

CHAPTER : VII
SUDDHĀDVAITA
LEARNING

Following the prime years of development in Kālidās's and Bhavabhūti's times, Sanskrit literature suffered gradual recession in terms of creativity and poetical beauty. The writing displayed a trend of intellectual richness and scholarship. It became technically complex and sound in terms of complex expressions and impressive language with high sounding direction. As a result, literature moved away from common masses and turned out to serve delicacies to pundits and scholars. It became like a ball in scholars' court being tossed at each other vehemently to claim victory. In this respect, literature attracted attention and interests of specialized ground of persons or 'a class' of pundits and Sanskrit became a language of pundits.

But common people had to look for expression against the Sanskrit language that moved away from them gradually. They could find noble options in Pāli and other regional languages that turned out to be languages of people or masses in terms of their simplicity, fluidity and popularity. Much literature came out to be written in these languages. Jain writing and Buddhist writing are glittering examples. Gujarāṭi

In the region of Gujarat, like in other regions, local languages such as Gujarāṭi in Gujarāṭi formed public expression with high popularity. Jain writing was preferably done in Gujarāṭi that became a public instrument of expression. This consolidated further the base of the Gujarāṭi language in the public preferences. Scholars of the nineteenth century Gujarāt who acquired knowledge and skill both in Sanskrit and Gujarāṭi thought it wise to bridge the gap between the two languages widening day by day. They held a strong desire to bring down the richness and sublimity of the Sanskrit writing to the mass so that they may get acquainted with the rich heritage stored in Sanskrit writing . The effective way to do it was through translation of origin Sanskrit works into Gujarāṭi, the people's tongue to help their understanding. As a result, translation activities flourished to well towards the end of the nineteenth century.

About that time many learned persons lived in Bharūch and its surrounding villages. They were well-versed in Sanskrit and learned in Gujarāṭi and English through formal education that they received through the British education in India. Such persons included one Maganalāl Gaṇapatirām Śāstri from

Bharūch, Mūlcanda Telīvālā also from Bharūch, Sundaralāl Maṇilāl Vakilnā and many other scholars who were born and lived in Bharūch. We may have a look at what they did in the interest of Sanskrit writing in the Bharūch region.

Puṣṭi's litanies in Sanskrit :

Vaikunthabhai Shankarabhai Bhagata is born in Bharūch on 25th March 1928. He is strong devotee of Vaiṣṇava Sampradāya. He has created three Stavanas of Puṣṭi Sampradāya, in Sanskrit language.

- 1 Shree Vallābhavarya Lilā Staotram
- 2 Shree Harirāyavarya Lilā Stavanam
- 3 — Shree Gokulnātha Varya Lilā Stavanam

1 Shree Vallabhavarya Lilā Stautram :

This Stavan is created by Vaikunthabhāi Bhagata in the year 2003. In this creation, 125 names of Mahāprabhu Shrī Vallabhācārya is referred in the Stavana created. It is narrated in the Anustupa Chaṇḍa of Stavana. There are in all 39 verses.

2. Shree Harirāyavarya Lilā Stavanm :

Also in this Stavan, 125 names with Prayer and their importance. In this creation 41 verses in Anustupa Chaṇḍa are narrated. This Stavana is also created in I.S. 2003.

3. Shree Gokulnāthavar Lilā Stavanam :

This Stavan is created in I.S. 2004. In this Stavana Fourth Grand Son Shree Gokulanāthaji is prayed. Shrī Gokulanāthaji is prayed in this creation with 106 verse in Sanskrit language.

Maganalāl Gaṇapatirāma Śāstri :

Maganalāl Gaṇapatirāma Śāstri was one scholar who was born in Bhārūch in (VikramaSamvata 1830). His family was closely associated with the Puṣṭi sect by way of faith and devotion and they were known as “Purāṇi”, the learned of the Purāṇas. He had studied the Ṛigveda from his childhood and received college education up to B.A. from the Baroda College and M.A. from the University of Calcutta. He led a long career as Professor of Sanskrit at the Deccan College and earned good reputation with brilliance and power of teaching among his students and equals. He delivered number of discourses and lectures on the Bhagavad Gītā, the Puṣṭi Sect and Shri Vallabhācārya’s book “Patrāvalamban granth” at Mumbai and Vadodarā. Mahārajā Sayajirāo Gāekvād of Vadodarā invited him specially to lecture and honoured his scholarship publicity.

He began writing on the Śuddhādvaita Mārtanda at the instruction (suggestion) of Shri Nrusimhalālji Mahārāj. He also

edited a monthly journal called Puṣṭi Bhakti Sudhā. He incorporated in it brilliant articles on various subjects and presented before the people of Gujarāt the doctrine of the Puṣṭi sect in a scholarly manner presenting a comparative study with various other news on the subject. He also wrote on reforms that were required in the sect at that time and provided honest direction and guidance to the people. Through writing, he looked to bringing awareness among common devotees of the sect and eradicates the lacking and follies from the practices and rituals of the sect. He also presented before the people of his time a collection of ancient literature duly presented through an apt translation in Gujarāṭi of old Sanskrit writing of great literary value. He also organized the Vaiṣṇava followers to form an organization called the Vaiṣṇava Pariṣad and called conferences through it across the country to make the organization popular among the Vaishṇavs of the entire country, India.

Maganalāl Śāstri was a good orator. He had an art of explaining difficult subjects in a lucid way. But contradictory to it, his writing were very complex, having deep meaning and superior kind of language. He said once that he would write for

scholar in language befitting to them, but when he would speak to common people in language suit to them most.

Maganalāl Śāstri was a tough believer in truth and he would not tolerate a lie, even if he was mild by nature. He was even tougher to his cortices. He claims a valuable contribution in the development of Sanskrit literature by way of his editing and translation of old Sanskrit classics and spiritual writing. A pretty long list of his books may be furnished as in the lines below to support the claim of his note worthy contribution. The list may go like this :

A. The Books Edited and Translated in Gujarātī by Maganalāl Śāstri :

1. Gāyatri Bhāsyādi — with seven commentaries and translation in Gujarātī.
2. Shrimad Bhagavadgītā — with the “Tatvadīpikā”.
3. Brahmasūtra — with diverse readings and various views stating diverse arguments.
4. Brahmasūtra — Anubhāṣya — with “Pradīptikā” by Icchārām Bhaṭṭa.
5. Jaiminīśūtra — Bhāvārthapad Bhāṣya.
6. Jaiminīśūtra — Bhāvārthapad Bhāṣya Vivaraṇ.

7. Shrimad Bhāgvat — with Sukshma Ṭikā Praṭham
Ślokatraya
8. Shrimad Bhāgvat — Daśam Skandh, Subodhini
Janma
9. Prakaraṇa — with all relevant material of the first
cantos.
10. Shrimad Bhāgvat — Daśam Skandh, Subodhini, the
Gujarāṭi translation of the first cantos.
11. Shrimad Bhāgvat — Subodhini, Tāmas Prakaraṇa.
12. Shrimad Bhāgvat — Subodhini, Prakaraṇa Prakāśa.
13. Veṇugīt — Subodhini, with all relevant material.
14. Veṇugīt — Subodhini, Translation in Gujarāṭi.
15. Shri Gopikāgīt — Subodhini — Translation in.
Gujarāṭi.
16. Vedastuti Sukshma Ṭikā, with translation in Gujarāṭi.
17. Patrāvalamban.
18. Shri Vallabhaṣṭak Ṭikā.
19. Shri Sarvottamstotra Ṭikā.
20. Prasthānratnākara.
21. Suddhādvait Siddhānt Pradip.
22. Smrutyārth.

23. Adhikaraṇ Sangrah, written by Nirbhayram Bhatt.
24. Śāṇḍilyabhaktisūtra –Bhāṣya, by Muralidas, with
Translation in Gujarāṭi.
25. Shrimad Bhāgvat – Daśam Skandh , Subodhini,
Tāmas Prameya Prakaraṇa
26. Shrimad Bhāgvat – Daśam Skandh,
Subodhini, Tāmas Prameya Prakaraṇa Prakash
27. Shri Bhāgvat – Tāmas Sadhan Prakaraṇa
28. Subodhini – Shri Yugalgeet, with Translation in
Gujarāṭi.
29. Shri Yugalgeet – Subodhini, with Translation in
Gujarāṭi.
30. Shri Bramargeet – Subodhini, with Translation in
Gujarāṭi.
31. Shri Bhāgvat – Dasham Skandh, Pratham Janma
Prakaraṇaand Durtiya Tāmas Prakaraṇa – with
Subodhini Kanka
32. Tāmas Prakaraṇa – Subodhini, the meaning of
Subodhini Kanka.
33. Ṣoḍaśa Granth
34. Ṣoḍaśa Granth, with Kanka Rasa Panchadhyayi,

Venu- Gopikāa Yugal Bramar Gīta — Subodhini

35. Puṣṭi pravahamaryada bheda, with vivruti by Shri Gokulesh and Translation in Gujarāti.
36. Shri Vallabhācārya Chantra by Murlidhardas, Translation in Gujarāti.
37. An Examination of Samkara's Refutation of the Sāṅkhya System (in English).

B. Published under series "Puṣṭi bhakti Sudhā :

1. Shri Brahmopanishadārthsamgrah
2. Prapanchvad
3. Pratibimbavad
4. Svavrutivad
5. Vadakatha
6. Bhaktirasa vad
7. Vighrahavad
8. Prapanchasamsarbhed
9. Bhedabhedsvaroopnirmay
10. Khalalayam vidhvamsavad
11. Muktitaratamya
12. Vrutasurchatuhsholoki
13. Letters of Shri Gusaiji

14. Chaturbhujaavaroopavichar
15. Bhaktijivan
16. Shri Gusaiji ni Sevashloka
17. Shri Gokuleshashtak by Shri Harirayaji
18. Shri Giridharashtak
19. Shri Mukundarayashtak
20. Shri Yamunashtak by Shri Jeevanlal
21. Chandraratnastotra
22. Shri Vallabhācārya nu Dhyan

C. Articles Printed in “Puṣṭi Sudhā” :

Over and above large numbers of books, he wrote many articles on varied subjects related to the Puṣṭi —Sect. In these articles he discusses these subjects and conveys the essence that lies behind various pūjās and rituals practiced in the Puṣṭi Sect. They display his insight into the philosophy propounded by Shri Vallabhācārya and also his art of lucid presentation that makes this subject easier for common people to follow. The subjects on which he wrote are like shankottar, the first surrender in the path of devotion, a liar who spreads untruth, the word ‘Pāvadyā’, the Puṣṭi Sect and the ritual of ‘Shraddhā’, significance of listening to the discourse on lord (Bhāgvat

katha), ‘Nissadhanata’, ‘Vasant prapanch’, the purpose of the manifestation of srimat prabhu, the essence of the ‘Shrutigita’, etc.

D. Articles in Gujarāti published in “Puṣṭi Sudhā” :

Maganlāl Śāstri wrote several articles in Gujarāti explaining various matters related to the “Puṣṭi ” kind of devotion. These matters include prayers to Shri Swamini and Radha, the ‘Puṣṭi ’ way of devotion, Anubhashya, Brahmasutra, Adhikarana Samgrah, Paurāṇamimāṃsā, the essence of the Gītā, a quadrant of Shlokas related to the Puṣṭi sect (Puṣṭi mārgiya Chatuhshloki) the essence of the scripture Shrimad Bhāgvat , and various other related matters.

Further he wrote on translated from the ‘Siddhānta Rahasya’ the ‘Vedastuti’, ‘Dasham Skandh’ of Shrimad Bhāgavat, Tāmas phal Prakaraṇa, Shri Tippani (A commentary). His works thus became a vehicle to bring down the sacred knowledge to common mass of his time. It is a challenging talk like that of the legendary kind Bhagirath’s tremendous efforts and penance over centuries and generations to descend on the earth the sacred Gangā from the Heaven, Maganlāl Śāstri made available to common man of his time

sacred and so far untouched knowledge of the Vedas and Upanishads that was lying remote from them. In a way, it is a tremendous service that he has rendered to the people of Gujarāt of his time. His contribution may as well be counted significant in the light of the flow and growth of knowledge in ancient Sanskrit texts and thus working to the development of Sanskrit literature as a whole.

More so his contribution may be counted even more worth in the context of the time when he wrote. It was a time of cultural crisis for India and the nation was trying to reorganize its structure with the help and strength of its cultural heritage. In this contexts, the reading of ancient Sanskrit texts and their translation into the people's languages or tongue would prove a blessing to the activities of regeneration and renaissance that occurred in the country. So Maganlāl Śāstri's works need to be appreciated in this light.

Mūlacandra Telīvālā :²

Mūlacandra Telīvālā was another writer who contributed through his writing on the subjects of the Puṣṭi Sect. Born in 1887, he graduated in Sanskrit with Vedānta as major subject and adopted career in several professions of a teacher, loyer, etc.

A staunch follower of the Puṣṭi Sect, he organized the first conference of the Vaiṣṇav Praisād in 1907 at Pāṭaṇa and the second in 1909 at Nandurbār. Around the same time a sectarian magazine “Puṣṭi bhaktisudhā” was started publishing. Mūlacandra wrote number of articles for the magazine. He involved himself in the service of the Puṣṭi Sect in Maganlāl Śāstri’s close association.

What is remarkable about Mūlcandra Telīvālā’s literary endeavour is his immense enthusiasm to study ancient Sanskrit texts. He hunted for the manuscripts of various texts, located them and then edited them and even translated them in Gujarāṭi. He possessed an insight of research. He also undertook research, editing and translation of Sanskrit texts belonging to the Puṣṭi Sect. He passed away at Bharūch in 1927.

Mūlcandra Telīvālā’s works go up to forty books some of them may be enlisted

- 1 Sevapala
- 2 Jalabhed
- 3 Nirodhlakshana
- 4 Samnyasnirnaya
- 5 Panchapadhyani

- 6 Siddhanta rahasya
- 7 Pustipravah
- 8 Maryada
- 9 Shodash Granth — Siddhant Muktavali, etc.
- 10 Patravalanban
- 11 Vedantadhikaran
- 12 Rasabdhikavya
- 13 Bhava Prakashika
- 14 Teitarryopanishad bhashya
- 15 Trividhnamavali
- 16 Purushottam Sahastranan
- 17 Rasapanchadhyay Prakash
- 18 Premamrut
- 19 Madhurashtak
- 20 Manodua

Mūlcandra's contribution may be valued in terms of his efforts to search, research, edit and translate ancient Sanskrit texts in order to make them accessible to common people. In a time of revival of cultural heritage and regeneration of spirit of pride for precious Sanskrit literature, such efforts would prove most valuable. It would certainly work to further people's

interest in ancient Sanskrit literature and thus, further affect the development of Sanskrit literature.

Sundarlāl Maṇilāl Vakilnā : ³

Sundarlāl Maṇilāl Vakilnā is yet another important name who may claim to have some contribution to Sanskrit writing of the time. Born in 1898, he too was a firm follower of the Puṣṭi Sect. He undertook particularly translation of Sanskrit texts into Gujarāṭi. He also edited Sanskrit texts of the Vallabhavedanta and translated them into Gujarāṭi. His works include the following.

Śikshapatra, Tattvarthdipanibandh, Subodhiniji — Prathama Skandh with commentary, Subodhiniji — Dvitiya Skandh with Commentary, Sarvārthanirṇaya nibandh, Shri Tattvartha dipnibandh, Shri SarvanirṇayaPrakaraṇa, Shrimad Bhāgvat Sudhā, Vedanta Adhikaraṇsamgrah by Nirbhayram (trans.) and various other books.

His works contributed significantly to the consolidation and spread of the Puṣṭi Sect in Gujarāt. They certainly worked to further the development of Sanskrit literature with revival and regeneration of old Sanskrit texts in new format to make them popular among common mass. Popularity is the index by which

development is measured. The editing and translation of old texts that these few notable scholars of Bharūch undertook at that time helped the process of development of Sanskrit literature.

Several other scholars lived in the Bharūch region who worked significantly to popularize the Sanskrit language among common people by translating Sanskrit texts in to Gujarāti. One noteworthy person among them was Kamlashankara Pranshankara Trivedi who was born at Surat in 1857 and worked as teacher in Bharūch. He wrote several Sanskrit like Śankarbhāṣya (1907), Laghuvyakaran (1916) and Brihadvyakaran (1918). He edited the best of Sanskrit texts like Bhaṭṭikāvya (1898), Rekhāgaṇit (1901), Ekāvali (1908), Pratāprudriya (1909), Ṣaḍbhāṣācandirkā (1916) and Prakriyākaumudi ⁴.

Another scholar was a famous Gujarāti writer Balavantray K. Thakore who was born in Bharūch in 1869. He translated the great Sanskrit poet Kalidas's Abhijñānaśākuntalam in to Gujarāti in 1906. He also translated in to Gujarāti Mālavikāgnimitram (in 1933), Vikramorvaśiyam (1958) and Gopīhridaya (1943).

One more scholar was Mūlśankar Motirām Śāstri who was born in Bharūch in 1932. He too worked to popularize the Sanskrit language among common people through translations of Sanskrit books in Gujarāti. He too held strong faith in the Puṣṭi Sect. He published Ṣoḍaśa Grantha with commentary and translation in Gujarāti in 1954 ⁵. In 1959 he wrote a book on Shrimad Bhāgvat gītā — defining and explaining its essence and giving its translation in Gujarāti. He explains Shrimad Bhagvadgita as one of the four doctrines (prasthān) that Vallabhācārya's philosophy of Shuddhādvait Vedant seeks to establish. He explains the Gītā in the context of the Shuddhādvait Vedant doctrine of Vallabha's philosophy. —

The third scholar in the line was Tuljāshankara Dhirajrām Pandyā who was born in the village Bhālod in the Bharūch district. He undertook the translation of Sanskrit stotras in Gujarāti offering explanation to make them popular among people. One such stotra is Stotra Cintāmaṇi that contains one hundred ninety eight stotras. He offers their translation in Gujarāti. He also translated several other books. He earned a

public fame as “Shloka Bhandāri of Bhālod” or “Bhāndārkar of Bhālodā”.

In this way, when the Sanskrit language was almost erased from the public mind and memory, hoards of translation works undertaken during the end of the nineteenth century and the beginning of the twentieth century put new energy to revive the Sanskrit language and to reinstate its glorious place in the public eye. As a result of it, the reputation of the Sanskrit language was sustained in the public eye such a contribution certainly counts worthy of appreciation.

References :

1. Suddhadvaita BhaktiMartand, mārakāṅka,(Samvat,1993),
Edited by Jethalāla, Śhah and Nagardas Bambhaṇiyā.
2. J. Vaishṇava parivār, Navomber — P.24, t0 27, 1990.
3. shri Vallābhācārya Prakatit sarva Niryaṇa., Gurjar
Bhashantar, Edited By Sundarlal Vakilnā.
4. Śāstri Keshavram — Gujarāt nā Saraswato , P 86
5. Śāstri Mūlaśankar Motirām Shrimad Bhāgvat Gītā —
Transaltion in Gujarāti. - 1959. Preface by Prof. Bhatt
Govindlāl, Hargovind.