CHAPTER - II

Life and Personality of Gokulnathaji

(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 Kalola of Kalyana Bhatta, the Five Tarangas of Gopaldas and Sajana Mandana of Mahavadasa are important. These works are mostly unpublished.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

Sri GO's real name was Vallabha and his father, Sri YT was always calling him by that name. He is also referred to in his (YT's) letters as Sri Vallabha. That was the name given to him, according to the astrological considerations, and Sri GO mentions himself as Vallabha in his works. But he is popularly known as Sri GO in the sampradaya and among his disciples. It is said that at the time of his birth one of the
followers, Krsna-dāsa, uttered spontaneously, "come now my Gokulānātha", and hence he became known as S'ri GO. It is also probable that he is called so, because he established his seat (gāḍī) at Gokul which became very much famous, populous and rich on his account.

Among his disciples, he is also known as S'rijī and Mahāprabhujī. His another name (मान-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 Mārgas'īrṣa of 1608 VŚ. (1551 A.D.). He was the fourth of the seven sons of S'ri 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 Vyasāwālī in his Prākātya-Siddhānta. S'ri VT also experienced an indescribable joy and celebrated his birth with giving alms to Brahmins.

1. Cf. तदा प्रकृतिनीतिस्य दत्तो शाश्वतस्य है संघनाथ पत्र।
बातलाद्वृत्ति सैत्र सप्त नामा‌...‌...‌...‌...‌...‌...‌...‌...‌...‌...‌...‌...‌...‌...‌...‌...‌...‌...

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

2. Cf. Mr. M.L. Gandhi's Life of S'ri GO - P. 80.
This shows that Damodardesa, who died in 1607 V.S. took re-birth as S’ri GO. But this is against the popular belief that S’ri VL was re-born in the form of S’ri GO.

Sri Gokulanathaji in his early childhood
(By courtesy of Sri Lallubhai C. Desai)
His horoscope (janma-kundali) 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 Jyesṭha of half of 1609 V.S., the anna-prārāṇa samskāra of GO was performed in the ceremony of giving him food was done. After he was made to eat certain staples, Śrī Śrī 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. Next to this, different sacraments, such as karna-vedha, Cānḍā-karma etc., were duly performed. He was a beautiful

4. Vide appendix No.1

5. Very interesting description of his childhood—activities is given by Gopālādāsa in his Prāktya-Siddhānta, e.g. how he tried to start walking and speaking Damodardāsa 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.  

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 Cāsitra of 1615 V.S. This occasion was celebrated with great pomp and enthusiasm, as S'rī Īśa loved him most.  

At the age of five, he started learning. He was taught Bāla-Rāmāyaṇa, Amara-Kos'a and different Sanskrit poems which he learnt with ease. But the ceremony of starting teaching was performed later i.e. after upanayana-sāṃskāra. He was sent to Nārāyaṇa of Karnāṭaka for learning. He learnt through him different darsanas and S'āstras, literary works and

6. Cf. गायके अपने बहोत है जो हैं संग गाय यहाँ,
    तारे संग कुछ प्रेम ले चिपिए।
    त्यारे गोपुरमाल नीचिया जी गायकु छोटे बांहों,
    तो संग से बाहुल कुह, गाय तो बांहां हम ताही हैं।

- quoted in the Life of GO by Mr. M.L.Gandhi from Maloddhāra of Gopālānā, F.275.

6 (a) Cf. गायके अपने बहोत है जो हैं संग गाय यहाँ,
    तारे संग कुछ प्रेम ले चिपिए।
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    तो संग से बाहुल कुह, गाय तो बांहां हम ताही हैं।

- Kallola - II-30-1.
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 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 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. 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. 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'ri 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. (Bhādrepad-Krāna 2nd day) and were received with ceremony by the people of Mahēvāna. Here S'ri VT built necessary temples for the worship of the Lord, houses, stables and cow-panas. During the festival of Janma-astamī, there arose a clash between the Vaishnavas and some people of Mahēvāna. S'ri VT thought that he would not be able to do seva with ease and quiet and left Gokul for Mathura on the tenth day of the bright half of Kartika of 1623 V.S.

At Mathura, S'ri VT sent GO to the great Pandit S'ivadatta Bhatta (Saadatta according to Mahēvādāsa) 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

to know that GO had got sharp memory and was much
interested in reading literature of Bhaktimarga.

(iii) Marriage and Family affairs

At the age of sixteen GO was married to
eight year old Parvati, daughter of Vena Bhatta, on
Thursday, the second day of the dark half of Jasadha of 1624 V.S. Later his maternal uncle and others
pressed him for a second marriage, as Parvati JI 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 Mahavana, Sri VT decided to stay at Gokul
permanently and after going there built houses with

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

9. According to Gujarati calendar it is Jyestha -
Gopaladas 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 seva.

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 Nathajii to the best of his ability and follow the precepts of S'ri VT. Then he gave him (GO) his (VT'S) own mala and some of his written works. He passed away on the seventh day of the month of Magha of 1642 V.S. It is said that he wrote two letters before he passed away and kept them under his gadi. 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. 10

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

Shri Gokarnanathaswa cintiride vishnusvar:
Swabh: swampana vasi praptaa varta.
Swakale darshan praticha prapatva samshuddhaa.
Gauridehaa nitya ch viibhoo Jivamuggonu
Praphataa abhijugananaam varta ch viidhavr.
Uttakaa vartamaa pratvamaa taan vijumugnam di.
Aayetaa de bhagavata yugam abhijugam na hita kah.
Sarva karaneke bhagavatam kah kah sarvajna karina.
Vidh s tiva aatmajana karshir aspecta.
Yatha maa hi tathaa anandam purusha karina.
Karuna naa purusho madaanamugrtham.

Vide also Tattvartha-dohans : Anugraha Vol.10 - P.345
GO had first three daughters and next three sons whose names were Gopaladī, Vīththalrāyajī and Vrajaratnajī. The first and the third sons had not their lineage continued, whereas the second son had four sons. As regards the discontinuity of the lineage of Gopalajī, it is said that his father (i.e., GO) cursed him so. Once the personal deity (Sevya-svarūpa) of Ghanaśyāmajī was stolen and he, therefore, took an oath not to take good until he got back his svarūpa. GO had great love for Ghanaśyāmajī and hence could not see his (Ghanaśyāmajī'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 Gopalajī stole the svarūpa out of sport. Some servants and Vaishnavas requested GO to withdraw such a severe curse, but he neither withdrew nor minimised it. 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.

II. The incident is reported in the 117th Vachanāmrata in 'Śrī Giridharajī Mahārāja ke 120 Vachanāmrata. Cf. नरेन्द्र कुंड दीप दियो होयनी तारों वंग - निर्बल जेयो ! - - - - P.294.
S'ri 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. Giridharajī 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 Giridharajī did not like the idea and persisted in getting separated, and GO had to yield. GO got separated from Giridharajī against his (the former's) wish and took under his care his youngest brother Ghanas'jēmājī and his nephew Kalyānārajā, son of Govindaśajjī. Hardly any property 11(a) was given to him (GO), but he did not quarrel and took it as God's will. Many disciples of S'ri VT came to GO, was asked them to serve Giridharajī, but when they did not like to go to him

11(a) Cf. Kalyāna Bhatta's Kallola III - Taranga Śiś (61)

परिष्णन सस्त्रसं: पृष्ट्द्र etc.
(Giridharaj), GO allowed them to stay with him to serve the Lord. Many followers brought presents to him. One person named Deva Devadę offered him (GO) 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 Chaturbhujadasa. Even after the incident of partition, his respect and love for his brother did not diminish. We find it fully evinced in the Māla-prasanga. He went to see Chidrūpa in the company of his eldest brother, so that his (Giridharaj's) respect would be maintained.

(iv) Journey to Gujarat

Once Harivams'abhae of Ahmedabad wrote a letter to GO requesting him to visit Gujarat and give 11(b) 252 Vartas Part III - P.345 (D.Parikh's edition).

12. Cf. 125 वर्तमानो द्रव्यत: संदर्भो बनाने । परि व्याकरणस्य ग्रंथाः विषयां।

- Gopāldāsa : Gujarātā-gamanas Anugraha IV - P.382

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

दी वी गोपालाः बनाने प्रसन्न हो वंशत् संदर्भाः हत्रो, जो पैरे द्रव्य

निमित्त प्रत्येक मथ्य बनाने । परि शब्दार्थ स्य ग्रंथाः विषयाः।

और तत्र वहां वर्तमान: ने भिक्षु । तत्रस्य भानु वी गोपालाः श्य शब्दार्थ स्य भिक्षु

की प्रसन्न राजनगर प्रसन्न हो ।
a dars'ana to the many (bhaktas), separated by a long distance. Pava Travadi and others, who were his 'ante-vasis', too pressed him to go to Gujarat and he consented. Champabhai 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 Sobhaji and others, on the ninth day of the bright half of Chaitra of 1646 V.S., at an auspicious time according to astrology. 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 Champabhai, the charge-de-affairs, to look after the comforts of all the disciples of Sri VL and Sri 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

13. A detailed description of GO's journey to Gujarat and visit to different places there is given in Rasik-Asa or Gujrat-Prasang of Gopalasa and in the fourth and the fifth parts of Kallola by Kalyana-Bhatta. 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 Vaishnavas.

He kept horses, chariots and carts and various attendants, including a washerman. He visited several places, big and small, villages, towns and cities; and initiated many men and women into Pusti-marga without looking to their caste and their high and low status in society. He visited small villages like Dadhāli and Sātārdā (now in Sābarkhātha District), cities like Udaipur and Asārvā (now a part of Ahmedabad) and initiated into Pusti-marga the sixteen queens of king Viramdeva of Vijāpur, the king Punjā Rāval of Modāsā, who presented him the village Antisardum, and Rangāya, Madhavāsa and Vrindavan (Asārvā), who belonged to the low castes, and visited Harpal Bhila of Pānod who was a disciple of S'rī Vī. While journeying to different places in Gujarat and elsewhere, he always preached that there is no distinction of high and low in Pustimarga 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.

15. Cf. बलियालियाँ गांव जे वेद, प्रभुं त्या हं च सम्पूर्ण तेहः.

- Rasikaraṇa III - 12-3-120 (Anugraha XV P. 388).
From Asārvā, GO went to Dwārakā, one of the sacred places in Western India. He put up at Dāngadārā (Modern Dhaṅgadhra?), a small place. It is reported that his people searched for water in ponds but could not find water anywhere. 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.15(a)

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 fail to 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 Dwärka 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 Gujālis (the Brahmins who had the right to serve the Lord Ramaśodāja) the right order and spirit of the Lord's worship.

From Dwärka, he again came to Rajanagarī, Ahmedabad. Once a Brahmin named Śrī Būra-bhāta came there and challenged all to discuss with him theological and philosophical themes, and propounded his own (unnamed) doctrine in refutation of all. He came to Śrī Gō and challenged him that he (Būra-bhāta) would defeat him (Gō) in a debate. Gō 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 Rāngējī, the scriptural tenets and established the truth of the Bhaktimarga.

15. Vide Gujarati Prasanga Māngalya 13, by Gopāldaśa.

16. In the work called Śrī Gokulanāthajī Ki Bethakāna ke Charitra, it is stated in the description of the Bethaka of Adel as follows:

श्री गोकुलनाथजी बप्पो बेठकमें विराजमें हत्रे तब मायावादी पंडित बापो।
श्री शार्म बेठकें बेठक वीरों रंग दोष न वररुण धारी निरस्तर करनी हो।
तब बाप शाश्वत श्राफ्तार देखवा की। — —
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 Vaishnavas the importance of both nāma-sevā and svarūpa-sevā. He sometimes presented certain works to the Vaishnavas. One MS of Subodhini dated 1646 and 1647 is found in Kapadvanj (Dist. Kaira) at the place, sacred to Benaji-rajā, popularly known as Benaji-rajā's Kotha and the last page (No.488) bears the words. 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.

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

The end of the third skandha bears the words:

वर्ष १६४६ वर्ष यंत्रमाताक्षिते पशी दर्शन्यां रसौऽ चेड़ियाँ तिरितीयों पै स्यम स्त्रांक्ष मार्गाया।

वर्ष १६४६ वर्ष काँक्षिक माध्यम मित्तरस्वतारो न्यायविद रनां तिरितियें दृष्टीक्षेत्रस्वमित्रनर्य ग्या प्रति ।
(v) **Discharging of Debts**

S'ri VT had incurred some debt before he passed away, and that amounted to nearly 32 thousand rupees when GO returned from Gujarat. Giridharaji said to the creditors that he was unable 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. Giridharaji 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 Navaniteshwaraj and did not allow the Raja-bhoga-Thala to go into the nija-mandira 18(a). When GO came to know of this incident, he said that if Dada (i.e. Giridharaji) asked him (GO) to pay off the debts, he would do so. And the creditors showed the letter of Giridharaji 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. Ladbai of Rana Thambhor requested him through Palaiyavadi and others to take meals as she had asked the money-lenders to take the amount from her. After repeated requests from the Vaishnavas, GO

18(a) Cf. Kallola VI - Taradga 8:

श्रेयो मोक्षम् भावानु: नवनीतेश्वरस्य वि, रुखलिः भौगोलिकः
विलक्षणस्य विवाहमः।।
accepted the offer of Ladabal, 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 are paid off, he started for Gokul. GO, out of respect for his elder brother, went to receive him. He was riding a horse, whose was named Nayanadukha (Delight of the eyes), and the horse was really so handsome that everyone 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. Kuruksetra, Haradvēra Raikesa etc. and visited the places where disciples of S'ri VI and S'ri VII stayed. While travelling, he used to talk about the nature of Pusti-marga and the way of seva. Many of these talks are collected as nectar-precepts (vachanamrūtas).

GO, unlike his father S'ri VII, 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 vaisnava of Surat as shown in Prakṣṭya Siddhānta of Gopālāsā, Mangalya 13 St. 61.
seva himself. In the afternoon and at night after the last dars'anas was over, he sat with the followers and preached them the doctrine of Pustimarga; explained the Bhagavata and the works of S'ri VL and S'ri VT. Perhaps it is after 1558 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'ri VL and S'ri VT.

(vi) The Mala-prasanga:

It is in his after-life that a great event, known as Mala-prasanga, took place. It is this event that brought him prestige and glory as an ācārya, and which set the Pustimarga on a sound footing.

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

21. Cf. गोकुलसेवीय अचूक स्वरूप पुष्पि ते दर्शन दहलाया यः स्वप्नम्, " गुप्तम्। -- Krishna-ray's S'ri Gokules'astaka, St.1

and also Cf. महाभाषीका पुरुष्कर्ता निशुभाषायत्तेन कृतं स्वरूपम्।

Hari-ray's S'ri Gokules'astaka, St.8.
This event has made GO known as Mala-Prasahge-vaiśā
Gokulanāthaḍī.

The event took place during 1674 - 76 V.S.²²
(1618 - 21 A.D.). It is described in details by
Mathapati Kalyāṇa Bhatta in the 7th, 8th and 9th chapters,
called Kelloṣa, of his Sanskrit work गोकुलनाथाधिकृत
स्वनिधिनंकन्मलिख and by Gopaldas Vyārsvāla
in his Māloḍhāra. It is in short as follows:

There was an ascetic named Cidrūpa residing
in a cave²³ on the bank of Sīra near Ujjain. Once
Gopal Pandya and Machiya Vyāś of Vaisnavas, 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 Gāndāla. From that day, he conceived
great enmity for the Vaisnavas 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. Of (Numbers to the stanzas are not given)
²³. The name of the cave according to Kalyāṇa Bhatta
is Bhartrhāri and Bhīmarathī according to Gopaldās.
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. 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 Kaliyasdaha and went to the next stage. I had frequently heard that an amstere sanyasi of the name of Jodrup 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.

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.”

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.”

"On Saturday, for the second time, my desire for the company of Jadrūp 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 cell. 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".  

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

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 one thing was unbecoming in his empire and that was the ways of the Vaisnavas who wearing the तुलसीमाला and doing the तिलाक-मार्क on their forehead and were fasting on the Ekādasi without any degree of the Das'ami. 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, माला and तिलाक. 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 तुलसी-माला. Once two Vaisnavas, Trikam Bhatt and Devabhañ were seen by Cidrupa. There was a bitter exchange of words between Cidrupa and Devabhañ and the latter refused to do away with the sacred marks of Vaisnavism. Cidrupa called Muhammad Taki, the Governor of the province and asked him to punish Devabhañ. He was threatened to be crushed by an elephant but he was adamant. The elephant was brought and was goaded towards Devabhañ, who was standing with full faith in God, but the elephant did not harm good Devabhañ, was later honoured by the Governor with royal favour in the form of a sheet of cloth.

27. दसमी वेष निरहत्तमसिफङ्कदस्युपीयभग वाद्यु | —
— Kalyana Bhatta : Kallola VII - 1.
After this incident took place, Jahangir returned from Gujarat (Falguna of 1675 V.S.) and halted at Sikri. GO went to see him at Sikri as Siri VT used to do. It appears that there was no talk about the order as regards the removal of Mālā-tilakā.28

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 Mālā-tilakā by the Vaisnavas and the Gosvamīs, particularly of Gokul. GO heard the news of his coming through S'yamdas Jetly and went to invite him, a sannyasin, to have his bhikṣa (dinner) at his (i.e. a householder's) place. Cidrūpa did not accept his invitation.

28. Both the seventh Kallola and Mālōddhāra 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. And he returned to Gokul. This does not appear convincing because GO would not have avoided talking about the Mālā-tilakā. I surmise that there might not have been any talk about Mālā-tilakā, otherwise Jahangir should have asked him to act according to Cidrūpa's bidding.
Cidrūpā came to Mathura and stayed at Sūryakūnda. Vaiṣṇavas of Mathura and Vṛmadava came to see him and he asked them to remove mālā-tilaka.

After a few days passed, Giridhārajī and GO went to see Cidrūpā and bade him Nāmo Nārayana, which did not please him. Then there was a talk about the authorities as regards mālā-tilaka, Agnihotra, Pañchayatana pūjā etc., and GO gave him proper replies. Cidrūpā threatened GO that he would get mālā-tilaka removed by the order of the emperor.

The day was As'vina S'ukla 10th of 1676 V.S. Cf. Kallola VII - 4

Also read: ... At this time he changed his residence to Mathura ..... and employed himself in the worship of the true God on the bank of the Jamna. 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.

Cf. यदि न प्रीतिर्मये कारिक्य द्राक्ष तथा युक्तमान ॥
कारिकिता सवेस: च राजीवमे बदन्तः ॥
बिरतीश्चाद्भारी पुर्व मल्लानयिनी ये ॥

- 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 Kāranavale. GO went to see and offer him his blessings. Jahangir asked him (GO) why he had not removed māla-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 Rāvansā Koti near Mathura, GO went to see him with all the scriptural evidences gathered. The Emperor went to honour Cidrūpa who asked him to get māla-tilaka removed by the Vaiṣṇavas, and to order them to put on rudrakṣa-māla, if he (the emperor) wanted to be happy in all respects. Jahangir said that GO was at Mathura.

31. It was Kartika Kṛṣṇā Ekādaśā according to Māloḍhāra and Trayodaśī according to Kallola.
32. See foot-note No. 29.
33. कुलवीमालाकृतिकृतक विष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णु
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 was in a fix for a little while, for he knew that the Vaishnavas were following their own religion enjoined by their scriptures and that his father, too, honoured them most. On 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 Itbarkhan 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 maṅgā-tilaka.

34. Gopālidas reports that Mānī-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.
GO said that he was prepared to remove male-tileka, 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.

Ithbarkhan 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 comforted 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, 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 Maharajā and lived a licentious life.

35. Cf. धर्म्य वचन नात्स्योत्सवितानेकन्धाषडिपि।
हर्षेत्यत्क्रमे ज्यादू पवं जन्मा विख्यातादातु॥

He insulted the Vaisnavas and ordered them to remove their religious marks and many of them even did so out of terror. All the shops, selling Tulasī-mālas were forced to be closed, so that no one could get a māla.

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 Vaisnava-marks and learning the news, the ascetic was enraged.

Once Vams'agopal, 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 Gedadhere, 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'agopal 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. This incident was later known to Dashkarkhan, who was in charge of Agra Division and so he called Vams'agopal back.

The, Cidrups called the officers of Mathura, viz. SherkhanFozdar, Katardi Koshta Palska, Vali Dada and others and asked them that they should force GO to remove the mala-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 Vaishnavas to remove mala and another day he would ask to remove the sacred thread; and hence it would not be proper to obey him who acted irreligiously.

36. This incident is described in both Kalola and Meloddhara in details to show GO's progress. Doubts may be raised as to how GO refused to obey an officer. But it might be possible that Vams'agopal had no authority to do what he intended to do, as is known from the advice given to him by Raj Gadadhar, an army officer and the Jagiinder in Mathura region.
The officers returned 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 benefited if they followed the ascetic's orders. Such officers told the Vaisnavas that imperial firmans were issued and all the Vaisnavas had to remove male-tilaka. Many of them did so. Some people believed in the divinity of the ascetic and some were drawn towards him (Gidrupa) 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, dancers etc.) of an Emperor. One incident of his royal behaviour is reported. He saw a favourite lady, wearing a short sari and asked her why she put on a short sari. She replied that sāris 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 sāris.

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.
People were in that way, harassed on many occasions. Some Vaisnavas (e.g. Prayāguna, Haradas, Kikābhāi and others) went to GO and sought his permission to quarrel with the ascetic and punish or draw him. But GO said that he would die of his own sinful conduct.

Once after the Vasanta Pañcami 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. Thep, Sarengpani (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 Vaisnavas were putting on the tulasi-mālā and disobeying the Emperor's order. GO said that they were wearing it according to the S'astric prescription and asked them to show the written order promulgated by the Emperor to that effect, 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. कालोला वेरो तत्तविपत्तिकु परं दिस्मिष्ठान न:।
   - Kallola - VII - 13
When Hay 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 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 (Falguni Krauṣṭa 14th of 1676 V.S.).

Cidrūpa saw that GO would not renounce the 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 message to GO through his followers, who were promised imperial favours, that he should
remove mālā only for a short time, and might then, put on again. He asked his followers to make GO remove his mālā by any of the four means (ṣpāyas). They requested, tempted and threatened GO. He (GO) was told that all the officers, may, 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 and said that he would protect his Dharma to ruin, removal of mālā.

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 their love for religion was tasted in such calamities.

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39. Cf. कुलसिद्धकुमाराकरणमालपरिलयागतो भवति।
   इन्द्रायसीरयि किं महाकायं पदार्थामणि तनवे।
   - Kallola VII 22

40. Cf. जात्वशि न विपातस्यं धर्मविरल्लो वधो एव स्व दुष्टस्य।
   - Kallola VII 13
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 have followed if the ascetic did not come out of his cave through fear and did not tell 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 Asafkhān, Jahangir wrote to the Governor of Agra Division that he should arrange to send GO to Kashmir. The second Tāranga of the eighth Kālola notes that the order was received in Mathura by Singhnāma Vaidya on Sṛvāṇa Kṛṣṇa Āstami 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 Sṛvāṇa of 1677 V.S. i.e. in 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
Sri Gokulanathaji on his way to Kashmir to see Jahangir
(By courtesy of Suddha-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 Gopālās and Kalyāna Bhatta 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 Vaisnavas were accompanying him from place to place and were returning after some days. Some Vaisnavas 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-yatra of Vinobasji in our days.

GO stayed in Kashmir in the garden of Kempūs, 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 Vaisnavas became despaired of, but GO told them that 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-tilaka. Asafkhan advised GO that he 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 day of the dark half of As'vina of 1671 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) Madhusūdana who presented to the Emperor two coco-nut fruits and nine Rupees.

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41. Second day according Gopālāśā.
Jahangir, then, asked GO why he had not removed the mala, 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 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 Śastraic 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 mala. 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 tulasī, or a mala of rudrakesh."

GO replied, "Our Śastras enjoin us to put on tulasī - mala and not any other."

Then, he (GO) quoted some passages from the Mahābhārata 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, but would leave Gokul with all its riches at his (Emperor's) behest, for it was an act of adharma to remove mala.

Cidrupa had written to the Emperor that GO should be asked to leave Gokul, if he did not remove the tulasi-mala. So, Jahangir following the word of Cidrupa, asked GO to give in writing that he would leave Gokul and go to Banaras. GO did so and went to his residence. The Emperor was surprised and was impressed to see that GO was prepared to leave all riches for the sake of a wooden mala. 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. तुझे इतनी उत्सर्ग न करे भाई उपासना नारेजी - L.P. Parekh. Mala Prasangā no sara P. 62. For details of talk between Jahangir and GO, see the 17th to 19th tarangās of 8th Kallosa of Kalyana Bhatta.

43. Cf. देशो भाई दमीती भाव लेने के लिए चलने कि पाओ देखिये - 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 Sukar-kestra 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 Kartika.

(This reminds us of the migrations (hizarat) 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 Cidrupa, the local officer forbade the merchants to sell anything to the Gosvami and his followers. Only one 'banias' name Udham, sold them different things disguisingly.

Later, Las'karkhan wrote to the local authorities not
to trouble GO, in those ways. In meantime, Anandadas came from Kashmir with a letter from Jahangir, who allowed him to stay at Sranam.

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 faqir, 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 Cidrups. But Jahangir did not go to him. People gathered near Akrura Ghata and complained how the ascetic troubled them. Cidrups 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.\(^{44}\) GO when informed, did accordingly and came back to Gokul after nearly 3½ months, on Wednesday, the tenth day of the dark half of Shank Citsra. Both Gopaladas and Kalyan Bhatta

\(^{44}\) Cf. सब तुम्हारी गोकुल तुफ़नी मुबारक हो कहतूँ तेहस! — 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 Satyagraha. 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 picks 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 Pustimarga, otherwise it might have got a set-back. It is truly a mile-stone in the history of Pustimarga.
This event brought great credit to GO and made him known as Māla-prasaṅga-vālā, 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, Kavīts, etc. - are written to commemorate this event. 45

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

"Gokulnāth, the fourth son of Vīthālnāth was the ablest of all. By the time he came to maturity, the movement of Vālābha has established itself well in Western India, especially in Mevād, Marwar and Gujārāt. It is 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 Vālābha had, in the eyes of these, committed a grave offence by giving to the Bhāgavata Purāṇa the place of primacy among the scriptures ....... It has also trespassed against

45. Vide Appendix 3.
Varnasrama Dharma, the socio-religious hierarchy, by refusing to recognise the Brahmins and the Sannyasi as superior to others....

This antagonism found a powerful voice in the person of a Sannyasin called Cidrupa. He seems to have been a person of some importance, for 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 Gokulnath came forward and defied Cidrupa 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 Gokulnath. This was the first great crisis through which the new faith had to pass, and Gokulnath has been looked upon ever since as its protector.
Examination of the Event of Māla-Prasāṅga

People may entertain a doubt about the truth or the historicity of the event known as māla-prasāṅga. 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 māla-prasāṅga, 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 Pustimarga.

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 in the Tuzuk. Again, he has mentioned Cidrūpa at two places in his diary. Later on, he never mentioned

46. M.C. Parekh's Shri Vallabhacharya (ed. 1943 A.D.)
F-290-291.

47. The historicity of the event is examined in details by Shri Ramlal C. Modi - Vide his Lekham-Samgraha, F-71.
his name. We find that Jahangir was not interested in the removal of mālā by the Vaisnavas as such, but he wanted to please the ascetic and see that his word was respected.

Moreover, it appears that no ordinance was promulgated by the Emperor, that all the Vaisnavas should remove the mālā. 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 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 granting them certain powers and rights of incomes etc.

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 mālā by the Vaisnavas, 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 Vaisnavas to remove the mālā. 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, whose seat is Vṛndāvana, which is very near to Mathura. This fact explains why historians do not take note of it.

The event, therefore, might not have received any attention outside the Vaisnava world of the district of Mahāvana. Besides, Jahangir himself, ultimately, understood the impropriety of his stand, he and his heirs 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 Vṛndāvana, who is one of the learned Gosvāmīs of Caitanya-seat.
But the event created a great panic among the Pustimārgīya Vaisnavaś, for it was for them a question of Dharma, and was an encroachment on their religious freedom. Quite naturally, therefore, the Pustimārgīyas consider the event to be a milestone in the history of Pustimārga, and the Vaisnava 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. Secondly, the description of the long journey of 444 Kos'as and the halts at different places, as mentioned in the Malloddhāra 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)

51. Vide Tuzuk - i - Jahangiri Vol. II P.101 (Ed. by A. Rogers)
of GO at Soran, and the followers of GO visit the place with great faith as it is connected with Mālā-prasanga. Forthly, both Māladdhīra and the Kallola are not written many years after the event took place, but within 25 years after the event happened, 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-prasanga 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, Harirāyajī and others would not have referred to GO as the protector of Mālā. 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:

52. Vide Venunada - Vol. I - 6 - P.152
53. Vide Appendix - 3.
The above arguments are not right. Some of the dates are 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 Māḷi-prasāṅga has nothing to do with the political upheaval. Jahangir himself has noted about Cidrūpa in his 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.

54. Harihernath Tandan : Varta Sahitya - P.393
(viii) Gokulānātha and the poet Akho of Gujarat

Derogatory remarks against GO and tu.

Pustimarga are found in some of the books on the History of Gujarati Literature. 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 1574-1656 A.D. according to Umashankar Joshi), which is as follows:

गुरु रचना में गोकुलनाथ गढ़ा बढ़दें चाही ताथः
गुरुबंध मूलने वाकीताथः
नगर मूलने वाकीताथः

धन हरे धौलो नव हरे, ए गुरु गुरु कथा करे?
गुरु वही बेड़ो हरे करी कि पहाण सके कौन तरी?

55. Vide K.M.Zaveri's Gujarati Sahityanâ Mârga-
Sûchaka Stambho P-72 - 73: Gôkûlânâth gôkûlânâtha�ी महाराजने
बरा स्वरूप बोलावश्च कहे थे:

गुरु रचना में गोकुलनाथ,

and the footnote as regards another reading

स्मार्को कटाक्ष बहस यह वायः थे।
See also K.M.Munshi's 'Gujarat and its literature',
P.130 and G.M.Tripathi's Classical poets of Gujarat P-32.
This stanza is first found in जून नरमग्द (P-458). There are various accounts of the journey of Akho to different places of pilgrimage. In one account it is stated that Akho went to Jaipur and stayed there with the Gosvami. 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 Maharaja, 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 Gosvamis.

This account is quite baseless, for GO never visited Northern Rajasthan and during GO's mundane existence, there was no Pustimargiya 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). He has pointed out that the line in question (मृत कर्फ़...) is found in प्रथम खंग of Akho and the following lines (एन हरे...) are not found in that

56. Vide Umashanker Joshi: Akho a study (Guj.) P.82.
57. Vide Chapter - I.
work. The work was written in self-introspection and self-despise, and there is no intention of despising either GO or Pustimarga. It was Kavi Narmadasankar, probably, who first wrote about Akho. His dislike for the Pustimarga, Vaisnava Maharajas 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 etc. came to be connected with the line etc.

58. Akho: A study. P. 33. Also see what Dr. N.A. Thoothi, has stated: "... it lays the blame on Gokulanathaji. 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, परं गुरुनें उत्तारी पाठवा करतां पीलाने उत्तारी बाहवा वेंच विशेष तोळे Also see Umashanker Joshi's Akhaṇā Chappa - P - 11 - 22. शास्त्र परंपरा अंग ती गुरुने गुरुनें परंपरा अंग नवी,पण वाक्यावली अंग 40...ए वंदेम आश्रमां गुरु गौर्जनाथाच्यां उत्तारी पाठवानी 60. These lines are found in Jada-Bhakti-Arīs. जा परंपरा अंगां पुस्तिगां न दयां।

Vide Akhaṇā - Chappa (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 मुरु कर्म etc. and also the lines वण महापुरुष ने बोधि नाप 61 etc. The works on the life of GO report that he visited Gujarat in V.S. 1646-47, and he stayed at Amarpura for a considerable time. Now, the date of Akho is uncertain. On the basis of the stanza मुरु कर्म ... and the date mentioned in Akhā-Gītā, which is 1705 V.S., Shri Umashankar Joshi says 62 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 Vaisnava 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 63 is quite clear on that point. One can doubt the genuineness of the stanza मुरु कर्म .... But we find that Shri Umashankar Joshi has edited पृष्ठ क्षण after

61. वण महापुरुष ने बोधि नाप, पैलिन न धापे बदे धाप, 
कसे उरश्वर तीपो वाणा, त्यारापूरी उपहरी मुख वाणा।
- U. Joshi's Akho: A study - P.27.

62. Ibid - P.71

63. Cf. पठे मुरु कर्मानी गोडुंश गयो .... (No.167) -
-Akhanā Chappā - P. 32.
consulting eight MSS, 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 Pustimarga by him. It is possible that he might have practiced the Pustimargya bhakti 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 Pustimarga, as some books in Gujarati Literature note. If it was so, why did he write the stanza which quite categorically points out that he had full respect for the three Gurus? It appears that the influence of Bhaktimarga was deep-rooted in his mind and he has recommended Bhakti, of course Nirguna, instead of Saguna Bhakti, as the

64. Vide Aghan Chappā P.148.
65. The following stanza has an autobiographical touch:

तिलक करता जैन बदौर, बपपाताराना नाका गया।

वीरस करो करो धार्मिक चरण, तीर्थ न पहुँचा हिरी गीत गए।

-Akho: A Study, P.65
66. (See next page for foot-note No.66).
67. Vide जीवनार्थ संग, भक्ति संग, (P.36,F.42)-Aghan Chappā.
step to Highest Bliss.

(ix) **Personality:**

Inner mettle of GO was tested in the mala—prasaṅga and he came out with laurels. But it was not only on that accent 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 Muralidhara, and gave his shoes to his brother Bālakṛṣṇa, when he could not walk.68

66. Readi— "On the other hand, an examination, at least of his Akhāṅgīta, the authenticity of which is unquestionable leads us reasonalby 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 Vedanta of S'āṅkarācārya."—Dr. N.A.

Thoothi's Vaiṣṇaves 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 Smriti literature of his time, namely, Upanisads, Sūtras 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 Subodhini. He had a good command over Sāṃskṛta language and wrote well in the Bhāṣya Style, as well as the simple Uṛttri Style. It is stated that he knew well the Vedic accents. But finding that very few people understood Sāṃskṛta, he chose to teach through the popular dialect, viz. Vraja-bhasa. Most of his writings in Sāṃskṛta are the commentaries on the works of his father and his grandfather whose doctrines he has well interpreted. In his teachings in Vraja-bhasa, particularly in the Vṛtās and Vacaśmārtas, he is original. He was a poet, too, as reported by some authors like Giridhara (1854 - 1933 V.S.), but hardly a few padās and dhālas have come to be known as his composition.

69. Vide his commentaries on 'Asmat Kulaśi' and Gāyatrī Bhāṣya and the long commentary on Savottama Stotra.
70. ते विकार त्वर पाना चुके तो तैन कर नीसाने करी बरने। — वर्तमान दोहन: — Anugraha Vol. 14 P. 417.
It appears that he did not shine out as a good poet. 71

Whenever philosophical and religious discussions were demanded from him, he never hesitated. He was always prepared to discuss, the importance of mālā and 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 72. 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 Viśnu-Dharmottara and Vyākaraṇa - Śāra to G0. 73

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

71. Vide Chapter III (c)
72. Vide P.14 & 15, this chapter.
73. Vide M.L.Gandhi's Life of G0, 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.

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

75. Śrī Vi once said to Gacā Harivanis'ā:

क्ष्मा हुस्यारी जोर की ह बस्तु पलन मारण शाय
पैरो जोर शीताष्ट्री की दोरी बन के बाह शाय

Prakāśya Siddhānta St. 107

76. Once while Śrī Vi and GO were going to some place,
a disciple held an umbrella over the head of Śrī
Vi, but Śrī Vi said that it should be held over
Vallabha i.e. GO - Read: क्ष्मा पत्र मोही उपर
पर श्री वल्लभ के सोश। - 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 Śrāvakāryas. 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, Sundarās Sulkampuri 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 Sorsam 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 ŚrāvakāryaS and looked upon them as his self,

77. Cf. महदेव: करणेश्व प्रमाणम् I -- Tattvārthadāhana (Anugraha Vol.10)F.338.
and taught his followers to do the same. In many of his nectar-precepts (Vacasamrtaś), he has said that we should never ill-treat a śagavadiya and should have the same love for him as we have for the Lord. He kept Manikchand Kstri (a disciple of S'ri Vī) with him after the passing away of S'ri Vī and always held him in high respect. Once the servants of the Miśa-mandir (bhitarīśa) gave him dung covered with cooked rice, because they had to wait for him on many occasions. When Gō 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 Seva in Gokul.78 This shows his sense of justice to and love for the Vaisnavas. When he visited Gujarat, he found how the Gujarati Vaisnavas loved him, and, therefore, he used to say that it was his good luck to have the opportunity

78. Vide Hariharnātha Tandau: Vartā-Saḥitya, P.305f (foot-note)
Similarly, one incident noted in a MS (Hindi No. 101/1, in Karikaroli 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 Gō's life are noted in the Māla of Nābhadāsa (Circa 1640 V.S.):

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79. Cf. उहाँ बौद्ध बौद्ध, नहीं तो बौद्ध बौद्ध पराताप रहे तो
एक भगवदगीताकृति देखते, ऐसे ऐसे भगवदगीता की दर्शन भयो के
कहा कही। — Gopālās - Rasika-rasa-Anugraha
Vol.IV, P.381 — Also read: — एक बार बागेने
प्रक्षेप। बागेरल श्री विवलस्वरूपी में गोपालके गया हुता।। त्याद्वायो
बागोरें श्री महाप्रभुजने नमस्कार करयो।। त्यारे श्री करूणामुद्र
भवि द्यायुँ पूर्णे हे ॥ बैरणक सव श्रव बागे हे (५०६१) कहुँ हे ॥
बैरणकें तो छोड़ के दम बागे बागें।। बैरणक पाड़े हे बागें हे ॥
त्यार परमदार राज बोल्या हे ॥ बैरणकें छोड़ बागे हे तो हे
कहा बागे ॥ प्रक्षेप ३ ॥ ————

— A MS of Vaṣṇārta belonging to Shri Chimanlal M. Vaidya.
It is said that this incident happened in the life of S'ri VT.

81. This incident is also reported in the S'ri Goverdhananathāṭīki Prakṣṭya Varta.
The first incident shows that Ghandi 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 Bhagavathiyas.

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 Gañicala. 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. 82

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

82. Vide M.L.Gandhi's Life of GO - P.164 and Haridas's Viraha-gītā: नवाचे विभिन्नप्रकारे प्रभु शुद्धम्...etc.

83. Cf. भक्तमुली नमः - Hariraya Jī, Gokules' anamsavali, Anugraha Vol. 15, No. 11 - 12, P. 5.
of physique and nature and moral virtues. 84

Generally he wore a 'dhoti' and a cotton shawl (Uttariya). He kept a long hair reaching the hips. 85 He was wearing ear-ring and tying flower-wreaths on the braids of hair. His complexion was a little blackish. 86 It was his habit to chew 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 (kriya) and samkranti in the words of Kalidasa.87 The vacanamsrta literature speaks volumes for his capacity.

84. Cf. तालवणे प्रतिविच्छे... Gopaldas, Navakhyana No.9 and वात्सल्य स्वभावस्य... Anugraha Vol.15, 11-12, P.4.
85. Cf. चौकीए बेढा भोणे स्पर्शे, पूजा देवय सिये।-
Gopaldas: Gujarata - Gamana - Lila : XIII - 76 (Anugraha XV - P.411
86. Cf. गोपुरम मेच सनोर हर वनदी... - Hariraya: - Gokules'astaka St. 6x 7.
87. Cf. शिष्टा डिमा कल्याणदात्त संस्का, यंज्ञनितर्द्व विषयपुक्ता। - Kalidasa: Malavikagnimitra-1-3.
I-3 (Gopaldas - Navakhyaaus -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 the Vārtā- literature (84 and 252 Vārtās, Nīja- Vārtā, Bhāva- Sindhu etc.) became popular; and no one will deny that this literature has become very useful to the Vaisnavas for fixity of religious fervour (भावस्थिति). He always laid stress on both Nāma-Sevā and Āvarūpa-sevā and practised it in his own life.

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

88. Cf. नाम भक्त सेवा करी शीखने श्रीहरि... is also true of GO.
of Pustimarga. S'ri VT built an extensive structure on it and GO developed and protected it. He was one of the true exponents of Pustimarga Puṣṭibhakti, whose basis is the grace of the Lord, the doctrine of Pramaya, and preached that Lord’s seva 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. 89(a) But he did not ignore Vedic or Śruti injunctions. He did seva himself and whenever 89(b) he was out, he instructed his relatives and servants to be careful in the performance of seva. One incident bespeaks his love for the Lord. When the creditors stopped the

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89(a) Kollola XII - Tārāga 3 states how he himself collected valuable articles (वा वानि कत्सरीस्च मंदिरं द्वारा) and put in a box and went to bed after fully satisfying himself/everything was alright. Read:

प्रकाशित प्रकोटक्षेत्रि श्रीमाने भगवानानि
दीपमाधाय स्वेधि, परिप्रेमिति तवः।
निनिरोथ्य सर्वदार्थो निष्ठेक्षं मधीरसः।
xxxxxx
हस्तीकृत्य पूर्य द्वारे पृथ्वये दल्ला च ताल्लाँ
श्रीमता भारणाकेश गुर्षितवा तस्य धृष्टिकां।
तदव द्वारे श्रीमानः उच्चस्वाभावकृपितः।
--- Kollola XII - 3.

89(b) Cf. निवारस्यशास्त्रनाय नमः! - Harirāyājī: Gokules'anāmāvadī.
Rajabhoga of S'ri Navanitapriyaji, 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 seva of S'ri Navanitapriyaji. He taught, therefore, that a Vaishnava should not incur debt for the Lord's seva, and should do it within their means\(^{89(c)}\). He used to say that Pustimarga accepted all people in its fold, irrespective of caste or social status and initiated into Pustimarga 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, Bhagavat-seva and Nama-seva. He liked music and employed musicians for the kirtana-seva. In one of the padas, Dharmadasa says that the virtues of his attracted many Vaishnavas from different parts of India, but mostly from Gujarat.

\(^{89(c)}\) Cf. वाल्मीकि द्वारकायु सो मूढ़ी छोला समारिते वाल्मीकि राजया, ए माराठी श्री माराठी श्री वाल्मीकि विविधत व्यापक शेष करवी।


90. Hariharnath Tandan: Varta-sahitya P.290 & Read:
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. Mahavada goes to the extent of saying that the svarupa of God is the same as Lord Krsna. These Vaisnavas have

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91. Cf. Madhava: यां पुरुषोत्तरम् निर्विवेक्ख्य भजन्ते केन किं 
प्रकटित गुरुपरिणामत भाग्याभारायो मुख्तता सिद्धि न है। न 
बन्धिति। - करौिमयतौर - वलीकर - विवेकोक्त इति नामोपरि। 
Also note the incident noted in

92. Cf. वेषकं हृदयं तथा कृष्णं च चारी चक्षुरां गाय। 
हे श्रीस्वरुपदलेखनारायणं। 
- Rasakos'a XVI - 146 (unpublished) 
and नीचे क्षुद्रदृष्टिः कामाक्षारो नयनाप्रभातमः। 
विद्या दयालुविधी गौर एव श्रीवतस्वरूपे यं द्रम्ये ब्रजः। 
- Vallabhagita, canto V - Pusti-sudha Vol.5. 
No.7 - 8.
written in details about his **nitya-caritra** and also about his physical personality\(^\text{93}\). 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 seva, 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\(^\text{94}\) had immense love for GO and that they found supreme bliss in his company.

**Harirājājī** (who is, by no means, a blind follower) and Kṛṣṇarāya (GO's sister's son) and others have written **āṣṭakas** and **nāmavālīs**\(^\text{95}\) in praise...

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\(^\text{93}\) Vide Gokules'āṣṭaka by **Harirājājī** and also Mahāvādāsa's **Vallabhagītā** and **Vallabhacaritra** and Gopālās'a **Tattvārthadohana** and **Nityacaritra** by several writers.

\(^\text{94}\) The Vallabha-Ratna-Rasāṣṭya-Bhakta-Raja (Unpublished) (dated Magha S'ukā Pañchami of 1733 V.S.) of Vallabhādāsa and Surāji 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.

\(^\text{95}\) Vide Anugraha Vol.15 No.11 & 12.
of GO, which fact proves that he must have been a very popular and brilliant Gosvami. Shri M.O. Parekh, a disinterested and non-sectarian author writes:

"Gokulanath, besides being a man of action, was something of an original religious 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.

Gokulanath, 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..." 96

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, satt-svarup, each of whom established a separate seat or Gadi. 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. Harirayajī, grandson of his elder brother Govindarayajī, 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:

Dvārvēs'ajī of the 'Third House', did not give Madhusūdanajī of the 'Sixth House' his personal deity (Sevya Śvarūpa), 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 Dvārvēs'ajī to part with Bālakrsnajī, the Śevya Śvarūpa of Madhusūdanajī.

God has six qualities: ais'varya, Vivya, Ś'rī, Yas'as, Śrīna and Vairāgya. GO is said to be the Yas'as Śvarūpa of God, whose other qualities are dormant in him.

(x) Last days of his Life:

It appears that no note-worthy incident, after Māla-prasāda, took place in his after-life. Life was, then, usual and peaceful. He enjoyed himself in Bhagavat-seva and teaching his followers religious doctrines and practices. It is possible that he might have written certain works during this last phase of life.
A MS, in the sarasvati Bhandara of Kāṅkaroli (Hindi Section No. 101-1), dated 1746 V.S. gives an account of an event in GO’s life. Kṛṣṇa Bhatta of Ujjain had asked his son to send a MS to GO. That pothī contained, it appears, some incidents of 84 and 252 Vārtas, and GO conceived great reverence for it. So he always read it. It also tells us that after many years passed, he could not read 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 pothī himself in the trunk and locked it, but later he asked his son Viṭṭhalarayājī to do so. Hence probably his eyes might have been too weak. But it should be noted that no other work on the life of GO speaks of it, excepting a reference made by Giridharajī Maharaja. The birth-day of GO known in the sect as Māhā-utsava began to be celebrated by the followers with great pomp from 1691 or 1692 V.S. and onwards and several

97. Vide Chapter III(b)(ii) for the relevant quotation.
98. Cf. "श्री मोक्षायिकेऽन्यं नेवकल प्रीढ़ि हुलो". - Giridharajī's 120 Vacanāmrutas - P. 80.
works describe its celebration, e.g. Sāta S'obhana of Haridasbhai, describing it, were sung in the presence of GO, himself. Similarly, a big work, named Svarūpāmbhava-mahā-utsava, having 113 maṅgalas, describes the celebration in details, where GO's rising, sitting, going, etc., (herself without any help from others) are described, but there is no reference to the loss of the eyes. Bhakta-Bhārthartha of Gopaladasa 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.99

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

99. Shri Din Dayāl Gupta has noted in the footnote on page No.137 of his thesis Astačālpa Aūra Vallabha Sampradāya, on the strength of a statement by Shri Kantha 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, 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 Gosvami in the history of the Pustimarga, more as its interpreter and 'consolidator'. India considers Manhood greater than Godhood. The great Vyasa declared in the Mahabharata that — — — — —

- गुरुः ब्रह्म तदित्वं वी ब्रह्मविक्रमोऽन्नतिस्त्र विन-

- (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 Pustimarga to become a perfect Vaishnava.

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

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

100. Vide Appendix — 4.
The sevya svarūpa of GO was S'ri Gokulanathaji aśīs S'ri Nathaji. After making a permanent residence at Gokul, S'ri VL gave each of his seven sons one svarūpa (i.e. idol), when they should worship and daily. Go got the svarūpa of S'ri GO, as his sevya. It is said that there was pāṇcāyatana-pūja in the house of the father-in-law of S'ri VL. All those five idols of God 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, Bhavāni and Ganes'a) were offered into the Ganges. However Murlīdardasa 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

102. See Niṣa-Varta (ed. Lalubhai C. Desai)
Prasānga No. 34 P. 69. and also Giridharīji Maharāja ke 120 Vachanamṛtata No. 63 and No. 114 and Tattvārthadohana - Anugraha, Vol. 10 No. 10 P. 3448. Also see Kānkāroli MS (Hindi Bandha No. 101 - 1) dated 1746, Varta No. 50, as quoted by H. Tandan in his Varta Sahitya, P. 135.

103. Cf. साक्षार्म विना देववन्तर प्रतिकृतिर्मणिकृतसिद्धां

संग्रहार्थ प्राक्षिकय - Muralidhara: S'ri Vallabhacarita, 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 Rāvana who worshipped it for a long time and then, by the passage of time, it came to the family of the father-in-law of Śrī Vī. 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. To-day, every year on the eighth day of the dark half of Āś'vina, this svarūpa is taken in the easy seat (Sukhayāla) to Girirāja or Jatipurā from Gokul and the right of the ceremony of Govardhana-Pūja by the Gosvāmī 104.

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104. Vide the pads: गिरि पार्थ गोकुलनाय - - काका Vallabhajī's bilāvala.
of the 'Fourth House' is still maintained.

Various authorities are cited in a Gujarati work on the Life of Gō, as regards the predictions about the incarnations of God in the forms of S'rī VL, S'rī VT and S'rī Gō. For example, it is stated in the Bṛhmaṇḍa Purāṇa, it is said that in the Kali age the Lord will take birth as Kṛṣṇa, Buddha, Viṣṇulok and Kalki.

Similarly, there is quoted a dialogue between Vasistha and Kṛmaśeṇa from Adipurāṇa’s Uttara-Khanda, where Vasistha says that in the Kaliyuga, the Highest Lord will be born as S'rī Gokulanath.

In the same way, Kalāyana Bhatta mentions an authority of Adi-purāṇa, which says that God will take birth as S'rī Gō.

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105. Vide Maganlal L. Gandhi's Life of Gō, Chapter 3, Part I.
106. Ibid-P.62.
107. Vide Kallola No.1 Taranga 39 - St. 18 to 20.
108. Vide Kallola No.1 Taranga 39 - St. 18 to 20.
All these authorities appear to be unauthentic. I have tried to trace the stanzas quoted from the work Vallabha-Vilāsa,\textsuperscript{109} but I could not find these stanzas in the Adi-purāṇa. I feel, therefore, that some over-enthusiastic followers of Gō might have fabricated these authorities to give them an air of ancient-ness. Such attempts do more harm than service to the sect.

\textsuperscript{109} I have seen only the 3rd and the 4th parts of this work. I could not come across the first two parts.