



Shuddhadvaita's Contribution to World Peace

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Abstract:

In the 15th century, Shrimad Vallabhacharya founded the school named Shuddhadvaita Vedanta, which is also known as Vallabha Vedanta or Pushtimarga. Shuddhadvaita school of Vedanta tries to upgrade the lives of the followers by making them free from Shad-ripus and solving their interpersonal disputes. It preaches simply and beautifies their lives with a humanitarian approach. Social equality and social justice are the basic phenomena of the school. They try to create peace and love in a social group and finally in the world.

As with every branch of Hinduism, the Shuddhadvaita Vedanta leads its followers to life's final goal i.e. Moksha but at the same time the follower of this school finds Sarvatmabhava with the lord means experiencing one's own self in everything and experiencing everything within once own self because of this 'ekatmabhava', the bhakta becomes free from the conflicts like love and hatred, honour and humiliation. And as Ishavasya Upanishad says; 'यस्मिन् सर्वाणि भूतानि

आत्मैवाभूद् विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥' (ईशावास्यः 1/7)

Keywords:

Shuddhadvaita Vedanta, Vedanta, Vallabhacharya, Hinduism, Moxa, Peace, Bhakti, Lord Krishna, Devotion

Shuddhadvaita's Contribution to World Peace

Shuddhadvaita is one of the schools of Vedanta founded by Shri Vallabhacharya in the later 15th century. It has great influence on Indian philosophy as well as on the lives of the people of India and the world also.

One of the main concepts of the Shuddhadvaita Vedanta is Bhakti and the Bhakti is love for Lord Krishna.

सर्वदा सर्वभावेन भजनीयो ब्रजाधिपः | (चतुःश्लोकी - 1) At all times, in all ways, we must worship the Lord of Vraja, Shri Krishna only.

कृष्णसेवा सदा कार्या | (सिद्धान्त मुक्तावली - 1) Divine service of Shree Krishna should always be practiced.

Whoever believes in Lord Krishna and follows the school, he also follows the virtues preached by the Lord. These virtues are softness of the heart towards every being. It also includes nonviolence and simplicity. One can inculcate the virtues or qualities like kindness, compassion, and love. It does not mean that love, compassion, etc. are meant for the Lord only. These inculcated qualities open one's heart towards other beings as well.

भगवानेव हृदि निविष्टः तद्धनोति यत् इति | (अणुभाष्यम् - 3-3-29)

Devotion is such a thing that one starts inculcating these qualities in the heart. The godliness comes near him and the Lord entering devotee's heart purifies his heart by destroying the bad karma and sin.

अजामिलादि दोषाणां नाशकोनुभवे स्थितः |

ज्ञापिताखिलमाहात्म्यः कृष्ण एव गतिर्मम || (कृष्णाश्रयस्तोत्रम् - 7 in Shodashagranthah)

It is a command experience that God has destroyed the sins of sinners like Ajamila, etc. because of mere taking his name unwittingly. Thus the Lord himself has revealed such a total glorification. Hence only Lord Shree Krishna is my protector.

Shuddhadvaita school of Vedanta tries to upgrade the lives of the followers by making them free from bad habits, Shad-ripus (six enemies or six bad qualities i.e. kama (desire), krodha (anger), lobha (greed), mada (arrogance), moha (delusion), and matsarya (jealousy); these six negative characteristics prevent man from attaining moxa), and use of bad words and solves their interpersonal disputes. It preaches simply, beautifies their lives and that way creates peace and love in a group and finally to the world. In the Stories of 84 Vaishnava, we find the Story of Gopaldasa, whose ego kept him away from the Lord, and finally, he realizes his glitch. Here,

Shuddhadvaita school indicates that Ahankara is an obstacle in devotion (Bhakti). (Story of Gopaldasa - 11)

In another story we find that Distrust (Sandeha) is like a demon, therefore devotees should control it. (Jagannatha Joshi - 31)

Navaratna Stotra says that one who had surrendered himself at the feet of the Lord should not worry about anything in this world. The Lord, who has promised to protect the world never confer the movement of the devotees towards lower regions.

चिन्ता कापि न कार्या निवेदितात्मभिः कदापीति ।

भगवानपि पुष्टिस्थो न करिष्यति लौकिकीं च गतिम् ॥ (नवरत्नस्तोत्रम् - 1)

Shuddhadvaita school of Vedanta mentions that the way one treats the Lord and thinks about his conveniences and happiness, similarly one should care about one's servant as well. (Story of Raja Dube, Madho Dube - 35) There can be no better concept of humanitarian than this one.

Another impressive quality of this school is there is no discrimination against anyone. There is no restriction for any person to become its follower. It is open to the person belonging to any cast, age, gender, and profession. Rasakhana was Muslim, yet he become a great devotee of Lord Krishna and composed beautiful songs in praise of Lord Krishna. Rajo was a ksatriya lady, Jadavendradasa was a khawasa, Jagatananda was a Saraswata Brahmina and Suradaasa was blind. Even a prostitute is also allowed to follow this Bhakti Marga. (Story of two brothers: Venidasa and Madhavadasa - 9) All followers are equal to Lord. The Lord chooses his followers himself also.

यमैवैष वृणुते तेन लभ्यः । (अणुभाष्यम् – 3-3-29)

This thinking leads the followers to social equality. Social equality is the way to social justice. And these social equality and social justice are the basic things for social peace.

The purport of Shuddhadvaita teaching is devotion and knowledge which is possible through efforts, learning and faith.

एवं सति कृतिसाध्य साधनं ज्ञानभक्तिरूपं शास्त्रेण बोध्यते । (अणुभाष्यम् -3-3-29)

Thus, devotion is possible through the knowledge of Spiritual teaching with the understanding of the ramification of Bhakti.

Shuddhadvaita believes that the whole world is nothing but a manifestation of the Lord. The cause of creation is Lord. So, the things in the world therefore cannot be different from one another. These all things and creatures we see or feel or realise are finally one and the creation of the Lord himself. The only necessary thing is to understand this and when it is understood automatically one refrains from hearting, killing, or destroying other parts of creation.

आदिकर्ता तत्त्वकर्ता सर्वकर्ता विशारदः ।

नानावतार कर्ता च ब्रह्माविर्भावकारणम् ॥ (श्रीपुरुषोत्तमनामसहस्रम् - 28)

(अविकृतपरिणामवादः, अणुभाष्यम् -3-3-27 to 30)

Ishavasya Upanishad says;

‘यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥’ (ईशावास्यः 1/7)

He in whom it is the Self-Being that has become all existences that are Becomings, for he has a perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness? So, when we realise oneness or nonduality with others, peace comes within.

To convey this cognition there is a concept of Sarvatmabhava in Shuddhadvaita Vedanta. सर्व खल्विदं ब्रह्म | - This all is Brahman - is told in Chhandogya Upanishad (3-14-1) And Anubhashyam says;

सर्वात्मभाव इति प्रकरणात् नान्यत् पश्यति | (अणुभाष्यम् -3-3-51)

Sarvatmabhava means experiencing one's own self in everything and experiencing everything within one's own self. The only pain in Sarvatmabhava is a feeling of separation from the Lord. But you cannot say it is sadness or sorrow because internally the devotee is feeling oneness with the creation and thus he is near the Lord.

सर्वात्मभावे तु विरहभावे दुःख दुःखानुभव श्रुयते तेन मोक्षसुखमेव । (अणुभाष्यम् -3-3-57)

According to Shuddhadvaita Vedanta this state of equality can be attained through devotion and devotion is possible through positive thought or positive thinking. If one thinks I want to be constructive and helpful towards everyone, one can achieve this state. One does not need to change the world positively; one has to change his thinking process.

Shuddhadvaita School also called the path of Puṣṭi. Puṣṭi means protection of the Lord. Bhagvad Gita says, whoever moves towards the Lord, Lord protects them.

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् । (श्रीमद् भगवद्गीता – 9-22)

Inculcating godly qualities like compassion and kindness is one step towards the Lord and world peace.

Useful links:

1. Anubhashyam:

<https://archive.org/details/Anubhashya.on.the.Brahma.Sutra.by.Vallabhacharya.with.Commentaries/page/1835/mode/2up>

2. Chatuhshloki: https://sanskritdocuments.org/doc_vishhnu/chatuHshlokI1.pdf

3. krushnashrayastotram: <http://www.pushtidhamocala.org/Krushnashray.asp>

4. Purushottamasahasranam: <http://sanskritdocuments.org/tamil/mpt/VishnustuthiManjari-3-uni-sa.htm>

5. shrimad Bhg vad Geeta: <https://www.holy-bhagavad-gita.org/chapter/9/verse/22/hi>

6. Shodashagranthah:

https://www.pushtimarg.net/pushti/ebooks/shodash_granth_mul_deluxe_part_2.pdf

7. Stories of 84 Vaishnava: <https://pushtirang.org/84-vaishnav-ni-varta/>

8. Upanishads: <https://upanishads.org.in/upanishads>