

## CHAPTER - II

### Life and Personality of Gokulnathajī

#### (i) Introductory

So far, no historical and dispassionate approach is made in writing the life of GO, nor all available material is exploited. I have tried to gather all available material and depicted his life and personality in a very short form. Disciples of GO have written extensively on his life. Out of these Kallola of Kalyāṇa Bhaṭṭa, the Five Tarangas of Gopāldās and Sajjana Maṇḍana of Mahāvādās are important. There works are mostly unpublished. I have seen relevant parts of these works and have tried to sift out an element of exaggeration and have outlined the life of GO dispassionately.

#### (ii) Childhood & Education

S'rī GO's real name was Vallabha and his father, S'rī VT. was always calling him by that name. He is also referred to in his (VT'S) letters as S'rī Vallabha. That was the name given to him, according to the astrological considerations, and S'rī GO mentions himself as Vallabha in his works. But he is popularly known as S'rī GO in the sampradāya and among his disciples. It is said that at the time of his birth one of the

followers, Kṛṣṇa-dāsa, uttered spontaneously, "come now my Gokula-nātha",<sup>1</sup> and hence he became known as S'rī GO. It is also probable that he is called so, because he established his seat (gādī) at Gokul which became very much famous, populous and rich on his account.

Among his disciples, he is also known as S'rījī and Mahāprabhuji. His another name (मास-नाम) according to other astrological calculations based on month, was Kṛṣṇa and his nakṣtra - name was Dāmodara.

He was born at Adel near Allahabad on the seventh day of the bright half of the month of Mārgaśīrṣa of 1608 VS. (1551 A.D.). He was the fourth of the seven sons of S'rī VT. It is reported that some inexplicable, unintelligible joy spread among the followers of the sect at the time of his birth and some good auguries were noticed, and hence his birth was celebrated with unprecedented enthusiasm. A detailed description of this celebration, of course exaggerated, is given by Gopāladāsa Vyāṛāwālā in his Prākṛtya - Siddhanta.<sup>2</sup> S'rī VT also experienced an indescribable joy and celebrated his birth with giving alms to Brahmins

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1. Cf. तदा ब्रवीन्मोदयुताः य दासी कृष्णस्य वै गोकुलनाथ एव।  
जातस्तदा, भूद्धि तदेव नामा..... ।

-Mahāvādāsa's Sajjana - Mandana VI. - 12, 13.

2. Cf. Mr. M.L.Gandhi's Life of S'rī GO - P.80.



and others.

A manuscript, titled श्री गुसाईंजी और दामोदर-  
दासजी का संवाद (बंध ३३ सरस्वतीभंडार - कांकरौली) gives  
the following information:

इतनी बात कही श्री दामोदरदासजीने अरु श्री गुसाईंजी के  
चरणारविंद पर ठेरे तब श्री एस्त्रसों पकरि कें उठाए अरु करी जू  
तुम पावन मति परी तुम्हारी प्राकट्य को यह प्राकट्य श्रीकृष्ण जू  
कह्यो है और श्री आचार्यजू तुम्हारे हृदयमें दिराजमान तातें तुम  
बडेन के सेवक हो अरु बडे हो तातें यह जानिके हम संकोच पावत है तब कही  
जू संकोच काहे को निज धाम में तो हमारी प्राकट्य तुम्हारे मुखारविंद  
तें है। अरु यहां भूतल पर फेरी जन्म होइगी सी तो तुमही ते  
तुम्हारे घर हम बेटा होइगे। तातें दोउ प्रकार हमारी प्राकट्य  
तुमही तैह तातें हमे को पावन परियो उचित ही है। तातें श्री  
गिरधर गोविंदजू प्रकटे है। अरु बालकृष्णजी जब प्रकटेंगे। पाछे  
हम तुम्हारे प्रकटेंगे। तातें पिता की डंडीत करनी उचित है।<sup>3</sup>

This shows that Dāmodardāsa, who died in  
1607 V.S. took re-birth as S'rī GO . But this is  
against the popular belief that S'rī VL was re-born  
in the form of S'rī GO.

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3. Vide Kānkerolī MS No(Hindi) 92/4/1 - P. 23 & 24.



Śrī Gokulanāthajī in his early childhood

(By courtesy of Sri Lallubhai C. Desai)

His horoscope (janma-kundali)<sup>4</sup> was prepared by Somā Joshi who said that the person would be glorious and majestic and would be a great exponent, champion and protector of Dharma.

One of the incidents of his childhood is worth mentioning. On the ninth day of the bright half of <sup>Jyestha</sup> of 1609 V.S., the anna-prāśana samskāra of GO was performed in the ceremony of giving him food was done. After he was made to eat certain eatables, S'rī Vṛ put before him several things and asked him to take what he liked, with a view to seeing which of them he took and finding his attitude. GO took hold of the skirt of a woman, took the Bhāgavata and Tulasi-mālā and went in the direction of the nija-mandira. This was taken as indicating his future great work; viz. protection of the Bhāgavata Dharma where dedication in the manner and with the spirit of a woman is considered supreme.<sup>5</sup> Next to this, different sacraments, such as karna-vedha, Cūḍā-karma etc., were duly performed. He was a beautiful

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4. Vide appendix No.1

5. Very interesting description of his childhood - activities is given by Gopāladāsa in his Prākṛtya - Siddhānta, e.g. how he tried to start walking and speaking Dāmodardāsi as Bodaddāsi and pleased his parents and followers.

child and attracted all relatives and attendants. He liked to play with cows and calves and his love for that animal was great. When, in after-life he left Gokul at the bidding of Jehangir, he took all his cows with him.<sup>6</sup>

When he finished his seventh year, the sacrament of giving him the sacred thread was performed, on the sixth day of the bright half of Chaitra of 1615 V.S. This occasion was celebrated with great pomp and enthusiasm, as S'rī Vṛ loved him most.

At the age of five, he started learning. He was ~~gea~~ taught Bāla-Rāmāyana, Amara-Kos'a and different Sanskrit poems which he learnt with ease. But the religious ceremony of starting teaching was performed later i.e. after upanayana-samskāra. He was sent to Nārāyana<sup>6(a)</sup> of Karnāṭaka for learning. He learnt through him different darsanas and S'āstras, literary works and

6. Cf. गाये अपने बहोत है सो सबे संग आवे कहाँ,

ताते संग कछु एक लीजिए।

त्पारे गोकुलपाल बीलिया जो गायकु छाने आंहां,

तो संग ले जाइह कहा, गाय तो जांहां हम तांहां।

- quoted in the Life of GO by Mr. M.L.Gandhi from Maloddhara of Gopāladāsa, P.275.

6 (a) Cf. नारायण दुपाध्याय कर्णाट विषयमेवम् ।

Bhāgavata etc. His retentive capacity was good and so he pleased his parents and others by repeating what he learnt at the guru's house. He ~~used~~ used to point out mistakes of his co-students and taught them the right lessons. He was not interested only in studying the sacred and literary works i.e. in mental exercises; he was also interested in physical exercises and hence used to go to gymnasium, learnt there many games and exercises. He was ~~found~~ fond of riding horses and always liked to travel on horseback and not in a bullock-cart or on an elephant. It is said that his manner of playing different games with his friends was royal.

In the year 1561 A.D. (V.S.1617), the village Adel was ruined on account of the military activities of Akbar and therefore S'rī VT decided to go to Gadhā, (an historical place in Bundelkhand but not identified today,) where the queen Durgāvatī ruled and where he was given a royal welcome by the queen. S'rī VT lived there for nearly three years and left the place in the year 1621 V.S., for Gokul and Mathura, when Akbar invaded Gadhā.

During this journey, once it so happened that all became very thirsty on account of severe heat. S'rī VT went in search of water. One of the attendants, had a pitcher full of water with him. GO

did not take that water even though very thirsty, for it was considered irreligious to take water that was polluted. He took water when brought by S'rī VT. In this way, he was scrupulously following the precepts of the elders and customs of the sect.

They reached Gokul in 1622 V.S. (Bhādrapada Kṛāṇa 2nd day) and were received with ceremony by the people of Mahāvana. Here S'rī VT built necessary <sup>number of</sup> temples for the worship of the Lord, houses, stables and cow-pans. During the festival of Janma-aṣṭamī, there arose a clash between the Vaiṣṇavas and some people of Mahāvana. S'rī VT thought that he would not be able to do sevā with ease and quiet and left Gokul for Mathura on the tenth day of the bright half of Kārtika of 1623 V.S.

At Mathura, S'rī VT sent GO to the great Pandit S'ivadatta Bhaṭṭa (Sāṇḍatta<sup>7</sup> according to Mahāvādāsa) for learning the S'āstras. It is said that he did not pay much attention to the study of the scriptures, but was always engrossed in the reading of the Bhāgavata. When other students complained that Vallabha did not prepare his lessons well, the guru asked him certain questions, to which he replied correctly. The guru then inquired and found that he was reading the Bhāgavata most of the time. He, therefore, came

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7. Vide Sajjana - Maṇḍana Chapter 6.



to know that GO had got sharp memory and was much interested in reading literature of <sup>He</sup> Bhaktimārga.

(iii) Marriage and Family affairs

At the age of sixteen GO was married to eight year old Parvati<sup>8</sup>, daughter of Venā Bhaṭṭa, on Thursday, the second day of the dark half of Āṣadha<sup>9</sup> of 1624 V.S. Later his maternal uncle and others pressed him for a second marriage, as Parvatījī did not conceive in her early age, but GO did not do so and was adamant on that point.

In 1629 V.S., at the request of the people of Mahāvana, S'ri VT decided to stay at Gokul permanently and after going there built houses with

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8. The 252 Vārtās give a story of Kisoribāi (Vārtā No.209), where it is stated that Kisoribāi would be the wife of GO in the next birth. Cf.

बीर श्रीगुसाईजी बाप बाबा कि, जो - कसौरीबाई की जन्म फेरि भूतल पर होईगी। सो श्री गोकुलनाथजी की बहूजी होईगी। सो यह वार्ता गोप्य है। - - -

-252 Vārtās: Part III - P.153 (ed.by Dwarkadas Parikh)

9. According to Gujarati calendar it is Jyestha - Gopālādās has given a long description of this marriage festival, of hundreds of clothes and ornaments given to the bride and the relatives - which throws light on the customs and prosperity of those days.

nija-mandira for the Lord's sevā.

It is reported that S'ri VT knew beforehand of the end of his worldly existence. He left Ghans'yamaji (who was still a small boy) to the care of GO, and then told him (GO) in privacy to serve the Lord S'ri Nāthaji to the best of his ability and follow the precepts of S'ri VL. Then he gave him (GO) his (VT'S) own māla and some of his written works. He passed away on the seventh day of the month of Māgha of 1642 V.S. It is said that he wrote two letters before he passed away and kept them under his gādi. One of them contained an advice to all to act according to the advice of GO and the other contained advice as to how they should perform his funeral rites.<sup>10</sup>

10. A similar incident is reported by Mahāvādāsa in his sajjana - Mandana , Chapter 17 :

श्री गीवर्धननाथस्य संन्निधी विठ्ठलेश्वरः।  
 स्वतेजः स्थापयामास वल्गुं पश्यतां सतां॥४॥  
 स्वकरं दर्पणं धृत्वा पश्यत्तत्र सुवकुण्ठा।  
 गोकुलेशं नगेशं च विठ्ठलो ब्रजभूषणम् ॥५॥  
 पश्यतां सर्वपुत्राणां सतां च विठ्ठलेश्वरः।  
 उत्सर्गे वल्गुं धृत्वा तत्र वाचमुवाच हि ॥६॥  
 हे संतो हेऽर्भका यूयं शृणुध्वं मे हितं वचः।  
 सर्वकार्यार्थं सिद्धये मनोवाक्यकर्मभिः मुदा॥७॥  
 अहं श्री वल्गुमेढ्रं योऽस्मिन्निवसामि सदा मुदा।  
 आचार्येण सहित्वा सर्वमंगलकारिणा ॥८॥  
 यथा मां हि तथाप्येनं जानन्तु ममसेवकाः।  
 अर्भका अपि सर्वेशं मदात्मजमसुप्रियं ॥९॥

GO had first three daughters and next three sons whose names were Gopālajī, Vitthalrāyajī and Vrajaratnajī. The first and the third son had not their lineage continued, whereas the second son had four sons. As regards the discontinuity of the lineage of Gopālajī, it is said that his father (i.e. GO) cursed him so. Once the personal deity (Sevya-svarūpa) of Ghanas'yāmajī was stolen and he, therefore, took an oath not to take food until he got back his svarūpa. GO had great love for Ghanas'yāmajī and hence could not see his (Ghanas'yāmajī's) agony and so he pronounced a curse that the lineage of the thief would not continue. It was later found that some children including Gopālajī stole the svarūpa out of sport. Some servants and Vaisnavas requested GO to withdraw such a severe curse, but he neither withdrew not minimised it.<sup>11</sup> Whatever be the truth in this anecdote, one thing is quite clear that GO loved his younger brother most, and could not see him abandoning all food.

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11. The incident is reported in the 117th Vachanāmṛata in 'S'ri Giridharajī Mahārāja ke 120 Vachanamṛata. Cf. मेरे वंश में दुख दिया होयगी ताकी वंश - निर्वश जेयो । - - - - P.294.

S'rī GO was very popular with the followers of the sect. His wisdom and learnedness, religious attitude and even his handsome physiognomy attracted many people towards him. His eldest brother Giridharajī became envious of him. GO was generous hearted and gave alms freely. Giridharjī did not like all this and felt that he and his family were getting ruined on account of GO. So, he proposed to all his brothers to get separated and to distribute the property among themselves. GO said that it was in the interest of the family to live together and that the family would lose its strength by partition. GO again told his elder brother that the latter might not bother about family affairs and all the responsibilities of the large family would be fulfilled by him (i.e. GO). But Giridharjī did not like the idea and persisted in getting separated, and GO had to yield. GO got separated from Giridharjī against his (the former's) wish and took under his care his youngest brother Ghanas'yāmajī and his nephew Kalyānarāja, son of Govindarājajī. Hardly any property <sup>11(a)</sup> was given to him (GO), but he did not quarrel and took it as God's will. Many disciples of S'rī VT came to GO, was asked them to serve Giridharajī, but when they did not like to go to him

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11(a) Cf. Kalyāna Bhaṭṭa's Kallola III - Taranga 51: (61)

परिधीन वस्त्रशेषः पुयक् etc.

(Giridharjī), Gō allowed them to stay with him to serve the Lord. Many followers brought presents to him. One person named Devā Devadā offered him (Gō) his own house and so he could start doing Lord's Sevā in the usual manner. He had great respect and love for his eldest brother. He used to seek his (eldest Brother's) permission before doing any work, as it is suggested by the rāsa-prasanga referred to in the story of Chaturbhuja-dāsa.<sup>11(b)</sup> Even after the incident of partition, his respect and love for his brother did not diminish. We find it fully evinced in the Mālā - prasanga. He went to see Chidrūpa in the company of his eldest brother, so that his (Giridharajī's) respect would be maintained.

(iv) Journey to Gujarat

Once Hariwams'abhai of Ahmedabad wrote a letter<sup>12</sup> to Gō requesting him to visit Gujarat and give  
11(b). 252 Vartās Part III - P.345 (D.Parikh's edition).  
12. Cf. राजनगर हरिवंसजी लखी विनती वेद,

श्रीपानाथ करुणा करी, भावी मेहो दाह -

- Gopāldāsa : Gujarāta-gamanaḥ Anugraha IV - P.382.

Also see 252 Vartās Part I, P.19 (Ed. by Dvarkadas Parikh)

सो श्री गोकुलनाथजीने प्रथम ही संकल्प कर्मी हत्ती, जो मेरे द्रव्य  
निमित्त परदेस न जानी । परि व्दारिकाजी की माहात्म्य विचार्यी।  
और चाचा हरिवंसजी ने लिख्यो । तासी बापु श्री गोकुलनाथजी  
श्री व्दारिकाजी की पधारे । सो प्रथम राजनगर पधारे ।

...61...

a dars'ana to the many <sup>followers</sup> (bhaktas), separated by a long distance. Pavā Travādi and others <sup>too</sup>, who were his 'ante-vāsīs', too pressed him to go to Gujarat and he consented. Chāmpābhāī prepared everything necessary for the journey, (which was really a hard task in those days) and GO started with the blessings of his elder sister S'obhājī and others, on the ninth day of the bright half of Chaitra of 1646 V.S., at an auspicious time according to astrology.<sup>13</sup> Before leaving Gokul, he instructed all servants and followers and relatives as to how to serve the Lord in the best possible way. He asked Chāmpābhāī, the charge-de-affairs, to look after the comforts of all the disciples of S'ri VL and S'ri VT, and to see that no disciple feels unhappy on account of his or his father's absence. During his stay at Gokul, he always saw that no Vaisnava felt unhappy or dissatisfied on any account and he took

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13. A detailed description of GO's journey to Gujarat and visit to different places there, is given in Rasik-  
Rasa or Gujrāt - Prasang of Gopāldāsa and in the  
fourth and the fifth parts of Kallola by Kalyāṇa-Bhaṭṭa.  
These works supply a wealth of information about the  
geography, society and religious practices of Gujarat during  
the 17th Century.

pride in whatever service he could do to the Vaiṣṇavas.

He kept horses, chariots and carts and various attendants, including a washerman. He visited several places<sup>14</sup>, big and small, villages, towns and cities; and initiated many men and women into <sup>the</sup> Puṣṭi-mārga without looking to their caste and their high and low status in society. He visited small villages like Dadhātīā and Sātardā (now in Sābarkāntha District), cities like Udepur and Asārvā (now a part of Ahmedabad) and initiated into <sup>the</sup> Puṣṭi-mārga the sixteen queens of king Viramdeva of Vijāpur, the king Punjā Rāval of Modāsā, who presented him the village Antisardum,<sup>15</sup> and Raṅgrāya, Mādhavdāsa and Vrindavan (Asārvā), who belonged to the low castes, and visited Harpal Bhila of Pānod who was a disciple of S'rī Vṛ. While journeying to different places in Gujarat and elsewhere, he always preached that there is no distinction of high and low in <sup>the</sup> Puṣṭimārga and that the Lord Kṛṣṇa accepts the true devotion of the bhakta and is not drawn by his wealth and pomp. At some places, like Asārvā, he stayed for comparatively a longer period and showed to the followers the way of Lord's sevā in full details.

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14. Vide appendix No.2.

15. Cf. अतीसरहुं गाम छे बेह, प्रभुने त्वांदा समर्प्य तेह ।

From Asārvā, GO went to Dwārakā, one of the sacred places in Western India. He put up at Dāngadarā (Modern Dhāngadhra?) , a small place. It is reported that his people searched for water in ponds but could not find water any where. GO told them that they would find water in the pond nearby which they had already searched in vain. At the bidding of GO, the servants went there and found, to their surprise, clear water in the pond. People were impressed by this inexplicable event and were convinced. Of his divinity and his mystic nature.<sup>15(a)</sup>

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15(a). Other miraculous events are narrated in the Kallola, e.g. a cow was saved by him from the fatal effects of poison of a serpent (Kallola II-37) and he made it to rain by uttering the Parjanya Sūkta (Kallola II - 53). (Such incidents are reported in the case of many saints and the modern man with his scientific outlook would not fain accept them as true happenings. It is possible that there may be an element of exaggeration in the report of such events. But we cannot throw them off as non-sense, for there is at least something mystic about Life and the powers of the Soul.)



He reached Dwārakā on the thirteenth day of the dark half of the month of Bhādrapada of 1646 V.S., stayed there for eleven days, honoured the learned Brahmins and taught the Gujālīs (- the Brahmins who had the right to serve the Lord Rānachodajī - ) the right order and spirit of the Lord's worship.

From Dwārakā, he again came to Rājanagerī, i.e. Ahmedabad. Once a Brahmin named ~~Bāra~~ Bāra-bhāṭa came there and challenged all to discuss with him theological and philosophical themes and propounded his own (unnamed) doctrine in reputation of all. He came to S'rī GO and challenged him that he (Bāra-bhāṭa) would defeat him (GO) in a debate. GO heard what he said at length and then silenced him by various authoritative statements from the Vedic texts and other scriptures. Similarly, at Surat too, he discussed with a Brahmin Harikākā and Rangejī<sup>16</sup>; the scriptural tenets and established the truth of the Bhaktimārga.<sup>17</sup>

16. Vide Gujarat - Prasāṅga Māṅgalya 13, by Gopāldāsa.

17. In the work called S'rī Gokulanāthajī ki Bethakana ke Charitra, it is stated in the description of the Bethaka of Adel as follows:

श्री गोकुलनाथजी अपनी बैठकमें बिराजे हते तब मायावादी पंडित आयो।  
सो वाके संग आपने चर्चा कीनी सो दौय त घडीमें याको निरुत्तर  
करदीनो॥ तब वा पंडितने साष्टांग दंडवत कीये । -- -

From Rajanagar, he went to South Gujarat at the request of many followers and then returned to Gokul, via. Ujjain, on the second of the bright half of Vais'ākha of 1647 V.S. i.e. after a year.

It appears that he kept many books and even scribes with him while on journey and taught the Vaiṣṇavas the importance of both nāma-sevā and svarūpa-sevā. He sometimes presented certain works to the Vaiṣṇavas. One MS of Subodhinī dated 1646 and 1647 is found in Kapadvanj<sup>18</sup> (Dist. Kaira) at the place, sacred to Benajī-rāja, popularly known as Benajī-rāja's - Kōṭha and the last page (No.488) bears the words *दशमोऽङ्कः*. During his journey in Gujarat GO visited Kapadvanj and therefore it is safe to surmise that he might have got the MS prepared there and might have given it to some follower.

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18. The end of the first skandha bears the words:

संवत् १६४६ वर्षा श्रवणमासासिते पक्षे दशम्यां तिथौ  
चंद्रदिने लिखितो पं स्कंधः समाप्तः सभाष्यः॥

The end of the third skandha bears the words:

सं० १६४७ वर्षी कार्तिक मासे सिततरपक्षीय प्रतिपदि  
रवी लिखितमिदं तृतीयस्कंधविवरणं यथा प्रति ॥

(v) Discharging of Debts :

S'ri VT had incurred some debt before he passed away, and that amounted to nearly 32 thousand of rupees when GO returned from Gujarat. Giridharajī said to the creditors that he was not able to pay off the debts and that they should get it repayed by all his brothers, as S'ri VT had incurred it. The creditors said that it was he i.e. Giridharajī who signed the documents and that they could not ask any of his brothers to pay it off. Once they gathered and observed a sit-down strike at the door of the temple of S'ri Navanītapriyājī and did not allow the Rāja-bhoga-Thāla to go into the nija-mandira 18(a). When GO came to know of this incident, he said that if Dādā (i.e. Giridharajī) asked him (GO) to pay off the debts, he would do so. And the creditors showed the letter of Giridharajī who had stated that Vallabha (i.e. GO) should pay off the debts. On reading the letter, he took an oath that he would not take meals unless he discharges the debts incurred by his saintly father. Disciples of GO were terrified by such an oath. He was thinking of warding the difficulty, when one follower, viz. Lādabāī of Rana Thambhor requested him through Pāvā Travādī and others to take meals as she had asked the money-lenders to take the amount from her. After repeated requests from the Vaiṣṇavas, GO

18(a) Cf. Kallola VI - Tārāṅga 8:

श्री गोकुले समाजगुः नवनीतप्रियस्य ते, रुरुधुः भोगसामग्री  
तत्सिष्यस्य द्विजाधमाः॥

accepted the offer of Lādabāī, <sup>who</sup> desired to present most of her property to him.

One more incident of his generosity is noted. When the above incident happened, Giridharajī was out of Gokul. When he knew that the debts were paid off, he started for Gokul. GO, out of respect for his elder brother, went to receive him. He was riding a horse, whose name was Nayanadukha<sup>19</sup> (Delight of the eyes), and the horse was really so handsome that every one was pleased to see him. Muralidharajī, son of Giridharajī expressed his desire to have the horse and GO gave him (the horse) up to him, even though he (the horse) was very dear to him.

In 1651 V.S. he journeyed to the different sacred places in North India, viz. Kurukṣetra, Haradvāra, Rājikes'ā etc. and visited the places where disciples of S'ri VL and S'ri VT stayed. While travelling, he used to talk about the nature of Puṣṭi-mārga and the way of sevā. Many of these talks are collected as nectar-precepts (vachanāmṛtas).

GO, unlike his father S'ri VT, did not travel extensively, as he liked to stay at Gokul and do the Lord's

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19. This horse was presented to him by a vaiṣṇava of Surat as shown in Prakāśya Siddhānta of Gopāldās; Māṅgalye 13 St. 61.

seva himself. In the after-noon and at night after the last dars'ana was over, he sat with the followers and preached them the doctrine of Puṣṭimārga; explained the Bhāgavata and the works of S'rī VL and S'rī VT. Perhaps it is after 1658 V.S., when many of his social duties (sons' marriages etc.) were over, that he took to writing and commented on some of the works of S'rī VL and S'rī VT.

(vi) The Mālā-Prasaṅga:

It is in his after-life that a great event, known as Mālā-prasaṅga, took place. It is this event that brought him prestige and glory as an Ācārya,<sup>20</sup> and which set the Puṣṭimārga on a sound footing<sup>21</sup>.

20. It should be remembered that S'rī GQ never calls himself an Ācārya. There is a tradition in the sampradāya that S'rī VL only is the Ācārya and guru. All others are guru-dvāras. S'rī VT is also considered an Ācārya by some, for he wrote the last one and a half chapter of Anu-Bhāṣya.

21. Cf. यतिवशे षरणेशे धर्मलोपे प्रवृत्ते हरिचरणे सहायो यः स्वधर्मं  
जुगोप। - Kṛṣṇa-rāya's S'rī Gokules'āṣṭaka: St.1

and also Cf. मालायेन सुरक्षिता निजमहायत्नेन कठे सताम् ।

— Hari-rāyajī's S'rī Gokules'āṣṭaka, St.8.

This event has made GO known as Mālā-Prasanga-vāṭa Gokulanāthajī.

The event took place during 1674 - 76 V.S.<sup>22</sup> (1618 - 21 A.D.). It is described in details by Mathapati Kalyāna Bhaṭṭa in the 7th, 8th and 9th chapters, called Kallolas, of his Sanskrit work श्री गोकुलसुधासिंधु-  
रसविष्णुदीप्तकलोल and by Gopaldas Vyāravāla in his Māloddhara. It is in short as follows :

There was an ascetic named Cidrūpa residing in a cave<sup>23</sup> on the bank of S'ipra near Ujjain. Once Gopal Pandya and Machiya Vyās of Visalnagar, who were the followers of the Vallabha-sect, happened to see Cidrūpa, who asked them why they were putting on the tulasīmālā and had the tilaka-mark on the fore-head. He called them untouchables and hence they abused him by calling him a Cāndāla. From that day, he conceived great enmity for the Vaiṣṇavas and was determined to uproot the sect. He also envied the position and popularity of the Gosvāmīs and wanted to minimise their influence on the people as well as the rulers.

22. Cf. (Numbers to the stanzas are not given) पुरुषार्थ

मुनि रसेंदु प्रमिते वर्णः। - Kṛishna Kalyāna Bhaṭṭa's Kallola VII-1.

23. The name of the cave according to Kalyāna Bhaṭṭa is Bhartrhari and Bhīmarathī according to Gopāldas.

During that year i.e. 1617 A.D., it so happened that Jahangir, the then Emperor of India, was passing through the jungles of Dohad<sup>23(a)</sup>. He was informed by his Rajput companions that there was staying a very great ascetic near Ujjain. Out of curiosity Jahangir went to see him. The Emperor has noted his visit to the ascetic in his memoirs, named, Tuzuk - i - Jahangiri, in the following words:

"On the second Isfandarmuz I embarked in a boat from Kāliyādāha and went to the next stage. I had frequently heard that an anstere sanyasi of the name of Jadrup many years ago retired from the city of Ujjain to a corner of the desert and employed himself in the worship of the true God. I had a great desire for his acquaintance, and when I was at the capital of Agra I was desirous of sending for and seeing him. In the end, thinking of the trouble it would give him, I did not send for him. When I arrived in the neighbourhood of the city I alighted from the boat and went ½ Kos on foot to see him. The place he had chosen to live in was a hole on the side of a hill

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23(a). Vide M.S. Commisariat's : A History of Gujarat Vol. II - Chapter V (Jahangir's Tour in Gujarat and His Visit to Its Capital (1617-18) ) and Chapter VI (Jahangir's Second Visit to Ahmedabad (April-September 1618) ).

which had been dug out and a door made."<sup>24</sup>

While returning from Gujarat, Jahangir met Cidrūpa, which incident he refers to in the following words:

"On Wednesday, the 29th, I had an interview with Jadrūpā, ..... Certainly association with him is a great privilege..<sup>25</sup>"

"On Saturday, for the second time, my desire for the company of Jadrup increased. After performing the midday devotions, I embarked in a boat and hastened to meet him and at the close of the day I ran and enjoyed his society in the retirement of his call. I heard many sublime words of religious duties and knowledge of divine things. Without immoderate praise, he sets forth clearly the doctrines of wholesome sufism and one can find delight in his society".<sup>26</sup>

Jahangir was much impressed by his asceticism and his ways. He asked him (Cidrūpa) to favour him by demanding anything he (Cidrūp) wanted. Cidrūpa gave the

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24. The Tuzuk - i - Jahangiri, translated by Alexander Rogers, Vol. I - P.354.

25. Ibid Vol. II - P.49.

26. IBid: Vol. II - P. 52-53.



Emperor a boon that he and his empire would prosper and then said that he did not want anything for himself. He pointed out that only onething was unbecoming in his empire and that was the ways of the Vaisnavas who wearing the Tulasīmālā and doing the tilaka-mārk on their forehead and were fasting on the Ekādasī without any degree of the Das'ami<sup>27</sup>. He warned that that thing would bring famine and other calamities in the empire and therefore, the Vaisnavas be asked to remove the sacred marks, Mālā and tilaka. Jahangir promised to do as he bid him to do.

The ascetic, then, began to harass the Vaisnavas and ordered them to fling away the Tulasī-mālā. Once two Vaisnavas, Trikam Bhaṭṭ and Devābhāī were seen by Cidrūpa. There was a bitter exchange of words between Cidrūpa and Devābhāī and the latter refused to do away with the sacred marks of Vaisnavism. Cidrūpa called Muhammed Taki, the Governor of the province and asked him to punish Devābhāī. He was threatened to be crushed by an elephant but he was adamant. <sup>An</sup> The elephant was brought and was goaded towards Devābhāī, who was standing with full faith in God, but the elephant did not harm goodby Devābhāī, was later honoured by the Governor with royal favour in the form of a sheet of cloth.

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27. दशमी वेध विरहितमाश्रिकादशुपौषणं चालम् । -

- Kalyāna Bhaṭṭa : Kallola VII - 1.

After this incident took place, Jahangir returned from Gujarat (Fālguna of 1675 V.S.) and halted at Sikri. GO went to see him at Sikri as S'rī VT used to do. It appears that there was no talk about the order as regards the removal of <sup>the</sup> Mālā-tilak.<sup>28</sup>

Jahangir, then stayed at Agra for some time and decided to go to Kashmir. Cidrūpa, after getting that news, started to see Jahangir and get an imperial order issued for removal of <sup>the</sup> Mālā-tilaka by the Vaiṣṇavas and the Gosvāmīs, particularly of Gokul. GO heard the news of his coming through S'yamdas Jetly and went to invite him, a sannyāsin, to have his bhikṣā (dinner) at his (i.e. a householder's) place. Cidrūpa did not accept his invitation.

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28. Both the seventh Kallola and Māloddhāra report that Jahangir told GO that he intended to talk with him (GO) about something and GO replied that the Emperor might do it at any time. <sup>Then, (GO)</sup> And he returned to Gokul. This does not appear convincing because GO would not have avoided talking about the Mālā-tilaka. I surmise that there might not have been any talk about <sup>the</sup> Mālā-tilaka, otherwise Jahangir should have asked him to act according to Cidrūpa's bidding.

Cidrūpa came to Mathura and stayed at Sūryakūnda.<sup>29</sup> Vaiṣṇavas of Mathura and Vṛndāvan came to see him and he asked them to remove <sup>the</sup> māla-tilaka.

After a few days passed, Girīdharajī and GO went to see Cidrūpa and bade him Namo Nārāyaṇa, which did not please him. Then, there was a talk about the authorities as regards <sup>the</sup> māla-tilaka, Agnihotra, Pañchayatana pūjā etc., and GO gave him proper replies. Cidrūpa threatened GO that he ~~would~~ would get <sup>the</sup> māla-tilaka removed by the order of the emperor,<sup>30</sup>

29. The day was Ās'vina S'uklā 10th of 1676 V.S. Cf.

रसमुनि रसचंद्रमिति संवत्सर आश्विनमासस्य दशम्याः-

- Kallola VII - 4

Also reads: ... At this time he changed his residence to Mathura ..... and employed himself in the worship of the true God on the bank of the Jamnā. As I valued his society, I hastened to wait on him and for a long time enjoyed his company without the presence of any stranger.

- Tuzuk - i - Jahangiri (Rogers' Translation) Vol.II.P.104.

30. Cf. यदि न मयीक्तं यूयं करिष्यथ द्राक् तदा युष्मान् ।।

कारयिता यवनेशः स सार्वभौमो जहांगीरः ।।

अतितीक्ष्णदंढधारी प्रसभं बलवानधीनो मे ।।

- Kallola VII - 5.

but GO said that he had faith in Jahangir who would not act contrary to religious doctrine.

By the time Cidrūpa came to Mathura, Jahangir had started for Kashmir. The first stay was at Karenavala. GO went to see and offer him his blessings. Jahangir asked him (GO) why he had not removed <sup>the</sup> mālā-tilaka, whereupon GO replied that he would do so, if the scriptures bade one to do so, and emphasised the fact that no scripture had said so. The Emperor asked him whether he (GO) would discuss the matter with Cidrūpa and GO gave his consent. Then, GO was asked to go and see him (The Emperor) at Mathura.

When the Emperor came to Rāvana koti near Mathura<sup>31</sup>, GO went to see him with all the scriptural evidences gathered. The Emperor went to honour Cidrūpa<sup>32</sup> who asked him to get <sup>the</sup> mālā-tilaka removed by the Vaisnavas, and to order them to put on rudrākṣa-mālā, if he (the emperor) wanted to be happy in all respects.<sup>33</sup> Jahangir said that GO was at Mathura

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31. It was Kārtika Kṛṣṇa Ekādas'ī according to Māloddhara and Trayoda'ī according to Kallola.

32. See foot-note No.29.

33. तुलसीमालाक्षिरसनमुद्राक्ष विभूतिधारणादिमयी।

तामेव विधेहितरां वाच्छसि यदि सर्वथा शुभं ।।

and that he (Cidrūpa) should do what was proper after discussing with him (GO) the scriptural authorities. Cidrūpa said that he (GO) should act according to the Emperor's order, for his (Jahangir's) prosperity and welfare. Jahangir<sup>34</sup> was in a fix for a little while, for he knew that the Vaisnavas were following their own religion enjoined by their scriptures and that his father, too, honoured them most. On the ~~the~~ other hand he was drawn by the miraculous power of Cidrūpa. So, he called GO and asked him whether he would follow what Cidrūpa said. GO replied, "who would not act according to the order of him who is even honoured by you, the Emperor? But let him ask us to do what is right according to scriptural authorities."

Jahangir, then, asked Itberkhan<sup>2</sup> and Asafkhan to see that Cidrūpa and GO meet and discuss and find out the true path. They took GO with them and went to Cidrūpa. Asafkhan told Cidrūpa to discuss with GO the scriptural authorities as regards the māla-tilaka.

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34. Gopāldās reports that Māni-bāī, one of the Hindu Begums of Jahangir told the Emperor that she would die if the Gosvāmī was forced to remove the sacred marks and so Jahangir did not take away severe step against go.

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GO said that he was prepared to remove <sup>He</sup> māla-tilaka, if he (Cidrūpa) showed any authority against it. But Cidrūpa did not do so and asked them to do what he bade them to do, if they wanted to do good to the Emperor.

Itbarkhan and Asafkhan informed the Emperor what had happened. The Emperor ordered that all had to act according to what the ascetic said and that no one should disobey him. He asked Asaf to get it in writing from GO that he would act accordingly. Asaf has a soft corner for GO, so he told him that he should give it in writing as desired by the Emperor, but consoled him that no harassment would be made. GO gave in writing that he would act according to his order, if he (Cidrūpa) asked them to do what the scriptural authorities enjoined,<sup>35</sup> and went back to Gokul on the last day of the Kārtika of 1676 V.S.

The Emperor ordered all to pay obeisance to the ascetic and started further for Kashmir. The ascetic was now puffed up with his influence with and power over the Emperor. He, then, began to live in the manner of a Mahārājā and lived a licentious life.

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35. Cf. धर्मं वचनं नास्योत्सङ्घयिताहे कदाचिदपि।

इत्येतदर्थकं ब्रूयात् पत्रं सम्यग् विलिख्यादात्॥

He insulted the Vaiṣṇavas and ordered them to remove their religious marks and many of them even did so out of terror. All the shops, selling <sup>the</sup> Tulasī-mālā were forced to be closed, so that no one could get a mālā.

He, then, sent some Gurjar Brahmins to see whether his order is carried out at Gokul. It was found that GO and his followers had not removed the Vaiṣṇava-marks and learning the news, the ascetic was enraged.

Once Vams'agopāl, a junior officer, had been to Mathura. He went to Cidrūpa for paying obeisance. Cidrūpa told him to bring GO, to him, so that he could insult him and make him obey the order with the help of the officers. He thought to bring GO through force and hence prepared soldiers for that purpose. Rāj Gadādhara, who was in charge of that district, asked him not to do anything without his permission in that matter and told him that that was not the way to take GO to the ascetic. Vams'agopāl went to GO and was much impressed by his behaviour and religious-mindedness. He requested GO to accompany him to the ascetic, whereupon GO told him that it was no use going to Cidrūpa and that he would be answerable to the Emperor and not to

the ascetic.<sup>36</sup> This incident was later known to Lashkarkhan, who was in charge of Agra Division and so he called Vans'agopāl back.

They, Cidrūpa called the officers of Mathura, viz. SherkhanFozdar, Katardi Koshtha Pālaka, Vali Dādā and others and asked them that they should force GO to remove the mālā-tilaka, otherwise the Emperor would be angry with all of them. They had a soft corner for GO, but had to go to GO at the instance of the ascetic, because he was honoured by the Emperor. They told GO that they knew that he (GO) had been on the right path, but requested him to do for the time being, what the ascetic said. GO replied how he could do that irreligious act and again added that one day he would ask the Vaisnavas to remove mālā and another day he would ask to remove the sacred thread; and hence it would not be proper to obey him who acted irreligiously.

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36. This incident is described in both Kallola and Māloddhāra in details to show GO's provess. Doubts may be raised as to how GO refused to obey an officer. But it might be possible that Vans'agopāl had no authority to do what he intended to do, as is known from the advice given to him by Rāj Gadadhar, an army officer and the Jagirdar in Mathura region.



The officers returned<sup>37</sup> and told the ascetic what GO told them. He was much enraged and began to insult and harass all the Vaisnavas with the help of the officers who thought that they would be benefitted if they followed the ascetic's orders. Such officers told the Vaisnavas that imperial firmans were issued and all the Vaisnavas had to remove mālā-tilaka. Many of them did so. Some people believed in the divinity of the ascetic and some were drawn towards him (Cidrūpa) by allurements in the form of promises of higher grades, honours, gifts etc. from the Emperor.

He, then, began to live with all the paraphernalia (i.e. male and female attendants) cosmetics, musicians, dancas etc.) of an Emperor. One incident of his royal behaviour is reported. He saw a favourite lady, wearing a short sārī and asked her why she put on a short sārī. She replied that sārīs with long enough breadth were not available. So, the ascetic called all the weavers and abused and threatened them to death, if they did not weave long cloth for sārīs.

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37. This incident leads to one fact that Jahangir did not promulgate an ordinance to that effect, but told his officers to respect and obey the ascetic.

...81...

People were in that way, harassed on many occasions. Some Vaiṣṇavas (e.g. Prayāgdās, Haradās, Kikābhāī and others) went to GO and sought his permission to quarrel with the ascetic and punish or ~~draw~~<sup>drawn</sup> him. But GO said that he would die of his own sinful conduct.

Once after the Vasanta Pāñcamī of 1677 V.S. Cidrūpa called the officers and threatened them that they would be punished by the Emperor as they had not executed what both of them had said. Then, Sarāṅgaṇī (the Shakadār) and Uderam (the kotwal) and others went to Gokul. GO received them with due respect and asked them the cause of their arrival. Validada asked him why he and the Vaiṣṇavas were putting on the tulasī-mālā and disobeying the Emperor's order. GO said that they were wearing ~~the~~ it according to the S'āstric prescription and asked them to show the written order promulgated by the Emperor to that effect,<sup>38</sup> which they could not show. The officers, then, requested him to go to Mathura and see the ascetic, whereupon GO, with great reluctance, decided to go to Mathura, for if he did not go, Cidrūpa would harass the officers.

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38. Cf. भाज्ञा वेदस्ति तर्हिद्राक पत्रं दर्शयतात्र नः।

When Rāy Gadadharadas, who was the Jagirdar of Mathura, knew that GO was being brought to Mathura, he was enraged and wanted to punish the officers, who pressed GO to come. But GO sent a message to him that he should keep quiet for the moment, otherwise ~~there~~ there would be riots. Some of the Vaisnavas accompanied GO and did not leave him, even if beaten by the sepoys.

When the ascetic was informed that GO was brought in his presence, and when he was requested by the officers to talk with GO, he (Cidrūpa) was a little perturbed and scolded them as to why they brought him (GO) there. He said to them that he wanted to see only that GO put off the mālā. GO said to the officers that he was not going to do what the ascetic said, that he had no right to harass the Vaisnavas and was prepared to see the Emperor in that connection.

In Mathura, when GO saw that some Vaisnavas have no tulasī-mālā round their neck, he gave them mālās to put on and consoled them that they should not fear the ascetic (Fālgunī Kṛṣṇa) 14th of 1676 V.S.).

Cidrūpa saw that GO would not renounce <sup>He</sup> mālā and was perturbed as to what should be done in that regard. It was a question of his honour and credit, so he sent a message to GO through his followers, who were promised imperial favours, that he should

remove <sup>the</sup> mālā only for a short time,<sup>39</sup> and might then, put on again. He asked his followers to make GO remove his mālā by any of the four means (ūpāyas). They requested, tempted and then threatened GO. He (GO) was told that all the officers, nay, the Emperor, were under the sway of the ascetic and that all his family and followers would be ruined, if he did not obey the ascetic. But GO was adamant on the point of not removing the mālā<sup>40</sup> and said that he would ~~prepare to protect his Dharma to ruin~~, <sup>to the removal of the mālā.</sup>

When the followers of GO heard that a plan to use force for the removal of the mālā was hatched, they were prepared to give a hand to hand fight to the followers of the ascetic and even the royal servants! But GO asked them to remain quiet and unperturbed and consoled them that they, being on the right path, God would help them and that ~~the~~ their love for religion was tasted in such calamities.

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39 Cf. तुलसीदासजमाला कणमात्रपरित्यागतो भवतः।

हन्तापवीर्यते किं यद्रक्षायै महाप्रभो तनुषे ॥

40. Cf. जात्वपि न विधास्ये, इं धर्मविरुद्धं वचोऽस्य दुष्टस्य।-

After repeated requests of the followers of Cidrūpa, GO prepared himself to see him. At that time hundreds of people accompanied him. The police prevented the people and there was a hue and cry and a hand to hand fight <sup>would</sup> have followed if the ascetic <sup>had</sup> ~~did~~ not come out of his cave through fear and <sup>had</sup> ~~did~~ not ~~told~~ GO to go his own way, and do what he (GO) liked. GO, then, went to Gokul and many people followed him.

When Cidrūpa could not do anything to GO, he wrote a letter to Jahangir, stating that all the Vaisnavas had removed their tulasī-mālā, but only GO and some of his followers were adamant on the point and therefore GO should be asked to leave Gokul. On the advice of Asafkhan, Jahangir wrote to the Governor of Agra Division that he should arrange to send GO to Kashmir. The second Taranga of the eighth Kallola notes that the order was received in Mathura by Singhnāma Vaidya on S'rāvana Kṛṣṇa Aṣṭamī of 1677 V.S. When GO, received that order, he prepared for the journey and started for Kashmir on the ninth day of the dark half of S'rāvana of 1677 V.S. i.e. in the rainy season and at the age of 70. The event shows the truthfulness of his purpose. Another thing is to be noted in this connection. It was a belief and practice in those days that an Ācārya should not cross



Śrī Gokulanāthajī on his way to Kashmir  
to see Jahangir

(By courtesy of Śuddha-advaita Samsad, Baroda)

the river Sarasvatī. But GO did not mind breaking the tradition and did not fear criticism at the hands of the Brahmins. But he went to Kashmir for proving his right stand and protecting the Dharma.

Jahangir's residence in Kashmir was at a distance of 444 Kos'as and he reached there on the 49th day, on the thirteenth day of the bright half of the month of Bhādrapada. He stayed in Kashmir for eleven days and returned to Gokul after 91 days.

Both Gopāldās and Kalyāṇa Bhaṭṭa give long reports of the journey with many details. The details are useful from the geographical point of view. GO had with him a party of nearly two hundred people and horses and carts to carry the bags and baggages. Several Vaiṣṇavas were accompanying him from place to place and were returning after some days. Some Vaiṣṇavas did not like to miss the company of GO and so, they accompanied him, even though GO asked them to return home. During the journey various discussions were going on. This event reminds one of the pāda-yātrā of Vinobaji in our days.

Go stayed in Kashmir in the garden of Rāmāya, who went to receive him. Go, therefore, came to know that the Emperor had gone on a hunt of a month's duration in the jungles of Kashmir and the Vaiṣṇaves became despaired of, but GO told them that ~~he~~ he would return before long.

GO saw some of the officers and was honoured by them. On the third day, after his (GO's) arrival in Kashmir, he went to see Asafkhan who was much pleased, as GO kept his word that he would even come to Kashmir to see the Emperor in connection with the order for the removal of mālā-tīlaka. Asafkhan advised GO that he <sup>(GO)</sup> should act according to what the Emperor said and that it was not irreligious if one removed the mālā for the time being. He said that the Emperor would be very much angry, if he (GO) did not act according to his (Emperor's) desire and would portend a great calamity. GO replied that he would act according to his conscience to maintain his religious stand and the officers need not fear any great calamity.

Jahangir returned before the appointed period and GO went to see him in the evening on the third<sup>41</sup> day of the dark half of Ās'vina of 1677 V.S. Asafkhana informed the Emperor of GO's arrival and he (the Emperor) ordered to usher him in. GO saw and blessed the Emperor along with his nephew (sister's son) Madhūsūdana who presented to the Emperor two coco-nut fruits and nine Rupees.

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41. Second day according Gopāldās,



Jahangir, then, asked GO why he had not removed the mālā, as desired by Cidrūpa. GO said that no scripture enjoins to remove it at any time. Jahangir demanded from why he gave in writing ~~that~~ that he would act according to the desires of Cidrūpa. GO said that he had believed that the ascetic would ask to act according to the S'astrie authorities and, therefore, he wrote that he would act according to what the ascetic said in accordance with the religious prescriptions; but he (the ascetic) asked to do what was against the scriptural prescriptions, and, therefore, he did not remove the mālā. Some officials advised him not to enrage the Emperor on that point, but GO was adamant on that point and during his talk with the Emperor should courage to say that he would not act against scriptural prescriptions.

Jahangir, then, said, "you may put on a necklace of pearls instead of that of <sup>the</sup> tulasī, or a mālā of rudrākṣa."

GO replied, "Our S'āstras enjoin us to put on <sup>the</sup> tulasī - mālā and not any other."

Then, he (GO) quoted some passages from the Mahābhārat and Bhāgavata etc. Jahangir, then, asked him to obey his (the Emperor's) word, if not of the ascetic. But GO said that he could

not do so,<sup>42</sup> but would leave Gokul with all its riches at his (Emperor's) behest, for it was an act of adharma to remove <sup>the</sup> māla.

Cidrūpa had written to the Emperor that GO should be asked to leave Gokul, if he did not remove the tulasī-māla. So, Jahangir following the word of Cidrūpa, asked GO to give in writing that he would leave Gokul and go to Banāras. GO did so and went to his residence. The Emperor was surprised and was impressed<sup>43</sup> to see that GO was prepared to leave all riches for the sake of a wooden māla. Later the Empress (i.e. Noor-Mohol), who heard the talk between the Emperor and GO said to the Emperor that she did not like that GO should be asked to go to Banaras. It is said that Jahangir,

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42. Cf. सूबे इतकी उत फिरे पे माला उतारिये नांही -L.P.Parekh:

Māla Prasanga no sara P. 62. For details of Talk between Jahangir and GO, see the 17th to 19th taranghs of 8th Kallola of Kalyāna Bhatta.

43. Cf. देखो भाई दमडीकी माला के लिए एतनी कियो

सब कौउ कहे घर न छोडे, घर छोडिसे इन लिख दियो। -

This said Jahangir to his earls. - M.L.Gandhi's Life of GO. P.271.

then, modified his order and asked GO to stay at a nearby place he (GO) liked.

Before leaving Kashmir, GO went to see Asafkhan. He told him that if he (GO) went to Banaras, the ascetic would still create trouble and that he would go to Sūkār-kṣetra i.e. Soram if the Emperor allowed him to do so. Asafkhan said that the proposal was right and told him that one person be left there and that he would send the imperial order in a few days. Later, GO received the order from the Emperor, allowing him to stay at Soram.

After returning to Gokul, he consulted astrologers and decided to leave Gokul for Soram, on the fifth day of the bright half of Kārtika. (This reminds us of the migrations (hizarat) <sup>of the farmers and</sup> others on political and religious grounds). It was decided to encamp on some plateau to keep free from the dangers of floods in the Ganges. In the beginning there were many difficulties. There were dangers from the thieves and wild animals. Once, some thieves took away some oxen; but they were ultimately returned. At the instigation of Cidrūpa, the local officer forbade the merchants to sell anything to the Gosvāmī and his followers. Only one 'banīā' name Udham, sold them different things disguisingly. Later, Las'karkhan wrote to the local authorities not

to trouble GO, in those ways. In <sup>the</sup> meantime, Anantādas came from Kashmir with a letter from Jahangir, who allowed him to stay at Soram.

Jahangir returned from Kashmir after some time. One day, Noor-Mohol told him that he had done injustice to GO in asking him to leave Gokul. Besides, one faquir, too, told the Emperor that the ascetic was in the wrong and that he unnecessarily troubled GO who was on the right path. Once, it so happened that Jahangir toured the region of Mathura. He passed by a place, which, it was reported was the dwelling place of Cidrūpa. But Jahangir did not go to him. People gathered near Akrūra Ghāṭa and complained how the ascetic troubled them. Cidrūpa tried to turn the Emperor towards him by magic incantations, but he did not succeed. While passing through Gokul, he found that it was all without its previous splendour. He told Asafkhan that he should inform GO that he (GO) should see him (Jahangir) at Agra and then return to Gokul.<sup>44</sup> GO when informed, did accordingly and came back to Gokul after nearly 3½ months, on Wednesday, the tenth day of the dark half of ~~Shukla~~ Caitra. Both Gopāldās and Kalyāṇa Bhaṭṭa

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44. Cf. अब तुम्हारी गोकुल तुमको मुबारक हो कह्युं तेह । -

- M.L. Gandhi's Life of GO. P. 307.

have described this event in a poetic style.

In this way, GO underwent all the troubles, and even left his dear Gokul and all property to maintain the Truth of his Dharma. It was like a passive resistance and a non-violent Satyāgrāhā. We find that GO acted very resolutely, but at the same time very cautiously and wisely and did not come in unnecessary conflict with the officers of high rank and impressed upon them that he was following the scriptural authorities. He was steadfast in his convictions and preferred risk to abandonment of his faith. It was a great risk to go against the imperial desire, but by his pious life and practical and patient ways, he won the hearts of most of the officers of the highest rank like Asafkhan and Lashkarkhan. And he ultimately made Jahangir, too, to understand the truth of his (GO's) stand. This event bespeaks his love for Dharma, his patience and courage, and his sense of renunciation. Consequently, this critical event gave a strong foothold to the Pustimārga, otherwise it might have got a set-back. It is truly a mile-stone in the history of Pustimārga.

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This event brought great credit to GO and made him known as Mālā-prasaṅgavālā , as said above. It is possible that this might have attracted towards him many more followers and they might have begun to look upon him as God, for in those days, it was simply beyond imagination to disobey the word of an Emperor, and that too of Jahangir, known for his obstinacy, and his senior officials. Several compositions - eulogies, Kavits, etc. - are written to commemorate this event.<sup>45</sup>

Shri M.C. Parekh, a non-sectarian writer, estimates the event as follows:

"Gokulnāth, the fourth son of Vitthalnāth was the ablest of all. By the time he came to maturity, the movement of Vallabha has established itself well in Western India, especially in Mevad, Marwar and Gujārata. It <sup>was</sup> now growing in size daily, a matter which caused much alarm to the Orthodox protagonists of the Vedic faith. There were many reasons for this keen antagonism towards it on the part of the leaders of orthodoxy. The church of Vallabha had, in the eyes of these, committed a grave offence by giving to the Bhāgavata Pūrāṇa the place of primacy among the scriptures ..... It has also trespassed against

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45. Vide Appendix 3.

Varnās'rama Dharma, the socio-religions hierarchy, by refusing to recognise the Brahmins and the Sannyāsi as superior to others ....

This antagonism found a powerful voice in the person of a Sannyāsin called Cidrūpa. He seems to have been a person of some importance, for ~~he~~ he had some influence at the court of Jahangir, the Emperor of Delhi.... This man was convinced of the heterodoxy of the new faith, and he had made it a mission of his life to root it out... For some time the danger to the church of Vallabha was so great that it made many people fear for its very existence. It was at this stage that Gokulnāth came forward and defied Cidrūpa to do his worst. He put new courage into the heart of the Vaisnavas, and went to see the Emperor himself as far as Kashmir, where the latter was, to seek his protection. Jahangir was well impressed by him and passed orders that the members of the new faith were to be allowed to profess and practise their faith with full freedom. The persecution ended thus with a victory for Gokulnatha. This was the first great crisis through which the new faith had to pass, and Gokulnāth. ~~This~~ ~~has~~ ~~been~~ looked upon ever since as its protector.

and Saviour."<sup>46</sup>

(vii) Examination of the Event of Mālā-Prasaṅga:<sup>47</sup>

People may entertain a doubt about the truth or the historicity of the event known as mālā-prasaṅga. One may even argue that Jahangir has referred to Cidrūpa in glorious terms in his diary, viz. Tuzuk - i - Jahangiri, while he has not written a single line about GO and the mālā-prasaṅga, and hence the event may be a fabrication by GO's enthusiastic followers. Again the event is nowhere mentioned in the histories written by the contemporary Muslim writers, nor a reference to it is found in any other works, excepting in those by the followers of GO and the Puṣṭimarga.

The above arguments do not carry enough weight. The diary or the memories of Jahangir is not a work, mentioning the day-to-day events of his life. And not all the events of his life are recorded in it. For example his meeting with Sir Thomas Roe is not noted in the Tuzuk. Again, he has mentioned Cidrūpa at two places in his diary. Later on, he never mentioned

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46. M.C.Parekh's Shri Vallabhacharya (ed. 1943 A.D.)

P- 290 - 291.

47. The historicity of the event is examined in details by Shri Ramlal C. Modi - Vide his Lekhan-Samgraha, P.71.



his name. We find that Jahangir was not interested in the removal of <sup>the</sup> māḷā by the Vaiṣṇavas as such, but he wanted to please the ascetic and see that his (Cidrūpaś) word was respected.

Moreover, it appears that no ordinance was promulgated by the Emperor, that all the Vaiṣṇavas should remove the māḷā. Had it been so, Jahangir should have ordered GO to do so, when he (GO) went to see him at Sikri in the month of Falgun of 1675 V.S. He only asked his officers to see that they obey the word of the ascetic. The officers, big and small, knew that the Emperor was under the magic influence of the ascetic and, therefore, they tried to act according to his desire. Hence, GO asked the Kotwal Uderam to show the written order<sup>48</sup>, of the Emperor, which they could not do. Besides, in the case of the Gosvāmīs, the officers could not use force, because they were honoured by the rulers, past and present, and had with them the Imperial Firmans<sup>49</sup> granting them certain powers and rights of incomes etc.

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48. See foot-note - 38.

49. Vide "Imperial Firmans" edited by Shri K.M.Zaveri

Had there been any imperial order as regards the removal of the māḷā by the Vaiṣṇavas, it should have been throughout the empire and there might have been a great uproar, at least in some quarters. So, it is quite safe to surmise that Cidrūpa, having great influence over the Emperor, asked the officers to force the Vaiṣṇavas to remove the māḷā. It is also to be noted that this happened only in the region of Mathura, that is, round about the residence of Cidrūpa and not throughout the division or the country. Naturally no mention of such an event is found in the literature of the school of Caitanya<sup>50</sup>, whose seat is Vrīndāvana, which is very near to Mathura. This fact explained why historians do not take note of it.

The event, therefore, might not have received any attention outside the Vaiṣṇava world of the district of Mahāvana. Besides, Jahangir himself, ultimately, understood the impropriety of his stand, he and his begums had respect for the Gosvāmīs, and, therefore, he might not have mentioned the event in his diary, nor did any muslim

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50. In this matter, I have consulted Gosvāmī Anantdās of Vrīndāvana, who is one of the learned Gosvāmīs of Caitanya-seat.

writer write about it, as it was derogatory to Jahangir.

But the event created a great panic among the Puṣṭimārgīya Vaiṣṇavas, for it was for them a question of Dharma, and was an encroachment on their religious freedom. Quite naturally, therefore, the Puṣṭimārgīyas consider the event to be a milestone in the history of <sup>the</sup> Puṣṭimārga, and the Vaiṣṇava writers, particularly the followers of GO, narrate the event in detail and in eulogistic terms. Other writers, either Hindus or Muslims, keep silent over the event, because, for them it carried no significance and again because it did not touch the whole country.

There is enough proof to show that GO did go to Kashmir at the call of the Emperor. As noted above, he went to Kashmir in 1677 V.S. i.e. 1621 A.D. Historical records say that the Emperor went to Kashmir in that year.<sup>51</sup> Secondly, the description of the long journey of 444 Kos'as and the halts at different places, as mentioned in the Mālloddhāra and the eighth Kallola, are quite correct from the geographical point of view. Thirdly, that GO went to Soram, is proved by the fact there is a seat (Bethaka)

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51. Vide Tuzuk - i - Jahangiri Vol. II P.101 (Ed. by A. Rogers)

of GO at Soram, and the followers of GO visit the place with great faith as it is connected with Mālā-prasāṅga. Forthly, both Māleddhāra and the Kallola are not written many years after the event took place, but within 25 years after the event happened,<sup>52</sup> and the details of the event, with the mention of different persons and places, given by both the writers are too many and too varied to show the event a fabrication. It is difficult to believe that both the authors took scrupulous care to fabricate the event. So, we can say that such an edifice of the Mālā-prasāṅga as described by Gopāladāsa and Kalyāṇa Bhaṭṭa could not be built on only a hearsay or on utter falsehood. The event, therefore, is an historical one and not a fabrication. Otherwise, Harirāyaji and others would not have referred to GO as the protector of Mālā<sup>53</sup>. We cannot fling away the event as unhistorical, only because contemporary historians did not take note of it.

The following statement says that the event could not have taken place during the reign of Jahangir : -

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52. Vide Venunāda - Vol. I - 6 - P.152

53. Vide Appendix - 3.

माला प्रसंगे का जो उल्लेख संप्रदाय में मिलता है, इसका उल्लेख जहांगीर से संबंध रखनेवाले किसी ग्रंथ में नहीं है। और जहांगीर की उदार नीतियों इसका मेल भी नहीं बैठता है। ऐसा लगता है कि यह प्रसंग शाहजहां के राज्यरोहण के बाद का होई क्यों कि उसीने पुराने मंदिरों के जीर्णोद्धार को रोक दिया था। शाहजहांका समय सं १६८५ से १७१५ तक है और श्री गोकुलनाथजी की उपस्थिति स्वतः १६७७ की बख्त बताई जाती है। किंतु सं० १६७७ (सन् १६२०) में जहांगीरका शासन शान्तिपूर्ण ढंगसे चल रहा था, केवल (सन् १६२१) सं० १६७८ में जहांगीरने विद्रोह किया था और वह बख्तरे होकर दिल्ली गया था। यह घटना उस समय की हो सकती है, जिसका संबंध जहांगीर से जोड़ना अनुचित है। सन् १६२१ - २३ तक शाहजहां ने सारे उत्तर भारत की शांति भंग कर दी थी।<sup>54</sup>

The above arguments are not right. Some of the dates are ~~also~~ also wrong. For example, the period of Shah Jahan's reign is 1627 - 1657 A.D. i.e. 1683 to 1714-15 V.S. and not 1685 - 1715 V.S. The Mālā-prasaṅga has nothing to do with the political upheaval. Jahangir himself has noted about Cid rūpa in <sup>his</sup> memoirs and he went to Kashmir in 1620 - 21 A.D., in which year (1677 V.S.) GO went to see him. It is baseless to put the event during the reign of Shah Jahan.

(viii) Gokulanāthajī and the poet Akho of Gujarat

Derogatory remarks against GO and the Pustimarga are found in some of the books on the History of Gujarati Literature.<sup>55</sup> The opportunity of disparagement rests solely on a stanza, written by a Gujarati poet Akho ( Circa 1615 - 1674 A.D. according to K.M. Munshi and Circa 1519-1656 A.D. according to Umashanker Joshi), which is as follows:

ગુરુ કર્યા મેં ગોકુલનાથ ઘરડા વઢ્ઢને ધાલી નાથ,  
 ગુરુએ મુજને ધાલીનાથ, (૫૨.)  
 નગુરા મનને ધાલીનાથ, (૫૨.)  
 ધન હરે ધોકો નવ હરે, એ ગુરુ ગું કલ્યાણ કરે ?  
 ગુરુ થઈ બેઠો હોસિ કરી કંઠે પહાણ શકે કેમ તરી?

55. Vide K.M.Zaveri's Gujarati Sahityanā Mārga-Sūchaka Stambho P-72 - 73: ગોકુલના ગોકુલનાથજી મહારાજને લરા સ્વરૂપે ઓઢાવણાં કહે છે :

ગુરુ કર્યા મેં ગોકુલનાથ, ... ..

... .. કંઠે પહાણ શકે કેમ તરી?

and the footnote as regards another reading

એમાંથી કટાક્ષ મદશ્ય થઈ જાય છે ।

See also K.M.Munshi's Gujarat and its literature, P.130 and જુનું નર્મગદ્ય - P.458 and G.M.Tripathi's Classical poets of Gujarat P-32.

This stanza is first found in **जुनं नर्मगद्य** (P-458). There are various accounts of the journey of Akho to different places of pilgrimage. In one account<sup>56</sup> it is stated that Akho went to Jaipur and stayed there with the Gosvāmī. He was not satisfied with him as there were no religious preachings and philosophical discussions. Then he went to Kashi and while returning to Ahmedabad, he visited in Jaipur ~~and~~ a Mahārāja, son of GO, with a view to testing his knowledge, but was not given entrance. It is said that he wrote the above stanza to show the evil conduct of the Gosvāmīs.

This account is quite baseless, for GO never visited Northern Rajasthan and during GO's mundana existence, there was no Pustimārgīya temple in Jaipur alias Amer.

Shri Umashanker Joshi has examined his incident of Akho's life in his valuable and learned work, named, Akho: A study (in Gujarati).<sup>57</sup> He has pointed out that the line in question ( **गुरु कर्षा...** ) is found in **प्रपंच अंग** of Akho and the following lines ( **धन हरे.....** ) are not found in that

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56. Vide Umashanker Joshi: Akho a study (Guj.)P.22.

57. Vide Chapter - I.

work<sup>58</sup>. The work **प्रपंच अंग** was written in self-introspection and self-despise,<sup>59</sup> and there is no intention of despising either GO or <sup>the</sup> Puṣṭimārga. It was Kavi Narmadashankar, probably, who first wrote about Akho. His dislike for the Puṣṭimārga, Vaisnava Mahārājas and their followers is quite well known. I think, he took the opportunity to belittle the sect, with quotations from Akho. But it still remains a question how the lines .....धन हरे ६०... etc. came to be connected with the line गुरु कर्मा... etc.

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58. Akho : A study P. 33. Also see what Dr.N.A.Thoothi, has stated: "... it lays the ~~blame~~ blame on Gokulanāthajī. But the version is not documented and is, therefore, altogether discredited - Vaisnavas of Gujarat, P.238, footnote No.5.

59. Akho: A study, P.26, एमां गुरुने उतारी पाडवा करतां पीताने उतारी छाडवा जेवुं विशेष तोछे. Also see Umashanker

Joshi's Akhānā Chappā - P - 11 - 22. आखं प्रपंच अंग तो गुरुजीना प्रपंच अंगे नथी, पण वाक्प्रपंच अंगे छे. ए संदर्भ जीखां गुरु गोकुलनाथने उतारी पाडवाना

60. These lines are found in Jada-Bhakti-Arīga. आ प्रपंच अंगमा प्रसंग ज नथी।

Vide Akhānā -Chappā (Ed. U. Joshi) P.300.



The question of the meeting of GO and Akho, can be examined from another angle, viz. whether Akho went to Gokul and whether he wrote the lines गुरु कर्मा..... etc. and also the lines व्रण महापुरुष ने चौथी आप <sup>61</sup> etc. The works on the life of GO report that he visited Gujarat in V.S. 1646-47, and he stayed at Anārva for a considerable time. Now, the date of Akho is uncertain. On the basis of the stanza गुरु कर्मा... and the date mentioned in Akha-Gītā, which is 1705 V.S., Shri Umashankar Joshi says <sup>62</sup> that Akho's period would be roughly 1647 - 1710 V.S. So, his meeting with GO in 1647 V.S. seems improbable. No work by any of the Vaisṇava writers mention Akho's contact with GO. But that cannot lead us to state that Akho never went to Gokul and met GO. On the otherhand, Akho's statement <sup>63</sup> is quite clear on that point. One can doubt the genuineness of the stanza गुरु कर्मा..... But we find that Shri Umashankar Joshi has edited प्रपंच अंग after

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61. व्रण महापुरुष ने चौथी आप, जेहेनो न थाये देदे थाप,  
अखे उरमंतर लीयो जाण, तयारपछी उघडी मुज वाण ।

- U. Joshi's Akho : A study - P.27.

62. Ibid - P.71

63. Cf. पछे गुरु करवाने गोकुल गयो..... (No.167)-  
-Akhaṇā Chappā - P. 32.

consulting eight MSS<sup>64</sup>, most of which contain the stanza in question; and we have no any other authority to disprove the fact that the stanza is from Akho's pen.

The fact, in these circumstances, remains that Akho might have met GO in Gokul and been initiated in <sup>He</sup> Puṣṭimārga by him. It is possible that he might have practiced the Puṣṭimārgīya bhakti<sup>65</sup> for considerable time, but his soul might not have been satisfied with the mode of worship. But that does not mean that he was disparagingly critical of <sup>He</sup> Puṣṭimārga, as some books in Gujarati Literature note. If it was so, why did he write the stanza व्रण महापुरुष ने चौथो ज्ञाप, which quite categorically points out that he had full respect for the three Ācāryas? It appears that the influence of Bhaktimārga was deep-rooted<sup>66</sup> in his mind and he has recommended Bhakti<sup>67</sup>, of course Nirguṇa, instead of Saguṇa Bhakti, as the

64. Vide Akhānā Chappā P.148.

65. The following stanza has an autobiographical touch:

तिलक करतां त्रेपन बह्यां, जपमालानां नाकां गयां,

तीरथ करी करी थाक्या चरण, तोय न पहील्या हरिने शरण।

-Akho: A Study, P.65

66. (See next page for foot-note No.66).

67. Vide जीवईश्वर अंग, भक्ति अंग, (P.36, P.42)-Akhānā Chappā.

step to Highest Bliss.

(ix) Personality :

Inner mettle of GO was tested in the mālā-prasaṅga and he came out with laurels. But it was not only on that account that he became great. It was his exceptional virtues that made him great. He was learned but humble. Followers flattered him like anything, but he was not puffed up. He was generous enough to bear alone the burden of the debt of his father. He was selfless enough to give up his own comforts for the sake of others. He did not hesitate to give away his handsome horse Nayanasukh to his nephew Muralīdhara, and gave his shoes to his brother Bālakṛṣṇa, when he could not walk.<sup>68</sup>

66. Read:- "On the other hand, an examination, at least of his Akhāṇḍī, the authenticity of which is unquestionable leads us reasonably to assume, not however without some difficulties which may be traceable to the mixed personality of Akhā, that the whole book gives an exposition of, and depends, more or less entirely on, the scriptures of the Vallabhi School. On the whole, the poem is a rosary of pure pearls of Vaiṣṇavite excellence, with the permissible sprinkling of a few stray stones which may be traced to the Vedānta of S'aṅkarācārya .." Dr. N.A. Thoothi's *Vaiṣṇavas of Gujarat* (Ed.1935) P.240.

68. See Foot-note No.19 and also M.L.Gandhi's *Life of GO*: P.191.

He was an erudite scholar, but he preached more of practical side of religion than philosophical. It appears that he read most of the Vedic and Smṛti literature of his time, namely, Upaniṣads, Smṛtis and Purāṇas, quotations from which are found extensively in his works. He was particularly a master of, he almost drank and digested, the Bhāgavata and the Subodhīnī. He had a good command over Saṁskṛt language and wrote well in the Bhāṣya style,<sup>69</sup> as well as the simple Vṛitti style. It is stated that he knew well the Vedic accents.<sup>70</sup> But finding that very few people understood Saṁskṛt, he chose to teach through the popular dialect, viz. Vraja-Bhāṣa. Most of his writings in Saṁskṛt are the commentaries on the works of his father and his grandfather whose doctrines he has well interpreted. In his teachings in Vraja-bhāṣa, particularly in the ~~varṇas~~ Vartās and Vacanāmṛtas, he is original. He was a poet, too, as reported by some authors like Giridharajī (1854 - 1933 V.S.), but hardly a few padas and ślohas have come to be known as his composition.

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69. Vide his commentaries on 'Asmat Kulamī' and Gāyatrī Bhāṣya and the long commentary on <sup>the</sup> Savottama Stotra.

70. Cf. ते अक्षर स्वर मात्रा चूके तो तेने कर नीसाने करी बरजे ।

- तत्त्वार्थ दोहन : - Anugraha Vol. 14 P.417.

It appears that he did not shine out as a good poet.<sup>71</sup>

Whenever philosophical and religious discussions were demanded from him, he never hesitated. He was always prepared to discuss, the importance of <sup>the</sup>mālā and <sup>the</sup>tilaka, with Cidrūpa, but the latter did not show any inclination for it. While in Gujarat, he had opportunities to talk on philosophical problems at Surat and Ahmedabad<sup>72</sup>. When he was in Kashmir, one pandit visited him and found pleasure in philosophical discussions with him. It is reported that the pandit presented two works Viṣṇu-Dharmottara and Vyākaraṇa - Sāra to GO.<sup>73</sup>

He had great love for cows and prized them as his supreme wealth. When he left Gokul for Soram, in accordance with his talk with Jahangir, he did not miss to take his cows with him. When Puruṣottamaśāstra told him that only a few cows might be taken, he said that cows would come with him wherever he went.<sup>74</sup> And while returning

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71. Vide Chapter II (c)

72. Vide P. 14 & 15, this chapter.

73. Vide M.L.Gandhi's Life of GO, P.233.

74. Vide foot-note No.6.

to Gokul from Soram, he travelled slowly, so that the cows and their calves might not get tired.

S'rī VT, his father, had great love for and confidence in him, for he saw in GO, The future Ācārya.<sup>75</sup> He advised his other sons to follow his fourth son, viz. Vallabha alias GO. In many of his letters, therefore, it is found that S'rī VT adds S'rī to Vallabha.<sup>76</sup> It is said that many times VT gave his works to GO for review and necessary changes; and when GO found them alright, he (VT) placed them in public. He was a faithful interpreter of S'uddhādvaita Puṣṭimārga and, therefore, he wrote commentaries on the works of VL & VT and as such he was fully qualified to be a right preacher of <sup>He</sup> Puṣṭimārga, which is evinced in his works.

75. S'rī VT once said to Cācā Harivanis'a:

कहा तुम्हारी ओर की हूँ अरु एतन मारग साथ ।

मेरी ओर श्रीनाथजी की दोरी इन के हाथ ॥

-- Prākātya Siddhānta St.107.

76. Once while S'rī VT and GO were going to some place, a disciple held an umbrella over the head of S'rī VT, but S'rī VT said that it should be held over Vallabha i.e. GO - Read: कहा धरत मोही उपर धर श्री वल्लभ के शीश । - Ibid - St. 114.

He was a good administrator and a kind care-taker of the Vaisnavas and ascetics. Whenever any Vaisnava came to him, he took personal interest in his affairs and saw that all his comforts and conveniences were attended to. There are various incidents, which bespeak for his affection for the Bhāgavadiyas. When he was on journey to Gujarat and Kashmir, there were several people, followers as well as servants with him. He entrusted everyone with some duty but at the same time always inquired after their health and comforts. Once during journey to Kashmir, Sundardās Sulkanpuri could not take off the nose-bag of the horse, but he did not scold him and took it out himself. Once a servant beat Girdhar Darji for no fault of his, and when GO came to know about it, he dismissed him because he ill-treated a Vaisnava. Similarly, he welcomed Chatura Nāgā and other ascetics, while on the way to Kashmir, and arranged for their meals. During journey he asked all to be temperate in food and drink and sleep and he too, acted in the same way. Another example is this: at Soram it so happened that the servants did not get burning wood and so he himself went out for collecting wood in chill cold. He thought very highly of the Bhāgavadiyas<sup>77</sup> and looked upon them as his self,

77. Cf. महदंतः कर्णमेव प्रमाणम् । - - -Tattvārthadohana  
(Anugraha Vol.10)P.338.

and taught his followers to do the same. In many of his nectar-precepts (Vacanāmṛtas), he has said that we should never ill-treat a Bhagavadiya and should have the same love for him as we have for the Lord. He kept Manikchand Kṣatri (a disciple of S'ri Vṛ) with him after the passing away of S'ri Vṛ and always held him in high respect. Once the servants of the Nija-mandir (bhitaridā) gave him dung covered with cooked rice, because they had to wait for him on many occasions. When GO came to know of this incident, he dismissed all those servants, who were the Sachora Brahmins. Even to this day, the Sachora Brahmins are not kept in the <sup>temple</sup> Seva in Gokul.<sup>78</sup> This shows his sense of justice to and love for the Vaiṣṇavas. When he visited Gujarat, he found how the Gujarati Vaiṣṇavas loved him, and, therefore, he used to say that it was his good luck to have the opportunity

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78. Vide Hariharnāth Tandan: Vartā-Sāhitya, P.305(foot-note)



to see such *bhagvatīyas*.<sup>79</sup> Similarly, one incident noted in a MS (Hindi No. 101/1, in *Kārikarolī Vidyā Vibhāga*) of 1746 V.S. informs that he read the stories of the Vaiṣṇavas with great reverence and when he could not read them, he touched the work to his eyes with great faith.

Two incidents of GO's life are noted in the <sup>Bhakti-</sup>Māla of Nābhādāsa (Circa - 1640 V.S.):

79. Cf. उहाँ लो जानी भयो, नहीं तो बहोरि पश्चात्ताप रहे तो  
ऐसे भगवदीयकुं कैसे देखते, ऐसे ऐसे भगवदीय को दर्शन भयो जे  
कहा कहीए । - - Gopāldās - Rasika-rasa-Anugraha  
Vol. IV, P. 381 - Also read: - एक बार वागनें  
प्रसंगे। आगरे श्री विठ्ठलरायजी नें गोपालजी गया हुता।। त्यांहांथी  
आवीनें श्री महाप्रभुजीने नमस्कार करयो।। त्यारे श्री करुणासमुद्र  
अति दयालुमें पूछूं जे ।। वैष्णव सब साथ आये थे वा(२) कह्युं जे ।।  
वैष्णवकुं तो छोड के हम आगे आये।। वैष्णव पाछें ते आवेगे ।।  
त्यार परमउदार राज बीत्या जे ।। वैष्णवकुं छोड आये तो ले  
कहा आये ।। प्रसंग ३ ।। - - - - -

- - - - - A MS of *Vaṇḍāmr̥ts* belonging to Shri  
Chimanlal M. Vaidya.

...lll...

गुसाई गोकुलनाथजी के पास एक धनीने लाखों रुपये भेंट देनेके लिए लाकर विनय किया कि 'मुझे शिष्य किजिए'। आपने उससे पूछा कि 'किस वस्तु में तुम्हारी विशेष प्रीति या आसक्ति है।' उसने उत्तर दिया कि 'किसी में नहीं।' आपने कहा कि जब तुममें प्रीतिका बीज ही नहीं, तो मैं तुम्हें शिष्य नहीं कर सकता, यदि किसीमें प्रेम होता तो उसे मोड़ कर श्रीशोभाधामके चरणों में लगा दिया जाता।<sup>80</sup>

कान्हा नामक एक भंगी मंदिर के बाहर झाड़ू लगाया करता था और सामने से श्रीनाथजीका दर्शन कर प्रेममें मग्न हुआ करता था।

सबकी दृष्टि बालक (ठाकुरजी) पर न पड़े इस लिए आपने एक भीत (दिवार) खिंचवा दी। दर्शन न पानेसे कान्हा विकल हुआ। श्री ठाकुरजीने तीन रात बराबर स्वप्न में आज्ञा की कि 'गोकुलनाथ से कह कि यह भीत गिरवा दें।' कान्हाजी आपसे तो विनय नहीं कर सके, पर किसीसे कह दिया। जब गौसाईजीने उससे पूछा, तब उसने सब वार्ता कही। आप प्रेममें डूबे, कान्हा को कृपा पात्र जहन हृदयसे लगा लिया और नई भीत गिरवा दी क्यों कि उससे स्वप्नका प्रमाण मिला। प्रेम की ग्राहकता की जय, प्रेमियों की जय।<sup>81</sup>

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80. Vide Hariharnath Tandan: Vārtā Sahitya - P.482:

Quoted from Bhakta-māla Kavī - 519-21 आयो  
कोउ शिष्य.....दरेगी।- It is<sup>als</sup> said that this  
incident happened in the life of S'ri VT.

81. This incident is also reported in the S'ri  
Goverdhananāthjīki Prakatya Vārtā.

The first incident shows that GO knew well the psychology of love: unless the feeling of love has not dawned at all in human heart, how can he love anything or any person? This also shows his selflessness and absence of avariciousness, for he did not accept a millionaire as his disciple. The second incident shows how he loved the devotees, the Bhagavātyas.

He was an efficient swimmer and a good horse-rider. During journey he rode a horse. When he went to Gujarat, he rode the horse Cañicala. He used to go for a stroll on horse-back. His courage as a swimmer can be seen from the incident, when, at the age of nine, he rescued a merchant's horse from a swift current of a river.<sup>82</sup>

His physical personality is described by his disciples in many eulogies (Stotras). It is stated that his was a magnificent and attractive physique.<sup>83</sup> He resembled his father Vṛ in points

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82. Vide M.L.Gandhi's Life of GO - P.164 and Haridās's Viraha-gītā : नचावे विविधप्रकारे पश्य शुं..... etc

83. Cf. भव्यभूते नमः। - Harirāyaji: Gokules'anāmāvalī, Anugraha Vol. 15, No. 11 - 12, P. 5.

of physique and nature and moral virtues.<sup>84</sup>

Generally he wore a 'dhoti' and a cotton shawl (Uttariya). He kept a long hair reaching the hips.<sup>85</sup> He was wearing ear-ring and tying flower-weaths on the braids of hair. His complexion was a little blackish.<sup>86</sup> It was his habit to chew <sup>betel-</sup>beetle leaves throughout the day.

He was a great guru and teacher. He had both the qualities of a good teacher : vast knowledge and the manner of imparting it; both (Kriyā) and saṅkrānti in the words of Kālidāsa.<sup>87</sup> The Vacanāmṛta literature speaks volumes for his capacity

84. Cf. ताततणो प्रतिबिंब रे... Gopāldās, Navākhyāna No.9 and .ताततुल्य स्वभावस्थो... Anugraha Vol.15, 11-12, P.4.

85. Cf. चौकीए बैठा भीमे स्पर्शे, एहवा दीरघ कौश। - Gopāldās: Gujarata - Gamana - Līlā : XIII - 76 (Anugraha XV - P.411)

86. Cf. गोधूम मेचक मनोहर वणदिहो - Harirāyaji : - Gokules'astaka St. 7.

87. Cf. शिष्टा क्रिया कस्यचिदात्म संस्था, संक्रान्तिरन्य विशेषयुक्ता। - Kālidāsa: Mālavikāgnimītra-I-3.

~~I-3 (Gopāldās - Navākhyāna 7).~~

as a teacher. He generally followed catechismal method, instead of lecturing method. Generally, he sat surrounded by disciples in the afternoon and at night and religious discourses went on; they even put to him questions when he was taking bath or when he was out for a stroll or when he was engaged in massage. He never kept himself at a distance from his followers. He was a mine of information and anecdotes, religious and worldly, and taught religious and philosophical doctrines with apt illustrations and with humour. ~~It is due to him that~~ <sup>His</sup> the Vārtā - literature (84 and 252 Vārtās, Nija - Vārtā, Bhāva - Sindhu etc.) ~~because~~ became popular; and no one will deny that this literature has become very useful to the Vaiṣṇavas for fixity of religious fervour (भक्तवृत्ति) . He always laid stress on both Nāma-Sevā and Śvarūpa-sevā and practised it in his own life.<sup>88</sup>

He was a master of Bhāgavata and its commentary Subodhinī as is evinced by his Badī-Tīkā. He followed the footsteps of his father and grandfather and became instrumental in the propagation and consolidation of <sup>the</sup> Puṣṭimārga. It would not be an exaggeration to state that S'rī VL laid the foundation

(- Navāthyāna no. 7)

88. Cf. आप सेवा करी शीखे श्रीहरि... ..is also true of G.O.

<sup>MC</sup> of Pustimārga. S'rī VT built an extensive structure on it and GO developed and protected it. He was one of the true exponents of ~~Pustimārg~~ <sup>He</sup> Pustibhakti, whose basis is the grace of the Lord, the doctrine of Prameya, and preached that Lord's sevā is the prime duty of a Vaisnava, and all other activities and traditions, either Vedic or worldly, are subordinate to it. He himself acted accordingly.<sup>89(a)</sup> But he did not ignore Vedic or Smṛti injunctions. He did sevā himself and whenever<sup>89(b)</sup> he was out, he instructed his relatives and servants to be careful in the performance of sevā. One incident bespeaks his love for the Lord. When the creditors stopped the

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89(a) Kollala XII - Taraṅga 3 states how he himself collected valuable articles (यानि यानि सुवर्णस्य मञ्जूति<sup>रत्नस्य</sup> वा) and put in a box and went to bed after fully satisfying himself/<sup>that</sup> everything was alright. Read : -

प्रस्थापिते प्रोक्त<sup>A</sup>त्वा श्रीनाथे भगवानयम्।

दीपमादाय गेहस्य, परिभ्रमति सर्वतः ।

निरीक्ष्य सर्वनिर्दोषं निष्कण्टक मधीश्वरः।

x x x x x x x x x x x x x x x

दढीकृत्य भूषं द्वारे मुख्ये दत्त्वा च तालकं

श्रीमता पाणिकेन गुह्यित्वा तस्य कुचिकां।

तत्रैव इक्षति श्रीमान् उच्छलद्भावधूषितः ॥

- Kallolā XII - 3.

89(b) Cf. त्रिवारसंभ्यावंदनाय नमः।- Harirāyaji:

Gokules'anāmāvatī.

Rājabhoga of S'rī Navanītaprīyājī, he was much pained to see it and did not take meals. He assured the creditors that he would pay off the debts and there was no hindrance to the sevā of S'rī Navanītaprīyājī. He taught, therefore, that a Vaisṇava<sup>s</sup> should not incur debt for the Lord's sevā, and should do it within <sup>his</sup> ~~their~~ means<sup>89(c)</sup>. He used to say that <sup>the</sup> Puṣṭimārga accepted all people in its fold, irrespective of caste or social status and initiated into <sup>the</sup> Puṣṭimārga even low caste people, in the manner of his father. He set an example of nobility of character by practising himself the virtues like generosity and self-denial, tolerance and temperance, Bhāgavat-sevā and Nāma-sevā. He liked music and employed musicians for the kirtana-sevā. In one of the padas, Dharmadāsa says that सारंगीके प्रताप तें पायी गोकुलनाथ ।... ..... 90. These virtues of his attracted many Vaisṇavas from different parts of India, but mostly from Gujarat.

89(c). Cf. असमर्थं द्रव्यं होय तो मूठी छोला समारोने आगला राखवा, ए मारगकर्ता श्री आचार्यजीनुं सिदांत छे। माटे ए सीते भावपूर्वक सेवा करवी। - - - -

Gopaldas: Tattvārthadhōhana: Anugraha XIV - P.359.

90. Hariharnāth Tandan: Vārtā-sāhitya P.290 & Read:

सारंगीनाथप्रसाद नमः । - Harirājās S'rī Gokuleśa Nāmāvali.

Some of his followers, later called Bharuci Vaisnavas, began to look upon him, even during his life-time, as the Highest God, and depicted him as such in their works, but he was very humble and taught them that the Lord is supreme.<sup>91</sup> Mahāvādāsa goes to the extent of saying that the svarūpa of GO is the same as Lord Kṛṣṇa.<sup>92</sup> These Vaisnavas have

91. Cf. मदीयाः मां पुरुषोत्तमं निश्चित्य भजन्ते तेन किं प्रकटित शुद्धपुष्टिभक्ति मार्गाचार्याणां प्रसन्नता सिध्यति ? न कदापीति। - सर्वोत्तमस्तोत्र - बढीटिका - विबुधेश्वर इति नामोपरि।  
Also note the incident noted in <sup>the Tattvasaṃgraha.</sup> ~~एक~~ वली एक समय  
महाभाष्यवान मोहनभाईजी गोकुलभाईजीए श्रीगोकुलमां नवा घर बंधाव्यां  
त्यां श्रीजीने त्यां पधारवानी विनती कीधी, त्यारे श्रीजीए पुष्ट्युं जे  
"तुमारो ठाकुर वा गरमं पधारायो हे" त्यारे एणे विनती कीधी जे  
"ना राज, प्रथम राज प्रधारो पछी सेवा पधारवीशुं.॥ " त्यारे आज्ञा  
दीधी जे" ना यों नहि. पहेले तमारे ठाकुरकु पधारवी पछी में पधारुंगो।"

-Anugraha - XIV - P.361.

92. Cf. जे ज्ञासादा सुत यथा जने चारी ब्रजमांहां गाय ॥

ते श्रीविठ्ठल सुत हवा, श्रीगोकुलराय ॥

- Rasakos'a XVI - 146 (unpublished)

and मो नंदगेहे ब्रजसुंदरीणां कामावतारो नयनान्नाभिरामः।

शिक्ष्य दध्यादिके चौर एव श्रीवत्सभोऽयं रमते ब्रजेशः॥

- Vallabhagīta, canto V - Pustī-sūdhā Vol.5.

No.7 - 8.



written in details about his ~~Voluntine~~ (nitya-caritra) and also about his physical personality<sup>93</sup>. Much of these descriptions appears to have a tinge of exaggeration, but they give us an idea of his daily routine right from rising up to going to bed, how he bathed, wore clothes, did sevā, taught his children, etc. Vallabh-gītā of Mahāvādāsa describes in details his face, hair, feet, fame, virtues etc. One may not find all this literature in good taste, but it proves the fact that these followers<sup>94</sup> had immense love for GO and that they found supreme bliss<sup>in</sup> his company.

Harirāyaji (who is, by no means, a blind follower) and Kṛṣṇarāya (GO's sister's son) and others have written aṣṭakas and nāmāvalīs<sup>95</sup> in praise

93. Vide Gokules' aṣṭaka by Harirāyaji and also Mahāvādāsa's B Vallabhagītā and Vallabhacaritra and Gopaldāsa's Tattvārthadohana and Nityacaritra by several writers.

94. The Vallabha-Ratna-Rasāṭīya-Bhakta-Raja (Unpublished) (dated Magha S'ukla Pañcāmī of 1733 V.S.) of Vallabhadās and Suraji Bhārgava has given the list of the followers of GO with their names and native places. Their number was in 1733 V.S. was nearly five thousand.

95. Vide Anugraha Vol.15 No.11 & 12.

of GO, which fact proves that he must have been a very popular and brilliant Gosvāmī. Shri M.C. Parekh, a disinterested and non-sectarian author ~~who~~ writes:

"Gokulanath, besides being a man of action, was something of an original religion teacher. In this matter, the mantle of his father and grandfather had fallen on his shoulders. Besides winning a victory over the opponents of his faith, he did much to consolidate it in many ways ..... he carried further the work of his father and helped much in the spread of the movement. So outstanding was his personality that he has been considered the third great leader of the church by its followers.

Gokulnath, had six brothers, three of whom were older than himself and three younger. By his talents, strength of character and high spirituality, he overshadowed all of them easily, and the leadership of the church may well have rested with him especially as the times were stormy and the movement was going through persecution. This resulted in many Vaisnavas looking upon him as the only true successor of his father..."<sup>96</sup>

96. M.C.Parekh: Shri Vallabhacharya, P.292 & 300. Also read Bombay Gazetteer Vol.IX: "Vittalnath died in A.D.1583 at the age of ninety, leaving seven sons, sāt-svarup, each of whom established a separate seat or Gādī. Of them the most distinguished for learning and tact was the fourth son Gokulnathji."

He was very much respected and consulted by the generation next to his. Harirāyaji, grandson of his elder brother Govindarāyaji, was initiated by him (GO) and has written stotras in praise of GO. Younger Gosvāmīs turned to him whenever some disputes arose. Such an incident is as follows:

Dwārkes'aji of the 'Third House', did not give Madhusūdanji of the 'Sixth House' his personal deity (Sevya Svarūpa), and the dispute was taken to GO, who said that it would bring discredit to their family if a suit was filed in the court and he persuaded Dwārkes'aji to part with Bālakṛṣṇaji, the Sevya Svarūpa of Madhusūdanji.

God has six qualities: ais'varya, Vīrya, Śrī, Yas'as, Jñāna and Vairāgya. GO is said to be the yas'as-svarūpa of God, whose other qualities are dormant in him.

(x) Last days of his Life:

It appears that no note-worthy incident, after Māla-prasaṅga, took place in his after-life. Life was, then, usual and peaceful. He enjoyed himself in Bhagavat-sevā and teaching his followers religious doctrines and practices. It is possible that he might have written certain works during this last phase of life.

...121...

A MS, in the sarasvatī Bhandāra of Kāṅkarolī (Hindi Section No.101-1), dated 1746 V.S. gives an account<sup>97</sup> ~~that~~ of an event in GO's life.

Kṛṣṇa Bhaṭṭa of Ujjain had asked his son to send a MS (a pothī that he had written himself) to GO. That pothī contained, it appears, some incidents of 84 and 252 Vārtās, and GO conceived great reverence for it. So he always read it. It also tells us that after many years<sup>had</sup> passed, he could not read ~~that~~ ~~it~~ it, but touched it to his eyes with the same reverence. This leads us to surmise that in the after-life, GO might have lost his eyesight or his eyes might have been too weak to read anything. In the beginning, he put the pothi himself in the trunk and locked it, but later he asked his son Viṭṭhalarāyaji to do so. Hence probably his eyes might have been too~~k~~ weak. But it should be noted that no any other work on the life of GO speaks of it, excepting a reference<sup>98</sup> made by Giridharaji Mahārāja. The birth-day of GO known in the sect as Mahā-utsava began to be celebrated by the followers with great pomp from 1691 or 1692 V.S. and onwards and several

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97. Vide Chapter III(b)(ii) for the relevant quotation.

98. Cf. "श्री गोकुलनाथजीकुं नेत्रबल थोडो हुतो"। -

- Giridharaji's 120 Vacanāmṛtas - P.80.

works describe its celebration, e.g. *Sāta S'obhana* of *Haridāsbhai*, describing it, were sung in the presence of GO, himself. Similarly, a big work, named *Svarūpānubhava-mahā-utsava*, having 113 *maṅgalas*, describes the celebration in details, where GO's rising, sitting, going, etc., (himself without any help from others) are described, but there is no reference to the loss of the eyes ~~is made~~. *Bhakta - Bhāvārtha* of *Gopāladāsa* refers to his ill-health, but does not refer to the loss of his eyes. It is possible that he did not read that *pothi*, but touched it to his eyes, because he read it several times. So, the description in question does not conclusively prove that GO had lost eyes during his last days.<sup>99</sup>

He passed away from this mortal world on the ninth day of the dark half of the month of *Māgha* of 1697 V.S., living a long and purposeful life of 89 years. His end was a great shock to his close

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99. *Shri Din Dayāl Guptā* has noted in the footnote on page No.137 of his thesis *Aṣṭachhāpa Aūra Vallabha Sampradāya*, on the strength of a statement by *Shri Kanṭha Mani Shastri* that *Shri GO* lost his eyes in his after-life. But as noted above no conclusive proof about it is available.

disciples, so much so that some of his disciples, known as 78 Bhagavadiyas,<sup>100</sup> died out of the pangs of separation from him, taking either poison or drowning || themselves in rivers or ponds.

He has left an indelible impression as a Gosvāmī in the History of the Puṣṭīmārga, more as its interpreter and 'consolidator'. India considers Manhood greater than Godhood. The great Vyāsa declared in the Mahābhārata that - - - - -  
- गुह्यं ब्रह्म तदिदं वो ब्रवीमि, न मानुषात् श्रेष्ठतरं हि -  
किञ्चित् ।<sup>101</sup> - - - - - (I tell you the top secret, that nothing is greater than Man.) Disciples of GO raised him to the pinnacle of Godhood, but it should be observed that the 'Man' in GO is the most attractive virtue of his, which should inspire the followers of the Puṣṭīmārga to become a perfect Vaisnava.

(xi) GO's personal Deity and Puranic References to GO

In the end, two things need be mentioned: one about his sevya svarūpa, his personal deity and the other about puranic references to GO.

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100. Vide Appendix - 4.

101. Cf. Śantiparvan Chap. 299-20.

The *Sevya Svarūpa* of GO was S'ri Gokulanāthaji <sup>alias S'ri Nāthaji</sup> ~~alias S'ri Nāthaji~~. After making a permanent residence at Gokul, S'ri VT gave each of his seven sons one *Svarūpa* (i.e. idol), whom they should worship and daily. Go got the *Svarūpa* of S'ri GO, as his *Sevya*. It is said that there was *pañcāyatana-pūja* in the house of the father-in-law of S'ri VL. All those five idols of Gods were given to S'ri VL by his mother-in-law. S'ri VL kept the idol of S'ri GO as his *sevya* and others (S'iva, Sūrya, Bhavānī and Ganes'a) were offered into the Ganges.<sup>102</sup> However Murlīdardas<sup>103</sup> says that S'ri VL kept S'aligrāma only and he does not speak of the idol of S'ri GO. Tradition goes to say that this idol was worshipped by Indra. When Indra was humbled down

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102. See *Nija-Vartā* (ed. Lallubhai C. Desai)

*Prasāṅga* No. 34 P. 69. and also *Girīdharaṁjī Mahārāja* ke 120 *Vaṇṇanāmṛitas* No. 63 and No. 114 and *Tattvārthadhāna - Anugraha*, Vol. 10 No. 10 P. 344B. Also see *Kāṅkerolī MS* (*Hindī Bandha* No. 101 - 1) dated 1746, *Vartā* No. 50, as quoted by H. Tandan in his *Vartā Sāhitya*, P. 135.

103. Cf. *शालग्रामं विना देवतान्तरं प्रतिकृतिरूपविग्रहचतुष्टयमपि*

*गंगायां प्राविषत् - Muralīdhara: S'ri Vallabhācārya caritaṁ*, p. 6.

by Lord Kṛṣṇa, he came to Him and implored that He should allow him (Indra) to serve Him (Kṛṣṇa). Lord Kṛṣṇa gave him the idol in question and Indra worshipped it for a long time. Then, the idol came to the hands of Ravana who worshipped it for a long time and then, by the ~~xxx~~ passage of time, it came to the family of the father-in-law of S'rī VL. Such an edifice of an unchronological anecdote is erected around this idol.

The idol is five to six inches high, and is made of black stone. It has four hands. With one right hand, is raised the mount Govardhana, and in the left hand there is a conch-shell, in which all the heavy rains, it is said, are absorbed; with the other two hands, the Lord is playing on the flute. The seat is made of lotus. It is said that it is this idol which represents the svarūpa of the Lord who raised the mount Govardhana, when it rained heavily in Vraja.<sup>104</sup> To-day, every year on the eighth day of the dark half of Ās'vina, this svarūpa is taken in the easy seat (Sukhapāla) to Girirāja or Jatipurā from Gokul and the right of the ceremony of Govardhana-pūja by the Gosvāmī

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104. Vide the pada: गिरि धार्यो गोकुलनाथ - - Kākā  
Vallabhajī's bilāvala.



of the 'Fourth House' is still maintained.

Various authorities are cited in a Gujarati work on the Life of GO<sup>105</sup>, as regards the predictions about the incarnations of God in the forms of S'rī VL, S'rī VT and S'rī GO. For example, it is stated ~~in~~ that in the Brahmāṇḍa Purāṇa ; it is said that in the Kali age the Lord will take birth as Kṛṣṇa, Buddha, Viṭṭhalēsa and Kalki.<sup>106</sup>

Similarly, there is quoted a dialogue between Vasistha and Rāmachandra from Ādipurāṇa's Uttara-Khaṇḍa, where Vasistha says that in the Kaliyuga, the Highest Lord will be born as S'rī Gokulanāth.<sup>107</sup>

In the same way, Kalāyana Bhaṭṭa mentions an authority<sup>108</sup> of Ādi-purāṇa, which says that God will take birth as S'rī GO.

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105. Vide Maganlal L. Gandhi's Life of GO, Chapter 3, Part I.

106. Ibid-P.62.

107. तस्माद् गोकुलनाथो यो भावी परमो मतः।  
मत्तोऽन्येभ्यश्च सर्वेभ्योऽवतारेभ्यः कृपार्णवः॥१७॥  
स पुरुषोत्तमो भक्तवत्सलो गुणसागरः।  
पुनाति सक्तां पृथ्वीं विहर्ता ब्रजे ब्रजे॥१८॥-P.68.69-Ibid.

108. Vide Kallola No.1 Taranga 39 - St. 18 to 20.

All these authorities appear to be unauthentic. I have tried to trace the <sup>above</sup> stanzas quoted from the work Vallabha-Vilāsa,<sup>109</sup> but I could not find these stanzas in the Ādi-purāṇa. I feel, therefore, that some over-enthusiastic followers of GO might have fabricated these authorities to give them an air of ancient-ness. Such attempts do more harm than service to the sect.

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109. I have seen only the 3rd and the 4th parts of this work. I could not come across the first <sup>two</sup> parts.