of the Vāda.

(III) Other independent works-(28) Prasthānaratnākara-not complete-contents of the extent portion-plan of the work (29) Samprapā^{ka}ṇḍī-~~ṇ~~ī-(30) Mukti^{ka}intāmaṇi-(31) Dravyasuddhi-its purpose-contents-(32) Utsavapratāna-discussion of festivals-a kālanirṇayagrantha-work, held in high esteem-(33) Utsavabhāvanukrama.

(IV) Commentaries on the works of Vallabha and Viṭṭhaleśa-

(34) Anubhāsyaprakāśa-dual authorship of Anubhāsyamany commentaries on Anubhāsyaprakāśa of Purusottama-two versions of Anubhāsyarguments for and against the alleged Śrīmadbhāsyapublication of some parts of the said Bhāsyatelivala's view about it-no reference to the said Bhāsyain Purusottama's works-Bhāvaprakāśikā-a study of the Vṛtti-only first Adhyāya revised by Purusottama-Purusottama not its author-Guṇopasamhārapādevivarana-difference between the Prakāśa and the Vivarana-(35) Nyāyamālā-(36) Suvarṇasūtra- contents of Vidvanmandana-other commentaries-Suvarṇasūtra-its title-(37) Āvaranabhāṅga-Yojnā-three chapters of the Tattvadīpanibandha-Vallabha's Prakāśa on it, not complete-Viṭṭhaleśa's Prakāśa also not finished.-Purusottama's Yojanā on the remaining part-Chapter I-contents-does 'Sāstrārtha mean Cītārtha?-Prakāśa-commentaries on it-Āvaranabhāṅga-question of authorship-chapter-II.contents-chapter.III-Āvaranabhāṅga and Yojnā-interrelation of three chapters-(38) Sōdāśaparakaranagranthasaṅgati-(39) Commentary on Yamunāstaks-(40) Commentary on Bālabodha-(41) Commentary

- on Siddhāntamuktāvalī-(42) Commentary on Puṣṭipravāha-
 maryādē-(43) Commentary on Siddhāntarahasya- (44)
 commentary on Navaratra- (45) Commentary on Anth^ākarana-
 -probodha- (48) Commentary on Pañcapādyā- (49) Commentary
 on Sannyāsanirṇaya- (50) Comment^{ary} on Nirodhalakṣaṇa-
 (51) Commentary on Sevāphala- (52.53) Commentaries on
 Bhaktihansa- Tīrtha and Viveka- (54) Bhāvārthādhik^{pāda}āraṇa-
 bhāṣyaprakāśa- Vallabha's Bhāṣya on Pūrvamīmāṃsā ,
 incomplete- Commentary, ascribed to Yādupati- Puruṣottama-
 the author-(55) Pūrvamīmāṃsākārikāvivarana- contents of
 the Kārikās- Commentary of Puruṣottama- Nirṇāyaka-kārikās
 on the first Sūtra-(56) Subodhinīprakāśa- Subodhinī only
 on some parts of the Bhāgavata- comparison with the
 last chapter of the Nibandha- (57,58) Minor commentaries
 on Bhāgavata- (59) Gāyatrīārthaprakāśakārikāvivarana-
 (60) Nyāsādeśavivrtivivarana- Nyāsādeśa verse- its
 authorship- (61) Patrāvalambantīkā- (62) Vallabhāṣṭaka-
 vivarana.
- (V) Commentaries on other works- (63) Māṇḍūkyopaniṣaddīpikā-
 Puruṣottama's commentaries on Upaniṣads - Commentary
 on first two chapters of Gaudapādakārikās also-
 (64) Nṛsimhottaratāpinīyupaniṣaddīpikā- Arthasaṅgraha-

(65)Kaivalyopanīśadārthasaṅgraha- (66)Brahmopanīśadārthasaṅgraha(67)Introduction to Amṛatarāṅginī- study of the commentary- the commentary not of Puruṣottama but of Vrajarāya-Introduction of Puruṣottama.

(VI)Remarks -Account of as many works of Puruṣottama, as could be found-chronological order of his works, not possible nor necessary.

Chapter.IV.

Dialectics and interpretation.

- (I) Introductory- style of Sanskrit Śāstric- writers- style of Puruṣottama.
- (II) Method and approach-Pramāṇa and Prameya methods of exposition-Puruṣottama's method, comparative and analytical- instances.
- (III)Dialectics-Platonic Dialectic and Vādapaddhati- Vāda as explained by Naiyāyikas- Jalpa and Vitandā- three features of a Vāda-Vādagrāntas of Puruṣottama, examined- Praṇastavāda- Paṇḍitakarabhindipālavāda-Bhedābheda- Svarūpanirṇaya-Srṣṭibhedavāda- Khyātivāda- Andhakāroṣāda- Pratibimbavāda-Jīvapratibimbavakhaṇḍanavāda-Khalālapana-vidhvamsavāda-General observations of the Vāda-grāntas of Puruṣottama-conditions of an Indian Vāda-satisfied-Hetvābhāsas, explained by Puruṣottama-

Puruṣottama, an honest debator- high standard of Vēda, maintained-charge of Punarukta against Puruṣottama, discuss-
-ed.

- (IV) Important refutations-of Śūnyavāda, Syādvāda, Paramānuvāda, abhāvas, Dehāparimāṇa and Vyāpakatva of Jīvas-refutation of Dualism-against Rāmānuja and Bhāskara-defence of Bhāskara against Vācaspati Miśra-against Śaṅkara-Refutation of Pratibimbavāda-against Dharmarāja Dīkṣita-against Śaṅkara-general observations on his refutations.
- (V) Interpretation of the Śrutis-relative authority of the four Prasthānas-Svāt^ah^hprāmāṇyavāda and Apauruṣeyatva-attempts at ^hHarmonisation of various passages-Śūdhādvaita way of interpretation-Brahma and its attributes-Upabr^hma-na- relation of the Pūrva and Uttara Kāṇḍas-Upāsanā-explanation of Upaniṣads-critical examination of Puruṣottama's commentary on Māṇḍūkya Upaniṣad and Gaudapāḍakārikās.
- (VI) Interpretation of the Sūtras-examination of Vallabha's interpretation of Brahmasūtras in the light of Puruṣottama's commentary.
- (VII) Interpretation of the Gītā-Puruṣottama's explanation in his introduction to the Amṛtatarāṅginī-Bhāgavatapurāṇa.
- (VIII) Puruṣottamaś, as an interpreter-very faithful and brilliant exponent and interpreter of the Śūdhādvaita works.

Chapter.V.

Exposition of the Śuddhādvaita.

- (I) Introductory-Vallabha, very brief in his writing-Vitthaleśa, more concerned with the establishment of the Sampradāya-Purusottama's attempt to explain clearly the theories of Vallabha-Purusottamas, credited with expounding wrong theories-hence an attempt to show his exposition.
- (II) Theory of knowledge-knowledge is infinite but it can be understood as tenfold-knowledge, not transitory-another classification into Sāttvika, Rājasa and Tāmasa-indeterminate and determinate knowledge-theories of Śaṅkara and Rāmānuja about the same-classification of the determinate-doubt-error-khyāti, according to the Śuddhādvaita, compared with the views of others-decision-Pratyakṣa and Parokṣa jñāna-Śaṅkara's view criticised-memory-dream-difference between dream and waking state-deep sleep-reflection, shame, fear etc-Correctness of experience-Śaṅkara's position in the subject-object-relationship-criticism of it-Rāmānuja's view-Śuddhādvaita view.
- (III) Means of proof-Pramāṇa, explained by Purusottama-perception-Indriyas-Objects of Indriyas-Tamas and Pratibimba-Abhāva, not accepted-function and operation of sense-faculties-Vṛtti-Buddhi-Process of our ordinary knowledge-intuitive perception of God-Anumāna-process of inference-three

divisions-Purusottama does not accept the Kevalānvayi-
 further classification into Svārtha and Parārtha-Syllogism-
 verbal testimony-Vedas, independent Pramāṇa-character of
 words and their relation to object-Śuddhādvaita view-
 how a word is heard-Śabdabrahman, Nāmaprapaṇca-Vācakatva-
 Śaṅketa-Śabdaśakti-Śabda, not Pravartaka-Smṛtis-Purāṇas-
 other Pramāṇas not accepted-about self-validity of
 knowledge.

(IV) Brahman-its attributes-Brahman, known only from the Vedas-
 not an object of worldly dealings, but it becomes an object
 of its own desire-Incarnations-Contradictory qualities of
 Brahman-for those who do not accept the contradictory
 qualities-Śuddhādvaita view compared with those of
 Śaṅkara and Rāmānuja-relation between Brahman and its
 attributes-views of Śaṅkara and Rāmānuja, compared-
 relation of Tādātmya-Brahman has no body.

(V) Brahman-essential form-Akṣara-Kāla-Karma-Svabhāva-Antaryāmin-

(VI) Brahman-Causal form-28 Categories-difference between Sāṅkhya
 and Śuddhādvaita-Ātman-Puruṣa-Prakṛti-other Categories.
 explained-comparison with the Sāṅkhya-Caturvyūha theory.

(VII) Creation-its process-concept of Māyā.

(VIII) Brahman-effect form-individual soul-Nitya-not produced-
 relation of individual soul and Brahman-Amśatva-Monism,

explained-Theories of Śaṅkara and Rāmānuja, compared-Tādātmya-Brahmabhāva-Ekātmavāda and Nānātmavāda-Parimāṇa-Vyāpakatva of individual soul not accepted-except when Brahman is realised-sentiency of individual soul-Vaiśaṃyā and Nairghrṇya-dosās-explanation of the same by Vallabha, Viṭṭhaleśa and Puruṣottama-world-Śaṅkara's theory of Mithyātva-Rāmānuja's view-world is real-distinction between Jagat and Samsāra-Māyā, Avidyā and Vidyā-comparison with Śaṅkara's theory.

- (IX) Theory of causation-Abheda-gross causes give rise to subtle effects-Buddhistic theory, refuted. Brahman, a Samavāyikāraṇa-term Upādāna, not preferred-Asamavāyikāraṇa, not accepted-Avikṛtaparināma-Vāda-Āvirbhāva-Tirobhāvavāda-Brahman, as without Sajātīya, Vijātīya and Svagat Bheda-Anvaya and Vyatireka in causation-Abheda according to Śuddhādvaita-Vivartavāda and Parināmavāda-Tādātmya.
- (X) Sādhanaś and Phala-Puruṣottama's contribution more on the Philosophical aspect of the Śuddhādvaita-Mokṣa, full of unmixed joy-God can be obtained by his grace-Sarvātmabhāva or Brahmabhāva-Sāyujya-God is Sādhanarūpa also-Upāsanaś-Devotion, superior to other means-Bhakti-Sneha-Puṣṭi.
- (XI) Conclusion-Śuddhādvaita, in comparison with the theories of other Ācāryas-positive idealism.

Chapter.VI.

Evaluation.

- (I) Introductory-conditions of his time- aims and achievements of Puruṣottama.
- (II) Puruṣottama and the Sampradāya-called Vedapaśu and ~~śhād/śh~~ have taught wrong theories-three hearsays,going against him-Puruṣottama and Harirāya-Puruṣottama's remarks about the Sampradāya-explanation of theories, found necessary-no apasiddhānta-Puruṣottama pays homage to Āpīnātha-his typical conservative outlook-emphasis on self-restraint-his explanation of Brahmasambhāda-respect to predecessors.
- (III)Puruṣottama's influence on the Sampradāya-he set a very high standard of scholarship-many works written after him-Gokulot^āśya and Gopeśvara-Surat remains a seat of learning.
- (IV)Puruṣottama's place in Indian Philosophy-Puruṣottama, called a Sarvatentrasvatentre-Puruṣottama and Vācaspati-Miśra-Puruṣottama's work for the Śuddhādvaita.