SYNOPSIS

Chapter I

An outline of origin and development of Vedānta and Suddhādvaita Brahmavāda of Śrī Vallabhaścārya. (VL).

There are many religious sects and faiths in India, Suddhādvaita Brahmavāda is one of them. It is propounded by VL. Growth of Vedānta. Earliest attempts of the quest of Truth are noticed in the Vedas. Two lines of thought are seen: Karma-Kanda and Jñāna-Kanda. There is no system in the Upaniṣadās. Next comes the Sūtra period and then Bhasya period. Different acaryās and their doctrines are mentioned. The term Suddhādvaita is explained. Its exponent is VL. His life, works, and philosophy are mentioned. Whether VL followed Viśnusvamin Vitthalārāmājī (VT) and his works. He became instrumental in the spread of Pustimārga. The age of VL was full of political upheavals and social insecurity. That fact led to the spread of the path of devotion. Cult of Bhakti is noticed in old scriptures. How VL differed from it. Pustimārga was misunderstood in later times. Descendants of VT and other writers on Suddhādvaita are mentioned.
Chapter II.

Life and Personality of Gokulanāthajī (GO)

A dispassionate study of his life. GO’s name - his childhood and education - His marriage and family affairs. He journeyed to Gujarat in 1590-91 (A.D.). The event, known as mālā-prasaṅga, is described. GO acted very tactfully. The mālā-prasaṅga is historically examined. Statements of Akho about GO are examined. Personality of GO - How he passed his last days - GO’s personal deity - Veracity of Puranic references to GO is examined.

Chapter III.

Works of Gokulanāthajī (GO).

GO was a prolific writer - his works as mentioned by different writers and in different periodicals - There is no unanimity of opinion about the number of his works. Classification of his works - about the chronology of his works - Some miscellaneous information about his works.

Chapter III-(a).

GO’s Works in Sanskrit

Study of his original works in Sanskrit: Tilaka Nirṇaya, Nāmavalī and Vijnāpti - study of his tikaś on
the works of Vitthalanāthajī, such as Sarvottama-stotra - Brhatī (Badi) Tīka on Sarvottama-stotra is a valuable contribution. Study of GO's commentaries on some of the 'Sixteen Treatises' of VL - study of his commentaries on the Gadya-mantra, Gāyatrī-bhāṣya and other works.

Chapter III-(b).
Vārtā-Sāhitya.

The term Vārtā-Sāhitya - Authorship of the 84 and 252 Vārtās - an incident mentioned in a MS of 1746 V.S. - Study of the 84 and 252 Vārtās, Bhāva-Sindhu, Nīja-Vārtā, Gharu-vārtā, Bethaka-caritra, the Prakatya-vārtā and Vana-yātra etc. - estimate of the Vārtā-Sāhitya - reference to a work not available now - Vallabha - Kalpadrumas.

Chapter III-(c).
Bhāvanā - Sāhitya

What is Bhāvanā-Sāhitya? - about Rahasya-Bhāvanā, Utsava-Bhāvanā, Līlā-Bhāvanā, Bhāva-Bhāvanā, Svarūpa-Bhāvanā etc., - Different published Bhāvanās and some MSS compared - whether Harirayajī is their author - Contents of an unpublished work 'Śrī Acāryajī tathā Śrī Gusamijī ke Svarūpa Ko Vīcārā' -
importance of the Bhāvanā-Sāhitya.

Chapter III-(d).

Vacanāmrta - Sāhitya

The term Vacanāmrta - the Vartas and Bhāvanās are not included in the bulk of the vacanāmrtaśas - how vacanāmrtaśas were collected - reference to the printed collections of GO's vacanāmrtaśas - Vara - Vakyāmrta - ratna - KOS' a and other collections of vacanāmrtaśas not so far published - no systematic effort to edit the vacanāmrtaśas is made. We find GO as a true exponent of the Pustimarga in the vacanāmrtaśas - Importance of Vacanāmrtaśas.

Chapter III-(e).

Letters, Padas and miscellaneous works

GO's used to write letters to his followers. Some of his letters are quoted. - The letter of Bhelasa raises an important issue. Padas and Dohas etc. by GO - He did not shine out as a poet. Other works: Ekādesi Nirnaya, Pras'navali, Muhūrta vacanāmrta (Gorakha Śīka), Gorakha Kundalī. Did GO write such works on astrology? GO's handwriting.
Chapter IV.

Followers of Gokulanāthajī

Followers of Gokulanāthajī are known as Jai Jai Gokules'avālā or followers of the 'Fourth House' - Two main divisions: Bharucī and Nimādiśa - Difference of their outlook - Different groups of Bharucīs - Different modes of worship. By the Nimādiśas - considerably vast literature produced by the Bharucīs - their principal virtue is ananyatā - a reference to the vinatis of Rupāmbāī and others.

Chapter V.

Estimate

Gokulanāthajī wrote in Samskṛt as well as Vrajabhaṣā - He preached in the local dialect Vraja - study of his works evidences that he imbibed the true spirit of the Suddhādvaita Puṣṭimarga and brought it out in his commentaries, Vārtas and Vacanāṁṛtatas - He attached great importance to prameya rather than Pramāṇas - He was instrumental
in consolidating the Sudhādvaita school.

He translated the Pustimārgiya doctrine into action and preached mostly the practical side of religion rather than philosophical. He made a regular habit of preaching the way of Bhakti at noon and at night. He gave a note of warning to the Gosvāmīs through his comments on stanza 22 of Sarvottama-stotra and 'asmat-kulam'. He is the third great Acārya. A quotation from H.C. Parker's 'Śrī Vallabhaacārya' is given.