

Chapter IV

The Followers of Gokulanāthajī

or

The 'Fourth House'

(1) 'The Fourth House'.

VT had seven sons, GO was the fourth among them. It is said that the eldest son Giridharajī was the Dharmī Svarūpa and the next six sons represented the six qualities (ais'varya, Vīrya, S'rī, Yas'as, Jñāna and vairāgya) ^{of the Lord.} According to this view, GO was the yas'as svarūpa of the Lord and consequently his fame spread in far off quarters of the land. This belief seems to have taken place later. Whatever it may be, it is a recorded fact that GO was the most illustrious of the seven sons. Even VT thought very highly of him and many times consulted him on matters household as well as religious and spiritual. It is reported that he gave him (GO) his own turban and mālā during the last days of his life on this earth.¹ His

1. Cf. સોંપ્યું એહોને સર્વદા એતન્ માર્ગ સમસ્ત ॥૨૩૪॥

પહેરાવી શીકંઠમાંદાં પોતાના કંઠની માલ ॥૨૩૮॥

પાઘ પોતાની લઈએ ધરીએ બીજીને માથે ।

પોતાનું સર્વ અને સર્વસ્વ સોંપ્યું હાથે ॥ ૨૩૯ ॥

- Gopaldas: Prāgatya Siddhānta Maṅgala-30.

generous nature, his usual practice of giving discourses (called the Vac), his amiable manners and his great affection for the Vaisnavas drew many persons towards him. During his journey to Gujarat in 1646-47 V.S., he initiated a considerable number of people. The event known as mālāprasāṅga, made him more famous and a good number of persons accepted him as their guru. Besides, he lived fairly a long life of 89 years and that fact also made the number of his followers, greater than that of other Gosvāmīs. In a work named श्रीवत्सभरत्नरसालयभक्तराज it is stated that the number of GO's followers was nearly 5000 in 1733 V.S.². This number is the number of the families and not of the individuals.

Because GO was the fourth son of VT, in the sect, his followers are known as the followers of the 'Fourth House' or 'Jai Jai Gokules'avalā'. They differ from the followers of the rest 'Six Houses' in respect of the forehead mark³ and in respect of the mode of worship to a certain extent.⁴

2. Vide appendix No.5.

3. Vide Chapter III (a) (i) Tilakanirnaya.

4. Vide Sevāsarvasva by Narottam Shastri of Kapadvanj for the mode of worship of the 'Fourth House'.

(ii) Two types of GO's followers:

The followers of GO form two main types or divisions: the Bharucīs and the Nīmadīās. The former are also ironically called the Pāvādīās, because they worship the wooden footwear (Pādukās) of GO. But the word Pāvādīā involves the faults of अव्याप्ति and अतिव्याप्ति because there are other vaiṣṇavas who worship the pādukās of GO and others and there ~~are~~ are the Bharucīs, who being not able to get the Pādukās, worship a part of GO's garment or his hair or his letter or only Yamunājī. The word Nīmadīā is ironically used to make an alliteration with the word Pāvādīā. The Nīmadīās are so called, because they attach much more importance to certain rules and conventions. For example, the Bharucīs would commence the spraying of the fountains in the temples, when we (human beings) feel hot in the summer, while the Nīmadīās would commence to do so only from the fourteenth day of the bright half of the month of Vaiśākha. The Bharucīs would offer a ~~quilt~~ quilt to the Lord and put the fire-place in front of the Lord, when it is cold, while the Nīmadīās would commence to do so on the 11th day of the bright half of the month of Kārtika, even if the cold season starts earlier.

It is also said that those who worship or believe in the descendents of VL (i.e. all the Gosvāmīs) are the Nīmadīās, that is, all vaiṣṇavas

minus the Bharucīs are called the Nīmadīās.⁵

(iii) The Nīmadīā Vaiṣṇavas

The Nīmadīās do not differ very much from the bulk of the Puṣṭimārgīya Vaiṣṇavas, i.e. from those belonging to the 'Six Houses'. The Nīmadīās consider all the Gosvāmīs devine, pay presents (bheta) to them and go for the Lord's dars'ana, in the temples belonging to the 'Six Houses'. But for the initiation ceremony, they approach the Gosvāmī, who occupies the seat (Gādī) at Gokul, which (seat) belongs to the 'Fourth House'. Unlike the followers of the 'Six Houses', they consider the birthdate of GO as the 'Great Festival' and celebrate it with great faith and pomp. Like the followers of the 'Six Houses', there are, among them, different types of worshippers. In the morning after bath, some followers make the different marks on the body, utter the SS or its Gujarati Translation, turn the rosary for five or more times and read some of the stotras and/or the 'Sixteen Treatises',. In the evening, they read in their houses or listen to in the temples, the vārtās and other scriptures. This is only nāma-sevā. Others institute the Lord's Svarūpa in their houses, after being allowed by the Gosvāmī and offer to the Lord crystallised sugar daily, and some people offer a sweet (called nāgarī) too, in addition. They follow the above-mentioned routine (i.e. nāma-sevā) also. This type of worship cannot be called the full and authentic Puṣṭimārgīya worship, but because all people are not able to observe all the conventions and the complete mode of worship, as done by the 'māyādīs', they try

5. Vide for some more details, Bhararuci Nīmadīā kalaha, P.39.

to follow practices which are convenient to them.

Then, there is another type of the vaiṣṇavas, who are called the 'maryādīs'. They institute the Lord's Svarūpa (a portrait, or some book or some garment etc.) in their houses and perform the Lord's worship with all the rules and conventions, either in the morning or both in the morning and in the evening. Among the 'maryādīs' also, there are adopted different modes of worship according to their convenience. They accept only that food and water which are offered to the Lord and never take meals or any other thing in the hotels or restaurants and never use tap-water. The modes of worship and the conventions followed by the 'maryādīs' and their austere conduct are difficult to follow in these days, and also faith in the such worship is disappearing fast, and, therefore, this class of the Vaiṣṇavas is getting diminished day by day.

It is noteworthy that the temples, belonging to the 'Fourth House' are generally managed by the Vaiṣṇavas themselves and the Gosvāmī Mahārāja, occupying the seat at Gokul, does not interfere in their day - to - day or economic affairs.

(iv) The Bharucī Vaiṣṇavas

The Bharucīs⁶ form a group among themselves. Among them also, there are 'maryādīs' as well as the 'non-maryādīs'. They call their sect as Mahad-mārga also. They are very much different from the other vaiṣṇavas, either belonging to the 'Six Houses' or the 'Fourth House'. They look upon GO as the Highest Lord⁷, and consider VL

6. It is said that the word Bharucī is not correct. The correct word is bhararucī (i.e. having profound spiritual attitude), which, in colloquial parlance, became Bharucī. But I think, this is a later explanation. Mohanbhai and his family, who looked upon GO, as the Great Lord, hailed from Broach (Bharuca) and all those who followed him in such a belief were and are called the Bharucīs. The periodical Puṣṭisudhā (Vol. IV - No. 5, second title-page) notes that the original word is Vararuci and is explained in the Vararuci - mārga - prakāś'a. I think, this appears to be a later effort to sanskritise the word Bharucī.

7. Cf. श्रीमद्गोकुलनाथो यः परमः पुरुषोत्तमः।

सर्वं कर्तुमुताकर्तुमन्यथा कर्तुमीश्वरः ॥

- K. Bhatta: Kallola I - 3 - 5.

जे जसोदासुत थया अने चारी व्रजमांहां गाय॥

ते श्रीबिठेलसुत हवा, श्रीगोकुलराय ॥

- Mahāvādasa: Rasakoś'a,

S'obhana 16 - 14.

as his mouth incarnation and VT as his heart. They do not go to any Puṣṭimārgīya temples for ^aḌars'ana, nor do they pay obeisance to the Gosvāmīs. They do not believe in the popular Puṣṭimārgīya belief that the descendents of VL are to be looked upon as VL,⁸ and do not bow down to the different idols (nidhi-svarūpas) of the Lord in the Puṣṭimārgīya temples. Their mode of worship and their devotional attitude (bhāva) are also different from those of others. They do not worship any portrait of GO or any idol of GO or any other form of the Lord. They consider the 'Pādukās', a garment, a letter or hair of GO - anything that is touched by GO, to be the 'Svarūpa' of GO,⁹ and worship any of the above items as the Lord Himself. Some of them, institute S'rī Yamunājī (of course, in a pitcher) and worship Her as the Lord. They conceive great reverence for things and persons in contact with GO. They do not like any via media between them and GO, their Lord. Other followers of the Puṣṭimārga

8. Cf. the popular saying श्रीवल्लभके वंशमें सब ही वल्लभरूप।

9. This is an old tradition. In Buddhist mode of worship, we find that they worship the urn etc. which contains some remnant of Buddha's body. In Karahṭa, there is one family, where an old diadem of S'rī Nāthajī is worshipped (Vide VS Vol. VII - 2 P.19).

offer all the preparations of food to the Lord, while the Bharucīs offer only one dish to Him and then the 'Prasāda' is mixed with the remaining preparations. Generally the songs of the eight (aṣṭachāpa) poets are sung in the Puṣṭimārgīyatemples, while the Bharucīs sing songs composed only by Go's devotees (mahad - bhaktas), who were his contemporaries. They celebrate the birthdate of GO as the 'Great Festival' and also observe some of the days, previous to GO's birthdate too, as festivals. They gather and keep awake till midnight on the day, previous to GO's birthdate, and sing songs (dholas, padas, etc.) describing GO's life and activities. This type of gathering and singing and dancing (not only among the Bharucīs, but among other vaisnavas also) might be an influence of the Caitanya sect, where singing in assemblies is very usual. They also celebrate the birthdates of VL, VT, Kṛṣṇa, and also of the great devotees of GO, such as Mohanbhai, Bahenajīrāja and Gokulbhai.

When a child is nearly ^{two} months old, the tradition, among the Bharucīs, is to put round its neck, an offered tulasīmālā. Those, who want to adopt the way of the 'maryādīs', get initiated at one or another place, sacred in their view.

From the above, we find that the Bharucīs believe GO as their only Lord and have great faith in

and reverence for everything that is connected with GO. Their attitude of ananyatā (seeking refuge in God alone) is really a great virtue. Ananyās'raya is one of the cardinal principles of the Puṣṭimārga and we find it fully observed among the Bharucīs. It is said that they even do not follow certain Vedic Conventions and traditions, lest their observance should break their vow of ananyatā. It is like a protestant school, protesting to the leaning towards the Vedic and worldly traditions. According to them, the meaning of ananyatā is very deep. The form (svarūpa) of one Kṛṣṇalīlā is different from the svarūpa of another līlā and hence if one has faith in and worships one svarūpa, one should not worship another svarūpa, ¹⁰ for a pure Puṣṭimārgīya the svarūpa. ¹⁰ Besides, different devotees worship with different devotional attitudes and therefore,

10. Cf. जे लीलाभेदे स्वरूपभेद थाय छे. ब्रजस्थितलीलाए रासरमण कीधुं ते शुद्धपुरुषोत्तम ने शुद्ध रसलीला, ने गोचारण लीला कीधी ते स्वरूप भिन्न, दैत्यमारण लीला कीधी ते स्वरूप भिन्न, मथुरा लीला कीधी ते स्वरूप भिन्न. स्वरूप तो एक ज पण मथुरांगया तयारे स्वरूप भिन्न थमुं. ए लीला भेदे स्वरूप बदलायुं न होय तो मुख्य भक्त मथुरा कां न गया ? लीलात्मक स्वरूप इदयारूढ थाय तयारे स्वरूपभेदनी अन्याश्रय थयो के नहिह ?

they (maryādīs) take only that food and water which are offered to their own personal deity (sevyā svarūpa).

Because the Bharucīs believe in only GO, they are criticised very much in the Puṣṭimārgīya society. It is said that their mode of worship and their beliefs are against the conventions of the Puṣṭimārga. The SK relates an anecdote that VT was engaged in the worship of the Lord when he got the news of GO's birth. So, he was polluted according to the custom; and was deprived of the Lord's worship. He, therefore, pronounced a curse that his (GO's) followers will be averse (bahirmukha) to Puṣṭimārgīya practices.¹¹ But

such a report is not consistent with VT's character and is historically¹² untrue and appears to be malicious. It is true that the Bharucīs do not follow all the

11. Cf. लाडीलेश गुंगार मधि किय विच्छेद जु आन ।

सृष्टि बहिर्मुखता दई विद्वलेश नृपमान ॥

- SK - P.63.

12. The SK says that VT was at Carenāṭa at the time of GO's birth. The Sajjana Mandana, written in 1683 V.S. says that he was at Girirāja. The SK was written in 1729 V.S. and hence the former work is more trustworthy. Vṛndāvanadāsa also says in one pada that जाके ील

श्रीगोवर्धन आए ताकी निधि घर बैठे आई।

Puṣṭimārgīya traditions, but it is not correct to say that they cannot be included in to the Puṣṭimārgīya fold.

All the Bharucīs do not get initiated at one place or site. Some ^{of} ~~fe~~ them get initiated at Broach, some at Vallabha-ghāṭa (Gokul) , some at Deoghābārīā and some at Badhalpur. It is said that a few of them go to a spot, where Motābhāī (a devout follower of GO) sat near Gokul for meditation, and get initiated there. A few of them go to Godhra where Motābhāī's carriage (māfo) is kept and get initiated there. Besides, some of them go to Kepadvanj at the temple, sacred to Bahenajīrāja, for initiation. They all believe in GO's Lordship and sing the compositions of the earliest Bharucīs, as stated above.

Among the followers of GO, there is another group of Vaiṣṇavas who follow Gosvāmī S'rī Ramanālālaji (birth 1904 V.S.) of Mathura. He and his followers have accepted the traditions of the Bharucīs , but they believe in the Lordship of VL and VT also. It is said that they utter वल्लभ तवास्मि at the end of the initiation formula (nivedana mantra) and remember great devotees of GO, like Ratanabāī at that ~~in~~ time. Again, there are some followers (in the 'Fourth House'), who believe

in the Lordship of Gosvāmī S'rī Kanaiyālalājī
alias Viṭṭhales'ajī (birth 1925 U.S.), one of the sons
of S'rī Ramanalalājī and who was adopted for the seat of
Gokul.

Among the followers of GO there are ~~to~~
others who believe VL and VT also to be the Highest
Lord. Harirāyājī, whose initiation ceremony was
performed by GO, ~~whose~~ stotras and nāmāvalī lauding
him greatly, but he at the same time, lauds VL and
VT also. Moreover GO himself says in his long
com on the SS, that his followers looked upon ^{him} as
Puruṣottama, but they would not please the Ācārya
viz. VL; and he considered that state of affair as
God's will.¹³ So, it appears that GO did not like
that he should be worshipped as the Highest Lord.
Could it be that some of his followers had some mystic
experience to that effect, which led them to believe
in his Lordship ? It is also possible that they might
have started to do so, because VT used to think very

-
13. Cf. तदुक्तप्रकारातिरिक्ताचरणे सर्वथैव मार्गाद् भ्रश्यते न तत्र
सदेहः। यथास्मदीयाः मां पुरुषोत्तमं निश्चित्य भजन्ति (ते)
तेन किं प्रकटितशुद्धभक्तिमार्गाचार्याणां प्रसन्नता सिध्यति ।
न क कदापीत्यर्थः। एतेषामाग्रहविषये भगवदिच्छैव (च्छाया एव)
नियामकत्वादस्याकम्प्याग्रहो नास्ति दुष्टाग्रहवतां स्वभाव-
परावृत्तिः। - P. MS, P. 264.

highly of him, because he commanded great affection and respect from almost all the vaiṣṇavas and because he came out with laurels in the event of māla-prasaṅga.

As regards the initiation, it is said that GO allowed four ways for it: by a dream, by a Gosvāmī, by a letter of Gosvāmī or by a devotee. GO is not very dogmatic about. He has allowed initiation even for a second time, if it is necessary from the spiritual point of view.¹⁴ The letter of Bheṣasā is quoted in the favour of the alternatives mentioned above, but as pointed out in the chapter III (e), that letter speaks of only nāma-ceremony. But there are Vac of GO, in which he has advocated initiation ceremony by the devotees.¹⁵ As regards initiation by a letter,

15. It is reported that Mohanbhai was allowed to perform the initiation ceremony before the Lord's Svarūpa. Vide the lines, well known among the Bharucīs :

..... मोहनभाई तेह्या त्यां ही ॥४॥ तुम्हारी संतति कु
निवेदन करवाओ आंही॥ आज्ञा ब्रह्मसंबंधनी प्रभुजीए दीधी ते त्यांही॥४॥
.....सेव्य स्वरूपनी आगल रही निवेदन करशे जे कोई। अंगीकार साक्षात
करूंगी एमांहां सदैह कह्युं नाहि ॥ १४ ॥

14. Vide VS Vol. VIII - 2, P.16, Vac No.218.

it is said that the daughter of Govindadāsa
Chīpadīā was initiated by a letter of GO.¹⁶

(v) Literature of the Bharucīs

After the passing away of GO, some of his devotees died of pangs of separation from him.¹⁷ They are popularly known as the 78 Bhāgavadiyas. But there were many who continued to live and passed their lives in singing GO's praise. Of them, K.Bhaṭṭa, Gopāldās, Gokulbhāī, Vallabhabhāī, and others are very important. They have produced a considerable amount of the literature which comes to approximately three lakhs of S'lokas.¹⁸ K. Bhaṭṭa wrote Kallola (i.e. गोकुलेश लीला सुधासिंधु कल्लोल) in 15 books, composing nearly 40,000 s'lokas in Samskr̥ta, in which GO's life is depicted in details. He is said to have written रसिकरंजनी a com on the Gītā also. Gopaldas wrote पांच तरंग, स्वरूप रसावली, तत्त्वार्थदीहन,

16. Cf. "जो पत्र ले आवी, पत्रं निवेदन करवाओ। VS Vol.I-

3,P. 3, Var No.19. Vide also स्वरूपरसावली, मंगल १२, St.115 (Anugraha Vol.XIII No.11 - 12, P.10).

17. Vide appendix No.4.

18. Vide appendix No.8.

etc. in Gujarati. Mahāvādāsa wrote सज्जन मंडन, वल्लभगीत,
 etc. in Samskr̥ta and रसकोश, रससिंधु, गूढरस etc.
 in Gujarati. स्वरूपानुभव ओच्छव of Gokulbhai
 describes in details how the birthdate of GO was
 celebrated from 1692 to 1697^{v.s.}. These works depict
 the incidents of GO's life in details and with great
 devotion. There are also some followers who wrote
 about GO in the 18th and the 19th centuries of
 Vikrama Era. Works (मोहनविप्रयोग etc.) of
 Motābhāī are important among the later works. These
 works bespeak their profound love for GO. Some
 miraculous legends are also related in all seriousness
 and the ^{proud} ~~points~~ credulity of the devout followers have
 no reserve in taking them as true. The same phenomenon
 is found in the literature about Caitanya. The
 literature of the Bharucīs may not be found in good
 taste, poetical or otherwise, and may appear to a
 layman or a faithless person like meaningless babblings
 of blind followers; yet beneath all that there is pure
 devotion and selfless love for GO. No one can deny
 it.

This literature of GO's followers - mostly
 written between 1660 to 1760 V.S. - is much useful from
 the historical as well as social and geographical point
 of view.

Among the great devotees of GO, are Mohanbhai, Gokulbhai, Vallabhabhai and others of Broach. GO had great affection for Mohanbhai and considered him to be his second self. Mohanbhai stayed in Agra, earned huge amounts of money and spent everything in the service of GO, through his uncle Gokulbhai who stayed in Gokul. The mode of worship (sevāprakāra), which the Bharuṭīs follow today, was shown by Gokulbhai and Vallabhabhai was instrumental in instituting the mode of worship in the original seat (bethaka) of GO in Gokul.

Another great devotee of GO was Vajerāma, also called Motābhāī (circa 1760 V.S.). He had vision of GO and wrote poems about him and his devotees. Among the great women devotees are रतनबाई, रूपाबाई, फुलकुंवर, राजकुंवर,

सेजबाई, वीरबाई, गौमतीबेन जवांजी - मानाजी

(queens of Dhrola), etc. रतनबाई

was a contemporary of GO and is said to have some mystic experiences. She is now called बृहेनजीराज and at her birth site in Kapadavanj she is worshipped as a great devotee of GO. रूपाबाई and others, too, had great spiritual love (अनन्यभाव) for GO. It is evinced by their Vinatīs

and letters.¹⁹

The Bharucīs have thoughtout their own theory of cosmogony. The main abode of the Highest Lord is the Goloka or the Nityalīlā (place of eternal sport). He assumes the Līlā-svarūpa and desires to sport. He develops Himself into Prakṛti and Puruṣa. The Prakṛti is the Principal Svāminījī and the Puruṣa is S'rī GO. The Lord is one and alone, but there

19. A few examples are given here:

(i) ... आपडा मननुं मंडाण, आपणुं अंतरधान, बाहालीजी, प्रीतमजी
.....हइयानो हारजी नीत्रनुं भूषणजी.... हेनां आवारे अहमो ताहडमांहां
भुजठ छुं रे। अदाभाई ए धणीनो धरथकी स्वभाव छे, जे के हेनीये आरत
षमे नहीं, ने अहमारी बेला कांहां डील करे।

- From an unpublished letter of जवाजी and मानाजी to GO.

(ii)सिरसाटे मल्यो सोहिली मन्नो गमतो रे नाह,
कोटि कमल करुं नो छावरी अधिक अधिक मन चाह।
.....विरह असह्य वियोगनो, ते कांई कह्यो न जाय।
.....रसना तरंग प्रगट हवा, बांध्या प्रेमनां पूर।
-सेजबाई (Anugraha Vol.XX - 2, P.22.).

(iii) ज्यारे संभारूं बहालाजीनां रूपने रे,
भूपने रे जोवा माहारूं मन तपे ए।
मन तपे रे पण काज न थाए रे,
न जाइ रे प्राण ते माहारा सुं कहूं ए।

- रूपांबाई (Anugraha Vol.XX-6, P.27)...

Vide for the Vinatīs of others, the volumes of the periodicals Pustīsudhā and Anugraha

appears duality, just as the moon, and her luster appear as two different entities, even though they are one. The Lord is said to have 12 powers:

कृपाशक्ति, इच्छाशक्ति, आनंदशक्ति, कार्यशक्ति, ज्ञानशक्ति,
भक्तिशक्ति, लीलाशक्ति, आधारशक्ति, कीर्तिशक्ति, कान्ति-
शक्ति, अव्यक्तशक्ति and मनुनाशक्ति -

With all these powers, He develops Himself into this universe and goes on sporting. Some of the twelve powers are also said to have taken birth in the world for the benefit of the ordinary souls. For example, it is said that Mohanbhai, Ratanbai, Gopaldas and Gokulbhai are incarnations of कृपाशक्ति, आनंदशक्ति, ज्ञानशक्ति and इच्छाशक्ति respectively.²⁰ It is said that the Lord saw in VL, the power to propagate the pure Bhaktimārga and asked him to take birth in this world.²¹ He (i.e. GO, the Highest Lord) took birth in this world to propagate the path of Love (रसमार्ग or स्नेहमार्ग), a form of Bhaktimārga and ~~the~~ to give the fruit of the Pustibhaktimārga to his followers. Some 31 causes of GO's birth are enumerated in one MS (P.54 to 57), called Bhāva Bhāvanā, available in the Kanaiyāprabhu

20. Vide मोहनविप्रयोगरस रसान्विधग्रन्थ, , information about which is given in Anugraha Vol.XXI - 11, P.7. Vide also

गोकुलेशाख्यान ascribed to Ramanalālajī Mahārāja.

21. Cf. स्वमुखरूपी श्रीआचार्यनी मांदां ए सामर्थ्य जाणी,

तहमी जइय भूतल प्रगटो एम बोल्या मधुरी वाणी..... १६६

.....पुष्टपुष्ट परमस्नेहभर भक्तिमां रंग प्रगटायो। -१६७

-Prāgatya Siddhānta Maṅgala 2)

(Anugraha Vol.XXV-4, P.84)

Pustakālaya of Modasa. As regards GO's visit to Kashmir, it is said that the कृपाशक्ति requested him (GO) to go to Kashmir and show grace to the divine souls of that region, and hence GO desired to cross the river Sarasvatī and went to Kashmir. Seeing the emperor Jahangir was only an outward cause. This appears to be very far-fetched.

In this way, the Bharuṇī followers of GO have created a religious system within a system and maintained their individuality by following a particular mode of worship and having full faith in the supremacy of GO.²² Other followers (i.e. the Nīmadīās) do not object to associating with them in the celebration of religious festivals, for all belong to one religious fold, i.e. Pustīmārga.

(vi) The Pustīmārgīya way of life :

A few lines may be added here as regards the Pustīmārgīya way and ideal of life, as it was originally conceived. Generally a Pustīmārgīya is expected to get up early in the morning. After finishing the daily physical routine (going to latrine, brushing the teeth

22. A considerable amount of material about the Bharuṇī sect and its main-stays (its writers and great devotees) is available and merits a separate subject of study. Here I have tried to outline the information that I gathered.

etc.) taking bath and wearing clothes, untouched by others, he is expected to worship the Lord according to custom and with proper spiritual attitude.²³ After it is over, he takes the offered (samarpita) food. The affair of worship (sevā) involves many actions, and all the members of the family are expected to be employed in the Lord's worship, by assigning to each of them some work or the other. The virtue of dignity of labour is given an essential place in the Puṣṭimārgiya way of life, for all the work (including sweeping, fetching of water, cooking etc.) connected with Lord's worship, is to be done by the followers or the followers, irrespective of their status in the family or ⁱⁿ the society.

Next to this, at noon and in the afternoon, a follower is asked to engage himself in his household affairs and in the business of earning and/or in reading the scriptures. Then, in the evening, a follower is expected to engage himself again in Lord's worship. Then after taking supper, the members of the family sit together and listen to the Vārtās and other scriptures. This is what is called nāma-sevā and GO has laid great emphasis on it because fixity in the

23. Vide chapter III (c) for details.

spiritual attitude can result only by reading and discussing the scriptures.

This is the way of life of, what is to-day called, a 'maryādī Vaiṣṇava'. But all the Vaiṣṇavas are not able to follow it in all details. Hence some of them engage themselves in nāmasevā only, some do worship only in the morning, go to the temples for dars'ana and read the scriptures at night. Some people satisfy themselves by doing various activities (sweeping the floor, preparing garland of flowers for the Lord, cleaning cereals, i.e. all types of manual labour), in the public or private Puṣṭimārgīya temples. The supreme purpose of this way of life is to engage oneself in remembrance and service of the Lord, which is the aim of life. Those, who are not able to do even that much, read some stotras and turn the rosary for five or more times. But this is not the ideal. The ideal is to institute the Lord's svarūpa and do worship in all its details and with the spiritual love of Svāmījī.