Chapter IV

The Followers of Gokulanathaji
or
The 'Fourth House'

(i) 'The Fourth House',

VT had seven sons, GO was the fourth among them. It is said that the eldest son Giridharaji was the Dharma Svarupa and the next six sons represented the six qualities (sis'varya, Virya, S'rI, Yas'as, Jñana and Vairagya). According to this view, GO was the yas'as svarupa of the Lord and consequently his fame spread in far off quarters of the land. This belief seems to have taken place later. Whatever it may be, it is a recorded fact that GO was the most illustrious of the seven sons. Even VT thought very highly of him and many times consulted him on matters household as well as religious and spiritual. It is reported that he gave him (GO) his own turban and mala during the last days of his life on this earth.¹ His

¹ Cf. पास्पु एक्षोनेवरदया एकनुमारीमयमयर्मम् ॥२३६॥ पोतानु पास्पु चकनेचलानित पास्पु चकनेचलानित ॥२३७॥ पास्पु चकनेचलानित पास्पु चकनेचलानित पास्पु चकनेचलानित ॥२३८॥ पास्पु चकनेचलानित पास्पु चकनेचलानित पास्पु चकनेचलानित ॥२३९॥ - Gopaldas: Praגתya Siddhanta Mahaga-30.
generous nature, his usual practice of giving discourses (called the Vac), his amiable manners and his great affection for the Vaishnavas drew many persons towards him. During his journey to Gujarat in 1646-47 V.S., he initiated a considerable number of people. The event known as malaprasānga, made him more famous and a good number of persons accepted him as their guru. Besides, he lived fairly a long life of 89 years and that fact also made the number of his followers, greater than that of other Gosvāmis. In a work named रीवल्लधृतरस्त्रलमिन्तत्राण it is stated that the number of Gō's followers was nearly 5000 in 1733 V.S.² This number is the number of the families and not of the individuals.

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

2. Vide appendix No.5.
3. Vide Chapter III (a) (1) Tilakanirnaya.
4. Vide Sevasarvasva by Narottam Shastri of Kapadvanj for the mode of worship of the 'Fourth House'.

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(ii) Two types of G0's followers:

The followers of G0 form two main types or divisions: the Bharucls and the Nimadias. The former are also ironically called the Pavadias, because they worship the wooden footwear (Padukas) of G0. But the word Pavadia involves the faults of रामपति and रामपति because there are other vaisnavas who worship the padukas of G0 and others and there are the Bharucls, who being not able to get the Padukas, worship a part of G0's garment or his hair or his letter or only Yamuna. The word Nimadia is ironically used to make an alliteration with the word Pavadia. The Nimadias are so called, because they attach much more importance to certain rules and conventions. For example, the Bharucls would commence the spraying of the fountains in the temples, when we (human beings) feel hot in the summer, while the Nimadias would commence to do so only from the fourteenth day of the bright half of the month of Vaisakha. The Bharucls would offer a quilt to the Lord and put the fire-place in front of the Lord, when it is cold, while the Nimadias would commence to do so on the 11th day of the bright half of the month of Kartika, even if the cold season starts earlier.

It is also said that those who worship or believe in the descendents of VL (i.e. all the GosvamiS) are the Nimadias, that is, all vaisnavas
minus the Bharucis are called the Nimadiyas. 5

(iii) The Nimadiya Vaishnavas

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

5. Vide for some more details, Bhararuci Nimadisa kalaha, P. 39.
to follow practices which are convenient to them.

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

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

(iv) The Bharucī Veisnavas
The Bharucis form a group among themselves. Among them also, there are 'maryadis' as well as the 'non-maryadis'. They call their sect as Mahad-marga also. They are very much different from the other vaisnavas, either belonging to the 'Six Houses' or the 'Fourth House'. They look upon GO as the Highest Lord, and consider VL. It is said that the word Bharuci is not correct. The correct word is bhararuci (i.e. having profound spiritual attitude), which, in colloquial parlance, became Bharuci. But I think, this is a later explanation. Mohanbhai and his family, who looked upon GO, as the Great Lord, hailed from Broach (Bharuca) and all those who followed him in such a belief were and are called the Bharucis. The periodical Pustimudha (Vol. IV - No. 5, second title-page) notes that the original word is Vararuci and is explained in the Vararuci - marga - prakas's. I think, this appears to be a later effort to sanskritise the word Bharuci.

7. Cf. श्रीमहादासस्य विषयः परम पुरुषाङ्गे:।
   सर्वं कुमुदाकुमुदन्या कुमुदोर्वर: ॥
   - K. Bhatta, Kallola I - 3 - 5.
   धे धर्मालाहुत वया अने धारी दुःखमाहिं गाय॥
   ते श्रीविद्यालाहुत द्वारा, श्रीगोकुलराय ॥
   - Mahavadasa, Rasakosa's,
S'obhana 16 - 14.
as his mouth incarnation and VI as his heart. They
do not go to any Pustimārgiya temples for Ārāmsana,
nor do they pay obeisance to the Gosvāmins. They do
not believe in the popular Pustimārgiya belief that
the descendents of VI are to be looked upon as VI,
and do not bow down to the different idols (nidhi-
śvarūpas) of the Lord in the Pustimārgiya temples.
Their mode of worship and their devotional attitude
(bhava) are also different from those of others. They
do not worship any portrait of Gō or any idol of Gō
or any other form of the Lord. They consider the
'Pādukās', a garment, a letter or hair of Gō - anything
that is touched by Gō, to be the 'Śvarūpa' of Gō, and
worship any of the above items as the Lord Himself.
Some of them, institute Ś'rī Yamunājī (of course, in
a pitcher) and worship Her as the Lord. They conceive
great reverence for things and persons in contact with
Gō. They do not like any via media between them and
Gō, their Lord. Other followers of the Pustimārgiya

8. Cf. the popular saying श्रीमान्तामके माहें तव हि बल्लभरुप।
9. This is an old tradition. In Buddhist mode of worship,
we find that they worship the urn etc. which contains some
remnant of Buddha's body. In Kāraṇā, there is one
family, where an old diadem of Ś'rī Nathajī is
worshipped (Vide VS Vol. VII - 2 P.19).
offer all the preparations of food to the Lord, while the Bharucis offer only one dish to Him and then the 'Prasada' is mixed with the remaining preparations. Generally the songs of the eight (astachap) poets are sung in the Puṣṭimargiyatemple, while the Bharucis sing songs composed only by Go's devotees (mahabhaktas), who were his contemporaries. They celebrate the birthdate of Go as the 'Great Festival' and also observe some of the days, previous to Go's birthdate too, as festivals. They gather and keep awake till midnight on the day, previous to Go's birthdate, and sing songs (dholas, padas, etc.) describing Go's life and activities. This type of gathering and singing and dancing (not only among the Bharucis, but among other vaisnavs also) might be an influence of the Caitanya sect, where singing in assemblies is very usual. They also celebrate the birthdates of VL, VT, Kṛṣṇa, and also of the great devotees of Go, such as Mohanbhai, Bahenajīrāja and Gokulbhai.

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

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

10. Cf. श्री लीलामेण त्वरुपमेवः (तात्त्विर्धसन्धरण) कोपुरी ये सुदुरुप्पौति ने सुदुरुप्पौति, न गोरुपरण लीला कोपुरी भविष्यते स्वरूप भिन्न, देयत्तमारण लीला कोपुरी भविष्यते स्वरूप भिन्न, मद्युरा लीला कोपुरी भविष्यते स्वरूप भिन्न. स्वरूप तो एक ब गण मद्युराग्य त्वारे स्वरूप भिन्न यथा. ए लीला भविष्यते स्वरूप वदनायण न ही तो मुख भविष्यते मद्युरा का न गण? श्रीकाल्यक्ष्य स्वरूप हृदयारूढः स्वामित्व त्वारे स्वरूपमेवनो बन्याथ्य यथा के नहीं?

they (maryadis) take only that food and water which
are offered to their own personal deity (sevya svarupa).
Because the Bharucis believe in only GO, they are criticised very much in the Pustimargiya society. It is said that their made of worship and their beliefs are against the conventions of the Pustimarga. The SK relates an anecdote that VT was engaged in the worship of the Lord when he got the news of GO's birth. So, he was polluted according to the custom; and was deprived of the Lord's worship. He, therefore, pronounced a curse that his (GO's) followers will be averse (bahirmukha) to Pustimargiya practices. But such a report is not consistent with VT's character and is historically untrue and appears to be malicious. It is true that the Bharucis do not follow all the

11. Cf. लाडीलेस संगार मार्थि किंव विशिष्टे लु वा॒ँ ||
बृहस्ति वधिपुष्पी द्वी विद्वानन गुणमाण ||
- SK - P.63.
12. The SK says that VT was at Caranata at the time of GO's birth. The Sejana Mandana, written in 1683 V.S. says that he was at Giriraja. The SK was written in 1729 V.S. and hence the former work is more trustworthy. Vrnda-vanaadasa also says in one pada that उनाके रिखी
कृपाकोर्च आए चाकी निषि पर छेठे जाई।
Pustimārgīya traditions, but it is not correct to say that they cannot be included in the Pustimārgīya fold.

All the Bharucis do not get initiated at one place or site. Some of them get initiated at Broach, some at Vallabha-ghāta (Gokul), some at Deoghdhabari and some at Badhalpur. It is said that a few of them go to a spot, where Motābhai (a devout follower of GO) sat near Gokul for meditation, and get initiated there. A few of them go to Godhra where Motābhai's carriage (māfo) is kept and get initiated there. Besides, some of them go to Kapadvanj at the temple, sacred to Behenajīrāja, for initiation. They all believe in GO's Lordship and sing the compositions of the earliest Bharucis, as stated above.

Among the followers of GO, there is another group of Vaisnavas who follow Gosvāmi S'īrī Ramanālāslaji (birth 1904 V.S.) of Mathura. He and his followers have accepted the traditions of the Bharucis, but they believe in the Lordship of VL and VT also. It is said that they utter व्यवस्था तात्त्विक at the end of the initiation formula (śūvedana mantra) and remember great devotees of GO, like Ratansbarī at that time. Again, there are some followers (in the 'Fourth House'), who believe
in the Lordship of Gosvami Sri Kanaiyalalaji alias Vitthales'ajji (birth 1925 U.S.), one of the sons of Sri Ramanalalaji and who was adopted for the seat of Gokul.

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

13. Cf. दुस्तांगकारातिरिक्तावरणो बहूव भागांदु भ्रणे न तत स्वेदः। कथास्मादेयः मा पुरुषोऽक्षुर निरितलृ भवनि (ते) तन कि प्रकृतिकुलप्रकृतिमाताविवाहविश्वासं ग्रहणं विभाषित। न बो क्षारीव्यन्तः। एवोत्प्रभायविभवे भागात्विवेक (च्छाँडः पुष्प) निमानक्रन्तवृत्तकयामद्रो हस्तिन दुस्तांगकारवतां स्वभाब-पररूषः।—P. MS, P.264.
highly of him, because he commanded great affection and respect from almost all the vaisnavas and because he came out with laurels in the event of mālāprāsāda.

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

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

...... मोहनभाई तेह्या त्यां ही ।।।। तुम्हारी संविधि
निविदन स्ववाजी बाही ।। भाजा ब्रम्हचंद्रवरोधी प्रभुजीए दोषी से त्यां ही ।।।।
......सत्य स्वरूपनी जागुल राही निविदन कर्ते वे कोई । बंगालकर सागरात
कृपणी एमाहां वैदेह कृप्यु ताडिच ।।।।

It is said that the daughter of Govinda dasa Ghimpadi was initiated by a letter of GO.

(v) Literature of the Bharucia

After the passing away of GO, some of his devotees died of pangs of separation from him. They are popularly known as the 78 Bhegavadiyas. But there were many who continued to live and passed their lives in singing GO's praise. Of them, K.Bhatta, Gopal das, Gokulbhaï, Valabhabhaï, and others are very important. They have produced a considerable amount of the literature which comes to approximately three lakhs of S'lokas. K. Bhatta wrote Kelloko (i.e., गोकुलेश बीला शुषांशिषु कल्लोक) in 15 books, composing nearly 40,000 S'lokas in Samskrta, in which GO's life is depicted in details. He is said to have written a comment on the Gita also. Gopaldas wrote पाँच तरंग, स्वरूप रसावली, तत्वार्थदोहन.

17. Vide appendix No.4.
18. Vide appendix No.8.
etc. in Gujarati. Mahavsdasa wrote श्रीकृष्ण मंडन, वत्सभगीत, etc. in Samskrta and रघुकृष्ण, रघुविंचु, गौरव etc. in Gujarati. चवरापनथव श्रीकृष्ण of Gokulbhai describes in details how the birthdate of GO was celebrated from 1692 to 1697. These works depict the incidents of GO's life in details and with great devotion. There are also some followers who wrote about GO in the 18th and the 19th centuries of Vikrama Era. Works ( पीठविन्यय etc.) of Motabhāl are important among the later works. These works bespeak their profound love for GO. Some miraculous legends are also related in all seriousness and the points credulity of the devout followers have no reserve in taking them as true. The same phenomenon is found in the literature about Caitanya. The literature of the Bharucīs may not be found in good taste, poetical or otherwise, and may appear to a layman or a faithless person like meaningless babblings of blind followers; yet beneath all that there is pure devotion and selfless love for GO. No one can deny it.

This literature of GO's followers - mostly written between 1660 to 1760 V.S. - is much useful from the historical as well as social and geographical point of view.
Among the great devotees of GO, are Mohanbhai, Gokulbhai, Vallabhbhai and others of Broach. GO had great affection for Mohanbhai and considered him to be his second self. Mohanbhai stayed in Agra, earned huge amounts of money and spent everything in the service of GO, through his uncle Gokulbhai who stayed in Gokul. The mode of worship (sevāprakāra), which the Bharūcīs follow today, was shown by Gokulbhai and Vallabhbhai was instrumental in instituting the mode of worship in the original seat (bethaka) of GO in Gokul.

Another great devotee of GO was Vajerāma, also called Motābhāī (circa 1760 V.S.). He had vision of GO and wrote poems about him and his devotees. Among the great women devotees are Rātanbāī, Rūpābāī, Phulbāī, Rājabāī, Sejbāī, Bīrēbāī, Gōmālōrī, Bābābī - Mānakī (queens of Dhrola), etc. Rātanbāī was a contemporary of GO and is said to have some mystic experiences. She is now called Bhūnēbīrāj and at her birth site in Kapadsvanj she is worshipped as a great devotee of GO. Rūpābāī and others, too, had great spiritual love (मन्नथाभाब) for GO. It is evinced by their Vīnātīs.
The Bharucis have thought out their own theory of cosmogony. The main abode of the Highest Lord is the Goloka or the Nityalila (place of eternal sport). He assumes the Lila-svara and desires to sport. He develops Himself into Prakrti and Purusa. The Prakrti is the Principal Svaminśī and the Purusa is Bṛī GO. The Lord is one and alone, but there

19. A few examples are given here:

(i) ... शापुष्ण वन्तु मंडला, वापण्णु बंधराधान, बाहालोभी, प्रीतम्बरी ....बद्वानी हारवी नीम्नु मूल्याणवी.... हेना भारारे बहसे लाहिमांडां पुण्डळ हुँ रे। वदाभाई ए पण्णी सरसवी स्वभाव छ, वे ते हेतुपि भारत यसे नहीं, ने बदमारी देखा काहा झोळ की।
- From an unpublished letter of क्रांती and मानावी to GO.

(ii) ....किरकावे मत्यो शृणिःको मनो गच्छे रे नान, कौटि क्षम कुं नै छावन कथिक कथिक मन बाह। ....विरह कसूथ कियामनी, ते कतिह कहूि न भाष। ....कर्णा तरंग प्रति भवा, भवाहा प्रमाणा पूरा।
-स्वतवाई (Anugraha Vol.XX-2, P.22.)

(iii) ज्वारे भथारु बहालावीणा रुखचे रे,
भूषणे रे जौषा माहातु मन लये ए।
मन लये रे पण क्रांच न बाहे रे,
न बाहे रे प्राणे ते माहारा हुँ बढू ए।
- रुपाांवाई (Anugraha Vol.XX-6, P.27)
Vide for the Vināśīs of others, the volumes of the periodicals Pustisudhā and Anugraha.
appears duality, just as the moon, and her luster appear as two different entities, even though they are one. The Lord is said to have 12 powers:

- कृपाशक्ति, कल्याणशक्ति, कार्यशक्ति, बभावशक्ति,
- भक्तिशक्ति, ध्यानशक्ति, वाणाशक्ति, कान्तिशक्ति,
- कार्यशक्ति, बच्चक्तिशक्ति and खुनाशक्ति.

With all these powers, He develops Himself into this universe and goes on sporting. Some of the twelve powers are also said to have taken birth in the world for the benefit of the ordinary souls. For example, it is said that Mohanbhai, Ratanbhai, Gopaldas and Gokulbhai are incarnations of कृपाशक्ति, कार्यशक्ति, बभावशक्ति, and खुनाशक्ति respectively. It is said that the Lord saw in VL, the power to propagate the pure Bhaktimarga and asked him to take birth in this world. He (i.e., GO, the Highest Lord) took birth in this world to propagate the path of Love (रामाय or लालभाय), a form of Bhaktimarga and the to give the fruit of the Pustibhaktimarga to his followers. Some causes of GO's birth are enumerated in one MS (P.54 to 57), called Bhāva Bhāvanā, available in the Kanaiyaprabhu.

20. Vide मोहनचित्रकारचर रावानशायण, information about which is given in Anugraha Vol.XXI - 11, P.7. Vide also गोपुरक्षायन ascribed to Rameshalalasī Mahārāja.

21. Cf. स्मृत्तिपी श्रीसागारवर्धि मांदा ए शामि बाणी,
- तामि वाय भूठे पृष्ठो एम कौन्तिय मुहरी बाणी. १५६
- प्रत्याग्नि परम्पालभ प्रभृतिमां प्रस्तापोści. १५७
-Pragatya Siddhānta Maṅgaḷa 2"
(Anugraha Vol.XXV-4, P.34)
Pustakalaya of Modasa. As regards GO's visit to Kashmir, it is said that the requested him (GO) to go to Kashmir and show grace to the divine souls of that region, and hence GO desired to cross the river Sarasvati and went to Kashmir. Seeing the emperor Jahangir was only an outward cause. This appears to be very farfetched.

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

(vi) The Pustimargiya way of life:

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

22. A considerable amount of material about the Bharuci sect and its main-stays (its writers and great devotees) is available and merits a separate subject of study. Here I have tried to outline the information that I gathered.
etc.) taking bath and wearing clothes, untouched by others, he is expected to worship the Lord according to custom and with proper spiritual attitude. After it is over, he takes the offered (samarpita) food. The affair of worship (seva) involves many actions, and all the members of the family are expected to be employed in the Lord's worship, by assigning to each of them some work or the other. The virtue of dignity of labour is given an essential place in the Pustimargiya way of life, for all the work (including sweeping, fetching of water, cooking etc.) connected with Lord's worship, is to be done by the followers or the followers, irrespective of their status in the family or the society.

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

23. Vide chapter III (c) for details.
spiritual attitude can result only by reading and discussing the scriptures.

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