

Shri Vallabhacharya.

Shri Vallabhacharya, the founder of this Pushtimarga was born on the eleventh day of the dark half of Chaitra 1535 Samvat or in 1479 A. D. in Champaranya near Raichur. He was a high caste Hindoo Brahmin of Vellanateeya community which is renowned as yet a pious and wel-educated community of India. His ancestors were in study of the Taittireeya Shakha of the black Yajurved. His father's name being Laxman Bhatt and Yallamagaru being his mother.

Like other Acharyas Vallabhacharya also did believe that he was specially sent here by Lord Shri Krishna to inaugurate and introduce the way in which the Gopees of Gocul had attained the सायुज्य प्राप्ति or being one with Lord Shri Krishna.

However, one thing is certain that he tried his best to spread religious true ideas among the learned people and growing public of the age. From his very childhood he is said to have possessed the sharpest intellect and is said to have mastered the Vedas, the Upanishads, Smrutí, Purana, Itihasas and Darshanas

at the age of Eleven only ! It is said that even during his school life he used to show to his class fellows the weak points of other philosophic system.

At that time Shri Shankaracharya's mayavad was in its full progress and had become the main object of talk in the learned circle. At this juncture when he was merely a boy Vallabh pushed himself forward in the learned circle and dared to show the defects of mayavada of Shri Shankaracharya and discussed with his learned friends if they pleaded for mayavada. This habit of debate created in his mind an idea to supply a true and thorough knowledge about Brahman which was so misunderstood by the learned Pandits.

Accordingly he studied very minutely all the Bhashyas of different Acharyas and came to the conclusion that not only Shri Shankaracharya but even Madhvacharya and Ramanujacharya have done injustice to the author of Brahmasutras. He came to know that no one up to that time understood the author of the Brahmasutras. He then propounded his Brahmavada in the learned society of Benares and showed that the only doctrine consistent with the Vedas, Upanishads and Geeta was the Brahmavada only. This Brahmavada was

altogether a new thing to the pandits and it's natural that they denied its superiority over mayavada. Vallabh was not a man to become quiet and though obstructed in many ways he began fearlessly to place his conclusions in the form of Brahmavada before the learned society when ever he founds the opportunity to do so.

After a complete and careful study in the Bhashyas Vallabh took to his mind to preach this Brahmavada first among the learned men of Benares. At that time Benares was the chief seat of learning and had become the citedal of the Shankaras. So, he began to preach his Brahmavada here. But when his teaching was meanfully obstructed and even his life was threatened, he better thought it wise to leave kashi for a time being.

Accordingly he left Kashi and stayed at Laxman Balaji in South. The chief object of coming to Laxman Balaji was to study the Bhakti shastras more closely as it was very difficult to get the literature pertaining to Bhakti Shastra elsewhere. There he devoted his time in examining the library of the temple, and studied more closely Bhakti Shastra and all Schools of Astika and Nastika thinkers. He also made himself more acquainted with Vaishnava and Shaiva Agams

at Laxman Balaji and found very distinctly that the only doctrine aparting justice to the Sutrakara and based on Astika Darshana was his Brrahmavada.

In the mean time he heard that a great religious meeting is called by Krishnadevaraya, the powerful monarch of Vijaynagaram, to examine the merits and demerits of the several other doctrines and religious system of Hinduism. The king himself was a great Scholar and when the superiority of mayavada was preached before him he wished it would be better if this matter be decided in the Court of the learned pandits and Acharyas of India.

Consequently the great religious conference was organised. The great learned pandits and Acharyas of the country were invited. Considering this to be the most suitable opportunity to preach his Brahmavada, he made his way to Vijaynagaram. The session seems to have been going on when Vallabhacharya entered the session room. It seems that the Shankara learned pandits were on the eve of winning the Sabha when Vallabhacharya made his appearance there. When he was asked to speak something he very humbly but firmly asked, on what subject the discussion was going on.

When the necessary information was given, and when the Shankara view was explained he boldly denied to accept the Shankara doctrines. It seems that a very warm debate between the Shankaras and Vallabhacharya then took place. The Shankar Pandits wanted to defeat this new comer in the very first blow and asked Vallabhacharya what proof would he give for the Brahman being not निर्धर्मक ?

To this Vallabh Dixit replied in a very expressive mood, throwing all the doctrines and arguments of mayavada in back ground. He most successfully exploded Shankaracharya's doctrine of maya and also pointed out the defects of Ramanuja's, Madhva's and Nimbaraka doctrines, and proved to the hilt the superiority of his Brahmavada or the doctrine of Shuddha Advaita or the Adaita pure, which has its bases in the Vedas along with the Upanishads, the Gita, the Brahmasutras and Bhagwat.

He baffled all the learned pandits and Acharyas by putting before them his Brahmavada, which was new to them, by powerful arguments. He strongly and firmly pleaded for the Advaita pura and denied the interfrance of Kevaladwaita or Vishishtadwaita whatsoever. it seems that no one dared to speak before

him or against his powerful doctrine. Every mouth was full with the word of admiration. This made a very great impression, particularly on king Krishadevaraya and generally on all Pandits and Acharyas. They all unanimously announced Victory of Shri Vallabhacharya. The Victory of Shri Vallabhacharya was grand. All accepted the superiority of Shri Vallabhacharya.

In consequence of this session, the king performed a kanaka-bhishek ceremony of respect, with hundred mounds of Gold and conferred the title of mahaprabhoo or the great lord on Vallabhacharya.

The disinterestedness of mahaprabhu was so great that he did not accept any gold from this. He distributed the same among Brahmins, and showed his wish to commence his travels. This act of his, again put the king and others to the warm admiration for him. The king along with Vyasteertha approached Vallabhacharya and presented him with a good many valuables. From these presents he is said to have prepared one gold mekhala set with diamonds and rubies and presented the same to God Shri Vithalnathji there. Vyas teertha was so much impressed that he actually requested Vallabhacharyas to become the

head priest of his matha after him. But Vallabhacharya could not accept this offer and commenced his travels.

When this great event of Kanakabhishek or the grand victory, happened the Sampradaik Gatha or belief says that the age of Shrimad Vallabhacharya at that time was only of fourteen. But by the historical facts now available, we learn that the age of Shri Vallabhacharya was of 30th at that time.

He then proceeded to his pilgrimage to the south and had many controversies with different scholars of Ramanuja, Madhva and Nimbarka Sampradaya. Thrice on foot he visited all the important seats of learning from Cape Comorin to the Himalayas and from Dwarka to Jagannatha and preached freely his Brahmavada.

According to sampradaik belief it is said that while on tour Shri Mahaprabhu happened to see Shri Vedavyasa the author of Brahma-sutra, at Badrikashrama. Vallabhacharya asked Vedavyasa why he (Vedavyasa) had arranged the sutras in such a way that their meaning might be taken to Mayavada? He also showed his meaning and Bhashya of Vedavyaseeya sutras and explained the doctrines of Brahmavada to him. Sri Vallabhacharya

also narrated a part of subodhini—A thoughtful commentary upon Bhagwata before vedavyasa. Vedavyasa was very much pleased by his works and asked vallabha to make a wide spread of his learning. पु. मा. इ.

Shri Vallabhacharya also met shri krishna chaitanya of Bengal otherwise known as Gourang mahaprabhu of Nadia. But there is no truth in the rumour that vallabhacharya was father in law of Shri Krishana chaitanya.

When Shri Vallabhacharya again returned to Kashi, after his Kanakabhishek at Vijaynagaram, he seems to have met with warm opposition from mayavadi pandits of Benares. In order to make them all silent for ever, Vallabhacharya issued a pamphlet in mixed verse and prose (patravalambanam) and pasted the same to the doors of Kashi Vishwanath and challenged all pandits of Kashi to refute it. It seems that pandits of Benares could not stand against the powerful arguments of Vallabhacharya and meanfully threatened vallabhacharya. Consequently vallabhacharya left Kashi again and moved to Adel near Allahabad, where he spent most of his later portion of life in finishing the works which were begun by him during his travels.

It seems that vallabhacharya's career was not overlooked by non-Hindoos also, of that

time. Shah Sikandar Lodi was the ruler of Delhi at that time and was known as a blind follower of mahomedanism throughout of India. He tried his best to spread pan Islamism throughout India and applied every material to spread Islamism in India. पु. मा. इ.

When Sikandar Lodi heard of vallabhacharyas great achievements he wished to see this extraordinary prophet personally. Accordingly it is said that Sikandar Lodi with some of his officers privately went to see Shri Mahaprabhu and immediately on seeing Shri Mahaprabhu he was so much impressed that he bowed his crownly head at the feet of Shri Mahaprabhu. पु. मा. इ.

After his return to Delhi he ordered Honahar, the best artist of his personal staff to go to Adel and have a coloured paint of Shri Mahaprabhu. The order was executed promptly and a nice picture of Shri Mahaprabhu was ready by the mehomedan artist.

Till a very long period the picture was reserved in the royal palaces of mehomedans and the same was given in present by the great mugal emperor shahjahan to the ruling chief of Krishnagrah, Maharaja Roopsinsji, as a great victory over Afghanistan by him.

From that time the original picture of Mahaprabhu is possessed and worshiped by the kings of Krishagarh.

It seems that mahaprabhu had married when he completed his task of spreading Bhagwat dharm or Pushtimarga over India. His wife's name was mahalaxmi. By her, mahaprabhu had two sons:—Gopinath and Vithaleshwara. All the present maharajas are direct agnate descendants of Vithaleshwara.

It seems that most of his thoughtful works were written after he had married. He made his permanent residence at Adel and served lord Shri Krishna wholeheartedly. The whole life of shri mahaprabhu was ideal. Without any pomp or show he used to pass his life and was busy with writing, when he got time after the service of lord Krishna.

According to sampradaik gathas it is said that while shri mahaprabhu was in his travels he received a special Summon from God shri Nathji in Jhad khanda and immediately after the call he left for Vraja. There he set up the shrine of shri Nathji on the holy hill of Goverdhana near muttra. व. दि.

During his stay in Vraja, on the mid night of 11th day of the bright half of shravana, Vallabhacharya says, he had holy communion with lord shri Krishna who commanded him to initiate Jivas in his service. The same is known as Brahasambandha.

At the age of 52 he left his home for ever and joined the Bhaktimargiya Sanyasa. He came for the last time to Benares. The atmosphere of the city had become very calm and favourable for him. Many lerned people came to him and bowed their head. Vallabh himself was now calm. He observed a vow of silence and applied his mind to his lord. During his मौनव्रत or vow of silence his son Vithaleshwara with some of his followers came to him and wished to have last instruction form Mahaprabhu. On a piece of paper mahapraboo wrote for last three and a half verses of instruction which are kuown as शिक्षा सार्वत्रयश्लोकी or the instruction of three and a half verses.

Then after a very short time Vallabhacharya left the world keeping behind him his most glorious fame. His life was full of devotion toward God and pity toward mankind. He preached what was solely truth and leading toward God. He left the world at the age of 52. When he released his body consisting of five elements it is said that he made his direct way to heavens. The scene of that time descriled by Dr. Wilson is as follows.

“ Having accomplished his mission he is said to have entered the ganges at Hanumanghat when stooping in to the water he disappeared and a brilliant flame arose from the spot

and in the presence of a host of spectators he ascended to heaven and was lost in the firmament ”

His whole life was based on वैराग्य or Ascetism. He kept himself free from all wordly pleasuries. In all his works he insists on वैराग्य and त्याग or abandoning. He himself remained an ascetic and instructed the followers to follow him.

Vallabhacharya's Teachings.

The main teaching of shri Vallabhacharya was Pushtimarga. This book mainly deals with the subject of Pushtimarga which is beeing adopted by the Vallabh Vaishnavas.

Pushtimarga means the blessed was of obtaining salvation, in our words (स्वरूप सायुज्य) or being one with lord krishna through worship and obedience of lord shri krishna. It is better known as भगवदनुग्रहमार्ग or the way of the grace of Almighty lord shri Krishna. It never means the nourishment of the physical body as some people ignorantly take it to be. Shri Vallabhacharya clearly defines Pushti as thus.

“ कृतिसाध्यं साधनं ज्ञानभक्तिरूपं शास्त्रेण बोध्यते । ताम्यां विहिताभ्यां मुक्तिर्मर्यादा । तद्रहितानपि स्वस्वरूपबलेन स्वप्रापणं पुष्टिरित्युच्यते । ”

The mukti or the salvotian is attained by ज्ञान or knowledge and भक्ति or devotion towards God, according to the ways shown by the Hindu shastra. The attainment of mukti by

these ways, prescribed by the shastras is called मर्यादा or getting salvation through maryada or by means shown by the shastras. But for those who can not adopt these ways and for those who merely depend upon the grace of God, the attainment of salvation is adopted by them by the virtue of Lord shri Krishna's own power which is called स्वस्वरूप बल and the same is called Pushtimarga.

Shri Vallabhacharya is of opinion that the Bhakti preached by the Madhvacharya is Rajas, by Ramanujas satvik and by Vishnooswami, Tamas. The भक्ति or the devotion preached by him (Shri Vallabhacharya) is Nirguna. It means that an unflinching and most enduring love is to be shown towards Lord Shri Krishna. Surpassing all, whether it may be pertaining to this world or to the heavens, the love towards Lord must be maintained in every possible ways. This is the main doctrine of our Pushtimarga. It is based on the knowledge of the greatness of Shri Krishna. Shri Vallabhacharya ensures that in this kali age the salvation can only be secured by devotion towards God and by no other means.

As the powerful flow of the ganges makes its way through rocky mountains and thick bushies, the devotion towards Lord Krishna

should be the same. This love should not be interrupted by obstacle whether it may be Laukik or Vaidik.

Shri Vallabhacharya's Pushtimarga is generally known as शुद्धाद्वैत or the pure advaita. The same is known as ब्रह्मवाद.

According to the views of Vallabhacharya Shri Krishna is परब्रह्म or the main God. Brahma, Vishnoo and Shiva are the three manifestation of परब्रह्म or the main God. The three Gunas, Satva, Rajas and Tamas are the three powers of maya. These three gunas have more or less influence over Brahma, Vishnoo or Shiva but they have none over परब्रह्म or Lord Shri Krishna. He is therefore called निर्गुण or having no influence of Satva, Rajas or Tamas gunas. So the only protection of Lord Shri Krishna is saught here and no worship of Shiva ar Shakti is allowed. It never means by this that the other dieties use degraded or dishonoured. The main idea is to take the protection of one and one God only.

The thing which is to be marked, is this that Vallabhacharya never taught any thing which was altogether a new one. His teachings were from Vedas, Sutras, Gita and Bhagwata. He only tried to open and make clear the real truth which was misunderstood or hidden for so long a time.

Doctrines of Vallabhacharya.

According to Vallabhacharya's principles Brahman has a form which is faultless and replete with all virtues. It is self dependent and is devoid of material body. It has endless forms. It is invariable and yet variable. It is a substratum of all opposite characteristics and is not accessible to reason. The greatest soul (Lord Shri Krishna) is termed in the vedas as Brahman, in Upanishads Paramatman and the same in Bhagwatgita, Bhagwana. It is Satchidananda. It is all pervading and immutable. It is omnipotent and self dependant.

All this which is seen here is surely Atma. The Almighty lord, creates and is created. The soul of the world protects and is protected. The soul is destroyed and is destroyed.

Vallabhacharya has accepted Paramatman as Lord Krishna on the authority of this Shloke.—

कृषिर्भूवाचकः शब्दो णश्च निर्वृत्तिवाचकः ।

तयोरैक्यं परब्रह्मकृष्ण इत्यभिधीयते ॥

i. e. The word *Krish* denotes power and the syllable *Na* denotes bliss. The combination of these two is called परब्रह्म or the great Lord.

The Jagat or the world.

According to Shri Vallabhacharya this Jagat or the world is the creation of Brahman.

In the commencement there existed only Paramatman. He created the world for his play. Consequently in order to create the world he desired and himself became many. Accordingly millions of atoms flowed out of its body which consisted of Sat, Chit and Ananda, like sparks from fire. The atoms that flowed from sat or existence became matter, those that flowed from Chit became Jiva and those that flowed from Anand became Antaryamins.

As all these atoms have emanated from the original Parabrahma they can not be unreal. The world therefore is neither illusory nor false.

The Jiva or the Living being.

Jiva is the Ansha or the fragment of Parabrahman. As the sparks of the fire are not Seperate from their original the fire, the Jiva also is not different or seperate from Brahman.

Two powers of Parabrahman.

There are two great powers of Parabrahman viz Avirbhava or evolution and Tirobhava or involution. The world comes in to existence when the power Avirbhava of Parabrahman works and when Tirobhava power becomes active there remains God only.

Brahmasambandha.

In Sampradaya, there are two rites generally performed viz शरण मन्त्रोपदेश and आत्मनिवेदन. The first gives recognition as a Vaishnava and the second makes one Adhikari in the Seva marga. The first initiation is given by a descendant of Vallabhacharya by repeatation of the formula श्रीकृष्णः शरणं मम in the ears of the child and then putting the Tulsi Kanthi on his neck. The performance of the second initiation is also performed through a descendant of Vallabhacharya. In both the initiations, age is not to be considered. The second rite is Brahma-sambandha.

Brahmasambandha means the initiation ceremony of Pustimarga. Without this initiation, no one can become the Adhikarin or has right of seva or service of Lord Krishna in Pustimarga. This initiation consists of two parts. One is the formula to be repeated by the initiate before the diety Lord Krishna by holding tulsi leaves in hands and afterwards placing the same at the feet of the diety through Acharya. The other part is the effect of the same, on the devotee, by which he becomes the Adhikarin in the sevamarga of Lord Shri Krishna.

The expression Brahma-sambandha means re-

lation ship with Brahman. The first step which an initiate is to take is to realize the relation that ever exists between God and man. At the time of this initiation ceremony the initiate is required to utter the formula which means a complete self renunciation or self dedication to God Lord Shri Krishna.

The formula of Brahmasambandha is based upon the vedas, sutras and Gita. The relationship between god and man is fully explained in our shastras. The Jiva or the living being is Ansha of Parabrahman or God. When he becomes separate from his Anshin Lord Krishna and comes to the world he forgets his relationship, owing to a strong attack of five worldly faults. Shri Vallabhacharya says that a Jiva can only become free and pure when he takes Brahmasambandha.

In the Brahmasambandha formula the position of Jiva is explained. The initiate after taking the Tulsi leaves in his hands before diety utters the mantra which means—
“Oh Lord Shri Krishna, I’m yours, I’m your servant. I’m separated from you thousands of years before and am suffering the pangs of separation. My pleasure has gone away as I have become separated from you. Oh Lord Krishna, I hereby offer and dedicate my life

along with my conscience and their duties to you. I herewith, O Lord, dedicate my wife, my children, my wealth, my home and every thing pertaining to myself to you."

It is to be remembered that this dedication is to be made to Lord Shri Krishna and not to any human being including Acharya or guru. This is also called Atmanivedana or self surrender. This self surrender is to be remembered always and should be realized every now and then.

Shri Vallabhacharya says that the Brahma-sambandha mantra was specially communicated to him by Lord Krishna himself on the mid night of the 11th day of the bright half of shravana the Hindu month.

When the initiation is taken, the initiate should not accept any thing in his personal use, except offering the same first to Lord Shri Krishna.

Accordingly, when he is married and his wife comes, he should lead her to god Krishna and kneeling down should request the Lord that a new servant for his seva, or service is secured and is being admitted in the servant staff. Thus she is offered or dedicated to Lord Shri Krishna.

It is a monstrous mischief to substitute the word Acharya in place of Shri Krishna the great Lord.

Some general views of Vallabhachara.

Shri Vallabhacharya is of opinion that in this kali age no yagnya will have its effect, as directed by the shastras. The vaidik yagnyas may successfully be performed only when Desha (the place) kala (the time) Dravya (The material) mantra (the formula) karta (the performer) and karma (the action) are pure. All this is impossible in this kali age. So the chief way of obtaining God or salvation is Bhakti or devotion towards God and nothing else. In Bhakti. Seva or service of Lord Krishna is necessary. The seva has its nine characteristics and is divided into three parts. Nine characteristics of Bhakti are—shravanam or the hearing of the glori of Shri Krishna, keertanam or the singing the glori of Krishna, Smaranam or remembering the glori of Shri Krishna, padasevanam or worshipping Lord Shri Krishna's feet, Archanam or worship of Shri Krishna, Vandanam or paying homage to Shri Krishna, Dasyam or being a servant of Shri Krishna, Sakhyam or being friend with Shri Krishna and Atmanivedanam or the self

surrender to Lord Shri Krishna. These nine characteristics are adopted step by step.

Seva means ingrossment of mind in Shri Krishna. The seva is divided into three parts. Tanuja or the service done by one's body, Vittaja or the service performed by one's wealth and Manasi or the service attended by one's mind. Of these three, the service adopted by one's mind is considered the best.

The first step of Bhakti begins with shra-
vanam or the hearing of merits of God. The
second step is keertanam or the singing the
glory of God and so on.

The epithets of God should be uttered with
knowledge of God and with pure feelings. Just
as a heap of rubbish is carried away by flood
similarly the sins are destroyed by hearing and
singing the glory of God, lord Shri Krishna.

The works of Vallabhacharya.

It seems that good many works compiled by
Shri Vallabhacharya are not available. They
are either destroyed or are lying hidden else-
where as yet. Among the books now available
Anubhashya stands first. One who is interest-
ed in Hindoo shastras and Hindoo philosophy
and is a reliable critic, finds this Anubhashya
to be the soundest commentary on the Brah-

masutras of Vedavyas. Up till now, not a single Acharya except Vallabhacharya has become successful to show clearly the true meaning of the author of Brahmasutra

His second valuable work is Tatwadeep Nibandh which contains three chapters:-Shastrarth prakarana, Bhagwatharth prakarana and Sarwa Nirnaya prakarana. The shastrartha prakarana is the finest exposition of shrimad Bhagwat gita. Sarva Nirnaya deals with all the principle schools of philosophy. The third Bhagwatharth consists of a lucid explanation of the meaning of shrimad Bhagwata.

Besides these, his commentary on shrimad Bhagwata is known as subodhini. The whole commentary is not available. This also is one of his many prominent works. It stands as a very masterly and criticle wark. The meanins of the author of Bhagwata is fully and masterly explained. It conclusively proves that Bhagwata is nothing but a systematic exposition of the science of most enduring love towards God hri Krishna.

In small works shodashgrantha are well-renowned. It's a collection of sixteen small works which explain the idea of his views.

Vallabhacharya is said to have written some eightyfour volumes, but only a few of

his works are available now. The remaining works are either destroyed or are taken away. The author hopes that the enthusiastic vaishnavas will try to find out the remaining works and will put the same before the the slandering party in order to make them silent for ever.

During his stay in the north of India, Vallabhacharya came into contact with keshava kashmirin, the famous Nimbarka scholar. Keshava kashmirin presented his pupil Madhava Bhatt kashmirin to Vallabhacharya in Dakshina of Bhagwat katha shravana. Madhava Bhatt became his devout disciple and acted as the scribe of Vallabhacharya. With him Vallabhacharya composed his numerous works. During that interval Vallabhacharya wrote Purvamimansa Bhashya, Brahma sutra Bhashya and sukshma Tika. Only a fragment of his purva mimansa Bhashya is available now, while sukshma Tika is almost lost.

Attitude of sampradaya.

As regards morality, Vallabhacharya and his descendants remain very cautious and strict. No descendant of Vallabhacharya has ever claimed himself to be Acharya. The sampradaya recognises Vallabhacharya alone as Acharya. When this is the position how would it be possible that maharajas recognise them-

elves as shri Krishna ! Vallabhacharya himself says that he is merely a servant of lord shri Krishna. It's another thing that maharajas are looked upon as objects of deep veneration like Krishna. We see, in this, nothing wrong. The vedic injunction यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ lays down the correct principle, that one who has भक्ति towards the teacher as he has towards God, to such a great soul these teachings become visible. To entertain the same भक्ति towards आचार्य as they do towards God is necessary for the right understanding of his teachings. In Pushtimarga Vallabhacharya is गुरु and the descendants are गुरुद्वार.

This Pushtimarga lays down the principle that whatever country you belong to, to whatever community, whatever be your surroundings, you can approach God through this path of service based on love. We do find here that even mahomedans like Pathan Alikhan, Raskhan and Tajbibi or even some members of the untouchable classes could approach God by this path. Followers of this path can observe their Varnashrama dharma which has reference to the body, but this prema marga entirely refers to the soul. In this Bhaktimarga every one has अधिकार or right. This seva marga was proclaimed by Vallabhacharya. The highest divinity is not merely creator, destroyer sustainer etc,

but he is the object of the most fervent warmth of उक्त प्रेम. Blessed were those who realised and enjoyed this love in the purest divinity. To follow this path of love is to walk on the edge of the sword. Those who are unable to follow this, should dedicate every thing to lord shri Krishna. All can not be expected to reach this highest standard. Only those who are completely निरुद्ध in Lord, can realise the highest beauty of this ideal. Up to this time only ब्रजाज्ञानाs have become able to realise this highest ideal of this most enduring love towards lord shri Krishna. Hence women of vraja are Considered greater than ज्ञानिन्s, greater than भक्तs, greater than मुनिन्s and even greater than नारद, प्रल्हाद or श्रोत्रियब्रह्मविद्, like vasishtha.

Vallabhacharya preached this Bhakti margā after a considerable deliberation, fully knowing that in this kali age every material has become impure, he found out a path by which all can approach God. His teachings are pure simple and entirely leading towards God, Lord shri Krishna.

ATTITUDE OF MAHOMEDAN KINGS TOWARDS PUSH- TIMARGA.

It is gratifying that the mahomedan rulers of India were not all tyrants. Some of them were ofcourse terrors and did try their best to

spread Pan Islamism in the country through violence. While some of them, specially the Mughals, were friends to the conquered nation. We see here in Mughals' reign that the Vaishnavas take a very prominent part and their activities reach to the highest standard. हेमू, महाराजा मानसिंह, भगवानदास टोडरमल्ल, बीरबल and others were Vaishnavas. Here Vaishnavas produced their best versifier सूरदास who not only did perform an admiral service for the sampradaya but did very much indeed for the well-earned name of Sampradaya in public eye. It was सूरदास that tried to spread the name of Sampradaya abroad, And it is Sampradaya that helped suradas to make his nāme. The influence of the Vaishnavas over this country was so great at this time, that even Mohomedans and some members of untouchable classes made their name registered in the roll of the Vaishnavism. The famous poet रसखान was a Pathan, and मोहना the famous figure of Vartas was a भङ्गी. Ali-khan pathan was also a great भक्त of Lord Shri Krishna नजीर, रहीम and जायसी were all next to him in श्रीकृष्णभक्ति. As we have already seen, Sikandar Lodi had become a true lover of Shri Mahaprabhuji and had shown his greatest respect in getting Shri Mahaprabhuji's picture at his own palace.

After him, King Babar, the founder of the Moghul reign in India, came to the power. He was a votary of Shri Vithalnathji and so was his son Humayun. In consequence of a mutini when Humayun had to run away and after a period when the soor family ruled, Hemu a Vaishnava Bania became the minister of King Adilsha. After a decisive battle Humayun again came to the power. He was succeeded by his very able son Akbar. This man was the greatest lover of Vaishnavism among other Mahomedan rulers. He was so much impressed at one time that he actually put the Vaishnava emblem तिरुक्क on his fore head and तुलसी माला on his neck. Begum Taj and Chandabai became Vaishnava. In his reign Alikhan pathak was appointed as a Governor of Vraja, where, it is said, that he prohibited to cut even a leaf of a tree as he considered trees to be Vaishnavas. After Akbar Jahangir came to the throne. Mohonjibhai, a Vaishnava was his Chief working officer. Famous queen Noorjahan also was a good admirer of Shri Goculnathji and had helped him in मालाप्रसंग. King Shah juhan also was a great lover of Vaishnavism.

All these rulers respected the acharyas of Sampradaya and showed their deep respects

towards the religious feelings of Vaishnavas. In their reign cow slaughter was strictly forbidden. In turn Vaishnavas also did much to make retain the dignity of their admirers. Vaishnavs always remain friends and faithful to those who love and respect them and their Lord Shri Krishna.

Seven seats of Sampradaya.

The chief seat (पीठ) of sampradaya is at Nathdwara. Here Shri Nathji, the great Lord of Vaishnava is served. To day the seat stands under the ownership of Goswami Tilak shri Goverdhanlalji maharaj. He is considered as the head Acharya of Pushtimarga and he carries respects above all the other Acharyas in sampradaya.

Besides this chief seat, there are seven other seats of sampradaya owned by different Acharyas of sampradaya.

Chief base of Pushtimarga.

As we have already mentined, the Pushtimarga is based upon the Vedas, sutras, Gita and Puranas. The cheif base is the vedas. Vallabhacharya has shown his deepest respect towards the vedas. He is of openion—

वेदोक्तादणुमात्रे ऽपि विपरीतं तु यद्भवेत् । तादृशं वा स्वतंत्रं वेदमयं मूलतो मृषा ॥
that any speach even very slightly different from the vedas, or carrying idea other than the

meaning of the vedas, or altogether true from the meaning and view of the vedas, is absolutely false.

Vallabhacharya is of opinion that the Brahman of the Hindu philosophy must only be traced through the Vedas alone. It is a great mistake to substitute any thing other than the meaning of the vedas from one's mind. Even a slight imagination leads to blunder. He clearly tells— अल्पकल्पनात् ।

अल्पकल्पनायामपि श्रुतिविरोधः सिद्धः न हि वेदवादिनामणु-
मात्रमथन्यथा कल्पनमुच्यते । न च भ्रमात्कल्पनं वेदेनोच्यते । अप्रहारकत्वा-
त्सर्वज्ञत्वाच्च ।

Pleading for his *bhakti* *mārga* he says—

वेदानुसारेण भगवद्भजनं विहाय नान्यमार्गे यतनीयम् । Accordingly, Vallabhacharya has introduced this *seva* *mārga* chiefly based upon the vedas.

In this *Pushtimarga* the Vedas are respected at every time and in every way. Mahaprabhu has said that even if a *bhakt* of Shri Krishna slanders or even shows his indifference towards the Vedas he is mean and is never considered a *bhakt*.

Varnashrama in Pushlimarga.

A Vaishnava always believes in *varnashrama* *dharma* of the Hindu religion and respects the laws of *sanatan* *dharma*. He always considers *varnashrama* *dharma* as the main

ground and Pushtimarga as a building upon it. Mahaprabhu says—

वर्णाश्रमवत्तां चर्नः श्रुत्यादिष यज्ञोदितः । तथैव विधिवत्कार्यः स्ववृत्त्यज्ञेन वाचता ॥

A Vaishnava must act according to the ways prescribed by the Hindu shastras.

Teachings of Pushtimarga.

Shrd Vallabhacharya was succeeded by his many able discendants and they all tried their best to spread the teachings of Pushtimarga. Shsi Vithalnathji the son of mahaprabhu was fore most amongst these. He not only wrote some prominent works upon Pushtimarga but also introduced the seva system सेवापद्धति in Pushtimarga and showed his mastery over ethics. After him Shri Harirayji, shri Purushottamji and shri Goculnathji, all the discendants of mahaprabhu, did much for the cause of prosperity of this Pushtimarga. Their pain borne fruits and many a ruling princes of India gladly made themselves initiated in the Pushtimarga. Amongst these, the ruling kings of Krishnagarh are very famous. Up till now their devotion towards. Lord shri Krishna and Acharyas of sampradaya is above praise.

It is not at all unnatural or surprising that this pushtimarga flourished so soon and was spread so rapidly or became so much popular. The reason is quite open. The teachings and

doctrines of Pushtimarga are so true, so simple yet so powerful to lead towards Brahman that every one is likely to be attracted.

We herewith give some prominent teachings of Pushtimarga and conclude.

1:— Know Lord shri Krishna to be the best truth. Who ever pleads for another diety other than shri Krishna, is **भार**.

2:— Shri Krishna is the essence of all the shastras and is the main point over which all the shastras debate and rest. Hence it is absolutely above all. Even to try to compare shri Krishna with an another diety is to commit the greatest fault.

3:— According to the doctrines of Pushtimarga भगवद्विग्रह or the body of Lord Shri Krishna is devoid of human nature. His body is merely **आनन्दमय** or full of pleasure. To imagine the human body, human organs or human heart in Lord Shri Krishna is illusory and false. भगवान् has nothing like these and so **क्रीडा** with the gopikas of **व्रज** is absolutely innocent. In this Sampradaya great respect is bestowed towards **व्रजाङ्गनास**. They are taken as **ऋचास** of the Vedas. So even to try to imagine wrong relation between **गोपीस** and **कृष्ण** is to commit the greatest fault.

4:— According to the Hindu Shastrs Acharya is the incarnation of shri Krishna. Vallabhacharya is considered as Lord shri Krishna

in this Pushtimarga. He is Krishna in form of Acharya.

5:— Vallabhacharya alone is गुरु and his discendants are गुरुद्वार. In them भाव संबंध is to be maintained देह संबंध is useless.

6:— To bow to another diety, other then shri Krishna, without भावसंबंध is to become faultful. अन्यसंबंधगंधोपि कंधरामेव बाधते ।

7:— In order to avoid आसुरावेश and गृहासक्ति always utter the best formula श्रीकृष्णः शरणं मम. there exists on other formula or way, other than this, which qualifies a भक्त to be a real भक्त with दैन्य.

8:— A कृष्णभक्त must have an unflinching love and confidence towards his Lord shri Krishna. In order to strengthen this love and confidence a vaishnava must avoid the bad company which is not हरिभक्त. Furthermore he must dedicate every thing to his lord before taking the same for his personal use.

8:— A वैष्णव experiences संयोग and वियोग of his lord respectively, like the ब्रजभक्ताः. When he is in the service of his lord he enjoys fully the happiness of संयोग and while he is out of सेवा he feels वियोग of his lord and gets uneasy to meet his lord again as gopikas did. In this way he always keeps himself close with his lord.

9:— A वैष्णव is always दीन or humble. Even if he attends the highest position through his

भक्ति he is never proud or will not even tell any thing of his great achievements. He always considers himself merely as a कृष्णदास. or a servant of shri Krishna.

10:— A वैष्णव endures wordly pains with विवेक and धैर्य and is always confident. In distress he always repeats the formula— श्रीकृष्णः शरणं मम. and the pain is relieved.

With feelings of joy, the author offers this fruit of his labour of love to the lovers and devotees of Vaishnavism.