om yasya dvirata vaktradya parisadya parasata
vighnam nighnanti satatam visvaksenam samasraye

"I take refuge of the plenary portion of the Personality of Godhead, Lord Visvaksena, the elephant faced one, the leader of the assembly. It is He who constantly destroys all obstacles."

PREFACE - Tamal Krsna Gos.?
- Jagadisa Maharaja ?
- Raghupati Rao

THE LIFE AND LEGACY OF SRIPADA MADHVACARYA BHAGAVATAPADA

INVOCATION

.....dhayasirsa mam pathi deva helanat.....

"As I begin some auspicious activity, may Lord Hayagriva protect me from being an offender by neglecting to offer obeisances to the Supreme Lord, Krsna."
SB (6.8.17)

tam isvaranam paramam mahesvaram
tam devatanam paramam ca daivatam
patim patinam paramam parastad
vidama devam bhuvanesam idyam

na tasya karyam karanam ca vidyate
na tat-samas cabhyadhikas ca drsyate
parasya saktir vividhaiva sruyate
svabhaviki jnana-bala-kriya ca

"The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse plenary leaders. Everyone is under His control. All entities are delegated with particular power only by the Supreme Lord; they are not supreme themselves. He is also worshipful by all the demigods and is the supreme director of all directors. Therefore, He is transcendental to all kinds of material leaders and controllers and is worshipful by all, there is no one greater than Him, and He is the supreme causes of all causes.

"He does not possess bodily form like that of an ordinary living entity for there is no difference between His body and soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."
Svetasvatara Upanisad (6.7-8)

naivopayanty apacitim kavayas tavesa
brahmayusapi krtam rddha mudah smarantah
yo'ntar bahis tanu bhrtam asubham vidhunvann
acarya caittya vapusa sva gatim vyanakti

"O my Lord! Transcendental poets and experts in the spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of the creator Brahma, for You appear in two features - externally as the acarya and internally as the caitya guru - to deliver the embodied living being by directing him how to come to You."
SB (11.29.6)

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mantra guru ara yata siksa-guru-gana
tanhara carana age kariye vandana

"I first offer my respectful obeisances at the lotus feet of the initiating spiritual master and all my instructing spiritual masters."

om anjana timirandhasya jnananjana-salakaya
caksur unmilitam yena tasmai sri guruve namah

"I was born in the darkest of ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."

srimad visnvanghri nisthatiguna gurutama-srimad anandatirtha
trailokyacarya padojjvala jalaja lasat-pamsavo' sman punantu
vacam yatra pranetri tribhuvana mahita sarada saradendu
yotsna bhadra smitasri dhavalita kakubha premabharam babhara

"May we be sanctified and blessed by the shining dust particles coming from the lotus-like feet of Srimad Anandatirtha, the preceptor of the three worlds, who is adored for his steadfast devotion to the Supreme Personality of Godhead, so much so that upon the Lord's order Bharati (Saraswati), The Goddess of Speech, bestowed her favourable glowing smile in Anandatirtha's direction out of great love and appreciation for his service to the Lord. That full moon of smile now beams in all directions." Vayu Stuti 3

asyaviskartukamam kalimalakaluses sminhane jnanamargam
vandyam candrendrarudra dyumaniphani-vayonayajadyairihadya
madhvakhyam mantrasiddham kimuta krtavato marutasyavataram
pataram paramesthyam padamapa vipadah prapturapanna pumsam

"It is obvious that I am incompetent in respect of glorifying Vayudeva. Vayudeva, who reaches the status of four-faced Brahma, who fears no dangers, who has taken the avatar of Madhva on this earth specifically to enlighten men that had become clouded by the poisonous philosophies of Kali Yuga. Vayu is worshipped by Candra, Indra, Rudra, Surya, Garuda and other devas. He gives them shelter when they take refuge of him. His glories are celebrated in the Vedic mantras."
Vayu stuti 6

vande tam tva supurna pramatim anudinasevitam devavrndaih
vande vandarumise sriya uta niyatam srimadandatirtham
vande mandakinisat sarid-amalajalaseka sadhikya sangam
vandesham deva bhaktya bhavabhaya-dahanam sajjanan modayantam

"I bow down to you; Purna Prajna, you are always surrounded by the devotees who constantly adorn you with praises. I bow down to that same Anandatirtha who is himself worshipful and who engages himself in the service of Lord Visnu and Mother Laxmi. I bow down to him who is a walking place of pilgrimage; his association is more pure than even the sacred Ganges which touches the lotus feet of the Lord, for Madhva's life is surrendered at those same lotus feet. Again I bow down to Vayudeva incarnate with devotion, who destroys fear of repeated birth and death and confers his blessings upon the Lord's devotees."
Vayu stuti 42

ananda tirtha nama sukhamaya dhama yati jiyat
samsararnava taranim yamiha janah kirtanyaniti budhah

"Let Ananda Tirtha (Madhva Muni) be glorified for he is the source and abode of happiness and knowledge. Learned personalities have glorified him especially for his commentary of Srimad Bhagavatam, saying that definitely he is a good boat in which to cross this ocean of material existence."
From:— Prameya-Ratnavali

"I yearn to be able to write as well as Lord Caitanya's Rupa Goswami, but I cannot write as well as he, and neither can I write as well as his follower's who wrote many wonderful, perfect books, which everyone should read and remember. Compared to their books my little book can hardly be considered poetic."
Verse 4, Sri Vraja-riti-cintamani

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I offer my obeisances to the disciples of Srila Prabhupada, and in turn to their disciples - my diksa and siksa gurus, by who's mercy this humble effort of trying to glorify the Lord and His pure devotee has been possible.

In gratitude I thank the late Jayatirtha Prabhu and Bhavananda Prabhu for all of the help they have given me in the past in the development of my spiritual life.

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Swami for the same, (I know that you have a strong liking for Madhwacarya also, having visited Udupi on several occasions).

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DECLARATION and INTRODUCTION

It is not difficult to see that I am not a scholar or great devotional exponent, but simply one who, for birth after birth, has struggled in the ocean of birth and death before coming in contact with the great Vaisnava devotees of the Lord. Somehow by their causeless mercy upon me I am here.

Though I am completely unqualified to have even taken on this task in the first place, both academically and spiritually, it has been an incredible experience researching and compiling these wonderful pastimes of Madhvacarya for the pleasure of you all. It is He is the original personification of both guru and discple, for He fulfilled the desires of guru and Krsna, by giving the much needed truth to all soft hearted souls.

Dear readers, I humbly beg at your feet, whatever defects which you may find to be there in this book, I am sorry and please forgive me. My only purpose in writing this book is to somehow or another absorb you (the reader) and myself in tasting the nectar of Vaisnavism - Krsna consciousness, as lived by the great acaryas throughout the ages. Now please take a look into some of the background of how this book is even coming to you; by the Lord's grace it is not an ordinary thing. This is not a novel nor is it mythology, but to realize this one has to first open the door of the storehouse and absorb oneself in it's contents. The proof of the pudding, as they say, is in the eating. One simply cannot lick the outside of a jar of honey to analyze the sweet contents, so similarly, you can't judge a book by simply looking at the cover. Cliches maybe, but if you want, you can taste this endless flow of nectar coming directly from the Supreme Personality of Godhead, Lord Sri Krsna. Though it is not possible to understand if one is a mere mundaner, this subject matter has been collected up, like specks of dust which float upon the sun's rays, and which have come to illuminate and reveal at least a fraction of the nectar which is available to those who have surrendered their lives to the Lord, actually though I compilled this work it is not my doing.

That which follows is an outline of how this flow of nectar comes down into this world — through the system of guru parampara. How much, or to what extent is the legacy of our hero Sripad Madhvacarya Bhagavatapada will be revealed subsequently when we look through the philosophy that he propounded. As will be mentioned in full later, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead said to Madhva on their meeting that He would accept Madhvacarya's pure Vaisnava philosophy, and on further examination, one will not disagree that Madhva's philosophy is echoed throughout the Gaudiya line. Further commentaries and lucidations have been made on it by many of the Gaudiya Vaisnavas, which can be traced back to Srila Rupa and Sanatana Goswamis, Jiva Goswami, Baladeva Vidyabhusana, Bhaktivinoda Thakura, Bhaktisiddhanta Saraswati Thakur, A.C.

Bhaktivedanta Swami and many in between. All these dynamic preachers of Krsna consciousness were heavily influenced by the lucid teachings of Sripad Madhvacarya.

The Supreme Personality of Godhead Himself, Sri Krsna Caitanya Mahaprabhu, Who appears in a multitude of pastimes to fulfil the ardent prayers of the faithful devotees, has personally picked one of His foremost surrendered and faithful devotees (Vayudeva, otherwise known as Mukhyaprana) to take up His mission. For this reason alone every Vaisnava is eternally grateful to such a pure and surrendered soul as Mukhyaprana (Madhwacarya) by his willingness to accept the Lord's mission, and by the will of the Lord, everything has been put in its rightful perspective, kicking out the philosophies of avidya (ig - norance).

There are specific reasons why I have compiled the introductory chapter of this book in the way I have, and that is so that when it comes time to look into the actual life of Madhvacarya, given the background and nature of such a great personality, the Acarya will not be seen as an ordinary man or as just some legendary, or mythological personality; instead he will be seen as the pure empowered representative of the Supreme Personality of Godhead, entrusted with the Lord's mission to preach and save the world from the poisonous philosophies of the age of Kali. My other reason for compiling these chapters in this way was for my own realization and purification, and to somehow or another gain the mercy of sad-guru.

INTRODUCTORY CHAPTER

THE GURU PARAMPARA

Something that has amused me for some time, and I have asked many persons for their feelings on, is how great saintly devotees personally interacted in a loving mood with the many forms of the Lord. These devotees, specifically, or rather in particular, Madhva, had their own unique vein of seeing the Lord and had an indepth understanding of the relationships between the Lord's separated individual energies in the form of the tiny jiva souls and the Lord, His mighty creation, and how we come to be here in this world. There are some subtle points which to understand our relationship with God properly need to be heard. Points which put us really in our proper places, being totally dependant on the Lord at every moment. Not that it comes to a point when we can give up God or become Him, no ,not like that at all. Though some would like to think like that.

So let us start this presentation by looking at some of the topics that Madhvacarya preached on for the benefit of all souls, for time immemorial. As we have already touched upon, the Lord instucted him to come and empowered him to perform the task. Why? You will have to read on, but let it be known even at this early stage, it was for our ultimate benefit, not for his.

What do I mean by that? Well in short, many of us have suffered in this material existence for quite some time; the details as to exactly why are too complex to work out for each and every individual. But the root cause is undoubtedly our envy towards the Supreme Enjoyer, Krsna, that is for the majority of souls anyway.

BUT THIS DOES NOT MEAN EVERY ONE ?

One thing that one has to understand is that the great Vaisnavacaryas, of which Madhwa is one, did not undergo that same path of suffering to come here. Even it may seem in some cases that the Vaisnavas or some of the acaryas (at least from a material or external vision) suffered, but still their suffering and the suffering of the fallen conditioned soul are different.
That is quite a statement, isn't it?

Sometimes an example is given that a mother scorpion may lay her eggs in a bag of rice. The average man in the street only sees the bag of rice as being the source of birth for the scorpions, but one who has more full vision can see that something more has happened. Alright, let us qualify or clarify this from the words of the acaryas themselves. According to sastra, in particular Bhagavad Gita 10.10, it is quite openly stated that the Lord has two energies, the spiritual and the material. However the tiny living entities are known as marginal. What does marginal mean? Simply, that though spiritual by nature, one can be influenced by either the spiritual nature or the material nature depending on our desires and karma. Least that be for the ordinary jiva souls like me. Acarya Madhwa says that there are different kinds of souls and they have different ways of coming to this world.

Madhwacarya makes some interesting points, stating that everything is not just simply a matter of karmic reaction for all souls at all times, with nothing beyond this world that we know. Some say that this is our home, or in other words, that we are just here to enjoy, others say that we are working off the results of some previous activities that we have performed here. That there is nothing beyond this material world, and our only business is to improve our position in this life to enjoy better in the next, no questions asked ! Madhwacarya however says a definate No, we have come from a different place, a spiritual place. He quite positively states that most of the living entities are here of our own accord, our own sceaming, trying to be the lord of all that we servey, trying to direct the attention to ourselves as the central figure like so many little imitation gods. Thinking in that way we have tried to lord it over others, due to our misuse of that minute independence which gives us the choice how to act - that has brought us here, not that we are here and are simply being punished for no reason. (Or for that matter, not that we are simply here to enjoy). Thats all after the fact. Nor should it be thought that it is that the body, which is likened unto a machine, which is just acting as though on automatic or out of some animal instinct, or reflex action. No, it is our choice, our desire, and as a result of those desires, activities take place, then resultant karma comes into action.

This is at least true for us conditioned souls! But as well as the conditioned souls there are also the Lord's directly empowered energies,devotees, who act as His representitives.

Madhva also makes a rather controversial or sensitive point. The Supreme Personality of Godhead, Krsna, is not partial to anyone, just as the sun is not partial to any, but shines on everyone. So in the same way Krsna and His pure representitives are not actually partial to anyone. Still we see, just as in the case of comparing the Lord to the sunshine, if one is humble enough to admit dependency on the Lord, or to willingly receive the warming rays of the sun and all the benefits that go along with that, then one will be fulfilled by those warming rays.

We have to simply be honest and give credit where it is due. It is a fact that due to our total dependency on the Lord we are not actually in one sense free to act at all independantly from the Lord as everything is coming from Him including everything material that binds us so tightly. What Madhwacarya says, looking from a slightly different angle, is that one will only act according to one's nature which is intrinsic to the soul, if the cap fits wear it, so to speak.

According to Acarya Madhwa, if different activities are naturally attributed to different personalities according to their natures, then where really is the question of free will to act?

Then another question arises, because sometimes some persons are seen to act in a way they really didn't want to act in, which may appear to be against one's nature, or even in a way that may have unpalatable social or moral results, out of habit, we could say. When one is in that situation, acting as though forced to act, we can understand, as stated in the Bhagavad Gita, that this is due to associating with particular mode of material nature, either goodness, passion or ignorance, thus one is recognised as a conditioned soul, conditioned by the modes of material nature.1 Until we give up our false conception of proprietorship in this world our original spiritual nature is not disclosed.

What then are we seeing, if it's not the soul or the jiva that one is actually seeing, what is it? What one is really seeing is only the external coverings the past actions of the soul at work, so that is not really what we are discussing here. Those externals will be "put in their place" a little later. What we are talking of in this section is the soul, the living entity which Madhva states are of three kinds.

There are the nityasuris or nityamuktas, eternally liberated souls who are not influenced by those modes of material nature, they are part of the sakti tattva, the unlimited spiritual potency of the Lord, not ordinary jivas at all. Then we have the nityasamsarins, conditioned souls, who are devotees, but who are practically residing within the repetition of birth and death (samsara) in this material world perpetually, from time immemorial being totally affected at every moment by the powerful modes of material nature, and who can, only by the mercy of guru, sadhus (saintly association) and Krsna escape that cycle, they are the limited potency of the Lord known as the marginal jivas. The third group are the demoniac who will practically never ever surrender to the Lord. Due to their ignorance they have been given the title "tamo samsarins" or ones who are perpetually caught up in the mode of ignorance (tama).

In Srila Bhaktivinoda Thakura's Sri Caitanya Siksamrtam Chapter 4, he mentioned that "we have direct instructions from the Supreme Personality of Godhead Himself — Sri Caitanya Mahaprabhu." He was giving instruction concerning the nature (swarupa) of Krsna and that of the various Avatars (incarnations) and the tiny jivas. ".....Krsna, who is God Himself, is advaya-jnana-tattva, (the ultimate embodiment or personification of divine wisdom). In His unique position of swarupa sakti He enjoys His own unlimited pastimes in both Golokavrndavan, the Vaikunthas and the material universe, expanding Himself into various incarnations for various pastimes such as Rama, Nrsimha, Vamana, etc., and also into separated parts who are the innumerable jivas who are counted among the Lord's saktis or energies. Those separated parts in question are of two kinds, one who is ever free (what Madhva calls nitya suris) and the other is ever bound in samsara or repetition of birth and death, in worldly sensual enjoyment. These unfortunate souls, caught up in the pursuit for mundane pleasure, forget Krsna for some time, while the ever free souls who are known as Krsna parisada (Krsna's associates) never forget Him for even a moment. Those who, by their nature and desires, have chosen to forget Krsna find themselves liable to be subjected to Krsna's external energy Maya, who puts them through three kinds of sufferings —"

In Srila A.C.Bhaktivedanta Swami Prabhupada's purport to the Srimad Bhagavatam 7.1.37. he quotes Madhwacarya's book Tantra sara :

dvah - sthav ity anenadhikara - sthatvam uktam
adhikara - sthitas caiva
vimuktas ca dvidha janah
visnu loka sthitas tesam
vara sapadi yoginah

adhikara sthitam muktim
niyatam prapnuvanti ca
vimukty anantaram tesam
vara sapadayo nanu

dehendriyasu yuktas ca
purvam pascan na tair yutah
apy abhimanibhis tesam
devaih svatmottamair yutah

The purport to these verses is that the personal associates of the Lord (Visnu) in the spiritual realm of the Vaikuntha planets are always liberated souls. Even it may be seen that these devotees are cursed or blessed they are always liberated and never contaminated by the material modes of nature. Before their elevation or liberation to the Vaikuntha planets they may indeed have possessed material bodies, but once they 'again' come to the Vaikuntha abode of Lord Visnu they only reside in their spiritual bodies. Therefore it can be safely stated that even if the associates of the Lord do come to this world, even if cursed they are always liberated.

The only reason for bondage and suffering is the jiva's own tendency to try to act in an inimical or rebelious way towards the Lord or His pure representative. It would appear then that this is the pivoting block. Who is bound by the stringent laws of material nature and who is not subjected to them, who is only here performing his particular service, or function?

More often we see that it is the living entities attempt to enjoy equally, or as much or could we say in place of the Lord that is the real problem .

We have seen also that great Vaisnava acaryas have come into our midst but we just did not really see them, or appreciate who they were or are. How unfortunate we are! Now, let us not remain so. Krsna consciousness is the process that makes even unfortunate bewildered souls fortunate, the process that makes blind men see, lame men walk, and fools recite beautiful poetry or write books.

This introductory chapter is in itself not the goal of this book, however it is my opinion that without it, the real purport of the book will be missed.

MERCY INCARNATE

One may quite rightfully so ask the question then, how does this take place? How can we, the

unfortunate, become fortunate? One who is already fortunate, like the great Vaisnava acaryas, the nitya siddhas (eternally liberated devotees) as we have already pointed out, spontaneously respond to the invocations of the Lord. They themselves can actually present Krsna to anyone who is willing to receive Him, for Krsna is theirs to give. Krsna has been bound up by their ropes of love; for His pure devotee, He will do anything. We can at this time, safely say without fear of contradiction, that the mayavadi impersonalists' idea of becoming one with the Lord is made to look even more ridiculous when one sees that for the pure devotee of the Lord, the Lord will even take the role of servant, or as subservient to the devotee, as in the cases of defending Arjuna, acting as his charioteer. Then there is Mother Yasoda, who thought herself to be Krsna's mother, which as family relationships go, is a superior position, so what to speak of being one with the Lord, BY THE MERCY OF THE LORD, the devotee can become more than He. Therefore as Krsna is the property of His pure devotee, the Supreme Lord can only be received from that source. As one can quite correctly imagine, to properly receive that divine Lord given by the Lord's representative requires training to appreciate what one is being given. The correct mentality has to be there. What is that mentality? That everything is simply meant for the Lord's pleasure.

This is the purpose of this first chapter:

yavat papais tu malinam hrdayam tavad eva hi
  na sastre satya buddhih syat sad buddhih sad gurau tatha
aneka janma janita punya rasi phalam mahat
  sat sanga sastra sravanad eva prema adi jayate
(Brahmavaivarta Purana)2

When one receives the greatest gift from the all-compassionate well-wisher, full appreciation of what one has may not initially be there if one is not so trained, and that lack of appreciation is actually offensive. However as long as there is a respectful mood everything else will develop in due course of time. We personally have experience of this. When a guest comes to your house, if proper respect is shown, then even though the guest may only be a friend of a friend, a friendly relationship will develop, but if one ignores the guest or offends him, then it is just a matter of time before the guest gives up that place and company.

As we have said, for those pure devotees who are directly associating with the Lord and His associates, due to their intensity of love sometimes they accept positions that may appear to be even superior to the Lord, but it is always in a loving mood, with Krsna in the centre. The Gopis on the request of Krsna placed their feet on His head. It is never, as in the material world, where someone assumes a superior position to lord it over and thus become a despotic tyrant. This will be elaborated on shortly. Let us be honest. After all, even if poor, reality is a wealth in itself. An example may be given at this time in the case of accepting what is real, to accepting diamonds. Even if one personally doesn't require them, still he should know what is a real gem and what a peverted reflection, or cheap imitation, of the real thing is. It is not that, as the mayavadis say, due to their own ignorance that no reality exists and that all that we are seeing is all an illusion (maya). Actually their reason for saying this is their deep rooted envy towards the creator, enjoyer and proprietor of all that exists. Out of their envy for God, the supreme enjoyer and His Supreme abode of permanent truth, and their frustration for the searching for the same permanance in the temporary material world, they declare everything to be illusion just because they don't know where it is available or for that matter, what it is - much like a person who sees grapes on the vine which are out of his reach and so rejects the grapes angrily as being sour anyway. Therefore they are known as envious, for they deny against all odds that reality exists.

Let us not however confuse the envious mayavadis with the impersonalists known as Brahmavadis, or Brahmanandis. They are not envious, in fact they have what is termed as a passive appreciation, or neutral awe and respect, for the absolute truth (reality). When they are awakened to an active aspect of the absolute truth, by personal contact, then they want to, in some way, render some loving service. Therefore they are not at all envious. In that way if someone has a particular commodity and may wish to introduce that to another person, that second person has to be ready and willing, or at least appreciative of some aspect of that commodity, otherwise he misses out.

Let us now look over another aspect of the many faceted nature of the spiritual realm. In spiritual dealings such as what we are saying here. Certainly the recipriant or aspirant has to be free from envy, and really that is the only qualification. If one is free from envy then one can hear the topics of the Lord that will change one's life. Everything else is working under the

Lord's sanction, and if one is sincere then some opportunity will be sent by the Lord. We have seen personally, and directly experienced, fallen souls like myself become inundated with mercy to such a point that even though they had no desire to take up Krsna Consciousness, still we took it up by the mercy of the benevolent ever well-wisher.

A similar situation happened to the advanced Brahman realised souls, the four Kumaras, their brahmavadi mood changed as the service of the Lord benefits everyone. In their case some pure devotees had offered sacred Tulasi leaves and buds (manjaris) to the lotus feet of the Lord, and by the appreciation of smelling the transcendentally attractive aroma that was eminating from that place, the four Kumaras became attracted to performing some active service to Lord Visnu's lotus feet.

Karunika or merciful, being the foremost quality among the many facets of gem-like good qualities of the Vaisnavas, they are always desiring to give the Lord to others. These all-merciful souls, the Lord's intimate devotees, who are firmly situated on the shore of the ocean, will save any person who is willing at least to take hold of their transcendental life line by means of performing some kind of devotional service to the Lord. This life line in itself is really the main substance of this chapter. The life line is otherwise known as the disciplic succession, or guru parampara.

Accordingly it has to be made clear from the start, that there are two kinds of disciplic successions - one is by seminal discharge, given by the father at the time of conception, and this is what is known as the material conception of disciplic succession, based on the body. Now there is another which is to be considered more important and that is the disciplic succession which comes through the spiritual father, the spiritual master. This is real disciplic succession or parampara. This disciplic succession is passed downwards by submissive aural reception to the sabda brahman (trancendental subject matters), and by the willingness to act upon those instructions.

In brief Sripada Madhwacarya has a whole philosophy on this its called swarupajnan, he divides that up into two, what he calls mediate (Paroksajnan), and Aparoksajnan immediate understanding in which he says that Paroksajna initiates everything simply by sravanam, submissive aural reception, then by good association, and training we can try to do something, then when he is aware of who is doing what, and the relationship again developes Aparoksajnan is realized. Immediate, is sometimes explained as the very next, with nothing, or no impediments in between. This all comes in due course, for now, lost and bewildered, stuck in this dark well.....!

Just to fall into a well and have no appreciation of the necessity of the life saving rope, which is the only way out, is truly unfortunate. Many of us have had that misfortune of falling into a blind well with no hope of getting out, for all intents and purposes, dead, lost and forgotten, but this is not the natural condition of the soul. The intrinsic nature of everyone is that we are all eternal servants of the Supreme Lord, even the tamo samsarins. The nitya muktas or suris fully accept this fact and serve the Lord according to their particular loving capacity, or mellow, accepting the Lord's service as their very life, the scripture Bhaktirasamrta Sindhu calls them Ragatmika, or those who have spontaneous loving service fixed eternally in their atma, self. This strange as it may seem is our natural position, so fallen are we that we see this as something unique,distant, and SPIRITUAL.

Everything has been turned backwards.
To act purely out of love is a very elevated and intimate relationship with the Lord, and this spontaneous loving mood cannot be limited by set rules that are mostly aimed at raising one off the bodily conception of life. If one has already accepted the notion that, 'I must serve the Lord and only look for His welfare,' then what is the use of so much seeming dogma. For the nitya siddhas, (muktas or suris) these eternally perfect and liberated souls, who have nothing to do with materialistic activities and who only act on the spiritual plane, the guide-lines (smrti) set to avoid sinful life are not applicable. For the nitya suris would never act in a way that would be sinful or separate from the Lord's interest. That kind of devotee is not even required to follow all the rules of moral codes (niti), or the rules and regulations of the smrti, for he is already free from unwanted things which may bind one to the material world. Therefore the smritis should be known to be there for us, the conditioned souls, so that we can gradually become free from sinful life. Still, due to their devotion and equipoised nature, these Ragatmika devotees will apply those rules which don't inhibit their loving exchange with the Lord, to inspire the

nitya samsarins (conditioned souls) to again establish their lost relationship with the Lord. This is the understanding of the Madhva or Dwaita school of Vedanta, of which we are a part.

Narada Pancaratra states:

sarvopadhi-vinirmuktam
tat-paratvena nirmalam
hrsikena hrsikesa
sevanam bhaktir ucyate

"When one gives up materially designated positions, which pertain to karma and one's conditioning, and works directly under the Supreme Personality of Godhead, one's spiritual life is revived".

Madhvacarya states that the jiva is distinguished from the Lord by specific upadhis or conditions. His famous stanza on this is that the jiva is qualitatively of the same spiritual nature as the Lord, but in attribute, the jiva is quantitatively very tiny, and thus different.

As we have stated earlier, the Lord is fully independant yet the separated energy, the jiva is totally dependant at every second. The later follower of Madhvacarya, Tikacarya Jayatirtha, supports this statement and further elaborates on Madhva's upadhi philosophy, saying that upadhi is two-fold: svarupopadhi and bahyopadhi. Bahyopadhi refers to the gross and subtle bodies that cover the tiny conditioned souls' what the materialists call personality, made up of the mind, intelligence and false ego. The svarupopadhi refers to the characteristics that are inseparable from the jiva soul, which are spiritual by nature and which are eternal and give permanant pleasure to the soul. Srila Jayatirtha states that the external bahya upadhi dissolves at the time of release just like an iron rod, being made of a mixture of the five gross material elements of which fire is one, takes on the properties of the fiery element when placed into the fire, giving up its previous metalic relationship. He does not become the fire, but does become fire-like. By this analogy we can apreciate that we always retain our individuality being different from the Lord as His tiny separated energy, however at this time we become one in purpose with the Lord or subservient to His will.

At present for the fallen conditioned soul, (nitya samsarin) the mind is dictating to the intelligence. The mind is simply finding something nice to accept and another thing as unpalletable to reject, then tricking the intelligence into how to excecute its plan to enjoy.....! This is bahyopadhi. In a normal, spiritually healthy condition the Krsna conscious intelligence guides the mind, now that intelligence is guided by the Guru, Sastra-Scripture, Supersoul, Paramatma, Krsna. The mind is not the soul, but it is a venue for the soul to express itself, its desires, be they material or spiritual. If then the mind is properly trained by following the process of Krsna consciousness the jiva can again be purified. Thus vaidhi bhakti, the principal of devotional service in practice is a process for finelly re-tuning the vehicle which carries the soul back to pure devotional service.

I feel that to come to know the empowered devotee of the Lord is as important as to know who or what we are, what is his nature and the differences between the two, and the relationships of both to the Lord. The purport we could say to this chapter is honesty, its not all one, as some rascals would have us believe. Nor as we have said before is it mere mythology, this is for real, any one of us can realize what we are discussing here and become fixed in our eternal relationship to God. Thats a whopper isn't it? Yes and its true, but its not cheap, but we don't appreciate it that is the problem too. As Srila A.C.Bhaktivedanta Swami Prabhupada would quite often say one cannot simply get on an air-plane, or by a train ticket to go to the spiritual realm. It is a change in consciousness only that will gain re - entry, gradually to re - establish our lost relationship with the Lord.

That is no small thing from solitary confinement in the maximum security wing of the modes of material nature, to personal invitations to a society luncheon with the Governer, requires a major change in consciousness, a complete re - education to know how to again act in a socially acceptable way. To develope favourable, trusting relationships without criminal exploitive mentality. Then one can properly serve the Lord in Rasa. As we mentioned a little earlier it requires knowing ones relationship in service to the supreme, then one can act accordingly, and by the perfection of this process he attains the fulfillment of human life's mission. Note that the term "release" is used, and not liberation, for the term "release" infers that the Lord is the supreme controller, and that by His grace the jiva is being set free, whereas liberation infers

that by my own doing I, the jiva, becomes free.

The conditioning of bahya upadhi is that which becomes grossly manifest from the material desires, expanding through the false ego into the intelligence, which guides the mind to accept certain circumstances in the form of a gross body by which the senses then try to satisfy. This is all gathered around the soul as part of this conditioning when we choose to leave the association of the Lord, so when these gross temporary coverings are removed, then what we are left with is the original nature of the soul, sac cit ananda vighrah. This sac cit ananda is the svarupa or nature, and which are the natural constitutional eternal qualities of the jiva. As we have said earlier for example, the jiva is, whether he likes it or not, always dependent on the Lord — either His internal or external potencies. He is dependent on the Lord for everything, for his very existence, life, breath, knowledge, happiness, and which include all of our particular daily functions. This will be further explained later in this book.

Swarupopadhi is that which is left after stripping away layer upon layers of material conditioning, we are left with jivera svarupa hoya krsnera nitya dasa, the constitutional position of the living entity as servant of the Supreme. Just the word sevant inferes a superior, that superior is God, Krsna. If he does not serve the Lord, then under the control of the bahyopadhi, the mind takes over and works to condition or cover the soul by so many misconceptions based on bodily misidentification. According to Bhagavad Gita then a simultaneous degeneration starting with lust, anger, greed, illusion, bewilderment of memory, loss of discrimination as to what to do, and what not to do develops and finally one is firmly bound in the material world.

Srila A.C.Bhaktivedanta Swami Prabhupada has, in his purport to Caitanya Caritamrta (Adi Lila 2.36) made the following statement. He says, "Some souls are conditioned by material nature, whereas others are under the protection of the spiritual nature. The material nature is a conditional manifestation of spiritual nature, just as smoke is a conditional stage of fire. Smoke is dependant on fire, but in a blazing fire there is no place for smoke. Smoke disturbs, but fire serves.....". Exactly how the uncontaminated pure devotees' lives are managed by the Lord is explained in the Bhagavad Gita 15.15. There it says that the Lord gives the neccessary rememberance and knowledge from within. But how? The pure unmotivated devotee who has become fire like one in interest with the Lord can then be the mouth-piece of the Lord, being a surrendered soul to the will of the Lord, the Lord then manages the speech of the devotee as the devotee becomes a willing instrument in the hands of the Lord.3

In another purport to Srimad Bhagavatam (2.9.29) it is said, ".....Everyone should know in clear consciousness that one is, in the execution of all activities, an instrument. A conditioned soul is instrumental in the hands of the external energy, gunamayi maya, or the illusory energy of the Lord, and in the liberated stage the living entity is the instrument to the will of the Personality of Godhead directly. To be instrumental to the direct will of the Lord is the natural constitutional position of the living entity, whereas to be an instrument in the hands of the illusory energy of the Lord is bondage for the living entity. In that conditioned state, the living entity speculates on the Absolute Truth and His different activities. But in the unconditioned stage the living entity directly receives knowledge from the Lord, and such a liberated soul acts flawlessly, without any mundane speculative habit. The Bhagavad Gita (10.10-11) confirms emphatically that the pure devotees, who are constantly engaged in the loving trancendental service of the Lord, are directly advised by the Lord, so much so that the devotee unwaveringly makes progress on the path back home, back to Godhead."

Looking from the unfortunate case of one who has left the spiritual world and the service of the Lord and has become covered by the smoky layers of conditioning, the parampara system, which reaches down to save the conditioned souls, makes itself available to us through vaidhi bhakti (devotional service in practice), which will again help to develop bhakti yoga (union with the Lord). One can again eradicate those unwanted things in the heart to re - establish his svarupopadhi into full manifestation of love of Godhead in his liberated state.

So according to Madhwa's Paradhina Visesavapti doctrine, quote, "..... For the eternal living entities, this material creation or manifestation is only a facility for them to perform sadhana, for re-training to go back home back to Godhead. The all merciful Lord makes this arrangement to help His devotees, by manifesting multitudes of universes and then entering into each one that He, in His manifestation as Maha Visnu, has breathed out. (tat srstva tadevanu pravisat .....) "

Taittiriya Upanisad

Madhvacarya very strongly puts over an easily understandable doctrine defining how some souls have opted to leave the direct service of the Lord in the spiritual world where they are engaged in their particular rasa or taste (loving mellow) with the Lord. He says that all jivas eternally remain separate from the Lord and have a freedom of choice, that is whether to serve the Lord or their own desires. This is his doctrine called svarupabheda. This is also supported by the acaryas — Visvanatha Cakravati Thakura, Baladeva Vidyabhusana and A.C. Bhaktivedanta Swami Prabhupada, who all state that it is the fault of the jiva, not the Lord, that the jiva comes to this world and becomes covered or conditioned.

Some say that the jiva has his origin in the Brahmajyoti, but the Vasinavacaryas as mentioned, strongly refute this, stating that it may be for some a temporary resting place but..... as stated by A.C. Bhaktivedanta Swami, "The jiva merged in Brahmajyoti is already fallen. He has no opportunity to engage his senses in Lord Krsna's service; this is why brahmasayuja is condemned by the Vaisnavas (kaivalya narakayate). The souls merged in the Brahmajyoti have thus nothing to do but to fall into maya!"4 If one reads the purport to Srila A.C. Bhaktivedanta Swami Prabhupada's Bhagavad Gita (15.7), one will agree (unless you are a mayavadi) that this view supports the view of Acarya Madhva. This purport states, "According to the Vedic version, the Supreme Lord manifests and expands Himself in innumerable expansions, of which the primary expansions are called Visnu Tattwa, and the secondary expansions are called the living entities. In other words, (Srila Prabhupada continues) the Visnu Tattwa is the personal expansion, and the living entities are the separated expansions." Later on Prabhupada further comments saying, " By misuse of that independence one becomes a conditioned soul, and by proper use of independence he is always liberated. In either case he is qualitatively eternal as the Supreme Lord is. In his liberated state he is freed from this materal condition, and he is under the engagement of the transcendental service of the Lord. In his conditioned life he is dominated by the modes of nature and he forgets the transcendental loving service of the Lord....." Looking at just the last sentence, the inclusion of the word "forgets" infers that there must have been, at one time, rememberence otherwise the term "to forget" has no meaning. Later in the very same purport Srila Prabhupada again makes use of the choice of words to say in this connection, that Madhyandnayana Sruti says that when the jiva gives up his material embodiment and enters the spiritual world he revives his spiritual body. Not that he gets a spiritual body, no, he revives. This means he already had one, but as the Acaryas state it had become covered over by layer after layer of material conditioning. Prabhupada doesn't give up there either, ".....that fragmental portion, when liberated from the bodily entanglement, REVIVES ITS ORIGINAL SPIRITUAL BODY IN THE SPIRITUAL SKY IN A SPIRITUAL PLANET AND ENJOYS ASSOCIATION WITH THE SUPREME LORD." So there we have it, originally in the spiritual sky, and there undoubtedly are spiritual planets, not that we are interested with the Brahman effulgence which surrounds them, our business is to return to where the jiva has been previously, engaged in our eternal loving relationship,"back to home, back to Godhead",and not to be foolish enough to come back here.

Srila Bhaktivinoda Thakur, in Tattwa Amnayasutram (126-130) says that it is the intrinsic nature of all jivas, EVEN THOSE WHO HAVE FALLEN AND BECOME CONDITIONED, TO AGAIN establish themselves at the feet of the Lord by association with saintly vaisnavas.

There is a very nice and fulfilling letter by His Divine Grace Srila Prabhupada, dated 13th June 1970 to Rebatinandan das, who obviously asked this question. Prabhupada does not mess with words or flatter. He says "....about the living entities falling down in this material world are not from the impersonal brahman. Existance in the impersonal brahman is also in the category of non--Krsna consciousness. Those who are in the brahman effulgence they are also in the fallen condition, so there is no question of falling down from a fallen condition. When fall takes place, it means falling down from a non--fallen condition. The non--fallen condition is Krsna consciousness. ....." In the letter of 19th Aug 1974, Prabhupada defines the impersonal brahman effulgence as being a temporary spiritual place where one can either go up or down, "But in the spiritual world the spiritual varieties displayed by Krsna along with His associates gives eternal pleasure. That is wanted. The brahman effulgence, there the pleasure is temporary."

Lord Caitanya humbly taking the mood of the devotee prays, " O my Lord I am Your eternal servitor, yet somehow or other I have fallen into this ocean of birth and death....." Of course this is His great humility, trying to set the example for the mood of the devotee, but still take

note He says," .....I am Your eternal servitor.....". Servitorship does not take place in the brahman, no, service is an active role in relationship with the param brahman, Sri Krsna.

I think I am right in saying, that we all support the conclusion that the philosophy of the green bird merging into the green tree is not a permanant situation. Either one again falls to this material world from that temporary spiritual place, or as in the case of those who desire sayuja mukti (merging into Krsna's body) the brahman is only a stopping off point. Srila Prabhupada's purport to SB 7.1.46 & 47 make it quite clear that even such personalities as Sisupala who was absorbed into the body of the Lord, so sinful was he, but then he re-entered the spiritual planets in an active role as the Lord's eternal associate after being purified by the chastisement of the Lord.

Madhvacarya, as with all the great acaryas eternally situated in their particular service to the Lord even in this world, know from where they have originated and how they have been directly instructed to come to this material world to try to give transcendental knowledge, and uncover the multiple layers of bahyopadhi or material conditioning, and thus reclaim the jivas on behalf of the Lord.

BNK Sharma, the Madhva scholar, also agrees. Quoting Madhwa he says that, "The jiva pursues his free will, a course of action which is determined mostly by his own deep-rooted nature, inclinations and past karma. But even this is possible only because God has given him the power to do things in conformity with his own innate goodness or its opposite. He is not, therefore, a mere puppet in the hands of God; the right to choose between right and wrong is his own, made on the jivas own responsibility and at his own risk." (Yathecchasi Tatha Kuru.....). As stated by Madhvacarya, if this individual independence were not the case of choice, then it would be a direct contradiction to the personalistic philosophy of dualism. Having the freedom to love the Lord or not to is part of the natural individual desire of the individual jiva soul. If not for the philosophy of svarupabheda as propounded by Madhvacarya, how would the tiny jivas rekindle the flame of devotion for the Lord?

BNK Sharma, following Madhvacarya's teachings, makes the following statement. "God does not throw the creatures blindfolded into an unknown region or set them adrift chartless on the high seas. Each is provided with a chart, a book of instructions of where lies the haven and how to reach it." This book of instructions is the sastra - scriptures, and the haven is the supreme abode. (Vidhinisedhatmakam.....)

The all merciful Lord makes every endeavour to help the jivas realize their mistake, and thus immediately return to their spiritual abode. The Lord sends His representatives, the various Gurus who are there to elaborate externally upon the scripture, and within is the Paramatma, Supersoul or caitya guru; every provision has been made for reform. But at the present we are here and the Lord seems a far off distant thing. We, or at least I, have become very much separated from Him and the purpose of life, and again I have to admit it had been due to my own desire.

In a lecture recorded in Los Angles 1.8.1974 Srila A.C. Bhaktivedanta Swami Prabhupad makes the statement in connection to Jaya and Vijaya's over using there discrimination as door keepers to try to prevent the four Kumaras from entry into the Vaikunthas ," ...there is no envy in the spiritual world.....in the spiritual world, you have become envious, so you are not fit, you must go to the material world....."

We can see that when we talk of ego we are talking of our natural or healthy condition, aware of our rightful situation as eternal servants of the Lord, right? The opposite to ego is false ego which really means to misidentify our position as something which its not, the enjoyer, the served. On that proud platform how can one admit that " I am merely an insignificant servant", and that I 'may' have commited some misdeed that has forced me to come to this material world. Its the ultimate false ego trip when aprehended to deny the facts as presented. "Me expelled, na I was never there in the first place, if I had of been I would never have left would I, eh?"

It is pointed out that first the living entity, after adopting this rebellious mood that I am the doer and controller, is sent to the expansion of Lord Balaram, Sankarsana, who is sometimes known as the head of the jivas or expanded servitors. He gives the wayward jiva the opportunity to go back into the rasa, (in Krsna loka), much like the coach at a football game trying to get the

angry, envious, motivated rebel to focus on the team effort instead of doing his own thing. If the rebellious soul still persists with this deviant mentality then a threat of "suspension" in the body of Maha Visnu is given, and thus executed. Still persistant? Then OK! One has to go to that place (Jiva loka) where everyone thinks that he is the supreme controller and proprietor, seeing that is your disease.

So then, accompanied by the Supersoul, 'tagged for observation', the bewildered living entity takes his place in a universe designed to cure one of this diseased envious condition. (Srila A.C.Bhaktivedanta Swami Prabhupada makes good reference to this system in Caitanya Caritamrta Adi lila 5.40-41purports, and in the CC Adi lila 2.36 purport.)

In discussion with Sriman K Raghupati Rao, a staunch Madhva, some interesting points as mentioned above regarding the jivas' minute independence or no actual independence were looked at. He made a few statements representing Madhva's doctrine, saying that once one is in a particular swarupa then that is it - ie. a nityasuri or nitya siddha will only act as a devotee and of course naturally attains to the Lord's lotus feet in Vaikuntha. The nitya samsarin however, is perpetually of his choice in the cycle of birth and death, sometimes doing Godly acts, sometimes not. Only by the grace of sad-guru can one in this situation get out, but due to this vicious cycle, it's attachments etc., practically speaking, they rarely get out. Then there are the eternally condemned, the nityabaddhas, (tamosamsarins) who have no inclination to the Lord or good activities. They are naturally demoniac and are quite satisfied and happy like that. The Lord gives them the special mercy to continue their enmity to everything Godly by gradually covering them further and further by dull matter so that they cannot cause too much trouble. Thus they end up inertly bound, for what seems like almost eternity.5

A few questions came up. Sometimes we see that those who are presently worshipping the Lord also pertain to unwanted conditioning (unwanted even by ourselves). What is Madhva's view of this? (A summary of the conversation is as follows:)

Sometimes it is seen that even the nityasuris, the eternally liberated devotees, get cursed, make some seeming offence, etc., so many things, and thus for some time become apparently covered, by the Lords' design. Again sometimes it has also been seen that such a pure soul continues in society, maintaining family, job, etc, until the time is right, then following the order of the spiritual master, such a great soul, an intimate associate of the Lord, at that time does all that is required to fulfill his sevice to the Lord, and humanity at large. But this is the will of the Lord. It is not like the samsarin who is just hell-bent on enjoying this material world, and who gets caught up in karmic reactions. As mentioned in the Bhagavad Gita (4.15-18) there is karma, resultant fruitive activity, then there is akarma or works that do not bind one in the material world. Therefore one should know that the pure devotee is differently motivated to serve the Lord, and as such the Lord makes the necessary arrangements using His pure devotee, who, due to circumstances, is required to act out a particular drama (lila vicitra). However even the foolish nitya samsarins have an opportunity to serve the Lord, also they are devotees but due to previous conditioning and the situation quite often it is only for a short time and again off to enjoy.

I had read in Sambidananda dasa's book6 on medieval Vaisnava schools, Page 111, that the nitya samsarins are actually devotees of Krsna by nature but are just completely caught up in their enjoying and suffering and the three fold miseries, so I thought it time to ask another question.

How then, according to the Madhva philosophy, can one see who is who? Obviously I thought the demons act like demons, etc. Sriman K Raghupati Rao pointed out how we even see cases like Vrtrasura who acted out the pastime of being a demon but was actually Citraketu the devotee caught up in curses and again a drama. And who in the end gave great spiritual advice to Indra. So how to see who is who? " It is very difficult, who can say? Krsna knows who He has sent on His divine mission and who has come here, as do other nitya suris, for they are not simply caught up in the drama, role playing."

In Bhagavad Gita 11. 5 thru' 8 Lord Krsna says to Arjuna, see how My oppulences have manifest into hundreds of thousands of multi - various Divine forms who have come as the different manifestations of Adityas,Vasus, Rudras, Aswini - Kumaras, and all the other demigods. Behold My mystic oppulence which no ordinary conditioned soul can see or understand.

"In the incident in the Srimad Bhagavatam where in it is mentioned how the demigods, who are

devotees, were about to receive the nectar from Mohini Murti, the demon Rahu, dressed as a devotee, tried to sneak into the assembly of demigods to try to drink the nectar of imortality. However he was identified as Rahu by the Sun and Moon Gods. They knew ! "

In the life of Srila AC Bhaktivedanta Swami Prabhupada there may also be seen one specific incident, when his spiritual master Srila Bhaktisiddhanta Saraswati Thakur Prabhupada, on their first meeting, told the then young Abhay Caran De, if you ever get money print books. Later he also told other disciples, "Whatever Abhay Caran writes, print it." Still later he told the devotees that in due course Abhay Caran will do everything. More than that I think I don't have to say, for if it were not for his mercy you wouldn't be reading this book, nor would I have been in a situation for writting it.

The pure nitya suri (siddha) devotees are, as we have said, are part of the Lord's entourage. They have been requested to come, and they know their friends and associates. They are trikala jnan - they know past present and future, and are not impared by the coverings in the shape of so many bodies. In the Krsna consciousness movements' history there are examples of this when Srila Prabhupada would reveal who a particular person was, or is, or by that persons activities where he has gone now. Madhwa, as we will read later, revealed to an intimate few who he really was, but then in his Mahabharata Tatparayanirnaya he clearly presents his own mission, in the Ramayana from the view of Hanuman, and finally in the Mahabharata through the vision of Bhimasena. In Madhwa Vijaya, again as you will read later in Madhwa's life and pastimes, so many incidents were there - the demigods praying to Lord Visnu for Him to send a great soul to set things right, then the announcing of Madhwa coming - his very entrance. So many times he showed himself, then revealed himself in remembrance of previous appearances in the minds of those around him, sometimes as Hanuman, or sometimes as Bhima. (For more you'll have to read on.) I think I've made my point though.

In the "Dvaitasiddhanta" of the Vyasaraya (Srila Vyasatirtha's) Mutt which is taken from the commentry that Srila Vyasa Tirtha made on Madhwa's Tantra sara as previously quoted, there is one intricate little chart which breaks things up according to the Madhva vision.

```
                Those who are independent
                       Svatantra - Lord Visnu
                                l
                         then those who are dependent
                         Asvatantra
        __________________l_________________________
        l                                           l
        Abhava (negative)                     Bhava (positive)
        The non-existent                            The existent
                                 ______________________l____________________
                                 l                                         l
                         Acetana ( the unconscious)                    Cetana (the conscious)
                 _______________  l_____________________
                 l               l                      l                     l
        Nitya vedas                Anitya                        Nityanitya              l
                                 l                      Puranas         l
                                 l                      Time                    l
                                 l                      Prakrti                 l
                                 l                      (The Puranas are listed l
                                 l                      because they themselves
                                 l                      are eternal but their forum     l
                                 l                      is in relation to time and      l
                                 l                      place)                  l
                                 l                                              l
                 ________________l______________                        l
                 l                                l                             l
        Asamsrta --- 24 Elements                 Samasrsta   --  Brahma's Creation                l
                                                                                l
                                                 ____________________________________
                                                 l                                   l
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                                        Duhkha Sprstha                          Asprstha

(unafected by Maya )
                                (Liable to influence of Maya)                   Laxmi - Garuda
                                              l                                 Vayu - Ananta
                        ____________________________________             Visvaksena - Rjus
                        l                                   l
                Vimukta (liberated)                         Duhkha Samstha (unliberated)
                                                            l
                                                     Duhkha Sam Stha
                                                            l
                                ____________________________________________________
                                l                                                   l
                        Mukti yogya                                             Mukti Ayogya
                        (suitable for liberation)                               (not qualified for
liberation      )
                                l                                                   l
_____________________________________________________                   l
l               l               l               l               l                   l
Devas           Rsis            Ptr             Pa              Nara Uttamas        l
Demigods        Sages             Forefathers       Doorkeepers                 (Narottamas)
l
                                                  of the directions     best of the humans      l
                                                 (Devas)
l
                                                                                      l

_____________________________________________I_______
                                l                                                     l
                        Tamoyogyas                                      Srti-Samsthita (madhyama)
                                l
Nityasamsarins
        ____________________________________________________            (those with a few demoniac traits)
I
I
        l                                                   l
Srti Samsthita                                  ____________________ I_______________________
Bad Demons                                      l               l               l               l
(Demons with bad qualities but who              Daityas         Raksasas        Pisaca          Martya
haven't progressed fully to prapta                              (Fully manifested demons
Dharma
andartamasa - 'yet' )                                            and proud of it)
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The Gaudiyacaryas, Rupa Goswami, Jiva Goswami, and Baladeva Vidyabhusana apply similar principles, and they also say the same kind of natural structure is there and all facility is laid on for the proper development and expansion of spiritual life for one and all.

The kanistha adhikari, fledgling materialistic devotee, is certainly caught up in samsara; he knows little of spiritual life and can hardly discriminate between the devotees, "the innocent" and the demons. His faith is not strong and he is very easily swayed by the illusory energy. At least the Madhyama or middle range devotee is convinced in his understanding of the scripture, even if he is not fully mature in establishing his pure relationship with the Lord. Being appreciative of the process of devotional service he tries to find those who will be willing to accept the process for returning back home back to Godhead, being convinced through tangible advancement. By nature he is compelled to give those less fortunate souls the same opportunity he has received to serve the Lord. So surely, (to use the Madhva term) he becomes qualified for liberation.7 Then, of course, there are the rare nitya suris or nitya siddhas - the pure Vaisnava guru, the acarya, the Rjus Devas, Laxmi devi, the best of all humans (Nara Uttamams - jiva uttamam.) These will be seen later.

Madhwacarya, who is of the tattwa of Vayu, Mukhyaprana, is definitely of this nature. He is the pure representative of the Lord, the pure preacher who gives relief to the suffering souls of Kali

Yuga, having been sent by the Lord.8 How does he give relief? ajnana timirandasya jnana jana salakaya caksur unmilitum yena. He opens our darkened eyes and impregnates us with Krsna consciousness. By all the Vedic literatures his glories are to be known. These phrases are endlessly repeated about the pure unalloyed vaisnava. Such a soul is indeed very rare and precious. Such souls are the contents of this book, primarily such a pure and surrendered soul is BHAGAVATPADACARYA ANANDA TIRTHA (Madhvacarya).

A look at some of the differences in moods from the devotees and those acting in non devotional ways.

In one instance we have living entities who have centred the universal creation falsely around themselves. Instead of serving the actual Lord and master, Sri Krsna, they have become accustomed to ignore Him. Those jivas have now opted to try to enjoy separately from Him. As we will read later on in this chapter, there are varieties of loving exchanges or rasas (santa, dasya, sakhya, vatsalya, madhurya) that the devotee can enter into with his Lord, however in the material world they have their counterparts in the form of "perverted reflections," in which the selfish materialists try to enjoy imitations of these spiritual rasas making themselves into purusas or the enjoyers, then as the thief, centering everything around himself for "his pleasure", he makes off with the stolen booty, in the form of separated sensual extra curriculative activity.

Some examples may be now given: In the spiritual world it can be seen that inert objects such as stones, trees, mountains, etc. hanker and lament in separation for the day when the Lord will come their way and His lotus feet will touch them, or when He will take a fruit or flower from their branches whilst wandering in the forest, or allow the tree or cave to give Him shade or shelter whilst enacting His pastimes playing with His cowherd friends in the forest. But in the material world the living entity who himself wants to be the centre of everything, like a little supreme being or God, tries to collect various inert objects around him for his own pleasure such as coins, antiques, cars, buildings, etc. and so enjoys having them at his disposal.

The perverted reflection of dasya rasa (servitude) has it's symptoms in mundane society of having servants or employees, in which various forms of overlording, manipulation, intimidation, despotic acts and bullying etc take place - the big man having so many smaller men serving his every sensual need.

Friendship in the material world, which is Sakhya rasas' opposite number, is that of the socialite who, in one way or another, buys his so-called friends by satisfying their senses, but as we have personally experienced, when the sense gratification stops, then so does the "friendship," if you could call it that. For what? All for the taste of, " I am such a nice and popular person, and can gather many, many persons, hand picked, that will enhance my reputation as one who is the life and soul of the party." Simply fantasy!

That mood of transcendental parental love (vatsalya rasa) has it's opposite in the material world of the fallen conditioned soul serving and being served by his family and in turn serving them. But there are so many examples in history how family members abandon the family head when he becomes poor, or he finds, due to his attachments to that family, he has to come back in his next life to beg for alms at the same house, only to be driven away by his family members of the previous birth. The prime example is that of Valmiki Muni who, in his previous occupation was a robber. When asked by the Sapta Rsis why he was doing this "profession", he replied that it was to support his family. The Rsis asked him if his family would also take the reactions as well as the booty and upon enquiring from his family, to his dismay, he found they would not. Another example of this feeble mentality of the materialist is seen in every day life. The husband works so hard, long hours etc., and comes home and hands over all his hard earned cash to his family members (primarily his wife). If the same act of relieving him of his cash was done on the open road it would be called highway robbery, but still to think that they love him, and that "I" am the controller, "bread winner" he hands over his hard earned wages.

This hardly compares to the intense selfless love which is felt by Mother Yasoda, Maharaja Dasaratha, or even Lord Buddha's Kingly father. For themselves they required nothing, yet their life and soul was their son. So intense was their love for their sons that it even covered the fact that each of them (Krsna, Rama and Buddha) were the Supreme Personality of Godhead Who had appeared to fulfil their particular pastimes.

What to speak of the summon bonum of material pleasure which is to engage in conjugal affairs with one's mate? Literally the husband in materialistic life has to sell himself to find a good mate and for the woman to enter into this arrangement, she must be satisfied in three ways — by good income, that there is no shortage of quality foodstuffs, by supplying nice ornamentation in the form of saris, bangles, etc. and sex. Any husband who cannot fulfill these necessities, by keeping a healthy handsome body to please her, is disregarded.9 In this way, though wanting to be the enjoyer, one has to become the sufferer, bound to hard work, mortgages and bills, etc. Though the ass feels the kicking of his mate as signs of love, the covered soul in this perverted relationship thinks he is showing mutual love through sharing the responsibility of householder life. With so many mouths to feed and so many demands, yes, he tastes the real nature of the material world — Yes, you got it. Anxiety ! Though thinking he is enjoying, in actuality he is suffering.

It is this nature of the material world that we have to taste, due to the desire to usurp the Lord's unique position and property without due sanction, that unfortunate flavour of being caught out, and one is labelled as a thief. It can happen at any time, unless one remains one hundred percent faithful and surrendered to the service of Lord Sri Krsna. If one only wants to serve Krsna, irrespective of where one's residence is, he lives in Vaikuntha. And if one tries to enjoy something separate from the Lord, even if it be the ecstasy which, of its own accord, comes from devotional service that is performed purely, still, to try to focus on the ecstasy as an object of enjoyment, it will take one momentarily away from the service of the Lord. Thus even this is considered a deviation or fall down.

An example of the devotee checking his ecstasy so not to disrupt his continuous service for the Lord is that of Daruka, which is mentioned in A.C. Bhaktivedanta Swami Prabhupada's "Nectar of Devotion", Chapter 37, Page 302. As Daruka was fanning the Lord with a camara whisk, he felt great ecstasy that his hand began to quiver, but Daruka checked these symptoms so not to disrupt the service he performed for his Lord, considering this ecstasy a hindrance. In the same way the gopis would criticize Lord Brahma for creating defective bodies that had eyes that blinked and thus distracted their vision of Krsna for even a second, what to speak of any so called "ecstasy" that is to be found in this merky, lust ridden place, only a perverted mirror reflection of the real ecstasy tasted in pure devotion to Krsna! If one does try to enjoy the symptoms of ecstasy or any kind of result which in itself is meant to be in direct connection with the Lord in one's rasa, one finds oneself suddenly disconnected.

An example from this mundane world may be compared to some degree. In the case of a King or a very wealthy person, he has so much facility at his disposal — opulences of various kinds, and servants. If one of the servants tries to usurp the Kings property without due permission and beyond the King's sanction, punishment will be administered. Probably the servant will also be dismissed. The servant actually had a nice position — his own quarters, if he wanted to use any of the King's conveyances he duly asked and permission was granted, all one's meals provided and a handsome salary too. But unfortunately out of envy and false pride, the foolish servant tries to imitate the King, and being caught up in his "own self interest" which really was not at his own best interest at all, found himself on his own, out on the street without a job or service.

Though a mundane example, that is the situation of the entrance into the material world of the tiny enjoyer (the lowly conditioned soul), removed from his position for some time, relative time, to undergo the necessary reform. Who removed him? His own disqualification to remain in rasa, or harmonious pastimes with the Lord that's what removed him. This is Madhva's svarupabheda philosophy.

The loyal, devoted, loving devotees, the nitya siddhas, never come to this world in this way. Instead they are asked by the Lord, not sent, asked to fulfil a particular mission which has been alloted to them by the Lord. They are not even interested in their own future; they have no separate aspirations other than serving the lotus feet of the Lord. These pure materially unmotivated devotees are not even interested in the prestigious positions as any of the high ranking demigods. The Lord knows well that due to their implicit faith in Him He can entrust any service to them irrespective of whether it may appear to be seemingly palatable or not. Just like Vrtrasura, in the end we see him preaching the philosophy of pure devotional service to Indra, the King of the demigods. The Lord knows that He can trust such a loyal soul with His most important works, the proof being that when Vrtrasura gave up his body, being killed by Indra, he attained to Vaikuntha to serve his Lord Sankarsana eternally. These are the Vaisnava devotees of the Lord.

Vaisnava is not a cheap title to be accepted by materialistic fruitive personalities. Vaisnava means one who is surrendered to the will of Lord Krsna, Lord Narayana, Lord Visnu and Their various unlimited expansions.

These great personalities, of which acarya Sri Madhva is renowned as being foremost amongst the pure empowered devotees, and a great authority on Vaisnavism (topics relating to the Supreme Personality of Godhead), constantly preached the glories of the personal features of the Lord to instruct and save others from the perils of neglecting, or ignoring the Lord. To become fully aware of the Supreme Absolute Truth in all features, in his books he gave so many examples and details of how to achieve this goal by taking shelter of one who knows what is fact, who has seen the truth, and who can impart that truth to others, and how to serve such great spiritual masters, as stated in the Srimad Bhagavatam (1.2.16): susrusoh sraddadhanasya vasudeva katha rucih syan mahat sevaya viprah punya tirtha nisevanat.

Still for those separated souls, who are definitely the Lord's devotees, but who are undergoing a spiritual identity crisis, we are given three chances within the spiritual realm before finally making the big splash into the material world. It is almost like in any judicial system which really cares about reform of the wayward subjects. Generally a form of probation is given by which, under the care of a particular officer, one can reinstate oneself in normal society. So in the same way the Lord has a similar system by which automatically one is placed under the guidance of the original guru, Lord Sankarsana, the expansion of Lord Balarama, Who is considered the Lord of the jivas. This is supported in A.C. Bhaktivedanta Swami Prabhupada's Caitanya Caritamrta purports of the Adi lila chapter five, wherein he says, if the necessary reform takes place within the heart of the wayward devotee he directly returns to the platform of rasa in the rasa mandala. But if not then, two more chances are given — one is by Garbhodakasayi Visnu, Whose Hiranyagarbha form may be worshipped and then he may return, but if the separatist enjoying propensity is still prominent then the last chance is given. Guided by Paramatma, the living entity enters the material world in some universe as Brahma. There are numerous Brahmas - some are pure devotees, some devotees and some not devotees. Some have one hundred heads, some a thousand heads, some ten heads. One we know who is the head of our sampradaya has four heads. It is considered that Lord Brahma is a prototype living entity who gets the chance to serve Garbhadaksayi Visnu, the Hiranyagarbha or Paramatma forms, then again the chance is given to return home. If the jiva is still determined to enjoy in the selfish way, then he enters the cycle of repeated birth and death among various species to taste the fruits thereof. Still, the all merciful Lord lays in wait as Paramatma, waiting for the reformatory change of heart to take place. Then He sends His external representative, the guru.

DEFINITION OF GURU

In his book Kathalakshana, "katha" or talks on God consciousness are specifically put into three categories — vada, jalpa and vitanda. Madhvacarya defines vada as follows:

tatwanirnayam uddhishya kevalam gurusisyayoh
katha anyesamapesatam vado va

Vada, he says, is that kind of discussion and argument which is solely directed towards the search for truth and the means of determining truths between the self realized devotee of the Lord, the guru and the aspiring seeker for truth, the disciple.10

One might then quite rightly say, where then does guru get his understanding of the truth from and how does he become qualified to be guru? Simply he has enquired from his guru in the mood of Bhagavad Gita 2.7, "My dear gurudeva, I am confused about my future, I have lost all sense of composure due to weakness. Having come to this desperate situation, kind sir, please instruct me as to what is best for me. Now I am your disciple and a soul surrendered unto you." Simply he, the guru, being the perfect disciple himself, the recipient of his guru's instructions, now passes the message on. This is called guru parampara. And this tattva has its origin in Lord Balarama and Sankarsana, the original gurus, the merciful reformers.

Why The Need For The Guru Parampara (the unbroken chain from Guru to disciple)

The Vaisnava guru parampara has a very special feature, in a life threatening situation sometimes a similar chain is made to save the poor victim of misfortune who has fallen into a raging river

which is treacherous and wide. The system is that the resquers form a chain which then enters into that same enviroment but with the purpose of saving the suffering soul who has no hope of reaching the shore by his own puny endeavours.

To present the descent of the guru parampara line in a way that one can appreciate it's importance, I have tried from various scriptures to emphasize the importance of a pure sampradaya as you will read in the opening paragraphs of the section entitled "The History and Descent of the Guru Parampara". Sripad Madhvacarya was the first acarya in our sampradaya to outwardly propound differences in everything, even amongst devotees. In his Brahma Sutra Bhasya (4.21) he has very nicely pointed out to everyone that actually there are two processes or phases within bhakti yoga - sadhana bhakti, in which bhakti yoga is performed whilst still bound in the material world and is therefore sometimes called vaidhi bhakti or devotional service in practice. Then there is sadhya, or actual devotional service which is rendered spontaneously with love from the liberated platform of raga marg.11

Lord Krsna points this out to Arjuna in Bhagavad-gita 12.9,

atha cittam samadhatum
  na saknosi mayi sthiram
abhyasa-yogena tato
  mam icchaptum dhananjaya

"My dear Arjuna, O winner of wealth, if your mind is not fixed on Me without deviation then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain me."

If one is fortunate enough to be a perfect soul like the members of our giant parampara, always and spontaneously attracted to Krsna, then that is very, very wonderful. As stated however in the above verse (Bhagavad-gita 12.9), for those of us who temporarily are not in that position then there is the process of vaidhi bhakti (bhakti yoga), the purificatory process of devotional service in practice, whereby the tiny conditioned soul who has lost for some time his steady Krsna consciousness, can again come to the nitya siddha realm, by following the regulative principals of vaidhi bhakti. Strictly adhering to this path gradually one comes to the stage of love of Godhead and then, intimately linked with the Lord again, one will know what the Lord wants him to do. This is also confirmed in the Srimad Bhagavatam (3.25.25) wherein it says:

satam prasangan mama virya samvido
  bhavanti hrt karna rasayanah kathah
taj josanad asv apavarga vartmani
  sraddha ratir bhaktir anukramisyati

"In the association of pure devotees, discussions of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and to the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begins."

Practically, like all of these subjects I have touched upon in the front half of this book, each one in itself is the subject matter of a weighty book. I'm sure devotees of much more realization than I, will, in the future, cover these subjects in greater depth; I am yearning for that day. However, in the meantime, to really just appreciate the priceless value of the process of disciplic succession, let us look at how to approach the disciplic succession, of which Madhwacarya is part.

It is stated that when a jiva, who is under the clutches of maya and who has been moving in the repeated cycle of birth and death, comes in contact with a Vaisnava who is situated in love of Godhead on at least the brahma nistha platform, that jiva experiences a taste for following the Vaisnavas, and thereafter, by constantly chanting the holy name of Lord Krsna, layer after layer of one's bahyopadhi, external conditioning is removed, little by little, and gradually one gets back his own intrinsic nature, and becomes qualified or competent to again attain to pure devotional service for Lord Krsna. That is the prayojana or initial statement. Now over the subsequent following pages the samhita, or details, will be made a little more clearer. It is not that one has really to add anything, as we have said, Krsna consciousness is already there, but it

has been covered in many cases by layers of conditioning in this material world. Now how to come to know what is that original Krsna conscious self, that is "the process of self-realization."

In the following lecture excerpt given in Hyderabad, India on 30/11/1972 by Srila A.C. Bhaktivedanta Swami Prabhupada, the practical acceptance for understanding spiritual life is put over.

"..... I may be very good logician. You may be a better logician. You may be able to defeat me in logic but this is really just called kutalpa - unnecessary talking, because you'll not come to my decision and I'll not come to your decision. So actual truth we don't know. The truth is beyond one or both of our perceptions - transcendental knowledge of the Absolute cannot be understood in this way. Things which are beyond our perception we should not try to understand simply by logic and argument. Then how should one know things as they are? One should approach one who knows. That is knowledge.

"Therefore if one accepts the Vedas one does not have to make much separate endeavour to find out anything. Sruti pramanam - there are three kinds of evidences - direct perception, evidence from history, and evidence from the Vedas - pratyaksa, anuman, and sruti. So pratyaksa is direct perception, and anuman, evidence from history can both be rejected, but sruti, words spoken by the Lord and the Vedas we must accept. There is a society in India called Veda Praman. They say that they cannot accept anything unless it is mentioned in the Vedas. That in one sense is nice but there is another class also, the veda-vada-rata which is mentioned in Bhagavad-gita (2.42) and who simply fight over whether this or that is a Vedic statement or not....."

It is stated that one of the ten offences listed in the Padma Purana that are to be guarded against is that of sruti-sastra-nindanam, to blaspheme the Vedic literatures including the Puranas or Mahabharata, Ramayana, etc, in pursuance of the Vedic version. "So to fight over Vedic knowledge is simply to waste time, for to understand Vedic knowledge as it is, one must hear from guru, not fashionable guru, but one who is in the direct disciplic succession from the Lord."

Arjuna himself did this. At one time Krsna and he were sharing a relationship of familiar friendship, but then to solve the unknown situation at hand, Arjuna enquired as a disciple of Lord Sri Krsna, the original guru, who gave the necessary instructions.

Srila Prabhupada continues:— "..... The actual Vedic injunction is ... the Upanisad which says tad vijnana tamsa gurum eva abhigacet - to understand Vedas one must approach guru, otherwise we cannot understand Veda. This is called sruti parampara, hearing from a bona-fide guru who himself has accepted a bona-fide guru who is fixed in the Vaisnava sampradaya. Vaisnava parampara is Vedic parampara. There is no other actual parampara. In this way actual Vedic knowledge comes down. It is not that by some vast endeavour on our part by the ascending process we try to neti neti (not this, not this) find out the truth, but we perceive it from guru. This is knowledge, this is parampara."

At present the tiny conditioned soul is being subjected to the stern hand of maya. Why is that, maya likened to the policeman, who is the sincere government, but having accepted that task, no one likes him? When the policeman comes everyone feels disturbed, but he is only the sincere servant of the government, but because they are criminally inclined they are disturbed. So in the same way that is the business of maya - to punish those who are criminally deviant against the principals of the Lord by trying to separately enjoy the Lord's property. She actually has a thankless task, but she only punishes the deviants not the law abiding citizens, the pure devotees of the Lord. Like the policeman she only wants that the criminals be truely reformed, and Krsna conscious, then they (neither the policeman nor Mayadevi) victimize him any more. Still, true reform has to be attained, and it is the business of the law enforcement department to teach and test the criminal reformer. Just to make sure that he is completely free from any attachment to that which shackled him, that same allurement is presented in a variety of ways to see if actual reform has taken place or if is it just a show. If we are still tempted to perform criminal acts then we are still subjected to the stringent and corrective punishment of the hand of the law, and remain imprisoned in this material world. One then could definitely say that these traps of maya are purifying for they show us that there is still need of further spiritual advancement to be made before we are eligible to approach Krsna.

It has been stated in the scriptures that as soon as one makes that genuine reformed decision to

turn to Krsna, Krsna makes all arrangements that the bewildered souls may return to Him. Krsna, the Supreme Person, knows each and every one of His separated parts and parcels, our activities, sincerity and degree of surrender. In Bhagavad-gita (7.26) the Lord states to Arjuna,

vedaham samtitani
vartamanani carjuna
bhavisyani ca bhutani

"I know everything that has happened in the past, and all that is happening at present, and all things that are yet to come, and I know all living entities."

His Holiness Visvesa Tirtha Swami of Pejawa Mutt, in his Tattva Jnana, makes the following very relevant points — it is the tiny jiva soul, due to his own shortcomings who has mis-identified the qualities that he has accumulated through his passage in material existence as being the self and thus caused himself so much suffering and bondage.

pramadatmakatvat bandhasya
muktirhitvanyatha rupam svarupena vyavastitiah
(from Madhva's Gita Bhasya Sutra).

It is only by the Lord's mercy the wayward soul again tastes it's true nature, being free from it's accumul-ated base qualities which had afflicted the covered soul whilst lost. Then by this simple process of accepting the Lord's causeless mercy all unwanted things go far away.

"Just as the burning charcoal covered by ash is freed from the ash by the action of the wind, again it can burn brightly. So the soul covered by layers of passion and ignorance is freed from material existence by the wind in the form of the grace of God. Again he is rightly situated in his proper loving relationship with the Lord by the purifying hand of the Lord."
Tattwa jnan

bahunam janmanam ante
jnanavan mam prapadyante
vasudevah sarvam iti
sa mahatma su-durlabhah

"After taking many births and deaths in this world, one who is actually in knowledge surrenders unto Me (Krsna), knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."
Bhagavad-gita 7.19

But how does that journey initially begin, and what is the form that the Lord's mercy personified takes? Simply, Krsna sends a suitable guide, the merciful Guru or spiritual master, to lead one out of the danger-ous and dark ditch that previously we had fallen into.

THE PROCESS OF RETURNING BACK HOME
(A synopsis, with the objective of appreciation for the pure devotee, the nitya suri.)

A person in ignorance cannot obviously give intimate knowledge to satisfy the sincere seekers crying out to be again connected with the Lord, after so much suffering, and absorption in the direct causes of that suffering (sense stimulation). The personified source of eternal life who eternally is imbued with happiness and supreme knowledge is, as we have hinted at, simply waiting for the day when the suffering soul stops to think what it is that he is caught up in. Even the Lord is so kind He has locally situated Himself as the Paramatma or Supersoul who accompanies the individual soul through his sojourn at the hands of material nature. But when those frustrated souls finally come to the desperate platform — "I am suffering like anything, but I only really want to be happy.....or..... there must be more to life than this, it just doesn't seem to matter what I do, I'm still not happy "....." Yes, I know, I must be engaged in the owner and proprietor of this vast material creations' service, but how? ".....or..... " I know material sensual enjoyment is not the goal of life, for these insatiable senses have simply enveloped me in their service for so long, causing forgetfulness of the Supreme Lord. As for the mind, that rascal is no better, for he has tricked me along with the false ego for so long into thinking that I had something going for 'myself' in this world, but now, I am seeing a fragment of the truth as

it is, with somewhat purified intelligence given by the Lord from within. What a mess! This much realization I know was brought about by a sincere desire to again unite with Him. The coupling of frustration and realization has brought me to this point.".....or....."Oh my Lord, if You really do exist, or if You can hear me, please get me out of this mess." .....or....."Whatever I do no money stays with me for more that a couple of minutes. How will I ever maintain myself, my wife and children. Oh God please help me". There are many such cries like this to be heard by the four kinds of men who come to devotional life, as mentioned in Bhagavad Gita (7.16) (catur vidha bhajante mam.....)

Again we recall the following excerpt of A.C. Bhaktivedanta Swami Prabhupada's class on Srimad Bhagavatam 3.25.7 on November 7th 1974, Bombay.

"..... A person who has become disgusted with material life, he needs the instructions of Guru ..... instructions have to be taken from the person who is in knowledge. It doesn't matter what is his position, it doesn't matter if he is one's son or a boy, a sudra, or a brahmana, a sannyasi or a grhasta, one should take instruction from a person who knows .... Anyone who is qualified with Krsna consciousness, he can become guru. It doesn't matter where he is born, where is his family, identification, it doesn't matter, he must know the science - it is very practical. Just like when you go to consult an engineer or a medical man or some lawyer, you do not ask him wether he is a brahmin or a sudra. If he is qualified, if he can help you in the practical subject matter, you consult with him, take his help. That is practical. So similarly, in a spiritual matter, it doesn't matter what he is. If he knows Krsna then he can become guru. It doesn't matter .... we are concerned with the science of Krsna, that is required....."

brahmanda bhramite kona bhagyavana jiva
guru krsna krpa (prasade) paya bhakti lata bija
(CC Madhya 19.151)

As soon as one feels like this, after being in this material world for countless lifetimes, Krsna sends guru to implant the seed of devotion.

As we have refered, there are four kinds of persons, according to sastra, who come to Krsna consciousness, as supported in Bhagavad Gita.

catur-vidha bhajante mam
janah sukrtino 'rjuna
arto jijnasur artharthi
jnani ca bharatarsabha

"O best among the Bharatas (Arjuna), four kinds of pious men begin to render devotional service unto Me - the distressed, the desirer of wealth, the inquisitive, and he who is searching for the Absolute."
(Bhagavad-gita 7.16)

tesam jnani nitya-yukta
eka bhaktir visiyate
priyo hi jnanino tyartham
aham sa ca mama priyah

"Of these four, the one who is in full knowledge and who is always engaged in pure devotional service is the best. For I am very dear to Him, as he is dear to Me."
(Bhagavad-gita 7.17)

udarah sarva evaite
jnani tvatmaiva me matam
asthitah sa hi yuktatma
mam evanuttamam gatim

"All those devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider to be just like My own self. Being engaged in My transcendental service he is sure to attain Me, the highest and most perfect goal."
Bhagavad-gita (7.18)

Then, as we look more into establishing again our natural relationship with the Lord we can see an approach to a bona fide guru must be made, and the method of approach, the way, or mood to approach, is outlined in Bhagavad-gita (4.34)

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Enquire from him submissively and render service unto him. The self realized souls can impart knowledge unto you because they have seen the truth."
.
".....It is only a question of mercy of guru and Krsna. It is not a matter of education or scholarship or opulence or anything, the whole bhakti marg depends on the mercy of the Lord, so we have to seek the mercy .....athapi te deva padambuja dvaya
prasada lesanugrhita eva hi
janati tattvam bhagavan mahimno
na canya eko 'pi ciram vicinvan

"My Lord, if one is favoured by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years."

S.B. 10.14.29

..... Lesa means fraction, one who has received a little prasad fraction of mercy of the Supreme can understand, ...na canyo.... others, they may go on speculating for millions of years. It is not possible to understand like that."12

Rupa Goswami, in Upadesamrtam, completely defines the process of making advancement in Krsna consciousness through it's eleven verses. In verse one he gives the qualification of guru: "A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."

Srila Prabhupada also supports this, and we again recall his words in this matter.

".....Don't try to understand transcendental knowledge very cheaply although it is very easy, there is no difficulty but the process must be known .... therefore the sastric injunction - vedic injunction is: tad vijnana tam sa gurum eva abhigacchet - if you want to know transcendental knowledge (tad vijnan) actually human life is meant for understanding tad vijnan, not material knowledge, bodily knowledge. Bodily - even a medical practitioner he does not know, he has no knowledge of the spirit soul. He simply studies the mechanical arrangement of the body. The body is a big machine made by nature. It is called yantra. Actually it is a machine. As stated in Bhagavad-gita. 18.61,13 but this bhakti system is above the machine, above this mechanical arrangement. Therefore it is called tad vijnan tam, if you want to understand spiritual life then you have to approach guru. Guru means weighty, one who has better knowledge. Heavy. Guru means heavy, heavy with knowledge. I have so much knowledge, no. tad vijnan tam sa gurum eva abhigacchet samitpani srotriyam brahma nistham, That heaviness is brahma nistham, how much one is attached to brahman, param brahma - bhagavan, that is guru's qualification. brahmani upasrayasrtayam - this is the mantra of Katha Upanisad, tad vijnan tam sa gurum eva abhigacchet. Similarly in the Bhagavatam it is also said, tasmad gurum prapadyeta, therefore one must approach guru. Here in the Katha Upanisad it gives definition who is guru. It means srotriyam brahma nistham, one who has received knowledge by hearing Vedas, srotriyam because Vedas are Sruti, those who are in the line of hearing from the preceptorial succession, disciplic succession. As it is said in Bhagavad-gita, evam parampara praptum, not "upstart knowledge". Standard knowledge is received from the parampara system, disciplic succession. Therefore it is said srotriyam. Srotriyam means one who has heard from the parampara system and the result is brahma nisthan. He is firmly fixed up in the service of the Supreme Personality of Godhead, brahma nistha. He has no other business.

There are two qualifications - he must have heard the Vedic knowledge through the disciplic succession, it does not require that he is a very learned scholar. No, simply he must hear from the authority. Srotriyam. Krsna has given us the ear. This is our system, simply they hear and they become big, big preacher. It doesn't require that he has to pass MA, CBHC, HSC, or PHD etc. Hearing is sufficient. ... One does not have to change, it is not that a sudra (worker) without becoming a brahmana. By hearing,..... brahmana means: brahmana janati divyam. If he hears even a sudra he can understand what is brahman. Then he becomes brahmana. So this is required. stanisthita sruti katham trnavan manobhi, (S.B 10.14.3)14 with great attention, body, mind, words, intelligence with everything, one must hear. .... Unless one satisfies the teacher very nicely one cannot get the right knowledge. That is natural. If you receive your guru, give him very nice place to sit comfortably, and he is pleased with your behaviour, then he can speak very frankly and very freely which will be very much beneficial for you. That one must be pleased by that service prtha,..... tad vidhi pranipatena parisprasnena sevaya, simply going and asking the spiritual master or guru and not to accept his instructions, ... then don't waste your time. In a challenging spirit if you go the spiritual master without any service (sevaya) and pranipatena pratistha rupena nipapena. Nipapa means fall down, pra means sufficient, no reservation. This transcendental knowledge is based on this pranipa. Krsna says sarva dharman parityajya mam ekam saranam vraja. Saranam vraja - just surrender unto Me. Similarly we have to surrender to Krsna or His representative because guru is representative, external representative. Internal guru is Krsna Himself. iswara sarva bhutanam hrdesu 'rjuna tisthati. Not that Iswara Krsna in Vaikuntha or Goloka Vrindavan. He is everywhere, even within the atom. Goloka eva nivashati akhilatma bhuto..... that is paramatma. I am atma, you are atma, we are all situated locally. You are situated within your body, I am situated within my body, but Paramatma is situated everywhere. That is the difference between us and Paramatma. Ksetrajna means the proprietor of the ksetra - this body. I am the occupier. Just as in a house the tenant and the landlord. The landlord is the owner and the occupier is the tenant. The Landlord is the proprietor. Similarly, we atmas are simply occupiers of this body, we are not proprietor. The proprietor is Paramatma; sarva ksetresu bharata. So when the Paramatma says you have to leave this body you have to leave. This is Vedic knowledge. So one must approach a proper guru. The guru's qualification is in every sastra just like in the Srimad Bhagavatam. tasmad gurum prapadyeta jijnasu sreya uttamam - one does not require to accept a guru unless he is inquisitive to understand the ultimate goal or benefit of life. An ordinary man who is interested with these bodily comforts of life - he doesn't require guru. But generally at the present moment guru means one who can give some bodily medicine. Approach some saintly person. "Mahatmaji, I am suffering from this disease." "Yes, here is my mantra, take this". That sort of guru has now become accepted. The same for bodily comforts, for wealth, etc. However, tad viddhi paripatena pari prasnena sevaya upadeksyanti te jnanam jnaninas tattva darsinah. One should approach guru for seeing the tattva, the Absolute Truth. That is a necessity, not for any material benefit, one should not search out a guru for curing some material disease, for that there is medical practitioner. Why should you search out guru? But people search out - that I have got some material disease and if someone can cure, some saintly person then he is guru, he is Bhagavan. I'm poor - if you can give me some money then he is guru. No, sastra does not say that. Guru means srotriya brahma nistham ... Guru means he knows the Vedic sastra, the Vedic conclusions." (That was an excerpt of a lecture given by AC Bhaktivedanta Swami Prabhupada given in Bombay November 4th 1974, SB 3.25.4.)

Even though material desires are impediments to spiritual life one need not give up hope of the real goal of human life. When we look there are so many examples in the Vedic literatures where devotees, such as Dhruva Maharaja, had material intentions, but coming in contact with Lord Narayana personally he gave up those material desires. The same has to apply to Lord Narayana's pure representative. There is a nice story in this connection. Often it is seen among village folk in India that the women may carry heavy bundles of long sticks of wood upon their heads. On one such occasion one village girl was carrying her heavy load when the wind caught it, overbalanced it, and the bundle fell from her head to the ground. Bereft of strength to replace it, and with no-one around, she prayed intently to the Lord for help. Suddenly out of nowhere the spiritual master of the three worlds, Narada Muni, appeared before her. Offering obeisances and enquiring of Lord Visnu from Narada, the village girl received Narada Muni, the representative of the Lord humbly. Narada Muni told her how the Lord had sent him. Delighted, the village girl then asked Narada to help her put the wood back on her head.

This is the example that compares with asking for so many material facilities, health, wealth,

wife, house by the sea, etc. One has to properly take advantage of the opportunity of coming in contact with the representative of the Lord. I also once witnessed a ridiculous occurance happen. In Sridham Mayapur in 1981, a guru was just at the end of giving a wonderfully enlightening class on this same subject matter, (appreciation of guru) then after concluding with his final comments, he asked if there were any questions. Suddenly a voice was heard, "Could anyone here tell me where I can find my shoes? I left them over at the....."

In the book Bhaja Madhvesam 48, the process is given from Acarya Madhwa's mouth saying,

adau tavat gurukula vasam
krtva samvak veda dhyayanam
hari guru bhaktim tavat krtva
visaya viragam sama dama yogam

"Having first studied under guru, the Vedic literatures well, and having developed implicit faith in serving guru with relevent enquiry, and the Supreme Lord with devotion, one develops detachment from sensual pleasures and instead concentrates his senses and the organs thereof on worshipping the Lord.

Srimad Bhagavatam (11.3.17) says, "O great Maharsi (guru), please explain how even a foolish materialist can easily cross over the illusory energy of the Supreme Lord, which is always insurmountable for those who are not self controlled."

SB 11.3.21 - "If anyone is seriously desirous of real - or permanent happiness he must seek out a bonafide spiritual master and take shelter of him and become formally initiated. The qualifications of a bonafide guru is that he has actually properly realized the conclusions of the scriptures in line with the previous acaryas, by deliberation and now is able to convince others of these conclusions. Such great personalities, who have themselves taken shelter of the Supreme Lord, leaving aside all material considerations, they should be understood to be bonafide spiritual masters. Therefore take lessons from the Supreme Personality, perfectly through his representative who is a liberated person."

Jivan Mukta (liberated persons) means one who is liberated from four defects - the propensity to cheat, who relies on his imperfect senses, who has the propesity to become illusioned, and to commit mistakes. If one is still infected with the propensity to cheat, then how can the aspiring disciple take full shelter. So unless a person is a genuine Vaisnava guru one shouldn't take shelter. If that person still only abides by his imperfect senses as his only means of knowledge like the kartabhajas,15 again he is unworthy of becoming guru or giving shelter. What to speak of being in illusion, how can he know the truth? Srila Bilvamangala Thakur's guru was the prostitute Cintamani, for she brought him out of his illusion for bodily enjoyment by her words which changed his life. In short Bilvamangala was a devotee, but somehow had developed this illicit relationship with a local prostitute just across the river. One night there was a great storm. Lusty and desperate for the association of the prostitute, Bilvamangala set out in the rain and loud thunder to satisfy his passions. He swam across the river and nearly drowned, saving himself by clinging to a dead and bloated body that he mistook for a log. Arriving at the prostitute's house, he shouted and banged on the door to get her attention, but to no avail. Drowned out by the loud thunder Bilvamangala then tried to climb the back wall of the house. In his almost possessed state, lusty and desperate to gain her attention, he mistook a snake for a rope, and was bitten, but still managed to get over the wall. However he landed with a thud on the ground. Winded and shaken he looked up to see the face of the beautiful prostitute Cintamani, who remarked, "If you were even half as eager to gain the darshan (attention) of Lord Sri Krsna as you are of such a wicked girl as I then you would be a pure devotee. Shame on you. Shame on all your brahminical learning." Bilvmangala then reformed on the spot, and took to the austere, celibate life of the renounced order. Later in his celebrated book Krsnakarnamrtam, he first offers his respectful obeisances to Cintamani, his siksa guru, then to Somagiri, his diksa guru (who had formally initiated him.)

My point is that we are interested in that person who is kind enough to try to revive our spiritual life., "That I am an eternal servant of the Supreme Personality of Godhead, Sri Krsna." By accepting any of the above cheating reasons or being accepted by any one who maintains any of the above defects concludes the fourth defect - to commit mistakes - for unless one is liberated from these defects how will one be able to actually give shelter to an aspiring devotee, and how

will that aspiring devotee, with true and full understanding, without whimsical sentiment, have implicit faith in guru? It is not possible.16

guru lobhi sisa lalaci donon khelai danva
donon dube vapare baitha patthar ki nava17

Bhagavad-gita 4.35 says:

yaj jnatva na punar moham
evam yasyasi pandava
yena bhutany asesani
draksyasy atmany atho mayi

"Having obtained real knowledge from a self realized soul, you will never fall again into illusion, for by this knowledge you will see that all living beings are but part of the Supreme, or, in other words, that they are Mine."

However, this is a big step. manustanam sahasresu kascid yatati siddhaye (Bhagavad-gita 7.3)

Those who are trying to elevate themselves to the platform of spiritual understanding are not ordinary persons by any means. They are much more sincere than millions of persons who have no desire for, or knowledge of, the science of the Lord. But still they have a long, long way to go. At least if one actually realizes our present position of drowning in the material ocean, and if a kind and soft-hearted soul throws a life line for us to get out, one would be fool number one not to take it. In the same way, to be liberated from this material ocean means to be actually situated in one's constitutional position as an eternal servitor of Lord Krsna. muktir hitvanyatha-rupam swarupena vyavasthitih To really appreciate what is going on, obviously, first one must be conscious of the fact that one is drowning in an unpleasant situation of not serving Krsna. The Vaisnavas are sadhus, which can be understood to mean one who cuts the knots of the nonsense activities of this material world. How do they do this? By their mercy they shower opportunities for rendering service to the Lord in unlimited ways to try to save the fallen souls. Hearing and chanting being most effective, the Vaisnava spiritual master engages everyone he possibly can in hearing the holy name and glories of the Lord. As one develops the necessary faith, then he naturally wants to associate with those of a like nature who will help to elevate and enhance the development of one's dormant bhakti lata (devotional creeper). As a friendly relationship develops, and appreciationof each others association naturally gifts are given. It is part of a natural loving exchange and one accepts from the devotees whatever humble offerings of charitable gifts that may be given in return. In such a friendly trusting relationship one can also reveal one's realizations in an open humble way, and reveal any problems that one may find difficult to overcome, so help can be found and the Krsna conscious result or solution be acheived. Enquiring from the devotees about Krsna, the Supreme Person and His confidential service, absorbing one's self in thoughts of devotional service, honouring prasadam in the correct manner as a spiritual engagement, eagerly taking those foodstuffs that have been directly tasted by Krsna and His associates which are now coming by the mercy of the Lord and His representative, the guru, before us to taste. In the same purified and respectful manner one should distribute prasadam to the devotees. Feeding, serving and taking prasadam with the Vaisnavas is such a nice, simple and yet so satisfying way to associate.

As one can appreciate these are all very personal activities, and they are all designed in such a way to gradually help us all become more personal in our dealings, to prepare us for being again with the most personal of all persons, Lord Sri Krsna. This is a most effective way to be absorbed in directly relishing Krsna. We have seen by the distributing and taking of Krsna prasadam, many a fallen soul has been reclaimed. We will read later, that this is a very much approved function of Madhwacarya and all the acaryas in this line for that matter. The two functions of the tongue are reverberating and tasting. If the tongue can be engaged solely in talks of Krsna and tasting of Krsna prasadam, rapid advancement will take place. The spiritual master thus engages the willing soul in recitation of the Lord's holy name and topics of the Lord. This is the very beginning. The beginning means initiation.

na diksam na ca sat kripyam
na ca purascaryam managa iksate

Chanting the holy name of the Lord itself does not depend on formal initiation, pious activities, or the purascarya regulative principles observed before initiation. The holy name does not depend on any of these things, being directly the Lord Himself. It is self sufficient and only awaits the eager recipient to purely take to it.

Let us further clarify this point again so as not to mislead or allow this to be taken cheaply. When we say beginning or initiation, this is as it infers, to initiate something means the very first step, just as when a child is learning to walk and takes his first steps, it is a long way from walking and running. What we are talking of now, at this time in spiritual developement, is the very beginning stages. There is a process by which one can rapidly make advancement by following simple do's and don'ts, and by seeking out good association amongst the devotees.

In the Bhakti Rasamrta Sindhu (1.4.15-16) it is explained how the evolutionary process takes place according to one's application:

adau sraddha tatah sadhu-
  sango 'tha bhajana-kriya
tato 'nartha-nivrttih syat
  tato nistha rucis tatah

athasaktis tato bhavas
  tatah premabhyudancati
sadhakanam ayam premnah
  pradurbhave bhavet kramah

In the beginning one must have a preliminary desire for self realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, a sadhu, who also knows the process of healing the ills of previous conditioning, sometimes compared to severing attachments, other times compared to re-establishing the real position of the fallen soul, and likened to re-sewing him up after an operation. So the spiritual master is refered to sometimes as the physician and it is under his instruction that the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from material attachments, attains steadiness in self realization, and acquires a taste for hearing about the Supreme Personality of Godhead, Sri Krsna. This taste leads one further forward to attachment for Krsna consciousness, which is matured in bhava, or the preliminary stage of transcendental love of God. Real love of God is called prema, the highest perfectional stage of life.

Upadesamrta 7 Purport summary is as follows:

If one is sincere, he is formally initiated into the sampradaya, and this stage is called bhajana kriya. One then actually engages in the service of the Lord, under the direction of the guru, by regularly chanting the Hare Krsna Maha Mantra, chanting his prescribed japa (rounds) daily, and refraining from illicit sex, intoxicants, meat eating and gambling. By bhajana kriya one attains freedom from the contamination of materialistic life. He no longer goes to a restaurant or hotel to taste so-called palatable dishes made with meat and onions, nor does he care to smoke, or drink tea or coffee. He not only refrains from illicit sex, but he is not interested in wasting his time in speculating or gambling, or frivolous sports such as tennis. In this way it is to be understood that one is becoming cleansed of unwanted things (anartha nivrtti). When anarthas are vanquished one becomes attached to Krsna consciousness.

Another statement is there in the sastra, "..... Whether a Vaisnava is properly initiated or not should not be a subject for consideration, for even though one may be initiated if he is contaminated with Mayavada philosophy he is not a Vaisnava. A person who chants the holy name of the Lord offencelessly, free from anarthas, will never be so contaminated. A properly initiated Vaisnava may be imperfect, but one who chants the holy name without offence is all-perfect. As far as Vaisnavas are concerned there is no difference between a house-holder or a sannyasi who are both in good standing. The only difference to be taken into consideration when appreciating the Vaisnava devotees of the Lord is based on the proportion of their devotion to guru and Krsna. This is the opinion of the acaryas."

The essence of initiation is found in bhagavat marg or vidhi (path or method). This simply means that one hears the holy name of the Lord from the mouth of a pure devotee. As we have just conveyed, Bhagavat vidhi doesn't require any formal initiation ceremony or yajna. At that time of accepting the Name, then full attachment to the Lord and complete detachment from materialistic ways are established. In that way, situated in asakti, one is cent percent engaged in devotional service purely. All that is required is only that one receives the holy name of the Lord purely, and then upon receipt of the holy name one must, from that day on, chant the holy name purely without offence. This is however, as I'm sure one can appreciate, a very advanced platform. Anyway, this is the initiation from the bhagavat marg; when submission to the Lord is accepted according to bhagavat vidhi one has accepted guru.

na desa niyamas
  na kala niyamas tatah
nocchistadau nisedho 'sti
  harer namani lubdhaka

It is a fact that bhakti yoga, the chanting of the holy name of the Lord, and associating with the Lord and His pastimes, paraphernalia etc., has no restrictions concerning time, place, purity, etc. It is not dependent on anything. Still to attain to this is an extremely elevated platform, especially for the general mass of people who previously have been engaged in various forms of sinful or fruitive karmic activities. For those of us in that unfortunate position, there is specific training one must undergo so one can come to the proper standard. That training is called Pancaratriki Vidhi, to follow specific do's and don'ts which free one from sinful life.18 One of these do's is the injunction that one must accept formal initiation from an authorized spiritual master. Just to reiterate what we have previously presented, the principal is tad vijnanatvam sa gurum eva abhigacet. That is the injunction of the Vedas, that one must find a guru. samavitvani srotriyam brahma nisthan. Guru means brahma nisthan. Nisthan means he is steady in devotional service. Brahma nisthan is guru's qualification, and srotriyam is one who was heard from the disciplic succession. He is guru. Krsna is the original guru. He is Brahma's guru, so who can be a better guru than Krsna?

So my conclusion on that point is, one must become initiated into one of the four Vaisnava Sampradayas by a guru who is himself in the authorized Vaisnavas Sampradayas. Just to say I have guru is not enough, and to just accept a person because he is a learned brahmana is not enough. He must be a vaisnava, otherwise how will he give one the uttama gati, or highest goal, actual knowledge and love of Krsna, Who is the original guru?

We are outlining this description around one of the greatest Gurus of all time, Madhwacarya an eternally liberated soul, situated as one of the main pillars of the Brahma Madhwa Gaudiya Vaisnava Sampradaya.

In Srila Bhaktivinoda Thakura's Jaiva Dharma, in the discussion between "Babaji and Vrajanatha", he makes the following statements:

"While roaming in the cycle of birth and death in this world, somehow by the mercy of Krsna and guru, a jiva is given the chance to come in contact with the process of devotional service, even if it is invoked by ajnata sukrti, unknown activities such as accidentally fasting on the ekadasi day, or unknowingly going to a holy place in which the unlimited Lord had his wonderful pastimes, or if help was given to a pure devotee as a guest, or the holy name of the Lord and recitation of devotional songs or pastimes of the Lord enter one's ears, heard from the lips of pure Vaisnavas, who, only dwelling in the Lord, are surely walking places of pilgrimage, still it has full effect to rekindle the flame of devotional life in the heart of the reciprient.

" If a person who is innocent and free from the mischievous or envious propensity to enjoy the properties of the Lord separately from the Lord, somehow engages in activities akin to the above mentioned devotional activities, he finds himself endowed by the mercy of the Lord's entourage or those activities in connection with the Lord which are non-different from the Lord Himself. If enough faith is accumulated over a period of time, the tiny fallen conditioned soul gains the desire to associate with persons of a like nature, the pure devotees of the Lord. When this is done nicely, by gradual sadhana bhakti, or devotional service in practice, actual performance of bhajana or service for the Lord takes place. Whilst performing bhajana kriya as one properly applies himself to the process, all anarthas or unwanted evil predicaments within the heart will

disappear, on which the initial faith of the devotee becomes pure and is converted to nistha (firm and steady) devotion; this gradually in itself becomes more and more apparent and this matures into a deep relishing of devotional service to the Lord, and is called ruci. When ruci matures still further and gives it's natural result of tasting the nectar of bhakti, then asakti (loving attachment) manifests. Symptoms of asakti are that one is always very eager to hear and describe the wonderfully trancendental qualities and pastimes of the Lord (asaktis tad gunakhyane.....and .... pritis tad vasati sthale). Again when this matures or crystalises over some time, then it takes the name rati or bhava (loving attachment in ecstasy, or the preliminary stage of love of God).

"This rati, which is still on the santa stage when united with samagri, the proper object of one's love, becomes rasa (the sentiment of ecstatic loving taste for the Lord). This is the graduation of the growth to Krsna prema."

Bhaktivinoda Thakura makes a very important point, that in the beginning one must seek sadhu sanga, the association of saintly vaisnavas. A strong desire for seeking out the pure unalloyed devotees of this same nature as the Lord is required - not only required, it is a natural development. When this is nicely develop-ing one will search them out constantly wherever he happens to see them.

This in itself is the mission of the acaryas who have come to this material world. As eternally liberated souls they have no need to come here, but for the benefit of the fallen conditioned souls they come to give us good association. By their association one's faith will grow and it will naturally have it's direct effects of saranapatti or self surrender.

Emphasis is made on the sloka found in Bhagavad-gita (18.66). "Abandon all varieties of religion and surrender unto Me...." Giving up (sarva dharmam) all unnecessary dharmas, which include smarta dharmic rituals as ordained in the various smrtis, the eight-fold process of mystic yoga, sankhya analysis of the material world as propounded by Kapila Muni, jnana, the speculations of monism, and the searching neti neti (not this, not this) process of finding what is the Absolute Truth, what to speak of mundane sensual pleasure, for these upa---dharmas, or lesser goals, which are likened to millstones which are to be abandoned if one at all wishes to reach the ultimate goal which is love of God.19 Sometimes there is an eager hope, but misconception, which is cleared up by Bhaktivinoda Thakura in Jaiva Dharma which says that, "Generally the jiva is termed free from maya when he has taken up life as a devotee; and definitely to some degree this is true, but the really true freedom from maya can occur, only when the process of bhakti reaches the fully mature stage." However what may be experienced at this time is a relief of not being battered by the results of material activities and modes of nature. As we have stated earlier, maya's service is to test, and then if one is still attatched to the fleeting enjoyment of this world, she shows what the consequences are. She, as the warden of the material world, then punishes us for our misdeeds. Just as the criminal on his own will find it very difficult to reform, by attaining the grace of the law enforcement agency one works on the process of anartha nivrtti in the association of devotees. Now how does one overcome all these unwanted things (anarthas)? It's the same process. Sraddha, saddhu sanga, bhajana kriya, etc. However, the only solace for overcoming the most difficult anartha, the spiritual offences, is by obtaining the mercy of Krsna. Then and only then can one overcome the attacks of maya, for what can we do on our own accord.

In Madhwacarya's Bhagavatatparya nirnaya commentary on Srimad Bhagavatam in the fith canto Madhwa tells a story of a poor man who came to see Sarvajna to have his future told. Sarvajna looked at the hora scope of the man and in disbelief asked him why he was so unhappy according to this chart you have a hidden treasur left to you by your father. Because your father died in a foreign place unfortunately he couldn't disclose the where abouts of the treasure to you. The story compares the living entity to the son who has become separated from the wealth of the Supreme Father Krsna due to ignorance, the treasure is love of God, and Sarvajna is the representitive of the Vedic literatures who recommend to search out love of God and become happy. Sarvajna gives the direction as to how to find this hidden treasure....." Don't dig on the southern side of the house or you will be attacked by a poisonous wasp and you will become completely baffled.This southern side there are many Vedic rituals, if any one takes them to be the ultimate goal surely he will be confused and baffled, for such rituals require that one go to a purohit (priest) who will then take your money in exchange for services performed. It is possable that some men may think that they can become happy by following such ritualistic systems, but even if the ritual does work the happiness derived from it will be short lived for one is still in this world, and does not have

the treasure which was sought after. If you dig on the western side there is mental speculation, this is represented by a ferocious Yaksa, an evil spirit who protects the treasure. Foolish men have approached this terible Yaksa for ways to get the treasure but each have been destroyed, devoured by his savage jaws and killed. This path is said to be suicide by the leaned knowers of the path to the treasure. If you are inclined to the northern side where there is meditational yoga if one digs on this side, oh will you be in for a suprise. For though you may wish to become one, you will simply find youself swallowed up by another, a second, a huge serpent of distinction who is waiting for worms like you. The treasure cannot be found by the impersonalists search for the perfection (treasure). Those who are knowers of the path, who have read the charters from the learned emphatically state that it is only by the eastern side where there is light, which is called devotional service, or Krsna consciousness, for by that illuminated by the treasure itself. After attaining to it you will become perpetually rich and never again will your concern be for material riches.

Srila Baladeva Vidyabhusana in his Govinda Bhasya commentary on Vedanta Sutra, (fourth pada Adhikarana 8 Sutra 3.4.34) supports the above statements, saying that the "parinisthita" devotee must always perform his prescribed duties according to Bhagavat Dharma (even to the exclusion of his caste and order of life) because there are two fold indications (one is the revelations of scripture, the other his natural mode or tradition). There are so many things that Baladeva Vidyabhusana quotes to support his statements - Bhagavad Gita (9.13), Mundaka Upanisad (2.2.5). In a sentence, he says the same as the Bhagavad Gita 18.68. Simply give up all lesser activities, unwanted things, and in love surrender to Me, then one will be protected from all fear. Vedanta Sutra echoes this in the sutra 3.4.35. He further quotes from Brihad Upanisad (4.4.23) where Yajnavalkya says the self same thing, "....thus freed from all doubt, he (the purified devotee) becomes a true brahmana in every way."

Another interesting point using what Srila Bhaktivinoda Thakur states in Jaiva Dharma is, that if one has, due to circumstances of being in the material world for so long, forgotten his actual nature as an eternal servant of the Lord, and has developed a lethargic non-attachment to the devotional service of the Lord, this is the first anartha which has to be removed. Then he says that the second anartha which has to go are the evil or unwanted desires which arise in the heart for the so-called pleasures of this temporary material world. This comes from the misconception that I am the doer and enjoyer of this world, and all that I see. Bhaktivinoda Thakura breaks this up further, saying that specifically the "I and my" possessions come through the material objects of my sons, my wealth, and my enjoyment in the future - (especially on the heavenly planets). The anarthas or spiritual offences, which number ten, are the next to be overcome, and due to the stringent task at hand, the hard work at hand, one may become despondent or feeble at heart, (weakness of heart). This is another category of anartha. If one can overcome this one and somehow, by the Lord's mercy, keep at the process day by day, cleansing away those unwanted things, then it is just a matter of time until one reaches the goal of pure service unto the Lord and His pure devotees.

It is quite obvious also that as the unwanted conditioning imposed upon the soul by the modes of material nature, and one's lusty desires to enjoy that disappears, the real nature of the devotee becomes revealed, or uncovered.

But how does one come to that stage of seeing a way to become free from the imposition of the modes of material nature, one's previous karma and so many misconceptions? One's own personal Krsna conscious development one can work on , but also there are some interesting interactions that some of the Vaisnava acaryas say will also help us.

According to Sri Caitanya Siksamrtam, chapter three, there are many unwanted things to be given up which cause anxiety to other jivas, varieties of ways of lording it over them. As we are all well aware of, there are so many situations which put other jivas into unnecessary anxiety. Everything is contained in the Vaisnava sastra - all the answers to those cries for help that we couldn't deal with by material means, psychology or counselling. This particular section of Vaidhi Bhakti personally I find very relevant and delicate to deal with. The unfortunate tendency in this material world is always to try to lord it over another living entity and in that way, either by politics, public humiliation, scandalizing others, setting one person up to fight with another, using harsh words, or pinning belittling labels on persons, dragging a person's good name through the mud (or as Bhaktivinoda Thakura calls it, "making agitation about the bad works of other men,"

or giving false witness, manipulating situations to get a result in one's favour at the cost of another's becoming put down, thus enjoying yet another form of mundane sense gratification at the cost of others, the poor jivas. In illusion, thinking we are controllers and proprietors, we continue to be controlled by maya in this way. On a more subtle note, Bhaktivinoda Thakura infers that also to be avoided is provoking or alluring someone into situations by which again one can intimidate, disturb, or again cause anxiety, or some physical harm to other living entities. He includes theft, envy towards others, wasting of other's money, wounding others, trying to tempt away another man's wife, etc. All these are the causes of anxiety, and thus all are to be avoided if one at least has a hope of becoming free from offences and the concomitant anarthas which arise from them. As we have stated, the sole purpose of all of these activities is to use, abuse, undermine the confidence of, put down, and or ridicule a person, none of which are at all productive for Krsna consciousness. At this time we need not go into all of the details of how harmful any and all of these are, but one point we can bring up in relation to these various limbs of "I and my," is that they all simply reinforce the bodily concept of life.

Tikacarya Jayatirtha, as we have already cited, deals with this problem. What is the problem? It is not how did it happen. The problem is that anarthas have covered the real nature of the soul, so even from a mundane logical point of view, it is the particular sin that one has, which, in a kind way, one has to be helped to be made aware of, which is damaging our spiritual progression. It is not that personal attacks are warranted, remarks or ridicule to "cut the maya". No, kindness and assistance in overcoming a difficulty and the avoidance of such a situation again is more constructive. The moralist Canaka Pandit says in his Maxims (15.17) that there are many ways to control in this world, but of all of them the bond of affection is the most strongest. Thus the false ego, misidentifications of "I and my" do not become unneccessarily awakened or aroused.

Consideration out of kindness is always appreciated by sentient beings. Never is it to be understood by the Vaisnavas that it is all one, that the only method is the traditional "chopping" technique as being the only method of purification. In fact this method can only be properly applied when one is in the trancendental platform free from material motives. One can imagine, if out of compassion, and genuine friendship, nothing less. Not like the mayavadis who preach simply by thinking, I have become that, not like that, friendship is a mutual relationship, not an imposition, it is an appreciative, sensitive, awareness, which is directed towards the ultimate well being of all. Srila A.C.Bhaktivedanta Swami Prabhupada makes the point to one boy in a letter20 that his guru maharaj was sometimes critisized for using the "chopping" technique, due to his powerful mood of no compromise, however his use, and that of the conditioned soul are two completely different things.Though Madhwa is known for his powerful preaching, he would take into account adrsta, or as he calls, subtle influences of karma whether good or bad, what is advantagous for making a situation favourable toward the development of Krsna consciousness for all concerned, and with intelligence apply the philosophy accordingly. Madhwacarya was also reknown for his sharp constructive criticism, by which he constructed the Krsna conscious remedy rather than highlight the negative. In the same mood, Bhaktivinoda Thakura in Sri Caitanya Siksamrta next deals with the positive application of developing a mood of kindness and friendship towards all living beings. Naturally everyone wants to be treated nicely. Actually it is the intrinsic nature of the soul to want this. For one who is purely acting on a spiritual platform where is the question of friend and enemy? "Kindness has no separate existence from devotion to the Lord." One who is trying to help the development of others is also sensitive and tries to encourage others to development a friendly, loving relationship with the Lord and His associates. isn't it? Either way there should not be any antagonistic, unkind the most negative should be that of indifference.

Even modern day psychologists recognise that due to previous problems or traumas that one had no idea of coping with, what they call a "disfunctional society" has emerged. The aspiring Vaisnava, who has through various mixtures of karma been contaminated in this way, cannot afford to be the cause of further trouble for other souls who are also trying to, or becoming purified. An example may be given of someone who is either in the shower, or who is now drying off, ridiculing someone who is waiting to take his shower. Bhaktivinoda Thakura again makes a point that it is in the state of liberation only that true friendship can be, but while we are still bound, at least indifference, but better is kindness, to encourage the aspiring devotees to further progress in spiritual life. We have seen, and even personally executed the unfortunate act of dealing harshly or abruptly and receiving the same in return, and can now appreciate that care, consideration and kindness, being sensitive to time, place and circumstance, can and will assist a nice development

of Krsna consciousness with most persons. Bhaktivinoda Thakura shows also how kindness is given and received by various men in various situations.

These are some of the more delicate considerations that the acaryas recommend to assist the devotees to make further advancement on the path back to home, through the all-important principal of sadhu sanga (association with devotees.)

"Regarding worldly jivas, kindness is for them restricted to his own body in the initial stage; if it blossoms a little, it turns towards his family, if it blossoms a little more, it goes to his community, if it blossoms still further, it goes to his own men living in his own country, if it continues to blossom still further it expands itself to all men in the same country, and if it is full fledged, it becomes a nice sentiment (moist feeling) to all jivas in the world. What is called patriotism in English is a kind of feeling of material attachment to his own men coming from his own country. What is called philanthropy is the same kind of material sentiment of affection towards human society. However the Vaisnavas are not confined to the narrow limitations of bodily consciousness of these feelings, and naturally feel genuine compassion for all suffering, fallen, conditioned souls, knowing that they are all the separated energies of the Lord and are unknowingly suffering due to further disconnection with the Lord due to these same above mentioned anarthas."

The Thakura's conclusion is therefore that all Vaisnavas in all states of development, individually develop kindness and sensitivity in dealings with all conditioned souls and in that way aid the development of the Krsna consciousness movement to again redirect our individual and collective loving sentiments towards Bhakta Vatsala - Lord Sri Krsna, who has the best interest of all the devotees closest at heart.

Srila A.C. Bhaktivedanta Swami Prabhupada has made, as usual, a very relevant point akin to this same subject in his purport to Srimad Bhagavatam 1.5.2, where he says, ".... One cannot be cheerful by nature unless one is factually seated in self-realization, which is transcendental to the material body and mind." In these particular circumstances we see that Srila Narada Muni observed in Srila Vyasadeva an air of despondency coming from his personal lack of fulfilment. Narada Muni then, out of love and care not only for his disciple but also for the general populace, nicely instructed Srila Vyasadeva on what to do next. Thus Srila Vyasadeva compiled the Srimad Bhagavatam to enable human society in general to become also fulfilled by becoming purely Krsna conscious.

WHAT IS DETACHMENT FROM THE MATERIAL WORLD?

To be disciple then, means to follow the discipline of the guru. So one may ask, "Does that mean one has the perform painful, or terrible austerities?" No, not at all. If one can refrain from the four pillars of sinful life - illicit sex of any kind, eating of animal flesh, embryos or menstrual discharges from chickens (eggs), fish, etc, the use of intoxicants to any degree, and time wasting - gambling, mundane frivolous sports, which re-inforce independance of Krsna, and bodily dependance etc., then that is austerity enough. The dictates of the senses are very strong but with determination and faith in guru and Krsna one can overcome their pushings, and experience a higher taste in Krsna consciousness (Bg. 2.59 - visaya vinivartante....)

Bhagavad-gita 2.53 says, "A person who is free from all attachment and aversion and able to control his senses through the regulative principles of freedom can obtain the complete mercy of the Lord."

Katha Upanisad 2.24 also says,

navirato duscharitan
nashanto nasamahitah
nashantamanasi vapi
prajnane nainam apnuyat

Neither the person who has not given up all evil propensities, nor he who has not taken to the austerity of restraint, nor he who has not taken to the path of devotional service in this life who is thus complacent of mind, thinking himself a big scholar of Vedic sastra, he cannot know anything of Vedanta even though so many words are spoken.

To become free from the bodily concept of life, it is obvious that one has to be detached from fuelling the senses with further attachments to mundane pleasure, which is much like a mosquito bite or eczema that itches. When one tries to satisfy the itch by scratching to stimulate the itch, for some time there is an intense feeling, then simply a bloody mess, and so much unnecessary inconvenience.

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

"One who is perfectly detached from all materialistic worldly entanglements not when one gives up everything, but when one employs the whole of everything properly for the service of the Supreme Personality of Godhead, Sri Krsna. This is understood to be perfect renunciation in yoga."

However, one has to become qualified to do this. Again, if one is renounced towards exploitation of the senses, this can be done and this renunciation is tapasya, but one voluntarily accepts this out of love and faith. It is not something that can be imposed artificially like a sentence, simply supressing his desires. Just to restrict is not enough, and to become desireless is impossible, (even the desire to do that is in itself a desire). Desire must be there, but one should desire for the spreading of Krsna consciousness. There is no question of artificially trying to stop something. It just has to be purified. There is one example that can be used here to show how to deal with the strong material desires. We have personally seen that a river may be flowing towards the sea (material desires are sometimes compared to a constant flowing river), but when the river comes in contact with the high tide of the sea, the powerful waves of the sea overwhelms the river, and the river becomes overflooded with the sea tide. Similarly, the devotee who is taking shelter of Krsna in the form of guru can set back the flow of this river of desires, making it seem insignficant by comparison to the ocean of Krsna conscious plans and desires for preaching. So, by understanding what is the nature of both material and spiritual, and by the association of devotees one should, for Krsna and guru, in knowledge give up the lower material demands and replace them with Krsna conscious desires and activities. Eventually when one has a higher taste for spiritual life, he no longer even wants the lesser material temporary pleasures.

indriyanam hi caratam
yan mano 'nuvidhi yate
tad asya harati prajnam
avyur navam ivam bhasi
Bg 2.67

"As a boat on the water is swept away by a strong wind, so any one of the senses on which the mind focuses can immediately carry away a man's intelligence."

Srila A C Bhaktivedanta Swami Prabhupada, in his Srimad Bhagavatam (9.4.26) purport, talks specifically about some austerities one will naturally accept in the process of devotional service, and the transcend-ental results of such endeavour.

"Severe austerities in the practice of devotional service are of many varieties. For example, in worshipping the Deity in the temple, there are certainly laborious activities, sri vigraharadhana nitya-nana-srngara-tan-mandira marjanadau. One must decorate the Deity, cleanse the temple, bring water from the Ganga and Yamuna, continue the routine work, perform arati many times, prepare first class food for the Deity, prepare dresses and so on. In this way, one must constantly be engaged in various activities and the hard labour involved is certainly an austerity. Similarly, the hard labour involved in preaching, preparing literature, preaching to atheistic men and distributing literature door to door is of course an austerity (tapo yuktena). tapo divyam putraka. Such austerity is necessary. yena sattvam suddhyet. By such austerity in devotional service, one is purified of material existence (kaman sanair jahau). Indeed such austerity leads one to the constitutional position of devotional service. In this way one can give up material desires, and so as soon as one is freed from material desires, he is free from the repetition of birth and death, old age and disease."

With some persons it is not a very important thing to accept guru, but the understanding of the

actual Vaisnava is that guru is, as previously stated, the representative of the Lord and takes charge of one's destiny - one's entire future life. It is no longer " yours to abuse as you please ." Actually that was the case anyway, but we very carefully avoided the owner, much like how modern day squatters do. However we again declare that the body belongs to the Lord - now squatters rights have been kicked out, the formal agreement being made,and proper recognition is shown to the Lord's representative, the rent of gratitude is paid on time. How fortunate one is, we can never fully say. The Lord directly has made so many wonderful arrangements to save his wayward living entities (you and me).

Apart from the various activities that we have previously quoted, it is specifically recommended or mentioned at this time to positively engage the intelligence, the mind, body - senses etc. Naturally along with the do's there are also the various don'ts - restrictions. These restriction are called tapasya or austerity. By accepting these austerities — reducing the demands of the body such as eating, sleeping, defending and mating, taking bath in the early morning even in winter, and continuing cooking in the kitchen in the summer hot season — one gives up his own likes and dislikes to try to satisfy the "likes" of the Lord. For the soul who is surrendered to the will of the Lord, the bhakta, he voluntarily takes on these austerities for the Lord, and further more it is very pleasing to him. To rise above these sinful unwanted things, the anarthas, and seeing forbidden activities as being a restrictive imposition, actually means liberation, and to rise above them means being able to properly use anything in the Lord's service without imposing one's own materialistic consciousness of "I like this" and "it is too difficult for me to try to do that." Only seeing things in relation to the Lord in that way, can one properly engage in the service of the Lord with detachment.

To rise above the senses may at first be bitter like poison because unfortunately the senses have been unrestricted for so long. Now, to say no may cause rebellion. but in the pursuit of self realization - realization that I am servant of Krsna - one has to follow these rules or guide-lines, to control the mind and senses. This cannot be done blindly. One has to know why one doesn't put one's hand in fire - this is realization.

A first class disciple can accept lessons from the previous historical cases mentioned in the scriptures, and thus avoid so much suffering being put upon himself trying to experience things to be a fact. There is no need to painfully try to re-invent the wheel.

One must simply have faith in the principal of guru and Krsna as one's Lord.

asraddhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsare vartmani
Bg 9.3.

"Those who are not faithful in this devotional service cannot attain Me (Krsna). O conqueror of the enemies, therefore they return to the path of birth and death in this material world."

nehabhikrama-naso 'sti
pratyavayo na vidyate
svalpam apyasya dharmasya
trayate mahato bhayat
Bg 2.40

"There is no loss of diminution by acting in Krsna consciousness for even a little advancement on this path can protect one from the most dangerous type of fear which is to remain lost in the terrible ocean of birth and death in various species."

"Many bad habits may initially be there, and out of conditioning the influence of bad habits and mistakes may happen. But this is not to be a consideration.21 Just like with an electric fan it may be moving, but when one turns the switch off, then we say the fan is off. The consideration of some momentum from the previous current is not taken as a primary consideration. Now the switch is off, very soon the fan will stop, provided no more electric current is given to keep the fan in momentum. saksad bhavati dharmatma - now he has taken to Krsna consciousness previous karma and the concomitant fruitive results thereof are finished, but due to momentum or habit, still one may

make mistakes. But very soon it will stop."
(Morning Walk talk by AC Bhaktivedanta Swami Prabhupada 30.3.74 in Bombay.)

In Madhurya Kadambini of Srila Visvanatha Cakravati Thakura it is said that, "bhaktih paresanubhavo viraktir anyatra-caisa trika eka kalah." As soon as one applies oneself with faith to the path of devotional service it should be understood that two things happen simultaneously; one's material suffering condition ceases, and all good qualities start to manifest. However the rate of disappearance of suffering (asubha) or undesirable qualities, and the appearance of all auspicious qualities (subha) gradually develops as night gradually changes to day, and has to be welcomed with patience, says the acarya.

Again we stress, how does this happen? By good association, and what is that best of association? The spiritual master, the acarya (teacher), and his faithful followers.

So this is the first thing, we must restate - acarya-upasanam - one must accept guru (acarya) who, by his pure Krsna conscious instructions, will remove all the accumulated misconceptions within the mind and intelligence of the disciple. Unless one accepts a mentor, he cannot know anything in truth, and whatever one may seemingly know is useless, just like a bolt that has become misplaced from a machine.

Due to the numerous unauthorised commentators of the Vedic literatures rendered by mundane scholars and politicians who are, by their own admission, not devotees of the Supreme Personality of Godhead Sri Krsna, they have mislead the innocent people in general into believing that Vaisnavism is a new thing, a cult, a sect, which pertains only to one continent, India or Asia, or a particular caste or hereditary "faith." Especially over the past hundred years or so, demoniac propaganda like this has been spread in the name of religion. Actually Vaisnavism is the oldest, purest link with the Personality of Godhead. Unlike faiths (Hindu, Muslim, Buddhist, Christian, Jewish, etc) which can be changed at any time by "the believer," Vaisnavism is not like that. It is the message which directly gives perception of the soul, and the souls' relationship with the Supreme Soul, Lord Krsna, through realization. It has nothing to do with the body, family, nation, race, faith or society. Vaisnavism is the science of the soul. So to understand this science of the soul, one has to hear from the representative of the original person, Krsna or God, the Supreme Being. Hearing from the correct source is of utmost importance. It is as important as putting one's mail into the official post box of the post office, or putting your letters in any old box by the side of the road. Only the box which is the representation of the post office is recognised by the postman and so, as the direct representitive of the post office, he links up the writer (or in this case the hearer) to his destination. That representative is guru, and that system is called parampara.

Consequently, being satisfied with the guru's answers regarding the nature of spiritual reality, now with fixed determination the devotee surrenders himself unto the feet of the Lord, eagerly awaiting further instructions to uncover one's dormant love for the Lord. It's not that one has to import love from some distant place. Not at all, because it is there already, but it has become covered by the mundane atmosphere which has been imported, then misdirected according to the likes and the dislikes of the senses, on the strength of the contaminating propaganda of this material world to enjoy.

With gratitude and eagerness the devotee prays:

guru mukha padma vakya
cittete koriya aikya
ar na koriho mane asa

"My only wish is to have my consciousness purified by the words emanating from the lotus mouth of guru."

This is the most important principle. Then the Lord takes the controlling hand in one's development in the progression of devotional life, as is assured in the Ramayana (Lanka-Khanda 18.33).

sakrd eva prapanno yas
tacasmiti ca yacate
abhayam sarvada tasmai

dadamy etad vratam mama

"To that person who surrenders to Me (the Lord), pleading My Lord, "I am Yours", Lord Rama says, "I give him eternal protection from all kinds of fear. This is My solemn vow."

At this time, seeing all one's misconceptions put right, one develops faith. This is the strong opinion of Srila Bhaktivinoda Thakura in his Tattva Sutram. This is called faith or confidence. But to really develop that faith one must understand the following principle of bhakti yoga.

dana vrata tapa homa japa svadhya sanyamaih
sreyobhir vividhaius canyaih krsne bhaktir hi sadhyate

In the Srimad Bhagavatam, Eleventh Canto it says this, that bhakti is obtained by various items of sadhana which include; charity, austerities, fire sacrifice, chanting mantras, study, self control, etc. However, according to Srila Visvanatha Cakravati Thakura in his Madhurya Kadambini, he elaborates on this further and says that this refers to bhakti that is reliant on jnana in the mode of material goodness, which falls into vaidhi bhakti, practice. Srila Visvanatha Cakravati Thakura, being a nitya siddha situated on the ragatmika or spontaneous loving platform, above fruitive desires, can easily see what are the real necessities for serving the Lord and what are really various engagements or activities of the material world 'which can be used in the Lord's service.' These really are there to invoke detachment from the material world and attachment to the Lord, much like how one who has over indulged in milk produce uses another milk product, curd, under the expert guidence of the trancendental physician as a therapeutic method of cure from his disease. So this is the case, these are assistants to the path, to help one come to the path, rather than being, out of dire necessity in which actual transcendental service to the Lord which is based. According to the Acaryas, devotional service is dependant only on ones' spontaneous loving affection towards the Lord or prema , but to get to that stage pure and unmotivated Bhakti has to be developed this is the only dependant factor, other things may at some time help one to come to this stage.

In the Padma Purana, Uttara Khanda, there is found an interesting and old story told by Suta to Saunaka, about an incident that had happened with Narada Muni, which relates to this subject. The four Kumaras saw Narada lamenting the fallen situation of the Kali yuga. Narada then revealed that he had seen many lamentable sights including a young woman in a distressed state, lying with two old men who were unconscious by her side. Due to their being afflicted with the unconscious nature of Kali yuga, the two old men (jnana - knowledge and vairaghya - renounciation) proved that they were in fact completely reliant on Bhakti, and not the other way around as the ritualistic smartas would have us believe.22

One can say that all of the aforementioned are limbs or angas of sadhana bhakti, but to even say that bhakti (devotional service to the Lord) can be attained by any of them is not strictly correct. Mother Yasoda made quite clear, by her own practical example, that one cannot bind Krsna by one's own effort, yet certainly anything done for Krsna will bring bhakti. Therefore we state that bhakti itself is the giver of bhakti.

It is also stated that if one just performs devotional service under the guidance of guru, in sadhu-sanga (association of devotees), and according to the sastras, what then is there to be accomplished by fruitive activities, austerities, mental speculation or examination. Renunciation is automatically attained by just simply performing devotional service.

yat marabhir yat tapasa jana vairagyatas ca yat
sarvan mad bhakti yogena mad bhakto labhate 'njasa

But without using these activities in devotional service they are useless in themselves, just as limbs that are severed from the body are useless.

In Madhurya Kadambini it says that sometimes it may be seen that jnana may appear to have taken a superior role to bhakti, but actually it is not like that. The truth is that bhakti, which does not depend on anything other than itself, has, by it's own causeless mercy, opted to play the part of the assistant. We can see this has happened previously to now also, as in the pastime of Lord Vamanadeva, Who as Upendra, the younger brother of Indra, took a subservient role to Indra to give Indra support against the demons. This was not at all showing Vamanadeva as inferior, but really

showing how incredibly merciful He is to His devotees. There are numerous examples - Lord Krsna and Arjuna, Krsna becoming Parthasarathi, the chariot driver of the mighty warrior Arjuna. In this way bhakti, being merciful by nature, becomes an assistant of jnana, coming through the mode of goodness. Srila Visvanatha Cakravati Thakura says this is how the intelligent devotee sees things.

There was an interesting article in the Bhavan's Journal of India dated August 5th 1973 in this connection, in which the following article entitled "Bhakti Includes Jnana" of Srila Madhvacarya's original writtings was presented. I have included it, for it supports the statements of the Gaudiyacaryas. The English is a little dated, but it is not too difficult to follow.

"Release from samsara is possible only through God's grace. It is bestowed on those who have had a direct vision of God. Such vision is vouchsafed to those who have constantly meditated on Him in loving devotion, after going through the discipline of sincere study of sastras and cogitation, termed jijnasa, which sets one's doubts at rest, and clears the ground for meditation. Jnana is a constituent of bhakti. So the latter is often referred to as "jnana" itself. Where the distinctive aspect of attachment is sought to be emphasized, their fusion is designated by the term Bhakti.

"As mediacy and immediacy are but integral aspects of "knowledge," scriptural texts which refer to jnana as the means of release have to be interpreted as inclusive of both the aspects thereof. Similarly, in the present case, wherever scripture speaks of Jjana as the means of release, the inclusion of bhakti within the sense of the word jnana is certainly intended and presupposed. For clearness, sometimes, the two are also separately referred to as means of release.

"That firm and unshakable love of God, which rises above all other ties of love and affection based upon an adequate knowledge and conviction of His great majesty, is called "bhakti." That alone is the means of moksha (liberation). From bhakti one reaches (mediate) knowledge, thence again ripe bhakti, thence vision and thence again very ripe devotion to the Lord. Then comes mukti (release) and thereby bhakti again, which is of the essence of bliss and an end in itself.

"The worship of the Lord there is an unalloyed bliss in itself. It is not a means to any further end, it is an end in itself and a fulfilment of our selfhood." End quote.23

Srila Visvanatha Cakravati Thakura goes on to say in Madhurya Kadambini: bhaktya sanjataya bhaktya - the fruit of bhakti is bhakti in the form of prema (love of God) which is far beyond economic development (artha) occupational duties (dharma) sense gratification (kama) or even liberation from material bondage (moksa).

However this prema will come in due course of time as we follow this process as explained herein.

yasya prasadad bhagavat prasado
yasya aprasadan na gatih kuto'pi

"It is by the mercy of the guru, or acarya, that one receives the mercy or benediction of Krsna, without the mercy of the guru or acarya then one cannot make any advancement."

Acaryopasanam means one who follows Srila Vyasadeva, because the acarya (teacher or guru) has surrendered his mind, body and words, everything, to the instructions of Srila Vyasadeva. He is worshipable, upasanam. That person who is the direct representative one should approach and say, "My dear sir, I can see that you are a devotee of the Lord. Please give me instruction." Then render service with submission to please that guru. How to please him? Help him to perform his service to his guru. Become his trusted assistant-servant and never expect reward, for bhakti has it's own reward system, without so much as asking. Krsna says, "As they worship Me with love, I give them the understanding by which they can come to Me." Bg. (10.10)

As one nicely tries to serve Krsna through guru everything will happen naturally.

tasyai tapo damah
karmeti pratistha
vedah sarvangani
satyam ayatanam

Where guru says, "My dear son, just to have an objective view of Brahman will not help; there must be subjective realization. Therefore you should lead 'a way of life' which is described in the

Vedic literature, as the Vedas themselves will be self revealed from within by such a service attitude. According to your contemplation, upon the glories and pastimes of the Lord, realization will come. Along with this, one has to perform dama or restrain, sense control, to only engage the senses in devotional service, always making sure that the senses are guided properly by Krsna conscious intelligence. In this way always remain engaged in loving devotion to the Supreme Personality of Godhead."

As we water the tiny creeper of bhakti, sometimes other things start to happen. Just as an innocent child, having begun to study the scriptures and understanding a few things, thinks himself a great scholar and worthy of everyone's praise, (I know myself I have fallen prey to this one), the tendency is there to think yes, now I can understand what is what. However, Krsna soon rectifies the situation, showing just how much the small child-like philosopher really knows. It is amazing - the child was instructed and trained by the teacher, but instead of giving credit to the teacher from whence any small fragment or quality of devotional life may have come, he becomes utsahamayi, or falsely proud with his own enthusiasm, and if this false confidence is allowed to stay, thinking "I am a great devotee", then proper development of devotional mood will not take place due to the abundance of pride.

We can see in the cases of many of our disciplic succession in which all these great souls are humble and grateful to guru, and faithful, thus all success is theirs. Just as in the case of Acarya Madhwa as we read later, he as an eternally liberated soul, empowered by Lord Krsna directly, and blessed by the empowered literary incarnation of the Lord Srila Vyasadeva, but still he showed all respect to the aging ascetic Acyuta Preksa.

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Unto those great souls, devotees, who have implicit faith in both guru and Krsna, all the imports of Vedic knowledge are automatically revealed to him in due course of time."

So, as stated, one must have implicit faith, and this cannot be some whimsical or sentimental show, whilst not knowing what is what. Both disciple and guru have to be qualified. No cheating can take place. If there is cheating of any kind on either side, the love, trust and implicit faith is damaged and everything becomes cheap, make believe. The actual process of devotional service is not like that.

It is stated that the first and foremost quality of a genuine guru is that he must be a faithful disciple of a genuine guru himself. Unless guru has this basic credential, that person cannot be trusted, as much as a blind man who leads other blind men ends up falling in a ditch. If the guru indulges in sensual pursuit aimed at indulging the body in activities of the material world, how will he train his disciples to become detached from the same worldly affairs?

We have seen so-called gurus instruct their disciples in high-powered techniques for financial success, while others divulge esoteric secrets designed to make the body more fit to enjoy sensual pleasures. A genuine spiritual master however, trains the disciple how to raise one's consciousness beyond the material bodily designations to develop a deep and meaningful relationship with God through the process of devotional service. All things, such as peace of mind, actual permanent happiness, knowledge of the self and liberation from karma or one's previous activities, either good or bad, and the entanglement of further reincarnation, are all secondary things that automatically get taken care of, put in their place as one performs devotional service in a humble mood, free from envy.24 There is no need to try to find these things separately. Simply accept Krsna as the root of everything, water that root with loving devotional service, and watch the devotional creeper grow, flower and bear transcendental fruit. The Acaryas' mentioned, glorified in this book have given us more than enough good examples to follow, even as liberated souls they have for our benefit acted like, and prayed like ordinary jivas, so that we can see which way to go, now following in their sacred footsteps, in good association we are in with a chance.

The only thing is not to commit any activity that will again bring one onto a mundane or materialistic platform. Just to not commit any of the ten spiritual offences one is automatically

liberated. One doesn't have to look elsewhere.25 Therefore the disciple also has to be qualified to receive the mercy, and thus be able to make the necessary advancement required to receive more, and more mercy.

Upadesamrtam 3 gives the positive principles for making rapid advancement:- being enthusiastic, then endeavouring with confidence, at the same time being patient, following the nine-fold process of devotional service - hearing, chanting, remembering Krsna etc. Giving up the association of non-devotees and following in the footsteps of the previous acaryas or spiritual teachers. By following these six principles undoubtedly one will gain complete success, pure devotional service.

Upadesamrtam 2 says, "One's devotional service is spoiled when he becomes too entangled in any of the following activities: eating luxuriantly or more than necessary, working more than necessary to acquire large amounts of money for one's own pleasure, over-endeavouring for material objects or qualifications that are very difficult to obtain, and unnecessarily talking about matters regarding dealings and subject matters of the material world, previous habits etc. (mundane subject matters) even if it is to philosophically defeat them."

If one however is so strictly following rules and regulations but not really knowing why such rules and regulations exist in the first place, thus one becomes ritualistic not seeing how to use the rules to help one advance in spiritual life. There is one saying " A fanatic is one who has lost sight of the goal, but shows the world that he tries even harder". Then, the other side of the coin, is whimsically rejecting the scriptural injunctions, and trying to become a spontaneous, intimate raga bhakta, whilst still conditioned, or working independently of guru, sastra and sadhus, one loses sight of the goal, Sri Krsna's lotus feet.

Upadesamrta continues: "Another way to spoil one's devotional life is by associating with worldly minded persons who are not respectful and interested in developing Krsna consciousness themselves, being greedy or attached to mundane achievements and prestige." Rupa Goswami points out, as does Srila Prabhupada in his purports to this verse, that any or all of these unwanted things, if allowed to develop by their practice and association, will take one away from devotional service.

As previously mentioned, it is only natural that one have association, but one must avoid asat sanga, association of worldly minded persons, and then accept the association of sadhus - vaisnavas - devotees. Encouraging and enlightening each other, the devotees flourish together, and develop a desire for actual service of the Lord, bhajana kriya.

Bhaktivinoda Thakura says in Tattva Sutram 29, that it is stated that the spiritual world (Vaikuntha) is not accessible to the mundane or those who solely rely on mundane senses, due to Vaikuntha's transcend-ental nature.

Supporting what we have said so far is the statement of the ideal devotee Raghunatha dasa Goswami's Manah Siksa to which the purport of Srila Bhaktivinoda Thakura's Sri Bhajana-Darpana Bhasya acts as a further lucidation. This has been presented by Sarvabhavana Prabhu. He mentions how, "As long as the fruits of fruitive activities are not diminished by the purifying association of saintly persons, sraddha or faith, will not occur. Without proper faith one remains unqualified to hear transcendental topics, and thus assimilate spiritual instructions. However, if faith dawns in one's heart, his very first step is to accept initiation from a bonafide diksa guru to receive a mantra for constant worship, and to render loving devotional service to the Divine Couple Sri Sri Radha and Krsna. One should chant this mantra and worship both the initiating and instructing spiritual masters with great attachment, never thinking that the guru is merely a great sage - rather, that he is one's most intimate and well wishing friend."

This well wishing friend is called suhrt, he does not forsake one under any unfavourable material circumstances for he always has the welfare of the one he has befriended closest at heart. Thus he is a real friend, or ever well wisher. Though according to sastra there are three other kinds of friend, one should be careful to know who is who. The Udasina is he who is neutral, as an associate but there is no commitment. Mitra refers to an ordinary friend. But even according to the politician Canakya Pandit's Maxims (2.6) he says "Do not put your trust in an ordinary friend or a bad companion, for should he get angry with one, he will use any of one's past he can find, to use as a weapon against you. Even the diplomatic madhyastha, though he is a friend, his friendship is based on a working relationship in which sometimes politics, duplicity, etc are used

to maintain the working relationship. Only the suhrt is an actual friend who is unconditional. He is not like one who talks sweetly to one's face but tries to ruin one behind one's back." Canakya Pandit compares the mitra to "a bucket of poison with milk on top." Maxims(2.5)

guror brahma guror visnu
guru devah mahesvara
guroh sakhat para brahman
tasmai sri gurave namah

"The guru is as good as the great devotees Lord Brahma and Lord Siva (Mahesvara) and is even to be considered as good as Lord Visnu Himself, because he is directly the representative of Lord Krsna. Therefore I offer my respectful obeisances unto such a personality."

saksad dharitvena samasta sastrair
uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya
vande guroh sri caranaravindam

"The spiritual master is to be honoured as much as the Supreme Lord Himself because he is the most confidential servitor of the Lord. This is acknowledged in all the revealed scriptures and followed by all the Vaisnava acaryas. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona-fide representative of Lord Sri Hari (Krsna)."

The genuine guru never would consider himself to be God. Representative? Yes! God Himself? No! The likeness of the Lord and the spiritual master are in spiritual potency and remain as long as the jiva remains in contact with the Lord. If however, the spiritual master deviates, the Lord withdraws his sanction. We can see in the world we live in, if an iron is placed into the fire, it takes on the quality of fire, but after leaving the fire and coming in contact with another element, air or water, it loses it's fiery nature. These cooling, dampening elements are likened to material qualities in this example.

RECAPING ON THE PROCESS OF BHAJANA KRIYA -ANARTHA NIVRTI

In his Tattva Amnayasutram 54, Srila Bhaktivinoda Thakura substantiates our previous statements as follows: When one's activities are said to be favourable to the development of the bliss naturally attained from offenceless Krsna conscious activities, then those activities can be said to have been a secondary means to the attainment of the Lord. But karma (fruitive activities) and jnana (mental speculations) are never to be understood to be the primary means (abhidheya).

Tattva Amnayasutram (55-60) says: "Those devotees who engage in variegated devotional service to the Lord with self surrender, is itself the means and the end. By performing such devotional service in the company of saintly Vaisnavas, he acquires firm faith in unalloyed devotion to the Lord. This faith is an intrinsic faculty of the soul, and has nothing to do with karma or jnana. The characteristic of that faiths' development is that self surrender becomes more manifest. That faith then develops further to the stage where the aspirant approaches a bona fide spiritual master and takes full shelter at his feet and becomes his disciple. After taking shelter at the lotus feet of a guru, one applies himself to the ninefold process of devotional service (bhajana kriya) beginning with hearing, chanting, remembering, serving the Lord's lotus feet, Deity worship, offering prayers, dasya (serving) developing a friendly attitude, and completely surrendering one's very life to the will of the Lord.

Actually the injunction is there in Rupa Goswami's Bhakti Rasamrta Sindu (1.2.74)

guru-padasrayas tasmat
krsna-diksadi-siksanam
visrambhena guroh seva
sadhu-vartmanuvartanam

"Accepting the shelter of the lotus feet of a bonafide guru, becoming properly initiated by him and learning how to discharge devotional service from him, obeying the orders of the guru with faith and devotion, and following in the footsteps of the previous acaryas (those who teach by example) under the direction of such a guru."

Following in the footsteps of the previous acaryas means giving up one's own concocted ideas, and thus assimulating the conclusions of a particular family (parampara), then he is accepted as a member of that family. To the extent that one develops his relationship with the members of that saintly family, then it can be understood that according to the degree of one's realization he is to be accepted as a representitive of the family, for it can be seen that he is now surrendered unto the conclusions and thoughts of that good family.

In the Srimad Bhagavatam (11.3.21) purport of Hrdayananda Goswami, he states:

"According to Srila Bhaktisiddhanta Sarasvati Thakura, even though one may have the good fortune to accept a bonafide, highly qualified guru, if one maintains a taste for fruitive activities or mental speculation one's advancement will be checked. But if a serious student surrenders to a bonafide spiritual master, there is absolutely no impediment to the transmission of perfect knowledge and bliss in the devotional service of the Lord."

These unwanted things (anarthas) must be removed from the heart, just as when one is caring for new seedlings, one has to be careful that there are no detrimental weeds or parasites that will detract from the normal healthy growth of the young plant, strangling it as it tries to grow.

Within the process of anartha nivrtti, removing unwanted things from the devotional path, we see that as we water the devotional creeper, if we are not attentive, the anarthas could grow up. To show what to look for they may be further broken up into four various types according to their origins.

1. Those arising from previous sinful activities, which are ignorance, false ego, attachment, hatred and addiction to evil.
2 and 3. Those coming as fruits of previous pious activities; sense enjoyment in the mode of goodness, and even liberation which is sought after as a separate entity from bhakti, (freedom from any bondage), both of which deprive one of bhakti and are considered like ghosts or witches which haunt one, and therefore prolong one's material existence.
4. Anarthas which arise due to our negligence to perform devotional service properly, such as offences against the holy name or offences in service attitude (seva aparadhas).26

These unwanted things which may grow up even whilst one performs bhakti yoga are, as we have compared, to be considered like weeds. Such things are centred on acquisition of wealth and material facility, gaining respect from others, comfortable position, fame, etc. If one analyzes these things, the centre is " I " and not Krsna. So they will contaminate the heart if not dealt with properly. Madhurya Kadambini suggests that the nivrtti or nullification of these unwanted things has to be tackled simply by becoming humble and endeavouring to serve the Lord and His holy name and His servants in a loving way, as part of the Lord's family.

The process of anartha nivrtti is also described in Tattva Amnayasutram (71-75). Bhaktivinoda Thakur is quoting from various scriptures.

This verse is from the Srimad Bhagavatam :

"Due to being in this material world for innumerable lifetimes it is mentioned that ten different kinds of unwanted things have been gathered knowingly and unknowingly due to the misidentification of the body as being the self. However to advance in this science of Krsna consciousness they must be eschewed or given up at the beginning of devotional service. They are as follows - One should not misbehave against Vaisnava principles, nor let that happen. One should avoid the association of non devotees. Do not take too many disciples or read too many books. Not to misuse the scriptures just for money, for whether in gain or loss without being disturbed, one should remember Hari only.

From Padma Purana: Whosoever's mind is disturbed by gain and loss, hunger or thirst, that person should control his mind by taking shelter at the lotus feet of the Lord. Then only he will gain true peace. Lord Hari is the only shelter. One should not go to Brahma or Siva or others.

etavan eva yajatam
iha nihsreyasodayah
bhasavaty acalo bhavo
yad bhagavata-sangah

All the different worshippers of multitude of demigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee, of the Lord Bhagavan - Sri Krsna.

From Mahabharata: Just as the father loves his son, so Lord Hari also loves those who try to please Him.

From Varaha Purana: Just as in Deity worship one must avoid the offences, so in dealings with the Vaisnavas, one has to avoid Vaisnava aparadha (offences).

From Padma Purana: If one commits namaparadha (offences against the holy name), that person will fall down. In the same way, if anyone criticizes the Lord or the Lord's associates he will also fall down.

Rupa Goswami has also said: One should not on any account associate with non-devotees and under no circumstances should a non-devotee be accepted as a disciple, even if he renders palatable service, (big donations and flattery). One should avoid learning too many or unnecessary sastra, and materialistic arts, miserly behaviour or being morose. Also one should avoid worshipping separately any demigods for material gain, and avoid offences in one's service. Do not hear anything against Lord Krsna but always be tolerant in day to day activities. All these ten types of evil propensities must be avoided by all Vaisnavas.

Amnayasutram goes on to say that learned persons should never be lazy or caught in the web of lust. And one should always see the Deity form of the Lord.

"It is seen that even hunters have given up killing by the mercy of You; the Vaisnavas are naturally very kind to all."

"By engaging in devotional service in truth one automatically gets detachment and knowledge."

Another quote recorded here makes the statement: jnana, karma, yoga and sankhya can not control Me, O Uddhava, as it is only My devotional service that can please Me. By performing devotional service one can develop external and internal purity and the quality of mercy.

One should chant the holy name in a humble state of mind, thinking oneself lower than the straw in the street. In this way, as one matures in devotional performances, all inauspicious or evil obstacles will disappear.

As we mentioned, the anarthas fall into four categories - mis-identification of the self, attachment for the temporary objects of the senses, offences, and weakness of heart (weakness against guarding against various temptations.) The intelligent or skilful sisya-aspirant overcomes these obstacles by engaging in devotional activities under the guidance of a bona-fide spiritual master. By applying oneself to this bhajana kriya (devotional service), firm faith naturally develops in due course of time. This firm faith cannot be emphasized too much, for this faith, at the time of unforeseen difficulties, could and does save the aspiring bhakta from the onslaught of the material modes of nature, and repeated birth and death .

In order to become actually free from unwanted things within the heart, one must at least come to the platform of santa rasa, which is situated in nistha. At this point, according to the acaryas, attachment to the mundane material world stops, and all further sinful activities stop. Then one can be attached to the Lord one hundred percent. This is all part of the Pancaratriki system, devotional service in practice, which, as we have outlined so far, leads one to this stage.

FORMAL INITIATION INTO THE PARAMPARA

By the five rites known as Pancasamskara, Vaisnavas externally apply themselves through the means of ritual, with the intention that by this purified ritual, or show, it will leave a lasting impression in the aspirant's intelligence to help to reform, or re-establish the link with the Lord. Though the process has internally begun long before, now the formal acceptance in this external world is established. This is confirmed in the Bhagavad Gita 4.38-40, wherein it is confirmed that,".....to accept this process of devotional life is the mature fruit, or culmination of one's searching in this world for answers to all the questions, doubts that keep

the soul bound in this material world. Being satisfied and faithful to guru and Krsna by the perfomance of devotional service quickly gives the devotee confidence that he can, and indeed does, attain to the path of perfection without delay." In this way then the aspirant also takes initiation. This process is that one renounces his previous life symbolized by the acceptance of a new name. The acceptance of a new name indicates severing of ones' previous ideas and misconceptions. Also, because the name is that of the Lord but with the indicative suffix of "dasa" or servant added, it reflects the internal acceptance that the aspirant is now the Lord's servant (or in actuality the servant of the Lord's servant.) Then there is accepting of vows, which, by following strictly gives help to immunize one from the influence of the material nature. Marking the body with the symbols of the Lord and Vaisnava tilak, recognizes that this body is the Lords' property and not otherwise. Absorbed in that mood, the rebelious rogue becomes a gentleman by accepting and chanting Vaisnava mantras (the Holy Name and various gayatri mantras), one reforms his life to serve the guru who actually introduces one to Krsna. Though these Panca Samskara (five reformatory rites) of the Pancaratrika system are not in themselves the all in all, nor will just the ritual save one from repeated birth and death in this world, for we have personally seen so many take initiation, but due to a refusal to change the heart of one's previous conditioning after some time they may again go away, into that samsara cycle. My point is that although one has to formally accept initiation, the process begins with srnvantam swa katha krsna punya sravanam kirtanam.....,to hear from a bona fide source of topics glorifying the Supreme Lord that will, and does create a change in the heart of the hearer. (Needless to say, by the mercy of Sri guru, and Krsna and their pure representatives, the devotees we have also been inspired to try to compile this humble work.)

Sometimes persons use the excuse that a leopard cannot change it's spots, but according to the Vaisnava understanding, we are not these bodies covered by skin, fur and spots, etc, which are in themselves only a manifestation of one's karma, or previous activities. By properly applying ones' self to this process of purification, one's spots, or external situation, will change. For all said and done, we, the spirit souls, have come into this world and have associated with certain modes of nature and attained our present psycho physical make-up. So again by associating only with purely Krsna conscious activities and persons, one's life will become Krsna centred or conscious. To do this one must avoid further contact with those things which will help to re-establish one's previous spots, or conditioning. Its again a case of being inundated with the mercy of the real Vaisnavas that allow this stage to be acheived, on one's own there is no hope, that much I know.

THE STAGE OF NISTHA --STEADINESS

eka anga sadhe keha sadhe bahu anga
nistha haile upajaya premera taranga

"When one is firmly fixed in devotional service, whether he excecutes one or many processes of devotional service, the waves of love of Godhead will awaken."

C.C.Madhya lila 22.134.

Nistha or steadiness is always devoid of two things one might say, for bhakti itself is always free from the influence of the modes of ignorance and passion. In the mode of ignorance we find laya (sleep or doziness), apratipati (spiritual indifferences), kasaya (sinful habits)27 , and the following are of the mode of passion - viksepa (restlessness) and rasasvad (a taste still for material enjoyment).

The other side of the transcendental coin, so to speak, is that upon attainment of nistha or steadiness, certain symptoms become present which are recognized in bodily, vocal, and one's mental activities. They are humility and naturally offering respects to others, friendliness and mercy. The main thing that one can perceive though, is that the devotee is free from anarthas or unwanted things within the heart, and their pursuit thereof. Then one can be said to be situated in nistha. That devotee is naturally in himself renounced and humble. He never ridicules those less fortunate nor is he envious of those who are in a more advanced situation of spiritual development.

By his willingness to receive the mercy, faith and skill (or realized knowledge) have made him steady. He is very much inclined to try to disseminate the same to others. With skill and care for the individuals one is dealing with, and being empowered by the guru and Krsna to preach, this rare and pure hearted Vaisnava devotee situated in nistha, out of real or true compassion, works

in such a way to help everyone.

sastra-yukti nahijane drdha sraddhavan
madhyama-adhikari sei maha bhagavan

"A person whose conclusive knowledge of the sastras, and the ability to present that is not very strong, but who has developed firm faith in chanting the Hare Krsna Maha-mantra and who is also undeterred in the execution of his prescribed devotional service should be considered a madhyama-adhikari. (or devotee in the middle stage of devotional development.) Such a person is very fortunate."
Caitanya Caritamrta, Madhya (22.67)28

isvare tad adhinesu
balisesu dvisatsu ca
prema maitri krpopeksa
yah karoti sa madhyamah

"The madhyama adhikari is a devotee who worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord's devotees, is merciful to the ignorant and avoids those who are envious and atheistic by nature."
Srimad Bhagavatam (11.2.46)

The Vedanta Sutra (11.1.34 Adhikarana ten) with the commentary of Baladeva Vidyabhusana known as Govinda Bhasya says, "That the Personality of Godhead has no partiality or cruelty, but those things felt by the living beings, pleasure, pain, etc. the scriptures declare to be because of their own karmas." Baladeva also quotes the Kansitaki Upanisad (111.8), pointing out how the jiva souls direct or develop their respective good or evil tendencies according to their desires manifesting as karma, or one's resultant activity. Ultimately everything is already done by the Lord, for He is the sole agent of this world. Not a blade of grass moves without His sanction. So Baladeva Vidyabhusana's point is that ultimately those souls who perform good deeds due to their loving nature towards the Lord, are given the facility to make rapid advancement in spiritual life, or for that matter if they are materially motivated then they make advancement in the fruitive world also. The same applies in reverse - those who wish to go away and further progress to hellish life, they will, through the same medium of the Lord's arrangement, they are given all facility to forget Him. Bhavisya Purana also supports this statement, saying, "Lord Visnu allows the jivas to do good or bad deeds in accordance with their past karma, and yes it may seem strange, but actually there is not any conflict in this position, because these karmas have no beginning, as the eternal soul has no beginning."

Acarya Madhwa developed one philosophical treatise which is a stance against the mayavadi syndrome that everything is one. In this treatise known as Swarupa Visesa Vada, which we brought up some examples from earlier, Madhwacarya brings out many of these same points that we have mentioned herein to once and for all time establish that, due to the individual nature of the soul, his activities and his relationship with those things around him, and adrsta, (the unforseen subtle influences) there are differences. To advance one must search out one who is fixed in service to, and knowledge of the Lord, as he then advances noticable changes take place, an intimate relationship with all living being becomes prevailent, seeing them all as parts and parcels of the Lord. Still this is a long way off for the nistha madhyam bhakta who must make distinctions in order to assist the strugling conditioned souls back to their normal Krsna centred life.

What Madhwa basically, as we have said earlier, there are the three kinds of persons according to their individual natures, but then, as they interact with the three modes of material nature we get a compound mathematical situation (three kinds of modes of nature, each which can be further compounded or blended with itself to make nine mixtures, which again can be further blended to make eighty one,etc.) Then to contact these material modes of nature with what Madhwa calls three kinds of souls, the mixture becomes almost unlimited.

Madhvacarya says, that the jivas are of three natures - the eternal devotees, the innocent samsarins, (those caught up in repeated birth and death) and the danavas or demons. This can be viewed from many angles (as I have discussed with many devotees, both Gaudiya and Madhva alike.)

The nitya (suris) siddhas, being perfect devotees, are certainly the friends of the aspirant

devotees, and those who are innocent and ignorant, the nitya samsarins (conditioned souls) can be helped by the merciful devotees to again come to the devotional stage, but the nitya baddhas, or tamosamsarins - best one leaves them alone, this is Madhwa's advice for the madhyama bhakta.

Srila A C Bhaktivedanta Swami Prabhupada makes a very relevant point to distinguish between different kinds of devotees in his puport to S.B.3.3.26. Practically this is identical to what Sripada Madhvacarya says in his philosophy of swarupa visesa. "Amongst the devotees of the Lord there are several divisions, mainly nitya siddhas and sadhana siddhas. The nitya siddha devotees never fall down to the region of the material atmosphere, even though they sometimes come onto the material plane to execute the mission of the Lord. The sadhana siddha devotees are chosen from the conditioned souls. Out of the sadhana devotees, there are mixed and pure devotees. The mixed devotees are sometimes enthusiastic about fruitive activities and are habituated to philosophical speculation. The pure devotees are free from all these mixtures and are completely absorbed in the service of the Lord, regardless of how and where they are situated."

So we can see from this last statement what is the criterian for Nistha, one who is fixed in absorbtion of the Lord.

krsna bhakti janma mula haya 'sadhu sanga'
krsna prema janme tenho punah mukhya anga

" The root cause of devotional service to Lord Krsna is association with advanced devotees. Even when one's dormant love for Krsna awakens, association with devotees is still most essential".
C.C.Madhya lila 22. 83

ONE'S NATURAL TASTE REKINDLED -- RUCI

It is quite apparent that to be thus constantly engaged in devotional service, and feeling inspired by being helped himself, and by seeing the practical process of devotional life working all around him, the appreciative nistha devotee then goes to try to help others attain to the same progressive process out of the material world, as we previously mentioned in connection with the nistha bhakta, but to do that one must be getting what is termed as "a taste" (ruci). Devotional service is not a dry thing and the Lord is not a miser. He says, "To those who worship Me with love I give them the understanding by which they come to Me." (Bhagavad-gita 10.10) and "As they surrender unto Me I reward them accordingly." (Bhagavad-gita 4.11)

There are so many verses in Bhagavad-gita which support this progression. Bg 2.59 says that the embodied soul may be initially restricted from sensual enjoyment though some taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness, that higher taste, Krsna consciousness is what we are talking of here.

The detachment talked of here is not an artificial suppression, repression or like that. It is simply that the purified devotee no longer wants to have to follow the dictates of the materialistic mind and senses, and instead, with Krsna conscious intelligence, he guides the mind to only engage the senses to please the actual proprietor of the senses, Krsna-Hrsikesha.

One may have no taste initially or, as mentioned, the taste may even be bitter like poison, but if one is very diligent, for example and sets oneself a period for study of the scriptures, and also obtain aural reception, daily, after some time he will start to grasp the meaning of the particular scripture. After some more time, one finds there is no difficulty in applying oneself to what previously appeared to be arduous study, in fact it is very relishable. This then is the outline of sadhana or vaidhi bhakti - it is practice, but from that practice, the real thing gradually develops. Moreover, one develops a great relish from such a task. By good training and humble submission, everything will happen very nicely in due course.

Just as one may taste a little nectar from a spoon and seek out it's source, after tasting several cups one will completely submerge in that ocean of nectar, relishing the fathomless depths of devotional service to Krsna. From this sravanam or hearing from the right source, comes kirtanam, telling others and glorifying the Lord as a part of one's natural inclination through his practical service to the Lord.

"The Bhagavatam says, sa vai pumsam paro dharmo yato bhaktir adhoksaje: the supreme religion is that which teaches it's followers how to love the Supreme Personality of Godhead, Who is beyond the reach of experimental knowledge. Such a religious system begins with tan-nama grahana,

chanting of the holy name of the Lord, sravanam, kirtanam, visnoh, smaranam, pada-sevanam, etc. After hearing about the process, then chanting the holy name of the Lord and dancing in ecstasy, one gradually sees the form of the Lord, the pastimes of the Lord and the transcendental qualities of the Lord. This way one fully understands the situation of the Personality of Godhead and the humble position of one's self. One can come to this understanding of the Lord and how He descends into the material world, how He takes His birth and what activities He performs, but one can know this only by executing devotional service. As stated in Bhagavad-gita, bhaktya mam abhijanati: simply by devotional service one can understand everything about the Supreme Lord. That means total absorbtion, for one cannot taste the nectar of devotional honey by licking the outside of the jar, one must be like the madhukari bee and absorb one's self in that sweet taste.

iste svarasiki ragah
paramavistata bhavet
tanmayi ya bhaved bhaktih
satra ragatmikodita

"When one becomes completely absorbed in attachment to the Supreme personality of Godhead, and one's natural inclination to love is spontaneously aimed towards the Lord that transcendental attachment is called ragatmika bhakti."
Bhaktirasamrta Sindhu 1.2.272.

If one is fortunate enough to understand the Lord in this way, the result is tyaktva deham punar janma naiti: after giving up his present material body, he no longer has to take birth in this material world.

ASAKTI -- ATTACHMENT AND DETACHMENT

As ruci has bhajan, or service as it's most relishable factor or subject, so asakti has only the Lord as the subject.

As one can imagine, one becomes more and more absorbed in the taste for serving the Lord. One's love becomes quite spontaneous. One eagerly wants Krsna and nothing else.

Madhvacarya himself says the following in his Gita Tatparya Introduction:

bhaktya prasnnah paramo dadyadajnana manakulam
bhaktim ca bhuyasi tabhaym prasanno darsanam-vrajet
tato'pi bhuyasi bhaktim dadyattabhyam vimocayet
mukto 'pi tadvase nityam bhuyo bhaktisaman-vitah

" Pleased with the initial bhakti of the jivas, the Lord bestows on them firm knowledge of His nature and attributes. He then reveals Himself to the purified soul. Thereafter He inspires the jiva with still more intensive devotion and after showing Himself to His pure devotee, He cuts the knot of material bondage. In this liberated (released) state also, the devotee remains under the Lord's control but is now imbued with unalloyed devotion to Him."

From this stage, asakti, or deep attachment develops. At this asakti stage one leaves all mortal bodily consciousness and takes purely and whole-heartedly to immortal, eternal Krsna consciousness. Srila AC Bhaktivedanta Swami Prabhupada, in a lecture in Los Angeles (5.12.1973) also has made this point. He says, "That this immortal consciousness simply means 'I am Krsna's and Krsna is mine'. This is Krsna consciousness. Then you are saved, (liberated - nitya siddha - nitya suri)." In another lecture Srila Prabhupada defines the path to attaining Krsna as being simply free from material desires. Just think in that perfect situation one becomes again qualified to enter into Lord Krsna's nitya lila or eternal pastimes, which are not only going on it the spiritual world, but are also being enacted in the material world to reclaim the fallen conditioned souls. Srila Prabhupada quotes Sanatana Goswami's Brhad Bhagavatamrtam on this and gives the example of the sun which in one place is just rising and at another it is overhead at noon time and in some other place the sun is about to set. In the same way the Supreme Personality of Godhead appears in His various forms to reclaim and save His devotees. He is the self same Lord appearing for His pure devotee. When the devotee becomes thus prefect, even in this world, he is eligible to associate with the Lord, but when he changes his body to take his next birth he does so in the association of devotees who are in a material universe where the Lord's pastimes are

being staged. When one graduates and becomes eternally situated in deep appreciation for the Lord, the Lord also reciprocates more and more. In this way, after the preparatory training of sadhana bhakti, one can directly associate with the Supreme Personality of Godhead, in person.

REVIEW OF THINGS SO FAR

As we analyzed, before the stage of asakti, the devotee, after realizing that his mind has been overpowered and subjected to material objects and desires from time immemorial, he then consciously makes a deliberate effort to follow the system by which he may elevate himself out of this mess. Withdrawing the mind and senses from material objects, the devotee tries to focus solely on Krsna, His form, qualities, activities, service etc. Now, however, at the stage of asakti there is no extra effort. There are no bad habits weighing one down, no materialistic mind or mundane lusty intelligence, everything has been purified. The fruit of this process therfore, which is certainly transcendental, is complete and is spontaneous in one's attraction to Krsna. This is a unique situation; before, even in this progression coming through nistha or steadiness still sometimes the mind would wander, but in asakti there is no consideration for the wanderings of material worldliness. This devotee only sees things in relation to Lord Krsna and His paraphernalia, for he only has that raga situated in his being.29

ragamayi bhaktira haya ragatmika nama
taha suni lubdha haya kona bhagyavan

"Devotional service which consists of this deep raga (attachment), is called ragatmika or spontaneous loving service to the Lord. If the devotee coverts such a treasure, he is to be considered most fortunate".

C.C.Madhya 22.152.

In Madhurya Kadambini seventh shower it is mentioned that when asakti fully matures, then it becomes rati or bhava. It also mentions that bhava itself, or the preliminary stage of love of God, is the immature stage of sac-cid-ananda, or impersonal appreciation.

Just for a second or two, let us look over a few points, for at this stage the platform of nitya siddha is attained. Up until now Vaidhi (Sadhana) Bhakti or devotional service in practice under stringent rules has been followed, but now one automatically only wants to please the Lord. There is no separate thought for eeking out some separate 'pleasure' in this world, this is surely a wonderful thing.

Bhagavad-gita 7.1 sheds some light to the nature of asakti, full Krsna consciousness.

mayy asakta-manah partha
yogam yunjan mad asrayah
asamsayam samagram mam
yatha jnasyasi tac chrnu

Lord Krsna says to Arjuna, "Now hear, O son of Prtha, Arjuna, how by practicing yoga (union) in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

Srila A C Bhaktivedanta Swami (SB 9.9.42 purport) elaborates on this stating how by worshipping the Lord, throughout one's life in bhakti yoga (devotional service) and telling others as much as possible about the glories of the Lord, one will definitely become attached to Lord Krsna, and that this attachment is called asakti. At this point in one's life he can fulfill the mission of life in the human species.

He further says in the Nectar of Devotion (bhakti-rasamrta sindhu)- chapter 25 entitled, "Devotees of Krsna" "The devotees of Krsna can be classified into two groups: those who are cultivating devotional service in order to enter into the transcendental kingdom, and those who are already in the perfectional stage of devotional service." 30

Krsna's statements to Arjuna on the battlefield of Kuruksetra makes again the same distinctions. There the Lord says (in Bhagavad-gita 12.8), "Just fix your mind upon Me, the Supreme Personality of Godhead, and engaged all your intelligence in Me. Thus you will live in Me always, without a doubt." This is the platform of asakti. However for those who are still conditioned Krsna gives a

further option in the next verse (12.9.) "My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of Bhakti Yoga (Vaidhi Sadhana Bhakti). In this way gradually develop a desire to attain Me."

So we can see the obvious - distinguishing the Vaidhi sadhana bhakta from the ragatmika sadhana bhakta. The ragatmika bhakta (nityasiddha), being an eternally liberated soul who has not even a hint of planning for his own well being or so-called enjoyment of this world, always simply lives to serve the Lord and to save the fallen conditioned souls. That is his sole purpose being here. In the process of Vaidhi sadhana bhakti, the devotee may have been suffering for numerous lifetimes and now by the great good fortune bestowed upon him, he is situated in pure devotional service. One can see that he is very careful to make sure that everything he uses in Krsna's service really is for Krsna. If one were not purely at this trancendental stage of at least asakti, old flames for sense gratification may again occur in the heart. In my own life time I have witnessed this happen to even nice devotees - we have the tendency to think that we were more advanced than we actually were. Then all kinds of problems arose. It's not hard to imagine if, after so much conditioning for enjoyment, one tries to use everything in the Lord's service, but there is a good chance due to conditioning and previous contamination with the thought that I am the doer and enjoyer of the fruits of my actions, one will become attached to those things which are really meant for the Lord. Actually we have come to some realization on this point, that the Lord wants to see us develop our bhakti not for what we can accumulate or supposedly "use for him", He's not interested in mere gold, or marble floors, or flashy cars (conveyances). It's us who unfortunately were inclined to these things, but to the Lord what are these things worth? Lord Vamanadeva was not interested in Bali Maharaja's offers of land and opulences, and He proved to everyone there and then, that inactuality He already possessed all the three worlds.31

The best example of the nitya siddhas are Madhwacarya, who in many instances was offered all kinds of opulences, land etc, but prefered to travel and preach, and the Goswamis of Vrindavan. They themselves lived under a different tree every night and possessed absolutely nothing, though for the Lord they used everything, and it really was for the Lord. You will hear latter in this book of Madhwacarya's brother, Visnu Tirtha who prefered to live in acave only as wide as one could fit his boby in standing side ways, but when Madhwa sent for him he gave that up to preach throughout Karnataka state.These kinds of devotees were actually detached and made no demands on anyone though with whatever came they used to serve the Lord and if it didn't come they would simply serve the Lord in their minds. They were neither addicted to a particular life style or desirous of anything other than pure unalloyed devotion to the Lord. In the life of Madhvacarya later in this book, there are many stories where he showed his trancendental nature and would eat the most, and then he could fast the longest. He would accept all opulence to serve the Deity, but he lived in simple cloth and slept hardly an hour or two per day. We have seen some devotees try to imitate this just to fall down to material allurements after some time. This is where Bhaktivinoda Thakura's statement of renunciation really rings home, for if one is actually renounced and simple, what does he need for himself, and how can he be tempted by maya? He cannot. I personally as a new devotee asked one Vaisnava Guru, "Maharaj please give me the benediction that I will never fall pray to the illusiory energy again." His answer stays with me," I give you the benediction that you will never fall down against your own will." That's it in essence, this process is not cheap, its not attained by the wave of a magic wand, its based on desire, not material lusty desire, but pure desire for reach the goal, param gatih. But one cannot cheat. One may for some time cheat fellow aspiring vaidhi bhaktas who are not firmly fixed in devotional service but who are trying to advance themselves, but one cannot fool Krsna, for one thing may have been forgotten and that is the main thing, that He (Krsna) is meant to be the object of our love and devotion, and love, being a reciprocal thing, is based not on cheating, duplicity, etc., but on trust and faith. What kind of faith? Implicit faith. There can be no room for doubts in asakti.

Tattva Sutram 32 of Bhaktivinoda Thakura makes a very clear point that the jivas are of two kinds, liberated and conditioned, so it must be agreed that the devotional degree is a little different. (1) Phala bhakti, or that of ultimate (spontaneous) devotion, meaning never was there a time when it was not so, and (2) Upaya bhakti, or as a means to reach pure devotion or eternal pure devotion through vaidhi sadhana. Phala is ragatmika bhakti and upaya is devotional service in practice.

For the conditioned soul who is trying to obtain pure devotion, one has to undergo what Bhaktivinoda Thakura calls retraction, as all forms of this pure bhakti are unmixed. One has to

become naturally renounced. Its not mine so let me return it to its owner, this is natural renounciating, yukta vairagya,what Srila Prabhupada calls feesable renounciation. One cannot pretend or say I am using this and that in Krsna's service. One has to only offer everything to the Lord, accepting for one's self only the post of peon. It is for Krsna, it is not for me, now with love let me give this back to it's rightful owner. One has to see what can be used, and what will cause problems. As we have just recently said, actual renunciation of mundane temporary items must happen or the conditioned soul will start to formulate secondary attachments for sensory objects that will hamper one's advancement, in the name of utilizing everything in the Lord's service. This is there in Tattwa Sutram.

Even renunciation though has to be done with the view that simply it is not good for re-establishing our relationship with the Lord. Not that this renunciation is like that of the fanatics who forget the goal but try even harder to make a show and thus the point of the exercise gets lost.

On the liberated stage of raga marg, it is a fact one can utilize everything in the Lord's service, simply because the devotee is not in any way seeking to enjoy in the material world, neither grossly through sensory activities, not subtly through fame, adoration and becoming a distinguished person in the name of devotional service. Nothing like that. He is just happy to be the servant of the servant, of the eternally self manifesting ocean of nectar of the highest bliss, the master of the gopis, Sri Krsna.

Depending on one's relationship with the Lord, nitya suri or samsarin has no bearing now, relationship is based on attachment, and spontaneous attraction between the devotee and the Lord is all that counts. This is defined in the sastra as follows there is no way to have love of or for God without God, its personal and is performed as follows:

tad evam tat tad abhimana laksana bhava visesvena
svabhavika ragasya vaisistye sati tat tad raga prayuta
sravana kirtana smarana pada sevana vandanatma nivedana praya
bhaktis tesam ragatmika bhaktir ity uchyate.....
tats tadiyam ragam rucyanugacchanti sa raganuga
(Bhakti sandarbha - Jiva Goswami)

" The intimate devotees of Lord Sri Krsna in Vraja, Vrndavan are all ragatmika bhaktas, nothing can compare to such spontaneous devotional attachment and service out of love. Those pure devotees who follow such great and intimate lovers of Krsna serving the Him through the nine fold process of hearing, chanting etc., are called raganuga bhaktas"

virajantim abhivyaktam
vraja vasi janadisu
ragatmikam anusrta
ya sa raganugocyate

"Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vrndavan. Devotional service that accords with their devotional service is called raganuga bhakti, or devotional service following the wake of spontaneous loving service."

Bhaktirasamrta Sindhu 1.2.270.

There are many such verses to be found in the scriptures that support what we are trying to put accross, at least by now one can, I hope, understand that this is basically the philosophy of Madhvacarya no less. It is not that this is a sectarian outlook of only the Gaudiya Vaisnavas. For example, the definition of Madhva's own famous philosophy of "bimba prati bimba bhava" and the relationship thereof,32 and the process by which to attain this realization, is nicely chalked out in the following statement of BNK Sharma. "Steadiness of attention and exclusive contemplation of the Supreme can only be achieved through deep rooted love of God."
Is it not what the Gaudiya Vaisnavas have also said - as we moved through the stages from nistha to bhava, (with the inclusion of ruci and asakti).

BNK Sharma on this subject continues to say, "The intimate relation between bimbaprati bimbabhava, subsisting between God and souls, (jivas), gives such devotion an element of naturalness and spontaneity that is needed to make it an ideal one."

"The worship of the Supreme under such favourable conditions earns the grace of God Who is pleased to reveal Himself to the seeker."33

Tattva Sutram 38 of Bhaktivinoda states, "That balanced renunciation or yukta vairagya helps or invokes liberation whereas dry renunciation, phalgu vairagya (pseudo) renunciation, actually causes further bondage." So it is not that one just rejects everything, but one uses everything that comes one's way for the exclusive service of the Lord.

If the path of renunciation is not properly followed, the ultimate goal of bhakti, devotional love for Krsna, is not obtained. The only thing is that one is safeguarded from falldown.

Tattva Sutram 40 however, says, "Still, if one is properly renounced from material enjoyment of this material world and one follows nicely the devotional activities of serving the Lord, then most definitely one's devotional service in practice will blossom into pure love of Godhead, bhava bhakti."

In Madhvacarya's Gita Tatparya Introduction he says, "Being pleased with the initial devotion (bhakti) of the jivas, the Lord bestows upon them firm knowledge of His divine nature and personal attributes, He then reveals Himself as He is. Following this the Lord inspires devotion and in the same action removes one's material attachments - bondage. In this released or liberated state the jivas remain under the Lord's loving control imbued with unalloyed loving devotion to Him."

Further in Madhva's Anu-Vyakhyana 3-4 Adhi 5-6 he says, "By such devotion, knowledge develops and by that knowledge one becomes detached, by that detachment one becomes free from material bondage."

Sripada Madhvacarya, in his doctrine of Svarupataratamya quotes verses from the Bhagavat Purana (Srimad Bhagavatam) to support this same conclusion. There he says, using SB3.15.48, "Persons who are very expert and most intelligent in understanding things as they are, engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not even care for the highest material benediction: namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom." Also he quotes the verse salokya-sarsti-samipya-sarupyaikatvam apy uta ... (SB 3.29.13) which translates as, "A pure devotee does not accept any kind of liberation - salokya (living on the same planet as the Supreme Personality), sarsti (the liberation which gives equal opulence to that of the Lord, samipya (to be a personal associate of the Supreme Lord), sarupya or ekatva (to have features exactly like that of the Supreme Lord) - even though they are all offered by the Supreme Personality of Godhead."34 Simply the pure devotee only wants to serve his worshipful Lord to fulfil the Lord's desires without any consideration of any other desires.

In his Gita Bhasya, Madhvacarya calls the devotee "ekantabhaktas," meaning that the Vaisnavas prefer to remain as devoted foot servants of the Lord rather than opting for sayujya mukti (merging with the effulgence which is coming from the body of the Lord.)

Bhaktivinoda Thakura's Tattva Sutram (42-43) makes a nice point in relation to how one views the scriptures. "Scriptural injunctions, guide-lines, etc, are only intended to bring one to this stage of Love of God, but for those who have already attained the lotus feet of Mukunda, what is the need of descriptions of how to transcend the material world - those nitya siddhas, or eternally liberated souls are not controlled by these rules and regulations, but naturally do not go against them."35

justam yada pasyaty anyam isam
  asya mahimanam iti vitasokah

rco 'skare pare vyoman
  yasmin deva adhi visve niseduh
yas tam veda kim rca karisyati
  ya it tad vidus ta ime samasate

"The Supreme Lord is He Who is refered to by all the mantras of the Rg Veda, Who resides beyond the para vyoma, the spiritual sky, and Who elevates His saintly devotees to share that abode with Him. One who has developed pure love for the Lord and realizes His uniqueness then appreciates the Lord's glories and is freed from sorrow. Then what further good can the Rg mantras bestow on such

an intimate knower of the Lord."
(Svetasvatara Upanisad 4.7-8)

In this regard looking at the various Vaisnavacaryas the only difference in their teachings is really just points of application strategy, for while preaching, "performing their service", they had to preach in such a way to satisfy the audience, but without compromising, watering down the philosophy,according to how much the audience could take, and act on.

BNK Sharma clearly defines how Madhvacarya views mukti in his statement from "Philosophy of Madhvacarya", page 399, "Mukti is merely the shaking off of what is extrinsic to one's nature and reposing in one's own intrinsic nature. The intrinsic spiritual relation between the human spirit and God is so dynamic in it's magnetism that the attraction of the latter becomes more fully manifested in release than in samsara." This is self evident to what we have been saying there all along. Dr. Sharma's "human spirit" term should not be misunderstood that there are different kinds of spirits like the Christians say, to justify their eating of poor animals. No! Dr Sharma is stressing Madhva's point of taratamyam or gradation.

In this doctrine of taratamya (gradation), Madhva puts over the self same points, but from a different angle. Sometimes persons criticize this taratamya saying that if there is a multiplicity of gradation leading to release; with so many differences and inequalities being there, this must lead to jealousy among those released and those striving for the Lord's attention to gain release. Some, in their cynicism may say from their own mundane conception, that surely, as the devotee then progresses along the path, others in fear of their position may try to reduce the progressive bhakta's advancement to secure his own position, but as we pointed out earlier this sad mentality has nothing to do with the great and pure Vaisnava devotees of the Lord, but really pertains only to material dealings of politics. Those who are tainted with Buddhistic and Mayavadi views say this, for they cannot perceive anything positive as being of spiritual nature. Madhvacarya replies purely from a transcendental position, saying that inequality or difference by itself cannot lead to this kind of envy, politics, jealously, etc. Instead it is the lower materialistic feelings that are allowed to develop in a jiva that are ultimately responsible and they are the same things that brought the jivas here, to this material world, in the first place. Difference in itself cannot do any harm. The analogy can also be used of a knife. A knife in itself is neither the saver of life in a surgical operation, nor is it punishable for being the taker of life in a murder.

In Madhva's "Brahma Sutra III" 3.34, he points out that in fact just the opposite is there in the spiritual world. As the devotee advances and becomes free from the unwanted contamination of this world, he naturally develops friendship with the Lord's devotees in the following way: Those who are obviously more advanced lend a loving, helping hand to those who are trying to develop their devotion to the Lord. Those who are appreciative and humble look up to such great souls with love and reverence and become their disciples, looking upon them as their siksa or diksa gurus. And among those of similar devotion, they discuss their realization, serve the more advanced, and themselves, as they are recipients of mercy, show mercy to others who are of a lesser developed stage to help them develop. This is also the subject of Rupa Goswamis' "Upadesamrta" who says exactly the same words. Only the impersonalists see otherwise, not the Vaisnavas.

Looking over history of the great Vaisnavas, irrespective of what they are feeling out of love for the Lord inside, externally they always appear to be performing devotional life just like a madhyama adhikari, taking great care not to mislead or confuse the innocent and ignorant public by showing the intensity of love which they are feeling for the Lord. Still it is obvious by their activities they are not ordinary fallen souls on the bodily platform of being addicted to any sinful habits, nor are they subjected to just living for eating, sleeping, mating and defending. No, instead the devotee at this stage is fully attached to Krsna and fully detached from the glitter of material affairs.

iti matva bhajante mam
budha bhava-sananuitah
(Bg 10.8)

DEVOTEES IN LOVE OF GOD - BHAVA BHAKTI

Learned devotees who actually know the Lord engage fully in devotional service and worship Krsna

with all their hearts. Sometime the transferance from asakti to bhava is compared with thunder and lightning, as they appear practically simultaneously.

"When one attains to the bhava stage, naturally he loses interest in the body including material opulence, material knowledge, and all varieties of material things. At this stage forgetfulness of Krsna or maya has no effect."36

The same thing is found defined in the Madhurya Kadambini seventh Shower, where bhava is defined, as we have previously stated, from Tattwa Sutram when asakti was defined. Here bhava is said as having two origins - (1) that arising from the heart of the nitya siddha, the eternal raga marga bhakta, and (2), that coming from the mature creeper of vaidhi bhakti, or purification attained by strictly following the process of devotional service.37 In Nectar of Devotion, Srila Prabhupada also gives a word of hope to poor souls like myself in Chapter 14 entitled Devotional Qualification. "Actually a person who is developing Krsna consciousness and still has some attachment to material enjoyment will soon be freed from such a tendency by regularly discharging devotional service under the instruction of a bonafide spiritual master."

When one transcends to the status of ecstatic love (bhava) and thus becomes situated on the highest platform of pure goodness, one is understood to have cleansed the heart of all material contamination. In that pure stage of life, one can taste this nectar and this tasting capacity is technically called rasa, or transcendental mood.

anyabhilasita sunyam
jnana karmady anavrtam
anukulyena krsnanu
silanam bhaktir uttama

"When first class devotional service develops, one is free form all materialistic desires, knowledge obtained by impersonal - monastic philosophy, and fruitive action. Then the devotees can constantly serve Krsna favourable, as Krsna desires."
Bhakti-Rasamrta-Sindhu 1.1.11

Bhaktivinoda Thakura's Tattva Amnayasutram 84-85 says, "now the devotee is eligible to enter into transcendental variegatedness in the form of various rasas. This loving sentiment is called rati and cannot in any way, be taken cheaply. If one does however, take this process cheaply, that immediately is one's disqualification from the Lord's association and that in itself is the purpose of this chapter - to come to a stage where one can appreciate (1) the Lord, (2) the Lord's devotees and their intensity of love and devotion for the Lord."

Without a proper understanding of what it is to surrender one's life to satisfy the will of the Lord, and the mentality of such unalloyed devotees, one does not taste the nectar to be found in the sealed jar of honey. Any honest man who is not envious must appreciate the elevated and pure consciousness of the pure unalloyed surrendered Vaisnavas, irrespective of one's own either elevated, or as in my case, lowly position.

Amnayasutram 126-130 suports this stating that bhakti is of the intrinsic nature of all jivas, and that even jivas who have fallen and become conditioned can, by association with saintly devotees, attain to pure unalloyed bhakti. The way that the conditioned soul again comes in contact with the association of the Lord's devotees and later the Lord's intimate pastimes is through the process of preceptorial succession or guru parampara, as we will later be trying to define.

THE NATURE OF THE PURE DEVOTEE'S RELATIONSHIP WITH THE LORD.

Even using the term bhakti is not such a cheap thing. Bhakti is the possession of the pure unalloyed devotee. Krsna, the Supreme Controller, Creator of everything, gives Himself completely to His pure devotee. This is the potency of bhakti.

Rupa Goswamis' Bhakti-Rasamrta-Sindhu mentions that in the vaidhi sadhana or conditional stage, after strict adherence to the development of loving sentiments towards the Lord, and avoiding anything which may re-infect "the patient" who is now purified in mind, approaches the state of bhava, the preliminary stage of love of God. According to Bhakti-Rasamrta-Sindhu, at this transcendental bhava stage, mind, body and soul are whole-heartedly enthused with pure devotion. Then one can act in his respective position to nicely serve the Lord without obstacles of previous

conditioning affecting one.

In BNK Sharma's "Philosophy of Sri Madhvacarya" he very nicely quotes Bhagavat Purana (Srimad Bhagavatam) 11.2.42, Visnu Purana 3.7.30, Madhva's Gita Bhasya 9.31 and Bhagavat Purana 3.5.13. He then summarizes all four, saying how Madhvacarya sees things and affirms that there can, practically speaking, be little or no true devotion to the all pure Lord whilst one maintains either an immoral sinful life or has not developed a sincerity of purpose and detachment to worldly pleasures. He says "One cannot serve two masters." Natural detachment or distaste for lower pleasures pertaining to the bodily demands is a constitutive element of one's development of actual pure devotion to the Lord.

Actually, being situated in bhava bhakti is signified by forbearance, non-wasting of time, lack of pride, renunciation, optimism for the attainment of Krsna, relishing the chanting of the Lord's holy name, and continuous chanting, an ever willingness to at all costs, purchase great eagerness for devotional service (sometimes called anxiety). This is not to be confused with material anxiety based on frustration for fulfilment of lusty desires to satisfy the senses, or subtle enjoyment of name, fame, etc. Pure anxiety to not waste one second of one's allotted time in Krsna's service should be purchased at any price. The results are very different. For one who has not developed love for Krsna, how can that person be engaged in Krsna conscious activities, for there are always thoughts of their own eating, sleeping, and mating, and how they will defend themselves?

Where previously the senses interacted with their objects for their own fleeting pleasure, if those same senses are cent percent engaged in the master of the senses, devotional service can be performed without interruption. The process is already there, we use the mind for remembrance of the Lord and His pastimes, the eyes in seeing His Deity form and the places of pilgrimage in connection with Him, reading the scripture which gives us insight to the person Krsna, the ears for hearing the holy name and various glories of the Lord. The tongue is to narrate the same, and chant the Lord's holy names, and for tasting remnants of the Lord's foodstuff (prasadam). The nose is used for smelling the tulasi leaves and manjaris (buds) that have been offered with love and devotion at the Lord's lotus feet, and the first class incense and oils offered in the service of the Lord. The sense of touch is properly utilized by touching the form of the Deity and by embracing our god- brothers, the devotees, and by touching the lotus feet of the saintly Vaisnavas.

kesancit kacidngana
yat ksudram sruyate phalm
bahiromukha pracrtyaitat
kintu mukhyam phalam ratih

"The inculcated devotional performances have their fulfilment only at the awakening of rati. The sadhana which does not produce rati to the Lord as its' fruit is simply a waste of labour." Bhakti-Rasamrta-Sindhu

'yatha sri rupa goswami vakyam'
sa bhaktirek mukhyangasritava-bahulangika
swavasananusarena nisthah siddhi krdbhavet

Sri Rupa Gosvami has said that only the attainment of attachment (rati) to the lotus feet of the Supreme Lord is the real reward for observing all of the injunctions of vaidhi sadhana bhakti.

The devotee in the stage of bhava forgets his bodily requirements. Love of God means exactly that - that one loves God. We have experience in the material world that someone is "in love;" their only thought is for that beloved. There are so many incidents in mundane history, but that same kind of intensity for Krsna, without it's imperfections and perversions, is bhava.

It Tattva Sutram there is a comparison given to make clearer the difference between just dressing as a Vaisnava whilst maintaining material attachments in the heart, and the real thing as follows. This is like the pigeons who live in the temple towers or the fish who live in the Ganges. It is suggested that they mostly do not possess the loving sentiments of servitude either for the pure devotees of the Lord, or for the Lord Himself, but still reside at those places for some time as if out of habit or conditioning. There are, of course, exceptions to this rule, where a devotee

has, for some reason, taken up one of these particular bodies either out of desire or the Lord's design, but generally they are not whole-heartedly engaged in the the mood of devotional service, or in any way trying to propagate the dormant seeds of devotional service in others, the mind being elsewhere, up in the temple towers with the pigeons. According to Sri Caitanya Siksamrtam, "..... to yield to superstition is a great evil, as if one falls prey to superstition partiality becomes manifest, and from this, no regard for the truth. For instance wearing the tilak, kunti, sikha of a Vaisnava is part of Vaidhi bhakti. By this, cultivation that the body is the temple and thus subservient to God is developed. However to think that these are the principle signs of a Vaisnava is a superstition based on one's partiality to one's own community. Thus guided by this superstition some commit offences by disregarding holy Vaisnavas who do not carry these particular signs, or the signs of their sect. Unfortunately one who is so much involved with the external dress of a Vaisnava will find neither good association in his own community, what to speak of in others. The mercy of the Vaisnava is received through the ears and felt within the heart."

To attain to the stage of love of God is the goal, and that is why we have spent so much time in this Introductory Chapter to bring the reader to a stage where an actual appreciation of these great acaryas is developed. We have had a good look at our insignificant selves and then a comparison to the nitya siddha who has descended to engage in the Lord's pastimes.

(So selfishly motivated unfortunately am I, even if you haven't got much out of this chapter so far, I have.) We, or at least some who are like me, cannot imagine to be in the situation of a pure nitya suri (siddha), for it is mind blowing for me. Still, we are assured by those great souls, the acaryas in our parampara, that, depending on your nature, either eternally pure, or again becoming pure, the process is there. By this process according to the the acaryas, one can come to the stage of awareness of that original love for the Lord which is lying there dormant in the heart of all living beings.

nitya sidda krsna prema 'sadhya' kabhu naya
sravanadi-suddha-citte karaye udaya

"Pure love for Krsna is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is again purified by hearing and chanting, etc, the living entity naturally re-awakens his dormant love for Krsna."
(Caitanya Caritamrta, Madhya, 22.107)

swa krta puresvamisv abahir antara-samvaranam
tava purusam vadantyakhila sakti dhrto 'msa krtam
iti nr-gatim vivicya kavayo nigamavapanam
bhavata upasate 'nghrim abhavam bhuvi visvasitah

"The living beings, who out of their own karmic reactions have created for themselves their particular bodies, actually remains uncovered by either gross or subtle matter although appearing covered by bodily forms and conditioning of the environment (gross) and the desires, likes and dislikes (subtle), but this has nothing to do with the soul (living entity) as such. This is because, as the Vedas describe, that tiny soul is part and parcel of You (Krsna), the possessor of all potencies. Having determined this to be the true position of the tiny living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are aimed in loving devotion. Those lotus feet are the resort which safely gives one actual liberation from the material world."
(Srimad Bhagavatam 10.87.20)

THE NITYA SIDDHA - ETERNALY PERFECT DEVOTEES OF THE LORD

In Nectar of Devotion's "Devotees of Krsna" subsection 'Eternal Perfection,' Srila Prabhupada very clearly defines nitya siddhas and nitya baddhas. "Persons who have achieved eternal, blissful life exactly on the level of Sri Krsna, and who are able to attract Lord Krsna by their transcendental loving service, are called eternally perfect. The technical name is nitya siddha. There are two classes of living entities - namely nitya siddha and nitya baddhas. The distinction is that the nitya siddhas are eternally Krsna conscious without any forgetfulness, whereas the nitya baddhas, or eternally conditioned souls, are forgetful of their relationship with Krsna. The position of the nitya siddha is explained in the Padma Purana in connection with the narration of the Supreme Personality fo Godhead and Satyabhama devi. The Lord tells Satyabhama: " My dear

Satyabhama devi, I have descended to this earthly planet by the request of Lord Brahma and other demigods. Those who are born into the family of Yadu are all my eternal associates. My dear wife, you should not consider that My associates are ever separated from Me; they are My personal expansions, and as such, you must know that they are almost as powerful as I am. Because of their transcendental qualities, they are very, very dear to Me, as I am very, very dear to them." "Anyone who becomes exhilarated by hearing of the pastimes of Lord Krsna when He was present on this earth with His associates is to be understood as nitya siddha, eternally perfect." ".....In the Padma Purana Uttara-Khanda Section, it is said, "Just as Lord Ramacandra descends along with Laksmana and Bharata, an expansion of Sankarsana, so the members of the Yadu dynasty and the cowherd men of Vrndavana also descended with Lord Krsna in order to join in the transcendental pastimes of the Lord. When the Supreme Lord returns to His eternal abode, His associates return with Him to their respective places. As such, these ever liberated Vaisnavas are not bound by the material laws of birth and death." ".....These relationships with the Lord are eternal and therefore nitya siddha devotees do not have to strive to attain the perfectional stage by executive regulative devotional principles (vaidhi bhakti). They are eternally qualified to serve Krsna."

In his Anubhasya Srila Bhaktisiddhanta Sarasvati Thakura explains that, "There are specific symptoms by which the internal devotees and the unalloyed or pure devotees are to be known. All unalloyed devotees are sakti tattvas, or potencies of the Lord. Some of them are situated in conjugal love and others in filial affection, fraternity and servitude. Certainly all of them are devotees, but by making a comparative study it is found that the devotees or potencies who are engaged in conjugal love are better situated than the others. Thus devotees who are in a relationship with the Supreme Personality of Godhead in conjugal love are considered to be the most confidential devotees of Lord Sri Caitanya Mahaprabhu. Those who engage in the service of Lord Nityananda Prabhu and Lord Advaita Prabhu generally have relationships of parental love, fraternity, servitude and neutrality. When such devotees develop great attachment for Sri Caitanya Mahaprabhu, they too become situated within the intimate circle of devotees in conjugal love."

Srila Prabhupada has pointed out in his Nectar of Devotion, in the chapter "Varieties of love for Krsna" some very important instructions. He says, "Therefore, in the beginning, everyone should strictly follow the regulative principles of devotional service according to the injunctions of the scriptures and the spiritual master. Only after the stage of liberation from material contamination can one actually aspire to follow in the footsteps of the devotees in Vrndavana. " He continues, "It is said by Sri Rupa Goswami: "When one is actually liberated from material contamination, he can always remember an eternal devotee in Vrndavana in order to love Krsna in the same capacity. And developing such an aptitude, one will always live in Vrndavana, even within his mind." The purport is that, if it is possible, one should go and physically be present at Brajabhumi, Vrndavana, and be always engaged in the service of the Lord, following the devotees in Brajabhumi, the spiritual realm of Braja. If it is not possible, however, to be physically present at Vrndavana, one can meditate anywhere upon living in that situation. Wherever he may be, one must always think about life in Brajadhama and about following in the footsteps of a particular devotee in the service of the Lord."

"A devotee who is actually advanced in Krsna consciousness, who is constantly engaged in devotional service, should not manifest himself even though he has attained perfection. The idea is that he should always continue to act as a neophyte devotee as long as his material body is there. Activities in devotional service under regulative principles must be followed even by the pure devotees. But, when he realizes his actual position in relationship with the Lord, he can, along with the discharging of regulative service, think within himself of the Lord, under the guidance of a particular associate of the Lord, and develop his transcendental sentiments in following that associate."

"In this connection, we should be careful about the so-called siddha-pranai. The siddha-pranai process is followed by a class of men who are not very authorised and who have manufactured their own way of devotional service. They imagine that they have become associates of the Lord simply by thinking of themselves like that. This external behaviour is not at all according to the regulative principles. The so-called siddha-pranai process is followed by the prakrta sahajiya, a pseudo-sect of so-called Vaisnavas.38 In the opinion of Rupa Goswami, such activities are simply disturbances to the standard way of devotional service.

"Srila Rupa Goswami says that learned acaryas recommend that we follow the regulative principles

even after the development of spontaneous love for Krsna. According to the regulative principles, there are nine departmental activities, as described above, and one should specifically engage himself in the type of devotional service for which he has a natural aptitude. For example, one person may have a particular interest in hearing, another may have a particular interest in chanting, and another may have a particular interest in serving in the temple. So these, or any of the other six different types of devotional service (remembering, serving, praying, engaging in some particular service, being in a friendly relationship or offering everything in one's possession should be executed in full earnestness. In this way everyone should act according to his particular taste.")

In Caitanya Caritamrta Madhya 22.133 and Bhakti-rasamrta-Sindhu 1.2.238 it is stated, "The power of these five principles (tasting Srimad Bhagavatam from pure devotees, associating with devotees more advanced than one's self, and endowed with a similar type of affection for the Lord, residing in a holy place such as Vrndavana, Mayapura, or Puri, congregationally chanting the holy name of the Lord, and having full faith in and love for the lotus feet of the Deity of Sri Krsna and worshipping of tulasi, etc.) , are trancendental and that these activities are very wonderful and difficult to set back, for even without faith in them, a person who is offenceless can experience his dormant love for Krsna simply by applying himself even a little to these practices or to any of their limbs." The only condition is that one hear Bhagavatam without making an offence or worship the Lord without making offence, staying in the dhama, chant the holy name all without offence. Then one can obtain bhava.

WHAT IS THE TERM RASA?

In Sri Manah Siksa 8 of Raghunatha dasa Goswami with Sarvabhavana Prabhu's explanation of Srila Bhaktivinoda Thakura's Sri Bhajana Darpana purports are quite profound, in fact wonderful.

Development of rasa is defined as:

"When vaidhi sadhana bhakti or devotional service in the stage of practice, matures into bhava-bhakti, or spontaneous devotional service, it is automatically transformed into sthayi bhava, or permanent spiritual sentiment. Later when it intermingles with the four ecstasies of vibhava, anubhava, sattvika and vyabhicari, and rasa is produced, then bhava bhakti is transformed into prema bhakti, or devotional service in pure love of Godhead. This is sometimes called bhakti rasa. All of Krsna's pastimes in Vrndavana, particularly His activities with the gopis, are perfect examples of this rasa. Unalloyed devotees who are fortunate enough to be elevated to the platform of prema bhakti rasa first become assistants to the gopis and intensely implore Srimati Radharani to bestow Her causeless mercy. Then a ray of hladini sakti, Radharani's own potency, enters their hearts and the buds of prema rasa, or loving mellows, begin to blossom. No other process for attaining prema rasa is effective."

After all, one can appreciate that it is not just any one in any state of life who can come into the association of the Lord and have an on-going relationship. You can't just burst in having all kinds of material conditioning, like a street sweeper walking into the dining room of the King. The only way, as we have stated, to become an associate of the Lord is by the mercy of one of His intimate associates, this is also the purpose of compiling this introductory chapter, there is no other way to understand the Lord, or the intimate associates of the Lord or the interactions that take place between the other that by attainment of their grace. Therefore humbly I am trying to attain their mercy, that is my reason for so much emphasizing the differances between one who is coming through the vaidhi (school of hard knocks) process and the eternally free associate, the pure unalloyed Vaisnava acarya.

Chapter 5, Sri Caitanya Siksamrtam says prema bhakti is the fruit of sadhana bhakti.39 Prema bhakti has two stages. The first stage is bhava and the second stage is prema. So if prema is compared to the sun, bhava will be it's rays. So it is not necessary to strive for some ecstasy, for when the sun is rising everyone knows, if at least one has the eyes to see, one can see.

Paramananda, the highest happiness is defined as follows :

By means of jnana the living entity may sometimes experience brahmananda, or the bliss of brahman realization, and thus become situated in self realization. But without the mercy of Radharani, he can never experience paramananda, or the highest spiritual happiness. In the spiritual realm

Srimati Radharani plays the part of the guru, and is the only way that one can approach Krsna, so one must receive Her mercy. For this the jiva has to pray very sincerely and humbly to attain the devotional sentiments of a resident of Vraja and become intensely greedy for such ecstasy. He then takes shelter of the Sakhis, or girlfriends of Radharani, or of their assistants, the manjaris. By serving them he gradually increases his eligibility of becoming ever more intimately connected with the Supreme Personality of Godhead, Sri Radha-Krsna, and thereby his chances of rendering further direct and confidential service increases.

Obtaining the Mercy of the Gopis.

"One obtains this special grace of Srimati Radharani we have been talking of by receiving the mercy of her girlfriends, the gopis, and as the mercy increases, the hladini-sakti matures, eventually engaging the devotee in the Divine Couple's personal ecstatic service, bestowing sublime spiritual happiness upon him. It is very important to know that as long as the jiva considers himself as male or purusa, (an enjoyer) he is barred from participating in such intimate devotional mellows. This realm is far beyond any bodily conception, for in the primeval spiritual state the soul receives a female form (the enjoyed), for participating in this rare mellow that has absolutely nothing in common with mundane forms, male or female. If one tries to interpolate the mundane onto the spiritual, the ensuing result is spiritual suicide, disastrous for real transcendental life."

Srila Raghunatha dasa Goswami in his Manah Siksa 3 makes an interesting point.

yadicceravasam vraja-bhuvi satasam pratijanur
yavadvandvam tatcat paricaratu maradabhi laseh
avarupam sri rupam saganamiha tasyagrajam-api
sputam premna nityam smara namah tada tvam-srinu manah

"O mind if you really cherish the desires for loving exchanges in the eternal abode of Vraja with a view to helping in the Lord's loving pastimes then take shelter at the lotus feet of Sri Swarupa Damodara, Rupa Goswami, Sanatana Goswami and a host of their followers who are all the intimate associates of the Lord. Know it to be a fact that the nitya siddha guru of which all these great souls are, are of the nature of sakhi-rupa, assistant of the gopis."

Thus we sing daily in Srila Visvanatha Cakravati Thakura's Gurvastakam 6

nikunja-yuno rati keli-siddhyai
ya yalibhir yuktir apeksaniya
tatrati-daksyad ati vallabhasya
vande guroh sri caranaravindam

For generally it is seen that the nitya siddha guru is directly engaged in assisting the gopis or the young manjaris who, at different times, make pleasing arrangements to assist with Radha and Krsna's conjugal loving affairs within the groves of Vrndavana. Do not despare, even if one's guru is not yet of that calibre, but only a kanistha or madhyama adhikari, still, where is the loss? The principle is gopi bhartuh pada kamalayor dasa-dasanudasah - servant of the servant one hundred times removed. So as that guru himself makes advancement, in serving his guru, who in turn is serving his own guru, so also the disciple can make advancement to the stage where he is rendering valuable personal service for Their Lordship's pleasure. Of course this all is reliant upon the Lord and the particular service or rasa that one may naturally be inclined to.

In his Mahabharata Tatparyanirnaya 1.107 Sripada Madhvacarya defines the three stages of devotees - (1) the uttama bhaktas (adhikaris), (2) madhyama, (3) a dhama or kanistha. He says that according to the nature and intensity of their individual devotional characteristics towards the Supreme Godhead, each stage is felt defined. His stance is also propounded in his Bhagavat Tatparyanirnaya 11.2.42-45. We have already given most of his feelings through the mouths of the Gaudiya acaryas, Srila Visvanatha Cakravati Thakura, Srila Bhaktisiddhanta Saraswati Thakur, Srila A.C. Bhaktivedanta Swami Prabhupada and the purports of Srila Hrdayananda Goswami, quoting from Srimad Bhagavatam regarding reflections on the same verses. This is the practical exhibition of the parampara.40

CONCLUSIVE STATEMENTS TO KNOW THE HEART OF THE VAISNAVA ACARYA - THE RASA and THE INTENSITY OF

HIS PURPOSE.

Srimad Bhagavatam (3.24.12 purport) outlines symptoms which will naturally diminish when one becomes a proper member of a bona-fide sampradaya.

A pure devotee never cherishes any other desire than to serve Krsna, and never separately worships any demigod or mundane personality who has no connection with the Lord. He never tries to cultivate artificial knowledge, which is devoid of Krsna consciousness, and would never engage himself in anything other than Krsna conscious activities. Instead, the pure devotee engages all of his purified senses in the service of the Lord. All these activities are favourable activities in Krsna consciousness. This is known as suddha bhakti or pure devotional service. If one renders such pure devotional service he naturally develops his original love for Krsna in due course of time. In the Vedic literatures, the Pancaratric system of Deity worship in the temple, and the Bhagavat system of spreading Krsna consciousness through discussion and recitation of Srimad Bhagavatam with interested persons, is very much recommended and described, for by discussion one can create an interest and firm understanding of this process of knowing our natural constitutional position, as das das anudas.

Bhakti or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects - one is freed from all material designations such as man, woman, black, white, rich, poor, educated, uneducated, brahmin, sudra, etc, and simply by being engaged in the service of the Lord the senses are purified. The pure devotee never accepts saloka, sarsti, sarupya, samipya or oneness in preference to serving the Lord even if presented with them, for if one is infected with the desire for material enjoyment, or material liberation, one cannot rise to the platform of pure loving service unto the Lord even though one may superficially render devotional service according to the routine regulative principles.

The material desire for profit, adoration and distinction enables one to enjoy in this material world and, being embarrassed by this material world, then one cultivates the desire to become liberated from material bondage. Still they fall into the category of sense gratification based on attraction and aversion. Though the latter is a little better than the former, still both are considered to be two witches and they haunt one like ghosts. As long as these witches remain in the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart there is no possibility of enjoying the transcendental bliss of devotional service even if one follows all the sixty four regulative principles, for with a contaminated heart one cannot perform pure devotional service. But, by regularly rendering devotional service one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified it becomes love of Godhead. This gradual development of love is compared to different states of sugar. First is the seed of the sugar-cane, then sugar-cane, and then the juice extracted from the cane. When this juice is boiled it forms a liquid molasses, then a solid molasses, then sugar, candy, rock candy, and finally lozenges. All these stages together are called sthayibhava or continuous love of Godhead in devotional service. In addition to these stages, there are the nine fold processes of devotional service beginning with hearing, chanting, remembering etc. This is called vibhava, and the thirteen varieties of transcendental bliss like dancing, singing, jumping, roaring laughter and not caring for public opinion are called anubhava. When the higher standards of ecstatic love is mixed with the symptoms of sattvika and vyabhicari, the pure devotee relishes the transcendental bliss of loving Krsna in a varieties of these nectarean tastes. These tastes are said to be like a combination of yogurt, sugar candy, ghee, black pepper and camphor and are as palatable as sweet nectar.

H.H. Visvesa Tirtha Swami of Pejawa Mutt agrees with the statements of Srila A.C.Bhaktivedanta Swami Prabhupada by making the profound statement, ".... that due to the individuality of the soul, various tastes naturally develop due to different natures, so again it is only to be expected that what one devotee may experience in his loving relationship with his Lord may be varied according the mutual taste of Lord and devotee. But in this purely liberated stage, free from envy, etc, everyone attains fulfilment in their particular service to the Lord, to the full measure. Just as when different persons carrying their own chosen vessel go to the Ganges to collect water, so none have any cause to envy another for taking a bigger or smaller vessel. The principal is that each individual vessel becomes full." He continues, "...Similarly, Madhva's doctrine of difference of gradation is like that, that by following the scientific process of

bhakti yoga, one attains fulfilment in his own rasa, not worried if someone else has greater or lesser bliss. Just serve the Lord, Sri Krsna to one's full capacity; this should be the aim of all jiva souls."

According to the particular devotee, attachment falls within five categories. Living entities existing in the world are receptacles of five kinds of sentiments of which dasya (servitude), sakhya (friendship), vatsalya (parental) and madhurya (conjugal) which exist with the citizens of Vraja - Vrindavana. Those devotees whose hearts desire is inclined towards Krsna in dasya, sakhya or vatsalya serve the Lord as male devotees. Those who have a motherly nature are inclined to conjugal love or worship Krsna as wives in Dwaraka. It is stated in this connection that one gets eligibility into a particular rasa according to one's taste and nature. Then one follows as a humble servant of a particular devotee who is an intimate associate of Krsna, and assists in their service to the Lord under their guidance and is obedient to that person, and not independent. This is the representative of Krsna. Is that not guru? The principal of guru is never to be given up like the Mayavadis misconception of guru. No, not at all, instead Krsna makes the necessary arrangements through His pure representatives to always keep in touch with those who He has a relationship of mutual love.

Lord Sri Krsna also states this in Bhagavad Gita 4.11" As they surrender to Me, I reward them accordingly....." One devotee may want Krsna as his son , another as his friend ,a nother as supreme master,and another as his lover. Krsna rewards each equally according to the individuals intensity of love for Him.

There are so many instances that can be quoted. One prominent example found in the Padma Purana is the sages of Dandakaranya who were so completely taken back by Lord Rama, they asked if in the future they could take the Lord as their husbands, and so when Lord Krsna appeared, He accepted them as His 16,000 wives in Dwaraka. Other examples of guru-disciple relationships can be found in the next chapter as we go through some of the lives of the acaryas in our guru parampara.

THE FIVE PRIMARY RASAS CHARACTERISTICS:

a) Santa rati or rasa - is defined sometimes as seeing the Lord in everyone's heart as Paramatma, having faith in the personal feature of the Lord, and being free from material attachments.

The mood of the mystic yogi in santa rasa is stated in Nectar of Devotion to be as follows: "This four handed form of the Lord, manifested in a bluish colour, is the reservoir of all pleasure and the centre of our living force. Actually, when we see this eternal form Visnu, we, along with many other paramahamsas, become immediately captivated by the beauty of the Lord." This appreciation of Lord Visnu by saintly persons is an instance of their situation in the santa rasa or neutral stage of devotional service. For even though they are captivated by the splender of the Lord still they do not enter into seva or active service, neutrality is still their mood.41

Some examples may be given that when one becomes Brahman realized and then comes in contact with a pure Vaisnava and accepts the teachings of the Lord without misinterpretations, he becomes situated in santa rasa. The best examples are the four Kumaras, Sanaka, Sanatana, Sananda and Sanat Kumara. They themselves declare that they were previously impersonally realized, but became attracted to the lotus feet of Lord Visnu, Mukunda, by the aroma of tulasi buds that had been offered at His feet by His pure devotees. It is stated that at this time also that they were kanistha adhikaris, neophyte sadhakas. It was some time after this that they approached the Lord and glorified His personal attributes.42

Tattva Sutram and Nectar of Devotion say: The mood of santa rati is like that of deliberation on the four- armed Deity form of Lord Narayana. The devotee, being in a calm and quiet reverential, mood, attains to santa rasa. Unmoved, serene and unruffled loving appreciation is the basis of this rasa. It's symptoms, as explained by Bhaktivinoda Thakura, are transcendental lamentation, patience, joy, attention, remembrance, sorrow, a curious anxiety to find out the Lord, emotional feelings, argumentation, etc.. He says these symptoms were present in the four Kumaras when they tried to approach Jaya and Vijaya, the doorkeepers to Vaikuntha. The nine Yogendras, Sukadeva Goswami and Bilvamangal Thakura were also in this rasa, totally renouncing this world and fully absorbed in the sentiment of awe and amazement. Bhaktivinoda Thakura says also that Sarvabhauma Bhattacarya was also in this same condition. There is an interesting and funny story in connection with Sukadeva Goswami, when Srila Vyasadeva, his guru, sent him to Janakarsi to study impersonal

philosophy. Upon his arrival Janaka immediately asked for his daksina, which is generally paid at the end of one's lesson, to be "paid in full, now." Janaka then said that "It has to be this way when learning the impersonalistic philosophies, because upon hearing them you will renounce everything including me, your teacher." (Consequently as we will mention in full later, some devotees do not accept this santa rasa as being rasa.)

b) Dasya rati or rasa - the willingness to render service to the Lord as his subordinate, and he is detached from any material activity.

Practically this is self explanatory. The perfect example is Hanuman, who served Lord Rama in the dasya rasa. Another is Daruka who served as Lord Krsna's chariot driver.

c) Sakhya rati or rasa - is the devotee who feels equal to the Lord as a friend. Not only is he free from material activities due to having a friendly relationship with the Lord, but believes in equal dealings with the Supreme Personality of Godhead and sometimes exchanges joking words. (This is not the same as the equality the Mayavadi feels, for this is purely a spiritual relationship and is not based on trying to deprive the Lord of His personal attributes like the Mayavadis. Therefore the Mayavadis are to be understood as mundane, envious and offensive.) Acarya Madhwa strogly rebukes the idea of the Mayavadis with the words of the Hari Vamsa, na kvapi jivam visnutve, samsrtau moksa eva ca....."The living entity is never equal to Lord Visnu, either in the conditioned or liberated stage.

Bhimasena, is probably one of the best examples of Sakhyabhava as he was always in the mood of loving friendship, as you willsee in the section Mukhya pran, the incarnations of Vayudeva.

This interaction with the Lord is generally known as "ahangrahopasana." The awe and reverence of dasya rasa is completely absent, in fact, to such a degree that Krsna is even obliged to do what the associate wants Him to do, or is even lovingly slighted, as is sometimes the case between friends when they tease each other, but the central feature is always the Lord. Even they don't know sometimes why they are so attracted to this small boy.

Srila Prabhupada, in his purport of Srimad Bhagavatam 6.8.12 says, "Through ahangrahopasana one does not become God, but he thinks of himself as qualitatively one with the Supreme. Understanding that as a spirit soul he is equal in spiritual quality to the Supreme Soul the way the water of a river is of the same nature as the water of the sea, one should therefore meditate upon the Supreme Lord, (as described in this Srimad Bhagavatam verse) and seek His protection. The living entities are always subordinate to the Supreme. Consequently their duty is to always seek the mercy of the Lord in order to be protected by Him in all circumstances."

The mood of ahangrahopasana is very elevated. Only in these higher rasas can this be done. As one can imagine, if one tries to act like this before one is ready or qualified to do so, one's familiarity with the Lord would be quite offensive.

d) Vatsalya rati or rasa - is when one thinks of the Lord in His childhood feature, and thinks the Lord has to be protected and looked after by the devotee, and even blesses the Lord, touching His feet and head, or performs nyasa for Him for His protection as Mother Yasoda, Mother Rohini and the elderly gopis did.
Some of the best examples to bring out this mood are also Nanda maharaj, Vasudeva and Mother Devaki, I'm sure you can all remember their particular relationships with the Lord so we won't go over them at this time, relishable as they are.

e) Madhurya rati or rasa - the devotee has a conjugal relationship which is experienced by Krsna's cowherd girlfriends in Vrndavana. Krsna invokes their love for Him by movements of His eyebrows, glancing, sweet words and exchanges of joking words and teasing of His devotees. Sometimes Krsna puts them into all kinds of seemingly distressing conditions, but not to hurt them, only to bring out more of their loving moods towards Him.

The chief devotees in conjugal love or madhurya bhakti are the gopis in Vrndavana, headed by Srimati Radhika (Radharani). Outside Vrindavan there are the Queens in Dwaraka, and the Goddesses of Fortune in Vaikuntha, but most intimate and intense are the loving affairs with the cowherd girls of Vraja - Vrindavan.

Attachment for Krsna is divided into two categories - one is attachment with awe and reverence, and the other is pure attachment without reverences. Pure attachment without reverence is found in Goloka Vrndavana. Attachment in which awe and reverence are prominent is found in the two cities of Mathura and Dwaraka, and in Vaikuntha.

krsnam smaran janam casya prestham nija samihitam
ata tat katha ratas casau kuryad vasam vraje sada
seva sadhaka rupena siddha rupena catra hi
tad bhava lipsuna karya vraja llokanusaratah

Bhakti-Rasamrta-Sindhu 1.2.294-5 says that a devotee should always reside in the transcendental realm of Vraja (Vrindavan) and always absorb himself in remembrance of Sri Krsna and His beloved associates. By following in the footsteps of such associates and by entering under their eternal guidance, one can acquire an intense desire to serve the Supreme Personality of Godhead. In that transcendental realm known as Vraja dhama, one should serve the Supreme Lord, Sri Krsna with a feeling similar to that of the Lord's associates, and one should place himself under the direct guidance of a particular associate of Krsna and then follow in his footsteps. This method is applicable both in vaidhi sadhana bhakti (spiritual practices while still in bondage) and when in the stage of sadhya (God realization), when one is a purified siddha purusa or spiritual perfect soul.

On the transcendental platform of neutrality and service, sometimes the opulences of the Lord is prominent. However, in the transcendental mellows of fraternal, paternal and conjugal love, the opulence is minimized.

When Krsna offered prayers at the lotus feet of His mother and father, Vasudeva and Devaki, they both felt awe, reverence and fear due to knowledge of His opulences. After Vasudeva and Devaki had seen Krsna and Balarama kill Kamsa they could understand that They were the Personalities of Godhead. They became fearful and instead of embracing Them, they paid their obeisances. When Krsna manifested His universal form, Arjuna became reverent and fearful and he begged forgiveness for his past impudence toward Krsna as a friend. Although Krsna was joking with Queen Rukmini, she was thinking that He was going to give up her company, and she was therefore shocked. She was full of distress and fearfulness, and she also had lost her intelligence. She dropped her hand bangles and the fan she was using to fan the Lord, her hair became disarrayed and she fainted and fell suddenly, appearing like a banana tree knocked down by high winds.

All kinds of transcendental goings on are enacted. It is all just for the pleasure of the Lord to enhance, and invoke the love of His pure devotees.

In the stage of kevala (unalloyed devotion) a devotee does not even consider the unlimited opulence of Krsna, even though he experiences it. He takes seriously only his own relationship with Krsna. In fact, by the Lord's Yogamaya potency those devotees overlook Krsna's opulence, as in the case of Mother Yasoda who considered Krsna an ordinary child. When Krsna was defeated by Sridama, Krsna had to carry him on His shoulders. Similarly Pralamba carried Balarama, the son of Rohini.

"My dear most Krsna," Srimati Radharani said. "You are worshipping me and giving up the company of all the other gopis who wanted to enjoy themselves with You." Thinking like this, Srimati Radharani considered herself Krsna's most beloved gopi. She had become proud and had left the rasa-lila with Krsna. In the deep forest she said, "My dear Krsna, I cannot walk any more. You can take me wherever You like." When Srimati Radharani petitioned Krsna in this way, Krsna said, "Just get up upon My shoulders." As soon as Srimati Radharani began to do so, Krsna disappeared. Srimati Radharani then began to grieve over her request and Krsna's disappearance. "Dear Krsna, neglecting the order of our husbands and sons, family, brothers and friends and leaving their company, we gopis have come to You. You know everything about our desires. We have only come because we are attracted by Your supremely musical flute. However, You are a great cheater. Who else would give up the company of young girls like us in the dead of night?"

This devotee gives up all desires which are not directly connected with Krsna, for Krsna is the only business of one who is in the santa rasa. Only a devotee of Krsna can be situated on that platform. He is thus called santa rasa bhakta. Being situated on the platform of santa rasa, the devotee desires neither elevation to the heavenly planets nor liberation, for these are the

results of karma and jnana, and the pure devotee considers them no better than hell. Being detached from any material desire and being firmly attached to Krsna the devotee is situated in transcendence. These two transcendental qualities are there present in all pure devotees, whatever platform they may be in - either dasya rasa, sakhya rasa, vatsalya rasa or madhurya rasa.

As we briefly mentioned a little earlier, it is interesting to note that Srila Prabhupada in "Nectar of Devotion" page 297 says, "According to some authorities this condition (santa rasa) cannot be accepted as one of the transcendental humours, or rasas, but Srila Rupa Goswami says that even if one does not accept it as a transcendental humour, one must still accept it as the beginning position of devotional service. However if one is not further raised to the platform of actual active service to the Lord (dasya rasa), he is not considered to be on the platform of transcendental mellow."

The conclusion is supported in the Srimad Bhagavatam by Krsna Himself Who says to Uddhava that without being established in a pure personalistic appreciation for the form of the Lord no-one can advance to actual pure devotional service. So let us now look at some of the movements or characteristics for the subsequent developments as discussed by the rasacarya Sri Caitanya Mahaprabhu with His pure devotee Rupa Goswami.

"It is the nature of the santa rasa that not even the smallest intimacy exists, rather, knowledge of the impersonal brahman and localized paramatma is prominent. Because of his neutral stage of devotion he worships the all pervading Lord in this way realizing his subordinate constitutional position. But when he is raised to the dasya rasa, knowledge of the Supreme Personality of Godhead comes and brings with it great awe and reverence. Then by rendering service to Lord Krsna, the devotee in dasya rasa always gives happiness to the Lord. One can see how by being detached from material desires one can serve the desires of the Lord one is attached to, thus proving that the qualities of santa rasa are also present in dasya, but servitude is added. So dasya rasa contains santa and dasya rasas. In the same way the qualities of dasya and santa are both present on the platform of sakhya rasa. Therefore sakhya rasa has three qualities - santa, dasya and sakhya.

"In the mood of fraternity sometimes the devotee serves the Lord and sometimes the Lord serves the devotee. Instead of awe and reverence the servitude is mixed with equality, for as friends sometimes mock fighting and sometimes climbing on each others' shoulders, they, Krsna and the devotee, enjoy sakhya rasa being obliged to the reciprocal mood of friendship.

In the vatsalya rasa of parental love, the qualities of santa, dasya and sakhya rasas are transformed into a mood of service where the devotee thinks he has to care for the daily maintenance of Krsna. From the state of santa where very little to no intimacy is there, to the intimacy with awe and reverence of dasya, to the sakhya rasa of friendly intimacy, the intimacy has developed more to a stage that Krsna becomes like the son to the devotees and that devotee experiences all the transcendental anxieties of caring for and pro-tecting a helpless loved one. Krsna thus allows himself to become controlled by the devotee. In the same natural progression the intimacy of the madhurya rasa is enhanced by all the other rasas, attachment for Krsna, rendering of service, the relaxed feelings of friendship and the feeling of maintenance. Thus the intimacy is still further increased.

"Just as sound is found in ether so it is also found present in the qualities of air, fire, water and earth. All the material qualities evolve one after another in the material elements beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, then three and four, until all five qualities are found in earth. Similarly, on the platform of conjugal love, all the feelings of the devotees are amal-gamated. The intensified taste is certainly wonderful."

WHO IS THEN ELIGIBLE TO BE CALLED AN INTIMATE ASSOCIATE OF GOD?

According to Srila Bhaktivinoda Thakura, aspiring for the loving exchanges felt by the cowherd girls of Vrindavan is only found in raga bhakti, for as long as vaidhi bhakti is without the spontaneous loving sentiment of the gopis, rasa or raga is unattainable. However, if one longs for that association and hears of Krsna's wonderful pastimes from a pure devotee one will, in due course of time, naturally come to the stage where he can enter into these intimate pastimes of Lord Krsna and the gopis. In this way, by the grace of the Lord and His pure devotees everything is accessible. Just looking back over the sequence of events and the qualifications one must have

to be eligible to enter into this realm, for me this is so inconceivably distant, it's almost impossible. Yet it is possible for the pure unalloyed devotee who has perfected his life. That person will get the necessary introduction to the Lord.

nikunja-yuno rati keli siddhyai
ya yalibhir ykuti apeksaniya
tatrati daksyad ati vallabhasya
vande guroh sri caranaravindam

"Therefore the devotees offer respectful obeisances unto the lotus feet of such a purified soul, who is expert in assisting the gopis who at different times make different tasteful arrangements for the perfection of Radha and Krsna's conjugal loving affairs within the groves of Vrindavan."

It may seem to some to be just so many words, but actually this is the position of a nitya siddha parama-hamsa guru. It is not a cheap thing. According to different rasas special mercy has been shown. Lord Krsna used to bring milk for Madhavendra Puri Goswami and in many other cases too. He turned around for Kanaka dasa, and Lord Jagannatha garlanded baby Bimala Prasad who later became Bhaktisiddhanta Sarasvati Thakura. Tota Gopinatha bent down for His pure devotee Gadadhara Pandit, and Krsna personally looked after the Pandavas, even giving help to Bhima to kill Jarasandha. He became Arjuna's charioteer. Lord Anantasana - Parasurama in Udupi made so many arrangements for the advent of Madhvacarya, and Vedavyasa personally invited Madhvacarya to his asrama at Uttara Bhadri beyond this realm.

One cannot pretend one has reached these stages interacting with the Lord, for Bhaktivinoda Thakura was very heavy upon those who were cheaters.43

"When bhava or rati deepens and matures and as a result the sadhaka's heart softens and melts completely - which is to say, when he becomes spontaneously attracted to any object that has even the slightest relation to his beloved Sri Krsna - only then, the acaryas declare, has he attained love of God - Krsna prema."
Bhakti-Rasamrta-Sindu 1.4.1

Tattva Amnayasutram as usual adds an extra flavour by saying:

86: When this rati becomes hilarious and unalloyed, then it is denoted as "priti."
87: When the "priti" is endowed with extreme affection it is termed "prema".
88: When "prema" is associated with resolute confidence, it is called "pranaya".
89: When pranaya is tinged with the mood of diplomacy it is known as mana.44
90: The 'prema' which has the specific quality that one's heart melts is called 'sneha'. (It is interesting to note that Madhvacarya wrote about this subject matter in a hidden way in his commentary on Bhagavad-gita called Bhagavad-gita-tatparya-nirnaya. Some of Madhva's main emphasis in that commentary was on the fact that the Supreme Personality of Godhead is different to everything in many ways and that everyone else is the Lord's separated energy, individual and subservient to the Lord, and that the only way to attain to the intimate association of the Lord is by devotion (bhakti) and heart touching loving attachment (sneha).)
91: When even this becomes mature and very intensely takes over one's love, it is called 'raga'.
92: That raga that perpetually generates ever new freshness in one's loving relationship with the Lord is known as 'anuraga'.
93: Then when 'anuraga' comes into an intoxicated ecstasy of unprecedented love par excellence it is known as 'mahabhava'.
94: Then when these ratis are still more fortified this becomes known as rasa or transcendental taste or mellow.45
109: Bhakti rasa is completely free of any touch of maya. As all rasas are found only in the wonderful pastimes of Lord Sri Krsna, they should be sought after by devotees who have attained unalloyed spontaneous devotional service to the Lord.

This however is possible only after one has attained one's own spiritual form which is the highest attainment of the jiva soul. There can be no pretence and can only take place when one has one's spiritual body, says the Thakura. The attainment of spiritual forms are not like that of the rascal Paundraka, who out of his own design made a form that resembled Krsna's, or the pretenders that one sometimes sees on the banks of the river Yamuna, with their extra plastic arms, or three days growth of beard and peacock feather. No, a spiritual form will gradually develop as one

gradually take away the coverings, as by application to a prescribed recipe we will end up with the afore said nectarean lozenges.

Srila Prabhupada warns us that no one should discuss the different descriptions of bhava and anubhava by quoting from statements of transcendental literatures, instead one should simply understand that on the spiritual platform there are may varieties of reciprocal love. In the Mahabharata, Udyama Parva, it is warned that the subject matters which are inconceivable to us in the materially conditioned state should not be subjected to our limited understanding of this subject matter in the form of arguments.

To try to understand the intimate relations with the Lord by our own inductive reasoning (the ascending process) is impossible, but when the guru, who is like a merciful rain cloud, disseminates the process of pure devotional service, then we can appreciate that it is he alone who can give Krsna to the devotees, for he is the possessor of the Lord. Then together the disciple and the guru return to the ocean of the Lord. Srila Visvanatha Cakravati Thakura says the same, "The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence." (Gurvastakam 1)

This section has many quotes and summaries from Caitanya Caritamrta (Madhya 7.19) with verses included also from Narada Pancaratra, Srimad Bhagavatam, Bhagavad-gita, Bhakti Rasamrta Sindhu, Tattva Sutram, Tattva Amnayasutram, Upadesamrtam, Nectar of Devotion, etc.

I sincerely hope that this introductory chapter has helped to give some appreciation to the rare and wonderful gift that is devotional service.The treasure that is available, and the priceless gems who are the Lords pure representitives, the Vaisnavacaryas.

THE BRAHMA MADHWA GAUDIYA SAMPRADAYA

This Brahma-Madhva-Gaudiya Sampradaya is not of the nature of blind men. I have personally seen whilst living in Vrndavana a group of blind persons trying to cross the road to take their meals at a free mission - a disaster. The blind leader wavers here and there simply looking, but with no eyes for direction. This sampradaya is not like that at all, for in this line there are many who are genuine vaisnavas, and who have seen the truth (tattva darshi). This association of pure vaisnavas is a pure place fit for swans, it is no place for crow like men, we have had to change our ways - or cannot stay.

If the prospective disciple is actually sincere and really wants to know Lord Krsna, then and only then will he be completely successful. For those who want the cheap glitter of this material world, this disciplic succession is not available. One cannot buy one's way in, and there are no other qualifications other than the sincere desire to want to know and love the Supreme Personality of Godhead, Sri Krsna. This is the only goal of this line. One can only purchase the Lord's lotus feet by one's love and devotion for Him. Any other approaches will not be entertained. This guru sampradaya system is not a cheap thing - it costs one's very life, for only by fully surrendering one's life unto the pure unmotivated representative of Lord Krsna can one actually know who Lord Krsna is in truth.

So what is disciple? Disciple is one who only follows in the discipline of guru without adding or taking anything away. Actual disciple can be only of one nature, and that is fully surrendered to guru. And who is guru? He is the pure disciple of his guru who is himself firmly fixed in the pure unalloyed devotional service of his guru. Thus the original guru is Krsna, who then to perform this function of Adi Guru chose to appear in the form of Lord Balarama. He is the pure representative of the Supreme Personality of Godhead.

sarva avatari krsna svayam bhagavan
tanhara dvitya deha sri balarama

"The Supreme Personality of Godhead, Sri Krsna, is the fountainhead of all the incarnations. Lord Balaram is His second body."

As the first expansion of Godhead Lord Balaram is the chief Deity among the first quadruple forms, and is the foremost assistant of Sri Krsna in all His transcendental activities.

bhakta abhimana mula sri balarame
sei bhave anugata tanra amsa gane

"The sourse of the sentiment of seritude is indeed Lord Balarama. The plenary expansions who follow Him are influenced by that very same ecstacy." C.C.Adi 1.ch 6.

"The devotees are My heart, and I am the heart of My devotees. My devotees do not know anyone but Me; similary, I do not know anyone but My devotees." S.B.9.4.68.

Thus we cannot stress enough that this intimate relationship between the Lord and His devotees, who are His own associates cannot be realized without the mercy of Lord Balaram the original servitor Godhead, Guru.

As Mundaka Upanisad (3.2.3) states:

nayam atma pravacanena labhyol
na medhaya na bahuna srutena

"It is not that one becomes self-realized simply by having an academic education, not by presenting lectures in a erudite way, or by being an intelligent scientist who discovers the wonders of the world. Simply it is by the grace of one's guru and by the causeless mercy of Sri Krsna it is that one attains to the self-realized platform."

As stated previously, guru means most obedient disciple of one's guru. It is not due to any mundane material qualification. As stated below:

sat karma-nipuno-vipro
mantra tantra visaradah
avaisnavo guruk na syad
vaisnavah sva paco guruh

Even if a brahmana is very learned in the Vedic scriptures and knows the six occupational duties of a brahmana he cannot become a guru unless he is a devotee of the Supreme Personality of Godhead. However, if one is even born in a family of dog eaters, but is a pure devotee of the Lord, then he can become guru.

One can pretend and fool some people for some time but under the extreme pressure of the parampara, either one becomes a pure diamond - like devotee, or one has to leave that association. There can be no pretence to actually be situated in this guru parampara, as sooner or later tests will come. That Vaisnava who is guru will, at that time, show his worth. To use a crude example of commerce, the expert business man, when the market is good, does good business, and when the market is down, knows how to direct his wealth. Still he makes a profit. It is the same with the Vaisnavas - when things appear smooth then one is absorbed totally in various activities of Krsna consciousness, and when things are difficult one takes the opportunity to take further shelter with even more intensity knowing that Krsna is the only shelter. It is then and only then with this undivided life style that one can follow in the footsteps of these great Vaisnava acaryas, gurus, who are without attraction for material things, pleasures and facilities of the temporary fleeting senses.

Even it is stated in sastra - the pure devotee can do things that the Lord cannot. Srila Vyasadeva says this to Madhvacarya when Madhva presented his Bhagavad-gita commentary to Srila Vyasadeva for review. Also there is an incident recorded with Lord Caitanya when the rogues Jagai and Madhai attacked Nityananda Prabhu. Lord Caitanya was about to kill them both, but Nityananda Prabhu begged for their lives. In Krsna lila, Lord Krsna allowed His devotee Mother Yasoda to bind Him with ropes of love. Lokanath Goswami's Deities once, whilst he was worshipping Them, jumped up onto his lap in loving affection and spoke with him. Gopala Bhatta Goswami's Saligram Radha-Ramanji changed His form for His devotee. Saksi Gopal followed His pure devotee to bare witness in the story of the old brahmin pledging his young daughter out of gratitude to a young brahmin whilst they were both on pilgrimage. Ksira-Cora Gopinatha stole sweet rice for Madhavendra Puri Goswami, and Udupi Krsna appeared for Madhvacarya. There are endless examples where the Lord takes a secondary role to please His surrendered devotee. Srila Prabhupada states in Caitanya Caritamrta (Madhya 6.16.65), "By the grace of Visnu, a Vaisnava can render better service than Visnu; that is the special perogative of a Vaisnava. The Lord Himself actually wants to see His servants work

more gloriously than Himself."

There is an interesting verse which supports this statement found in the Laghu Bhagavatamrta 2.4, in which Lord Siva is telling his consort Devi, "..... among all kinds of worship recommended in the Vedic literatures, the worship of Lord Visnu is to be known as the best. Yet far more superior to worship of Lord Visnu, is the worship of those pure surrendered souls who are devoted cent percent to the service of Lord Visnu."

aradhananam sarvesam
visnor aradhanam param
tasmat parataram devi
tadiyanam samarcanam

These great vaisnavas who we will be reading about in the following chapter are of these natures. They are not in any way mundane teachers or family gurus, for they are on the transcendental spiritual platform. Different spiritual masters have and will have different relationships with the Lord in accordance to the Lord's design and the particular devotee's taste or rasa. Definitely it is not all one, or stereo-typed. Neither is it an impersonal thing - the subject matter at hand that we are discussing is the individual relationships of Lord Sri Krsna and His eternally separated energies, parts and parcels. Further discussed are their natures and activities, works, etc. All this is really just to give a glimpse at how fortunate the reader is to come in contact with this disciplic succession, and the Acaryas thereof. As stated earlier, now that one has come in contact, please use this to it's full advantage - become spiritually enlivened by the potency of the great devotees, and give it to others.

As I have been personally researching the information to compile this book, by the mercy of the Lord and the Vaisnavas I have become very enlivened. Many attempts have been made to distract from this nectar, but the way things have somehow or other developed I humbly suggest it is the Lord's design. Actually these attempted distractions have made me more determined to take shelter of the Lord's plan.

Trying to follow in the footsteps of the great Vaisnavas and begging for their mercy I have tried to present the Brahma Sampradaya as accepted by the Brahma-Madhva sampradaya line and also the Brahma-Madhva-Gaudiya Sampradaya in which I have taken my initiation.

Some may say what is the need to mention all this in connection with Madhvacarya? My point is that we all need to be able to put our faith in a safe and sound, worthy guru. We therefore have to be able to recognise such a person, and distinguish him from a charlottan cheater. Sripada Madhvacarya has, around 750 years previous to this time, already made many of these points, as have the Gaudiyacaryas more recently. Bearing this in mind, let us, having gained some background information as to the nature of the pure representative of the Supreme Lord Sri Krsna, and how His qualities are described throughout the Vedic literatures, Sruti, Smrti, Puranas, Mahabharata, Ramayana and the Pancaratras, etc., see how the acaryas in our line do not contradict each others mood or jostle for mundane positions to try to show that "I am better than anyone else." The Vaisnava acaryas have their own individual views and profound realizations on the Vedic truths, that there is no doubt. Simply they give us as much medicine as we can take to again become spiritually healthy, the age old remedy, never do they invent "something new" though. Due to time, place and circumstance they may stress a particular point in the philosophy, but never do they invent their own idea. In this way, just as the Lord can save one from this material ocean of birth and death, so the totally surrendered devotee who is the empowered representative, can also perform this same function and does. In fact, the Vedic injunction states that one should not become guru unless one can liberate that person of whom he is guru of. In this introductory chapter my emphasis is exactly that, to help to make sure that guru tattwa is clarified, and seen in relationship to levels of intimacy with the Lord. With this then, in mind I am praying that one can have a genuine appreciation once one actually knows the quality and qualifications of the pure representative of the Lord, otherwise as one can see by the example which is given: if you go looking for diamonds in a market place, not knowing what is a diamond, quality, purity, clarity, various characteristics, one will easily be cheated. In the same way, having even a slight insight into the precious nature of a first class diamond like devotee, if one is an honest man, great appreciation for such a priceless gem will be realized.

In the same way, after examining the process of vaidhi sadhana bhakti, gradual development of devotional service through practice, and at the same time analysing the spontaneous eternally free to act devotees who always serve Krsna without fail, we can get a closer picture of how, and why these great Vaisnava acaryas in our guru parampara are so dear to Lord Krsna having taken full shelter at the Lord's feet. We say this, in our obeisances daily, but I for one humbly beg for appreciation as to what this means.

Again, in my presentation I hope that I have not overstepped myself or offended anyone. Simply I wish that the acaryas may be understood and glorified. I pray that they may bestow their blessings upon such a useless wretch as I.

That which now follows, the first two charts show the disciplic succession coming down from Lord Brahma. Firstly I have charted the Brahma-Madhva line. Secondly I have charted the Brahma-Madhva-Gaudiya line. The Brahma-Madhva-Gaudiya Sampradaya is the main topic of this chapter, as that is where most of the readers will come from, and many of those members (great acaryas) of it have their lives briefly shed light upon. Due to some obscurities of time I could find very little on some, others of their own humble choice, remain in obscurity.

INTRODUCTION TO THE GURU PARAMPARA PROPER

This chapter introduction to the parampara defines the Guru Parampara (Disciplic Succession) coming in the line of Lord Krsna to Lord Brahma, the first living entity in creation.

As we see in India today, when it is mango season in the summer months, many men will climb a mango tree and carefully pass down the fruits of the mango tree, neither adding anything to the mango nor taking anything away. Those realized souls who themselves have tasted pure mango, know how important it is to hand down only the purest uncontaminated fruit to the next in line. When the fruits are passed down in this way, the result is that those whose desire is for tasting pure mango in it's multifarious forms, can do so by the grace of the lineage or parampara. From the tree, various authorized vendors have, for the price of one's surrender, distributed mango produce in various stages of perfection. The glories of mango and the uses of mango by expert gourmets, are propounded by the works of those who have perfectly realized mango fruits.

At different times different devotees have appeared within the parampara system empowered by the Lord to represent Him. Within the parampara line there are also many branches and sub-branches and there is the main tree, some of which stay at a certain point of philosophical development under the guidance of their acarya or teacher, whilst others follow the mood of another acarya and preach the same Vaisnavism but stressing various other points in the philosophy, and the pastimes of the Supreme Lord to serve His purpose. In the following pages of this chapter I have tried to give brief glimpses into the lives and wonderful pastimes of some of these very important links of the chain of disciplic succession.

Disciplic succession is generally accepted as being of two kinds. Sometimes it is through the process of direct initiation or diksa, being the disciple of a particular guru and following his instructions, this is the general process. However, sometimes another method may be there, and this is termed siksa. This method of disciplic succession is more strongly based on the teachings of an acarya rather than just directly taking initiation from him. In this line, the Brahma Sampradaya, we find both methods used. Some are direct disciples of direct disciples coming down from the previous acaryas, but some, although initiated into the parampara by another guru in the line, have taken shelter of a pure Vaisnava in the line. Others have come down through the parampara line from outside the parampara, or from another parampara, or from an impersonalist background, and by the preaching of the acarya, have aligned themselves with him as his siksa disciples after having taken the necessary permission from their initiating guru. Srila Bhaktivinoda Thakura was initiated into the sampradaya by Bipin Bihari Goswami but still he took siksa from Jagannatha dasa Babaji, a great paramahamsa. We also see this in the life of Madhvacarya. He took initiation from Acyutapreksa, but he had thoughts only of Vyasadeva as will be explained in the following chapters. As one reads this chapter, the links are explained so that one can appreciate the mood of the devotee involved.

Praying at the lotus feet of the Vaisnavas in the guru parampara, I pray that they may bless me to understand further the tattva of guru and the linking process by which the Vaisnava acarya bestows

his blessings on a devotee and makes him fortunate, by serving the representative of the Supreme Personality of Godhead, for by the mercy of guru one obtains Krsna, without the mercy of guru one cannot obtain Krsna.

For you, the readers' pleasure, I have included a few interesting personalities who the over-all sampradaya have heard about. So let's see where everyone fits in.

THE BRAHMA-- MADHWA GURU PARAMPARA (as refered to in, "The History of Dwaita School of Vedanta and its Literature" by Dr B.N.K. Sharma, page 75)

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1.      HAMSA  ---- NARAYANA ( PARAMATMA )
2.      CATURMUKHA BRAHMA
3.      FOUR KUMARAS (SANAKADI )
4.      DURVASAS (Durvasa Muni the expansion of Lord Siva)
5.      JNANANIDHI TIRTHA
6.      GARUDAVAHANA
7.      KAIVALYA TIRTHA
8.      JNANISA TIRTHA
9.      PARATIRTHA
10.     SATYA PRAJNA TIRTHA
11.     PRAJNA  TIRTHA ( then a gap of four hundred years )
12.     ACYUTAPRAJNA TIRTHA  (Purusottam Tirtha)
13 &14. ANANDA TIRTHA  - PURNAPRAJNA  TIRTHA  ( MADHWACARYA ) and VYASADEVA

                1. PADMANABHA TIRTHA
                2. NARAHARI TIRTHA
                3. MADHAVA TIRTHA
                4. AKSOBHYA TIRTHA
                5. JAYA TIRTHA
                6. VIDYADHIRAJ TIRTHA ----------------------------------------------------------------
------I
                7. KAVINDRA TIRTHA                                RAJENDRA TIRTHA
                8. VAGISA TIRTHA                                  JAYADHWAJ TIRTHA
                9. RAMACHANDRA TIRTHA                     PURUSOTTAMA TIRTHA
                        I                                         BRAHMANYA TIRTHA
                I-------------------------------------------------------------I
VYASA TIRTHA
        VIBUDHENDRA TIRTHA              VIDYANIDHI TIRTHA       SRINIVAS TIRTHA
        JITAMITRA TIRTHA                RAGHUNATHA TIRTHA       RAMA TIRTHA
        RAGHUNANDANA T.         RAGHUVARYA TIRTHA       LAXMIKANTHA TIRTHA
        SURENDRA TIRTHA         RAGHUTTAMA TIRTHA       SRIPATI TIRTHA
                I       1539 ad                 I       1596 ad         I       1627 ad (approx)
                I                               I                       I
        (RAGHAVENDRA SW. MUTT)  (UTTARADI MUTT) (VYASARAJA MUTT)
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This is also to be found in the purport to Srila A.C. Bhaktivedanta Swami Prabhupada's Sri Chaitanya Charitamrtam Madhta Lila Ch 9.246.

In the Brahma Sampradaya, which is the sampradaya of Sri Madhvacarya, up until Madhva I have included in the flow of devotees the lineage accepted by the general Brahma Sampradaya, but after Madhvacarya there are some changes. Different devotees have branched out to further spread the parampara. I have tried to include some of these changes, however, as an aspiring Brahma-Madhva-Gaudiya Vaisnava my main presentation is of that line. To those in other Madhva Mutts I offer my respects as great Vaisnavas, but for a moment let us look into the dynamic preaching arm of the Madhva body - the ISKCON Gaudiya line, which has now spread the glories of Madhvacarya not only throughout the world, but throughout the universe.46

I hope and pray that as no offence is intended, that no offence will be taken due to my presentation. Though we unfortunate souls have taken our present birth in families outside of the Vedic culture, by the great good fortune and extreme mercy of Sri Caitanya Mahaprabhu and by the mercy of our Srila Prabhupada, we have been brought back into the Vedic culture, and have received Vaisnava diksa according to the agamas of the Pancaratriki system of Vaisnava initiation.

Guru Namaskaram.

Now, as it is stated in the Vaisnava Smrti, Hari Bhakti Vilasa:-

pujamisyams tatah krsnam adau sannihitam gurum
pranamya pujayed bhaktya dattva kincid upayanam

"One should first come before one's spiritual master, pay obeisances to him, present him with some offering and worship him with devotion. Having gained his grace, one should then worship the Supreme Lord."

Krsna cannot be approached directly; only by the grace of guru can one approach Krsna and only by the mercy of Krsna can one get a bona-fide guru. Now taking this opportunity to beg at the lotus feet of Guru, Param guru, Parampara guru, Mahaguru, Paramesthi guru, etc., in fact all the great Vaisnavas, sarva vaisnavebhyo, back to Lord Brahma himself, and to Lord Krsna the original Guru, praying for their mercy to empower me to present as it is - the pure guru parampara.

CHRONOLOGICAL HISTORY OF THE DESCENT OF THE BRAHMA MADHWA GAUDIYA GURU PARAMPARA:

With no more ado, let us start from the very beginning of the sampradaya. Let Lord Brahma himself introduce through his own realizations, whilst seated upon a lotus flower that appeared from the lotus navel of the Supreme Personality of Godhead, Sri Garbhadaksayi Visnu.

Sri Brahma Samhita .

1. Krsna, who is known as Govinda, is the Supreme Personality of Godhead. He has an eternal blissful spiritual body. He is the Origin of all. He has no other origin and He is the Prime Cause of all causes.

2. (The spiritual place of transcendental pastimes of Krsna is portrayed in the 2nd verse.) The super-excellent station of Krsna, which is known as Gokula has thousands of petals and a corolla like that of a lotus sprouted from a part of His Infinitary aspect, the whorl of the leaves being the actual abode of Krsna.

3. The whorl of that transcendental lotus is the realm wherein dwells Krsna. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond the central supporting figure of Self-luminous Krsna stands as the transcendental Source of all potencies. The holy name consisting of Eighteen Transcendental Letters is manifested in a hexagonal Figure with six-fold divisions.

4. The whorl of that Eternal Realm Gokula is the hexagonal Abode of Krsna. It's Petals are the Abode of Gopas who are part and parcel of Krsna to Whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the garden-like dhama, i.e., spiritual abode of Sri Radhika, the most beloved of Krsna.

5. (The surrounding external plane of Gokula is described in this verse.) There is a mysterious quadrangular place named "sveta-dvipa" surrounding the outskirts of Gokula. Sveta-dvipa is divided into four parts on all sides. The abode of Vasudeva, Sankarsana, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the four-fold human requirements such as piety, wealth, passion and liberation as also by the four Vedas viz., Rik, Sama, Yajus and Artharva, which deal with the mantram and which are the bases of achievements of the four-fold mundane requirements. Ten tridents are fixed in the ten directions, including the Zenith and Nadir. The eight directions are decorated with the eight jewels of "Mahapadma", "Padma", "Sankhya", "Makara", "Kacchapa", "Mukunda", "Kunda", and "Neela". There are ten protectors (dikpalas) of the directions in the form of mantram. The associates of the hue of blue, yellow, red and white and the extraordinary potencies bearing the names "Bimala", etc., shine on all sides.

6. The Lord of Gokula is the Transcendental Supreme Godhead, the Own Self of Eternal Ecstasies. He is Superior to all superiors and is busily engaged in the enjoyments of the Transcendental Realm and has no other association with His mundane Potency.

7. Krsna never consorts with His illusory energy, still her connection is not cut off from the

Absolute Truth. When He intends to create the material world, the amorous pastime, in which He engages by consorting with His own spiritual (Cit) potency Rama by casting His glance at the Deluding energy in the shape of sending His time energy, is an auxiliary activity.

8. (The secondary process of association with May is described.) Ramadevi, the spiritual (Cit) potency, beloved consort of the Supreme Lord, is the Regulatrix of all entities. The Divine Plenary Portion of Krsna creates the mundane world. At creation there appears a Divine Halo of the Nature of His own subjective portion. This Halo is divine Sambhu, the masculine symbol of manifested emblem of the Supreme Lord. This Halo is the dim twilight reflection of the Supreme eternal effulgence. This masculine symbol is the Subjective portion of Divinity who functions as progenitor of the mundane world, subject to the supreme Regulatrix (Niyati). The conceiving potency in regard to mundane creation makes her appearance out of the supreme Regulatrix. She is Maya, the limited, non-Absolute potency, the symbol of mundane productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the procreative desire of the Supreme Lord.

9. All offspring of the consort of the Great Lord (Mahesvara) of this mundane world, are of the nature of the embodiment of the mundane masculine and feminine generative organs.

10. The person embodying the material causal principle, viz., the great Lord of this mundane world (Mahesvara) Shambhu, in the form of the male generating organ, is joined to his female consort the limited energy (maya) as the efficient causal principle. The Lord of the world Maha Visnu is manifest in him by His subjective portion in the form of His glance.

11. The Lord of the mundane world, Maha Visnu, possesses thousands and thousands of heads, eyes and hands. He is the Source of thousands and thousands of Avatars in His thousands and thousands of Subjective Portions. He is the Creator of thousands and thousands of individual souls.

12. The same Maha-Visnu is spoken of by the name of "Narayana" in this mundane world. From that Eternal Person has sprung the vast expanse of water of the spiritual causal ocean. The Subjective Portion of Sankarsana who abides in Paravyoma, the above Supreme Purusa with thousands of Subjective Portions, reposes in the state of Divine Sleep (Yoganidra) in the waters of the spiritual causal Ocean.

13. The spiritual seeds of Sankarsana existing in the pores of skin of Maha-Visnu are born as so many golden sperms. These sperms are covered with five great elements.

14. The same Maha-Visnu entered into each universe as His own separate Subjective Portions. The Divine Portions, that entered into each universe are possessed of His majestic Extension,i.e., they are the eternal universal soul of Maha-Visnu, possessing thousands and thousands of heads.

15. The same Maha-Visnu created Visnu from His left limb, Brahma, the first progenitor of beings, from His right limb, and, from the space between His two eyebrows, Shambhu, the divine masculine halo.

16. The function of Shambhu in relation to jivas is that this universe enshrining the mundane egotistic principle has originated from Sambhu.

17. Thereupon the same Great Personal Godhead, assuming the three-fold forms of Visnu, Prajapati (Brahma) and Shambhu, entering into the mundane universe, plays the pastimes of preservation, creation and destruction of this world. This pastime is contained in the mundane world. Hence, it being perverted, the Supreme Lord, identical with Maha-Visnu, prefers to consort with the Goddess Yoganidra, the Constituent of His own Spiritual (Cit) potency full of the ecstatic Trance of eternal Bliss appertaining to His own Divine Personality.

18. When Visnu, lying in the Ocean of milk, wills to create this universe, a golden lotus springs from His Navel-pit. The golden lotus with its' stem is the abode of Brahma representing Brahmaloka or Satyaloka.

19. Before their conglomeration the primary elements in their nescient state remained originally separate entities. Non-application of the conglomerating process is the cause of their separate existence. Divine Maha-Visnu, Primal Godhead, through association with His Own Spiritual

(Cit) Potency, moved Maya and by the application of the conglomerating principle created those different entities in their state of co-operation. And after that He Himself consorted with Yoganidra by way of His eternal Dalliance with His Spiritual (Cit) Potency.

20. By conglomerating all those separate entities He manifested the innumerable mundane universes and Himself entered into the inmost recess of every extended conglomerate. At that time those jivas who had lain dormant during the Cataclysm were awakened.

21. The same jiva is eternal and is for eternity and without a beginning joined to the Supreme Lord by the tie of eternal kinship. He is transcendental spiritual potency.

22. The divine lotus which springs from the navel-pit of Visnu is in every way related by the spiritual tie with all souls and is the origin of four-faced Brahma versed in the four Vedas.

23. On coming out of the lotus, Brahma, being guided by the Divine potency turned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction.

24. Then the Goddess of learning Sarasvati, the Divine Consort of the Supreme Lord, said this to Brahma who saw nothing but gloom in all directions, "O Brahma this mantra viz., "Klim krsnaya govindaya gopijanavallabhaya svaha" will assuredly fulfil your heart's desire."

25. "O Brahma, do thou practice spiritual association by means of this mantra; then all your desires will be fulfilled."

26. Brahma, being desirous of satisfying Govinda, practiced the cultural acts for Krsna in Goloka, Lord of Svetadvipa, for a long time. His meditation ran thus, "There exists a Divine Lotus of a thousand petals, augmented by millions of filaments, in the transcendental Land of Goloka. On its whorl, there exists a great Divine Throne on which is seated Sri Krsna, the Form of Eternal Effulgence of transcendental bliss, playing on His Divine Flute resonant with the Divine Sound with His Lotus Mouth. He is worshipped by His amorous milkmaids with their respected subjective portions and extensions and also by His External Energy (who stays outside) embodying all mundane qualities."

27. The Gayatri, mother of the Vedas, being manifest, i.e., imparted by the Divine Sound of the Flute of Sri Krsna, entered into the lotus mouth of Brahma, born from Himself, through His eight ear-holes. The Lotus-born Brahma, having received the Gayatri, sprung from the Flute-song of Sri Krsna, attained the status of the twice-born, having been initiated by the Supreme Primal Preceptor Godhead Himself.

28. Enlightened by the recollection of that Gayatri, embodying the three Vedas, Brahma became acquainted with the expanse of the Ocean of Truth. Then he worshipped Sri Krsna, the Essence of all Vedas, with this hymn.

29. I worship Govinda, the Primeval Lord, the First Progenitor Who is tending the cows, yielding all desires, in Abodes built with spiritual gems, surrounded by millions of Purpose-trees, always served with great reverence and affection by hundreds and thousands of Lakmis or Gopis.

30. I worship Govinda, the Primeval Lord, Who is adept in playing on His flute, with blooming eyes like lotus-petals, with head bedecked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of cupids.

31. I worship Govinda, The Primeval Lord, round Whose neck is swinging a garland of flowers beautified with the Moon-locket, Whose two hands are adorned with the flute and jewelled ornaments, Who always revels in the pastimes of love, Whose graceful three-fold-bending form of Syamasundara is eternally manifest.

32. I worship Govinda, the Primeval Lord, Whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendour. Each of the limbs of that Transcendental Figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.

33. I worship Govinda, the Primeval Lord, Who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, Who is without a second, Who is not subject to decay and is without a beginning, Whose form is endless, Who is the beginning, and the eternal Purusa; yet He is a Person possessing the beauty of blooming youth.

34. I worship Govinda, the Primeval Lord, only the Tip of the Toe of whose lotus feet is approached by the yogis who aspire after the transcendental and betake themselves to pranayama by drilling the respiration; or by the jnanins why try to search out the non-differentiated Brahman by the process of elimination of the mundane extending over thousands of millions of years.

35. He is an undifferentiated Entity as there is no distinction between Potency and Possessor thereof. In His work of creation of millions of worlds, His potency remain inseparable. All the universes exist in Him and He is present in His Fullness in every one of the atoms that are scattered through the universe, at one and the same time. Such is the Primeval Lord Whom I adore.

36. I adore the same Govinda, the Primeval Lord, in Whose praise men, who are imbued with devotion, sing the mantra-suktas contained in the Vedas, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments.

37. I worship Govinda, the Primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual Figure, the Embodiment of the Ecstatic Potency possessed of the sixty-four artistic activities in the company of Her confidants (sakhis), embodiments of the extensions of her body, permeated and vitalized by His Ever-Blissful Spiritual rasa.

38. I worship Govinda, the Primeval Lord, Who is Syamasundara, Krsna Himself with inconceivable innumerable attributes, Whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.

39. I worship Govinda, the Primeval Lord, Who is manifested Himself Personally as Krsna and the different Avataras in the world in the Forms of Rama, Nrsimha, Vamana, etc., as His subjective Portions.

40. I worship Govinda, the Primeval Lord, Whose Effulgence is the source of the non-differentiated Brahman mentioned in the Upanisads, being differentiated from the infinity of the mundane universe, appears as the Indivisible, Infinite and Limitless Truth.

41. I worship Govinda, the Primeval Lord, Who is the Absolute Substantive Principle being the ultimate Entity in the Form of the Support of all existence, Whose external potency embodies the three-fold mundane qualities, viz., sattva, rajas, and tamas and diffuses the Vedic knowledge regarding the mundane world.

42. I worship Govinda, the Primeval Lord, Whose glory every triumphantly dominates the mundane world by the activity of His own pastimes, being reflected in the minds of recollecting souls as the Transcendental Entity of ever-blissful Cognitive Rasa.

43. Lowest of all is located Devi-dhama (mundane world); next above it is Mahesa-dhama (Abode of Mahesa); above Mahesa-dhama is placed Hari-dhama (Abode of Hari) and above them all is located Krsna's Own Realm named Goloka. I adore the Primeval Lord Govinda, Who has allotted their respective authorities to the Rulers of those graded realms.

44. The external potency Maya who is of the nature of the shadow of the Cit Potency, is worshipped by all people as Durga, the creating, preserving and destroying agency of this mundane world. I adore the Primeval Lord Govinda in accordance with Whose will Durga conducts herself.

45. Just as milk is transformed into curd (yogurt) by the actions of acids, but yet the effect "curd" is neither the same as, nor different from, its cause, viz., milk, so I adore the Primeval Lord Govinda of Whom the state of Shambhu is transformation for the performance of the work of destruction.

46. The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the Primeval Lord Govinda Who exhibits Himself equally in the same mobile manner in His various Manifestations.

47. I adore the Primeval Lord Govinda Who assumes His own great subjective form, Who bears the name of Sesa. Replete with the All-accommodating Potency, and reposing in the Causal ocean with the infinity of the world in the pores of His hair, He enjoys creative sleep (Yoga-nidra).

48. Brahma and other lords of the mundane worlds, appearing from the pores of hair of Maha-Visnu, remain alive as long as the duration of one exhalation of the Latter (Maha-Visnu). I adore the Primeval Lord Govinda of Whose subjective personality Maha-Visnu is a Portion of Portion.

49. I adore the Primeval Lord Govinda from Whom the separated subjective portion Brahma receives his power for the regulation of the mundane world, just as the Supreme manifests some portion of His own light in all effulgent gems that bear the names of Surya-kanta, etc.

50. I adore the Primeval Lord Govinda, Whose lotus feet are always held by Ganesa upon a pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.

51. The three worlds are composed of nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the Primeval Lord Govinda from Whom they originate, in Whom they exist and into Whom they enter at the time of the Universal Cataclysm.

52. The sun, who is the king of all planets, full of infinite effulgence, the image of the good soul, is the eye of this world. I adore the Primeval Lord Govinda in pursuance of Whose order the sun performs his journey mounting the wheel of time.

53. I adore the Primeval Lord Govinda, by Whose conferred power are maintained the manifested potencies that are found to exist in all virtues, in the Vedas, in the penances and in all jivas from Brahma down to the meanest insect.

54. I adore the Primeval Lord Govinda, Who burns up to their roots all fruitive activities of those who are imbued with devotion and impartially ordains for each the due enjoyment of the fruits of one's activities, of all those who walk in the path of work, in accordance with the chain of their previously performed works, no less in the case of the tiny insect that bears the name of "Indragopa" than in that of Indra, king of the devas.

55. I adore the Primeval Lord Govinda, the meditators of Whom, by meditating upon Him under the sway of wrath, amorous passion, natural friendly love, fear, parental affection, delusion, reverence and willing service, attain to bodily forms befitting the nature of their contemplation.

56. I worship the transcendental seat, known as Sveta-dvipa where as loving consorts the Laksmis in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Krsna as their only Lover; where every tree is a transcendental purpose-tree; where the soil is the purpose-gem, water is nectar, every word is a song; every gait is a dance; the flute is the favourite attendant; effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty, where numberless milk-cows always emit transcendental oceans of milk; where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the duration of half a moment. That Realm is known as Goloka only to a very few self-realized souls in this world.

57. On hearing these hymns containing the essence of the Truth, the Supreme Lord Krsna said to Brahma, "Brahman, if you experience the inclination to create offspring by being endowed with the real knowledge of the Glory of Godhead, listen My beloved, from Me, this science set forth in the following five slokas."

58. When the pure spiritual experience is excited by means of cognition and service (bhakti), super-excellent unalloyed devotion characterized by love of Godhead is awakened towards Krsna, the Beloved of all souls.

59. The highest devotion is attained by slow degrees by the method of constant endeavour for self-realization with the help of scriptural evidence, theistic conduct and perseverance in practice.

60. Thus preliminary practices of devotion (sadhana-bhakti) are conducive to the realization of loving devotion. (Loving Devotion) - than whom there is no superior well-being, who goes hand

in hand with the attainment of the exclusive state of supreme bliss and who can lead to Myself.

61. Abandoning all meritorious performances serve Me with faith. The realization will correspond to the nature of one's faith. The people of the world act ceaselessly in pursuance of some ideal. By meditating on Me by means of those deeds one will obtain devotion characterized by love in the shape of the supreme service.

62. Listen, O Vidhi! I am the seed, i.e., the fundamental Principle, of this world of animate and inanimate objects, I am the Pradhana (the substance of matter), I am Prakrti (material cause), and I am Purusa (efficient cause). This fiery energy that belongs especially to the Brahman, that inheres in you, has also been conferred by Me. It is by bearing this fiery energy that you regulate this phenomenal world of animate and inanimate objects.

Being freed from all materialistic desires to enjoy in the material world, Lord Brahma, the devotee, is a willing recipricant of the Lord's mercy.

Brahma thought to himself, "By the recollection of the Kama Gayatri mantra it seems to me that I am the eternal maidservant of Krsna." Thus all the truths of the Vedas were consequently revealed to him by the Lord from within.47

The Lord imparted this Vedic knowledge from within the heart of Brahma as stated in the first verse of Srimad Bhagavatam - tene brahma hrdaya adi kavaye. In this way Brahma handed down knowledge of the Supreme Person through the chain of devotees of the Lord.

To be more specific, painting the picture somewhat, another verse from the Srimad Bhagavatam 12.13.10. can be used. It says:

idam bhagavata purvam
brahmane nabhi pankaje
sthitaya bhava bhitaya
karunyat samprakasitam

"It was to Lord Brahma that the Supreme Personality of Godhead first revealed the Srimad Bhagavatam in full. At the time, Brahma, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel."

This indicates here in this verse, by the word purvam or first, that Brahma was enlightened by the Lord from within before Brahma began his service of creation.

These wonderful prayers of Lord Brahma were presented to Lord Sri Krsna Caitanya at the Adi-Kesava temple at Tiruvattar near Trivandrum in South India during His tour of South India. They are available with explanatory commentaries of Sriyuts Srila Jiva Goswami and Srila Bhaktisiddhanta Sarasvati Goswami Prabhupada published by ISKCON BBT.

SANAK ADI (FOUR KUMARAS)

Brahma first created the nescient encagements like self-deception, the sense of death, anger after frustration, the sense of false ownership, and the illusory bodily conception or forgetfulness of one's real identity. Seeing such a misleading creation as a sinful task, Brahma did not feel much pleasure in his activity and therefore he purified himself by meditation on the Personality of Godhead. Then he began another term of creation. In that beginning, Brahma created four great sages named Sanaka, Sananda, Sanatana and Sanat Kumara. All of them were unwilling to adopt materialistic activities because they were highly elevated due to their wanting to remain celibate, brahmacarin. Brahma spoke to his sons after generating them. "My dear sons," he said, "now create progeny." But due to their being attached to Vasudeva, the Supreme Personality of Godhead, they aimed at liberation, and therefore they expressed their unwillingness.

As quoted by Sripad Ananda Tirtha Madhwacarya in his Dwadasa Stotram 8.7 the four Kumaras, headed by Sanak Kumar said,

agrajam yah sasarajajamagryakrtim
vigraho yasya sarve guna eva hi
ugra adyo-pi yasyatmajagryatmajah

sadgrhitah sada yah param daivatam
prinayamo vasudevam
devatamandalakhanda mandanam

"We are trying to satisfy Lord Vasudeva the creator of Brahma, the foremost born and the presiding Deity over the whole "mahat," Whose body is full in all attributes, and Whose "grandson" is Ugra (Rudra Lord Brahma's first born son).48 Vasudeva (Krsna) is always held by the devotees as the Supreme Lord, who is the hub, or centre which around all devotees assemble. "

On the refusal of the sons to obey the order of the father, there was much anger generated in the mind of Brahma which he tried to control but could not express. Although he tried to curb his anger, it came out between his eyebrows, and a child of mixed blue and red was immediately generated. The following verse was spoken by that Rudra:

yabadya asid guna-vigraho-dhisnyo bhagavan ajah kila
yat-sambhavo 'ham tri-vrta sva tejasa vaikarikam tamasam aindriyam srje
ete vayam yasya vase mahat-manah stitah sakunta iva sutra-yantritah
mahan aham vaikrta-tamasendriyah srjama sarve yad-anugrahad idam

"From the Supreme Personality of Godhead appears Lord Brahma, whose body is made from the total material energy, the reservoir of intelligence predominated by the passionate mode of material nature. From Lord Brahma, I myself (Siva) am born as a representation of false ego known as Rudra. By my own power I create all other demigods, the five elements and the senses. Therefore I worship the Supreme Personality of Godhead, Who is greater than any of us and under Whose control are situated all the demigods, material elements and senses, and even Lord Brahma and I myself are like birds bound by a rope. Only by the Lord's grace can we create, maintain and annihilate the material world. Therefore I offer my respectful obeisances unto the Supreme Being." (SB. 5-17-23)

sarvapapani yatsamsmrteh sanksayam
sarvadayanti bhaktya visuddhatmanam
sarvagurvadi girvanasamsthanadah
kurvate karma yatpritaye sajjanah
prinayamo vasudevam
devatamandala khanda mandanam

"We are trying to appease Vasudeva. Simply by remembrance of Him all sins are vanquished and replaced by untinged devotional service. He is the same Lord who appoints the various positions to numerous demigods beginning with Brahma - (the guru of Rudra and all others) - in this way the devotees can perform their daily duties for the Lord for it is He who is the centre of their attention."
Dwadasa Stotram 8.10

After Rudra's birth he began to cry: "O destiny maker, teacher of the universe, kindly designate my name and place." The all-powerful Brahma, who was born from the lotus flower, pacified the boy with gentle words, accepting his request and said, "Do no cry. I shall certainly do as you desire." Thereafter Brahma said: "O chief of the demigods, you shall be called by the name Rudra by all the people because you have so anxiously cried. My dear boy, I have already selected the following places for your residence: the heart, the senses, the air of life, the sky, the air, the fire, the water, the earth, the sun, the moon and austerity." Lord Brahma said: "My dear boy Rudra, you have eleven other names: Manyu, Manu, Mahinasa, Mahan, Siva, Rtadhwaja, Ugraseta, Bhava, Kala, Vamandeva and Dhrtavrata. O Rudra, you also have eleven wives, called Rudranis, and they are as follows: Dhi. Dhrti, Rasala, Uma, Niyut, Sarpi, Ila, Ambika, Iravati, Swadha and Diksa."

The most powerful Rudra, whose bodily colour was blue mixed with red, created many offspring resembling himself in features, strength and furious nature.

DURVASAS:

Once a quarrel arose between Brahma and Siva which was so violent the other demigods became afraid, so much so that they ran off, frightened to see Lord Siva seething in rage. Lord Siva's consort said to Siva: "durvasam bhavati me." "It has become impossible for me to live happily with

you." Knowing that it was his anger which had caused this, Lord Siva decided to deposit his anger which had caused so much unhappiness for his consort Parvati into the body of Anasurya, the wife of Atri Muni. From this a child was born out of the same fiery, angry aspect, and was called Durvasa, due to his nature of making life miserable for Lord Siva's consort. (Brahmananda Purana, Chapter 44.)

There are many incidents in the Puranas and Mahabharat involving the anger of Durvasa - Ambarisa Maharaja, Kunti and Indra, to name a few. Even though Durvasa had this fiery nature, still he had his part to play. He is also in the guru parampara that the Madhwa line lists, and he lived his life very austerely, travelling the three worlds as a sannyasi. The following preaching of Durvasa Muni's is the essence of Madhvacarya's dwaita philosophy which is transcendentally echoed in the Aitreya Upanisad, Madhvacarya's favourite Upanisad. Surely he is a transcendentally unusual person.

This incident is taken from the Gopaltapani Upanisad:

"In his eating habits Durvasa Muni completely fasted from everything except he ate only Durva grass. Once he was asked by Srimati Radharani (Gandharvi): 'How is it that you eat only sacred Durva grass?'

"Durvasa Muni replied: "As sound is contained in the element of ether, and although sound and ether are different, this ether does not know I am spirit; How can I be a materialistic sense enjoyer? Touch is contained within the element of air, although touch and air are different. Touch is contained within the air. This air does not know I am spirit. How can I be a materialistic sense enjoyer? Form is contained within the element of fire. Although form and fire are different, form is contained in fire. This fire does not know I am spirit. How can I be a materialistic sense enjoyer? Taste is contained within the element of water, although taste and water are different. Taste is contained within water. This water does not know I am spirit. How can I be a materialistic sense enjoyer? Aroma is contained within the element of earth, although aroma and earth are different. Aroma is contained within earth. This earth does not know I am spirit. How can I be a materialistic sense enjoyer? It is the mind that remains among the senses and accepts them. When spirit is everything, how does one think? Where does one go? I am spirit. How can I be a materialistic sense enjoyer?

"Your beloved Krsna is the original creator of the two kinds of bodies. On the tree of the body are two birds. One is an expansion of the Supreme Personality of Godhead. He is a witness. The other is an enjoyer. They are an enjoyer and a non-enjoyer. The first enjoys and the second is Krsna (Paramatma), the witness in the heart. In Him we do not find material so-called knowledge and ignorance. This ignorance and real knowledge are different. How can Krsna who is full of real knowledge, become a material enjoyer. He who lusts after pleasure is lusty. He who does not lust after pleasures is not lusty. Krsna, Who is free from birth and death, Who is unchanging, Who cannot be cut, Who stays by the Yamuna, Who stays among the surabhi cows, Who stays among the cowherd boys, Who stays in all the Vedas, Who is glorified by all the Vedas, Who has entered all living entities and Who controls all living entities, is Your consort."

"Gandharvi (Radha) said: "Why has the Supreme Personality of Godhead taken birth among us as a cowherd boy? O sage, how do you know this about Krsna? What is His mantra? What is His abode? Why has He taken birth in Devaki's womb. Who is His elder brother Balarama? How is He worshipped? Why has the Supreme Personality of Godhead Who is far above this world of matter descended to this earth?" etc, etc.

"Durvasa said: "In the beginning only Lord Narayana existed. In Him the material worlds are woven as thread on a loom. From His lotus navel the demigod Brahma was born. When Brahma performed severe austerities, Lord Narayana granted him a boon. Brahma chose a question. Lord Narayana granted his request. Brahma asked about incarnations and why Krsna - Govinda was best. Lord Narayana then describes His creation and His holy dhamas, etc."

One should read Gopal Tapani Upanishad for the complete reply of Durvasa. Srimati Radharani received a boon from Durvasa Muni that whatever she cooked would be better than nectar. (CC Antya 2.6.116)

The full story of Durvasa Muni's blessing Srimati Radharani is told in a wonderful book by

Narayana Maharaja entitled "Sri Vraja Mandala Parikrama." The incident happened at Jawat. Some Gaudiya Vaisnavas do not accept that the incident with Srimati Radharani was with the same Durvasa, only stressing his angry attributes.49

In the story of Durvasa Muni and Ambarisa Maharaja, Durvasa Muni was chased by the Sudarsana Disc of Lord Visnu after offending the Lord's pure devotee Ambarisa. Throughout the universe Durvasa was chased. He tried, out of fear for his life, to approach various demigods and finally Lord Visnu Himself, but due to the cause being that he had offended the Lord's devotee, everyone told Durvasa that the only one who could help him was the devotee he offended. After this, Durvasa approached Ambarisa Maharaja and begged forgiveness, and only then did the Sudarsana Disc stop following Durvasa Muni. Practically there are unlimited stories - pastimes of Durvasa Muni and his little tests of tolerance and humility. Even he came to test Lord Sri Krsna and Rukmini Devi in Dwaraka. Lord Krsna, showing Himself to be the perfect householder, invited the great muni in, sat him down, and washed his feet. However, the unpredictable guest had a plan, and "accidently on purpose" broke precious and beautiful objects around his palace to see how far Krsna would go with his elevated brahmin guest. "Oh, such a nice vase, oops." Smash! "Oh, such an opulent couch. Rip! Oops, sorry." Like that, then he made many demands for food, I want this and that like this with that, and Rukmini Devi personally served their respected guest. Finally Durvasa called for some payasam, sweet pudding, but when it arrived he said he was now full. Still Krsna and Rukmini tolerated everything and continued their mood of treating Durvasa as a welcomed guest. Durvasa then said to Krsna, "Here You take this, and instead of me eating it, You take this payasam and smear it all over Your body, everywhere. Now do the same to Rukmini, starting with the face." Krsna did like this in all humility. Now Durvasa said, "Give me one chariot." The chariot came. "Now give me Your beautiful wife Rukmini." Lord Krsna ascended another chariot and came up close behind Durvasa. Durvasa stopped his chariot and enquired as to what Krsna was doing there, following him. Krsna, still not wanting to offend his guest said, "I was just accompanying you to see if you needed any assistance." Durvasa Muni then relented saying, "You, Krsna and Rukmini, are the perfect householders. I give you all benedictions. Rukmini, you will always be known as the principal Queen of Krsna. I offer my respectful obeisances unto you both."

There is a similar story which is also mentioned in "Yamuna the Personification of Prema Bhakti" book of Padmalocana Prabhu, Page 20. Sometimes the gopis would go to the great sage Durvasa Muni and ask for his blessings to always have the association of Lord Krsna. On one such journey to reach his asrama, the gopis approached Yamuna devi, and on the banks of her pure flowing waters, they addressed her, "On the strength of Krsna being a strict brahmacari, kindly allow us to cross." Upon hearing their words, Yamuna parted her waters and allowed the gopis to cross. Upon reaching Durvasa Muni's asrama, the gopis presented him with all the sumptuous foodstuffs they had brought with them after offering due respects. Durvasa was very pleased with them and blessed them all, but especially he gave his special blessings to Srimati Radharani, saying that whatever she would cook would taste just like nectar. Not only that, but anyone who had the great good fortune of tasting that cooking would achieve a long and healthy life, free from all disease. To again gain Yamuna Devi's mercy to cross her wide waters, Durvasa Muni advised the gopis to tell Yamuna devi that as true as Krsna is a brahmacari, Durvasa is always fasting, living only on sacred Durva grass, and thus on the strength of this she will give all the gopis safe passage again. On Radharani's return from Durvasa Muni's asrama with all the other gopis, Mother Yasoda (Krsna's mother) invited Radharani to come and cook for Krsna daily, hearing of the boon she had received there from Durvasa.

Due to the incident mentioned earlier, Durvasa has practically become infamous throughout the Vedic literatures as the fiery mendicant, who cursed many and also gave many boons. But above all things, he was a great Vaisnava follower of the Lord (though in the Gaudiya line he is not included.) It is interesting to see that Durvasa Muni took sannyasa from Sanaka Kumara and received many transcendental instructions from him. These same four Kumaras are considered the originators of sannyasa in the Madhva line, though they themselves are the heads of another Sampradaya named the Kumara or Sanaka Adi Sampradaya which later became known as the Nimbarka Sampradaya. Nimbarka was a Vaisnavacarya in the line of Sanaka Kumara. Actually all the Vaisnava sampradayas are directly the family of the Lord, His descendants, and as stressed before and which cannot be stressed enough, one can only approach Krsna through the guru. Guru means guru parampara.

sampradaya vihina ye

mantras te nisphala matah
atahh kalan bhavisyanti
catvarah sampradayinah

sri-brahma-rudra-sanaka
vaisnavah ksiti-pavanah
catvaras te kalan bhavya
hy utkale purusottamat
(Padma Purana)

"Unless one is initiated by a bona-fide spiritual master in the disciplic succession, the mantra one may have received is without effect. For this reason the four Vaisnava disciplic successions, inaugurated by Laxmi Devi (Sri Sampradaya - Ramanuja), Lord Brahma (the Brahma Sampradaya - Madhva), Lord Siva (the Rudra Sampradaya - Visnu-Swamin), and the four Kumaras (from Sanaka Kumara - Nimbarka) who will come to Jagannatha Puri - Purusottam Ksetra,Utkal, and purify the entire earth during the age of Kali."

This is also stated by Srila Prabhupada at the time of Krsna instructing Arjuna with Gita Upanisad (Bhagavad-gita) on the battlefield of Kuruksetra. It is recorded that present on the scene at that time were the representative heads of the four sampradayas, in an unseen way. One must take shelter of one of these sampradayas in order to understand the most confidential religious system. This Brahma sampradaya however is the oldest of all the four sampradayas and is sometimes the most misunderstood due to it's vast mixture of devotees from all kinds of natures. For example we see in the guru parampara listed by the Madhvas there are the four Kumaras who previously were impersonalists, who were, as we know, transformed into personalists by the fragrance of the tulasi that had been offered to the lotus feet of the Lord.

sanakadira man harilasaurabhadi gune
tasyaravinde nayanasya padaravinda-
kinjalka-misra tulasi makaranda vayuh
antargatah svavivarena cakara tesam
sanksobham aksara jusam adi citta tanvoh

" When the breeze carrying the aroma of the tulasi leaves and saffron from the lotus feet of the lotus eyed Personality of Godhead entered through the nostrils into the hearts of those sages (the Kumaras), they experienced a change both in body and minds even though they were previously attached to the impersonal Brahman understanding. "

After Durvasa Muni, only the names of the next few links were available to me. The onslaught of impersonalism and voidism, forgetfulness of the importance of the devotees of the Lord, somehow or other managed to erase their life histories and works from general knowledge.

The next in line then brings us up to the time of Paratirtha, which was about the time when Buddhism really became popular. This unbroken Vaisnava line was fully accepted by many great sages, rsis and humble devotees alike, but due to the Kali yuga and its' affect on the general populace, the followers of Buddha's anti-Vedic approach started to affect the line also. Many laws had been passed by "Buddhist" land rulers to undermine the Vaisnavas and things were becoming more and more difficult to maintain in safety. Then, by the time Satyaprajna Tirtha and Prajna Tirtha had appeared and began their preaching activities, trying to maintain the line according to the teachings of Lord Brahma, the Kumaras, Durvasa Muni, etc. Sankaracarya had taken his birth and had gained much influence. At this point I should point out that this is where the Brahma-Madhva-Gaudiya Sampradaya should be looked at, for long before the appearance of Buddha or Sankara came Srila Vyasadeva. It is His teachings that both of these later personalities sketched out their philosophies from, extracting and emphasising certain sections of Vyasadeva's works to bewilder the people in general. It is unfortunate, for us, at least, but still it has to be noted however, that actually all of this was only going on by the will of the Supreme Personality of Godhead Sri Krsna, and as we will be hearing later, He had a fantastic plan.

1 gunan etan aritya trin
dehi deha samudbhavan
janma mrtyu jara duhkhair
vimukto 'mrtam asnute

" When the embodied being is able to transcend these three modes associated with the material body, he can become free from birth,death, old age and their distresses and can enjoy nectar even in this life."

Bhagavad Gita 14:20

2 As long as one's heart is still contaminated by grievous sins, there can be no desire to associate with either the devotees, the scriptures, what then to speak of a loving relationship with Guru or Krsna. Only after repeated birth in this world, aquiring good merits of piety, can a sincere desire begin to develope for such saitly association. Then by that association, hearing from saitly vaisnavas will love of God develope.
3 This is a summary of Srila A.C.Bhaktivedanta Swami Prabhupada's purport to Sri Caitanya Caritamrta Madhya Lila Vol. 3.ch.8. txt 200.
4 Letters to Prem Batra 28-09-1975, to Sridhar dasa 19-08-1974, to Rebatinandan dasa 13-06-1970, to Nandarani dasi 15-10-1969 and too many other places to bother with.
5 5 These days however it seems that there are more than the fair share infiltrated into society in various ranks which are causing many demoniac trends to beset the Earth.
6 Sambidananda dasa was a disciple of Srila Bhaktisiddhanta Sarasvati who was sent to Europe to preach at the turn of the 20th century A.D..
7 7 This is the promise of Lord Sri Krsna to Arjuna on the battlefield of Kuruksetra as recorded in the Bhagavad Gita (18.51) through to the end of the conversation (18.78). Krsna directly tells Arjuna in 18.68: ya idam paramam guhyam
mad bhaktesv abhidasyati
bhaktim mayi param krtva
mam evaisyaty asamsayah

"For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me."
8 In the Garuda Purana (3.16.20-102), Vayu's various portions, expansions and plenary portions are mentioned. It is directly stated how Vayu appeared in the Treta Yuga as Hanuman, in the Dwarapa Yuga as Bhima, and in the Kali Yuga as the re-establisher of real Vedanta, and will slay the philosophy of Maniman daitya (Sankara), who has destroyed the real ways of divine varna and asrama (3.16.70-71). Being endowed by the Supreme Lord with transcendental wisdom, he is worshipable even amongst the demigods.
9 This is the essence of one letter to Gargamuni Prabhu from A.C. Bhaktivedanta Swami Prabhupada on 13 Nov 1967.

10 Jalpa is the process by which one makes a stand to establish one's particular philosophy, or presentation, much like what we are doing in this chapter at present. Vitanda is defined by Madhva as follows:

vitanda tu satam anyaih tatvameshu nigoohitam

So this kind of discussion deals with establishing truths but by the process of smashing deviations or obstacles to the pure conclusions of Vaisnavism, in this way establishing those Vaisnava conclusions. This was Madhvacarya's speciality. Probably the most noteworthy of these works was his Visnu Tattwa Vinirnaya, in which the weight of Hanuman's and Bhimasena's clubs are put into words to counter the adherents of all known nonsense philosophies, and some that are unknown.
11 hare rupasana catra sadaiva sukharupini
na tu dahnana bhuta sa siddhi revatra sa yatah
(Brahma Sutra Bhasya 4.21)
12 Exerpt from a lecture of Srila A.C.Bhaktivedanta Swami Prabhupada.
13 Quite a relevent verse at this time in the progression we are discussing.
iswarah sarva bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva bhutanai
yantrarudhani mayaya
"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy."
14 jnane prayasam udapasya namanta eva

jivanti san mukharitam bhavadiya vartam
sthane sthitah sruti gatam tanuvan manobhir
ye prayaso 'jita jito 'py asi tais tri lokyam

"Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrayed by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds."
Where Srila Prabhupada includes this verse in his purport to S.B4.24.69 he says, "One may remain situated in his own place or in his own occupational duty and still lend his ear to receive the message of the Lord from realized souls. The Krsna conscious movement is based on this principal, and we are opening centers all over the world to give everyone a chance to hear the message of Lord Krsna in order to go back home , back to Godhead."
15 These, and the other apa-sampradayas are mentioned later in this chapter in the section on Srila Bhaktivinoda Thakur.
16 It is interesting to note that it is the opinion of the acaryas that even though Chintamani was, by profession, a prostitute, she was detached from the activity therein. She did not hesitate to give good instruction even at the risk of losing her regular customer. Therefore she is to be seen as selfless.
There is also another story of the same Bilvamangala Thakur that is well known - how he gauged his own eyes out. This incident happened after the story mentioned here. So even after such realizations, of the futility of sex life, still he asked to see a brahmanas wife, with her hair unbound, in a secluded place. Then as she took the hair pin from her hair Bilvamangala asked for the hair pin. He at once gauged out his own eyes out of disgust for the way his eyes had lead him around.
17 "If the guru is of a fallen, or greedy nature, and the disciples have unlimited lusty desires to enjoy in this world, then even after taking vows at the time of initiation, both guru and disciple maitain their materialistic mentality, (though they may have different goals), unfortunately the are both destined to sink into this material abyss" Kabir dasa. 1467--1517 AD, contemporary of Tukaram and Sri Krsna Caitanya Mahaprabhu.
18 Srila Prabhupada refered to this as the regulative principals of freedom.
19 The tenth offence in chanting the holy name is to maintain material attachments whilst chanting the holy name. These are all considered to be material dharmas, or lesser dharmas (upa-dharmas), and so to be abandoned, for they are incomparable to the param dharma, Krsna prema. bahu janma kadiyadi sravana kirtanam tapu tanapaya krsna badi premadana.
20 Letter to Karandhara Dasa 27 th July 1973.
21 This statement of Srila Prabhupada's should not be taken as an excuse to not be strict. To be sure on this point I humbly suggest one read Bhagavad-gita As It Is (9.30-31), especially the purports.
22 There is an interesting story taken from the Padma Purana, Uttara Khanda, in which a series of discussions were recorded between Narada Muni, Saunaka Rsi, Suta Goswami and the Four Kumaras. Narada Muni then disclosed an incident which he had seen in the Kali Yuga, in which a young woman was sitting in a distressed condition, with two old men lying unconscious by her side, breathing hard, on the bank of the Yamuna. The young woman tried to bring them back to consciousness but could not, and so wept pityfully. She was being hounded by many young women and attendants.

Narada Muni asked the young woman who she and the old men were and why she was in such misery. She told him that her name was Bhakti and that the two men were her sons, Jnana and Vairagya, who had become worn out by all devouring time. The young girls were all the sacred rivers personified. She then told him that although it is true she took her birth in South India, Dravida country, and attained her maturity in Karnataka, she was also respected in Maharastra and Gujarat, and attained a ripe age there. Due to so many cheating philosophies, mayavadis and other heretics, she had become old and weak along with her sons. However, when she went to Vrindavan, the holy place of Krsna, she again became young and beautiful, but her sons remained old, tired and exhausted. This is what aggrieved her so.

Narada Muni then said to Bhakti devi that it was due to this sinful age of Kali that her sons were old and suffering. This place is now so riddled with inauspicious deeds and philosophies that all righteous men are feeling dejected whilst sinful men are happy. Even Lord Ananta Sesa is feeling burdened by the weighty sins of these men, and so you and your sons, Jnana and Vairagya, are being

neglected while everyone goes in pursuit of sensual pleasures. Thus you stand enfeebled. Consequently the most cruel, atheistic and devious men now have taken their births in the sacred places of pilgrimage. However, don't worry for there are some good points to this Yuga. It is said that because you are ever dear to Lord Krsna, Bhakti will alone unify all activities towards the Lord in this yuga, and so this is why you have evolved as a charming young girl, the beloved of Lord Krsna. Still, due to neglect, your sons remain old. Narada then said that he would give the remedy. In the Kali yuga every house and every individual would have bhakti through the propogation of the chanting of the Holy name of Krsna. Narada continued that none could affect a soul who is embued with you (Bhakti), not by 'friends', ghosts, ogres, demons - none have the power to touch those endowed with devotion. Now, devotion cannot be attained through pious acts of the householders, or of taking of the renounced order. Even discourses on spiritual advancement and enlightenment will not suffice. No, it is only by devotion (bhakti). Therefore, empowered by Krsna, Bhakti alone can grant liberation.

Bhakti devi then thanked Narada and asked him to bring her sons back to consciousness. Narada then chanted Vedic hymns and Panca Upanisadic prayers, Bhagavad-gita, etc, into the ears of her sons, and to some degreee they arose with great exertion, yawning, stretching, full of languor, but still they could not open their eyes to see. What should be done now, for they had tried to awaken them with the choicest of verses? Narada Muni then travelled around the earth and finally to Badrikasrama to meet with the Four Kumaras, who are always absorbed in chanting the holy name of Sri Hari.

The Four Kumaras simply stated that by the recitation of the Srimad Bhagavatam this surely will revive both Jnana and Vairagya. All suffering will disappear, and their strength will be regained. All the effects of Kali Yuga will disappear just as when a lion roars all puny wolves and jackals disappear. Then and then alone can Bhakti, Jnana and Vairagya dance in the hearts of all living beings.

This Srimad Bhagavatam is therefore compared to ghee which is the latent form of milk but this form, when tasted, enhances and delights one and all, just as when sugar (sap) is separated, cooked and turned into lozenges it tastes much sweeter. So this Srimad Bhagavatam is the essence and cream of all Vedic literatures, so do not fear that you have already recited Veda, etc.

So Bhakti and her two sons were taken to Ananda on the bank of the river Ganges near Haridwara and recitation of Srimad Bhagavatam was begun. After some time, Bhakti, Jnana and Vairagya returned to their natural health, and began repeating the holy names of Lord Krsna.

Speculating as to how they arrived there, the sages were very surprised. The Four Kumaras made the observation that they had been revived simply by coming in contact with the personification of Krsna in the substance of the story or book form of Srimad Bhagatavam. To this Bhakti, along with her sons replied, to the Kumaras,

"In the Kali Yuga we were almost dead, now we, being indebted to you by your instructions to Narada for the recitation of Srimad Bhagavatam, please tell us where should we stay?"

The Kumaras then replied to Bhakti devi that she is the only sustainer of love for Sri Krsna, and it is only you who put an end to the transmigration of birth and death, and therefore it should be known that your dwelling place is in the minds of the devotees of Lord Krsna being thus endowed with devotion (bhakti), knowledge of spiritual topics of the Lord and detachment (vairagya) from materialistic affairs automatically will also reside there. In this way the devotees of Lord Sri Krsna will always and only be dependent upon devotion to Krsna which brings further devotion to Krsna.

23 It is impotant to note the mood of the Vaisnavas as opposed to the mood of the jnanis, karmis, yogis and mayavadis, who try to attain a relief from their suffering (liberation), however the devotees refer to this as a mere side effect of becoming free from the clutches of the dangerous material energy, thus the Vaisnavas use, as Madhwa has used in the essay, the term release, which inferes that it is not by our own doing, but by the grace of the all merciful Lord that the devotees become freed from the Lord's external material energy.
24 Envy is defined as "If someone has something but that attribute or quality is denied that it even exists by a person then that is envy, for it causes one to try to minimise the other person's actual qualities in favour of one's own."

25 There is an excellent purport which defines and describes the ten spiritual offences which are to avoided. This is found in AC Bhaktivedanta Swami Prabhupada's Sri Caitanya Caritamrta Adi Lila Volume 2, (8.24) quoting Padma Purana.
26 There is a section in Srila AC Bhaktivedanta Swami Prabhupada's Nectar of Devotion which deals with this subject in full detail.
27 Kasaya also refers to tendencies towards anger, greed, pride, and other unwanted leanings such as lust.
28 yah sastradisv anipunah sraddhavan sa tu madhyamah "He who does not know scripural argument very well but who has firm faithis called an intermediate or second class devotee."
Bhaktirasamrta Sindhu 1.2 .18
29 This is very nicely elaborated on in the sixth shower of Madhurya Kadambini, in which varous examples of seeing the Lord and the Lord's devotees and His paraphernalia are dwelt upon, e.g. When the devotee in asakti sees a small boy playing he thinks of the object of his attachment, that lovely small blackish-blue in complexion son of Nanda Maharaja - Vrajendra Kumar - Nanda Mukar, like that .....
30 These are known as raganuga or those following in the footsteps of the intimate devotees of the Lord, and the ragatmikas the intimate Krsna parishad associates of the Lord, both are spontaneously attracted to the Lord.
31 Re Srimad Bhagavatam Eighth canto.
32 " Rupam rupam pratirupo babhuva tadasya rupam praticaksanaya ," Rg 47.18 which roughly translated is rupam rupam pratirupo babhuva, as meaning that a form resembling the original form of the Lord (Babhruva - is being a name for Krsna who projects Himself into the material world in a similar way that an ichneumon, inhabits an egg which He is not required to) yet He has re - duplicated His form, pratirupo means resembling the original form, tadasya has its root in the word tadiya, so meaning of His, praticaksanaya, showing symtoms of the original spiritual world, and nature in the form of separated energy, the jivas.
33 BNK Sharma, "Philosophy of Madhvacarya Chapter XLVI"
34 Note there is no mention of merging, giving up one's individual identity, becoming one with the Brahman etc, there is no question for even a minute fraction of a second, that a devotee would accept this sayujya mukti as his goal.
35 This is echoed in Bhaktirasamrta Sindhu 1.2.292. tat tad bhavadi madhurye.....etc.
36 This is a summary of Page 71, Text 7 Upadesamrta.
37 Madhurya Kadambini further gives attribute to these two devotees by defining how they view the Lord, their intensity of feeling His strength, and the particular tastes of the devotee at the bhava stage. It says that bhava is tasted in different degrees of sweetness, as in various degrees of condensation of mango, jack fruit, sugar cane, or grape juice, then in accordance with the taste, it defines the particular rasa or taste - santa, dasya, sakhya, vatsalya and priyata (madhurya). Then are mentioned the appearance of vibhava (special ecstacy), anubhava (bodily symptoms of ecstacy), sattvika bhava (existential ecstacy), vyabhicari or sancari (overwhelming ecstacy) and sthaya bhava (continuous ecstacy). These are nicely explained simply in Sarva Bhavana Prabhus' translation of Bhaktivinoda Thakura's Hari Nama Cintamani, Page 102, with reference to Srila AC Bhaktivedanta Swami Prabhupada's Nectar of Devotion.
38 These devious persons will be briefly mentioned in connection with the life of Srila Bhaktivinoda Thakura as some of the reciprients of his "mercy", whilst cleaning up Bengal to again follow pure devotional service. For more information on the deviant sects one can read the wonderful articles written in the Back to Godhead magazine, Vol 25 issues1---6. by H.H. Suhotra Swami.
39 Both Vaidhi bhakti and Raga bhakti have sadhana, only vaidhi is regulative, in practice and raga is always spontaneous.
40 Bhagavat Tatparya-Nirnaya is Madhva's commentary on Srimad Bhagavatam and so many of the verses he presents we have already quoted by the Gaudiya acaryas who commented and enhanced his translations.
41 The purport to CC. Madhya 9.24.163 of Krsna das Kaviraj Goswami, mentions thirteen kinds of santa rasa bhaktas; (1) the sadhaka as we have mentioned who comes through sadhana; (2)brahmamaya, one absorbed in thoughts of the impersonal brahman; 3) prapta-brahma - laya, one attaining to brahman perfect-ion; (4) mumuksu, the desirer of liberation; (5) jivan mukta, one who is liberated in this life; (6) prapta -swarupa, one who has attained to ones constitutional position; (7) nirgrantha-muni, a completely liberated saint; (8) sagarbha - yogarurksu, a yogi meditating upon the four-armed form of the Lord, desiring yogic perfection; (9) nigarbha - yogarurksu, one who has attained perfection in impersonal meditation; (10) sagarbha - yogarudha, already elevated to the yoga perfection platform; (11) nigarbha - yogarudha, a similarly impersonal yogi; 12) sagarbha

prapta siddhi, one who has attained the perfectional stage; (13) nigarbha prapta siddhi, one who has attained impersonal meditation.
42 One must read Nectar of Devotion for more in-depth explanations and study of this whole subject matter. Again, I am only trying to support my points by the best known means.
43 See the section on the life of Bhaktivinoda Thakura and his attacks on the apa-sampradayas.
44 This should not be confused with the bogus sahajiya group called the siddha pranaya who imitate this stage whilst still performing sinful activities on the bodily platform.
45 After this, in his Tattva Amnayasutram, Srila Bhaktivinoda Thakura defines primary and secondary rasas, but rounds off this splendid book with a summary of developments showing how, or rather at what stage, different kinds of bhakti develop.
46 Srila A.C Bhaktivedanta Swami Prabhupada in the purport of Sri Caitanya Caritamrta Adi lila 1 .19 say that the Vaisnavas of Bengal, the Gaudiyas call Madhwacarya by the name Sri Gaudapurnananda, thus we call our disciplic succession the Brahma- Madhwa-Gaudiya-sampradaya to distinguish it from those who claim to follow Acarya Madhwa but who are more inclined to body-isms, brahmin, Indian, black, white, man, woman etc, than the development of pure love of God.
47 This is why, in the Madhva line, they have Hamsa-Narayana (Paramatma) as the original Lord. In Srimad Bhagavatam 11.5.23 it says that the Lord was known in the first yuga (satya) as Hamsa and Paramatma, to name but a couple, and in the previous verse it says that persons in this age worship the Lord by austere meditation and by internal and external sense gratification.
48 Rudra was directly manifest from the body of Brahma whereas the four Kumaras were mentally manifested. Some of this is explained next.
49 In "Sri Vrndavana Dhama Ki Jaya" the author Dhruva Maharaja dasa also substantiates that the Durvasa Muni who is the plenary incarnation of Lord Siva is the same who met with Srimati Radharani (Gandhavika). He also states that Durvasa used to perform austerities on the bank of the Yamuna opposite the Visrama Ghat.

What we will try to do here is continue on in the natural flow of the parampara, at the same time attempting to make clear what actually happened. As I was making the point, the followers of Buddha and Sankara made it practically impossible for the devotees to remain in a normal condition. The details of what happened will be elaborately told in the actual life of Madhva, but in essence, what happened is that the parampara went underground - it continued, but only just to maintain the line. However, eternally existing in his asrama high in the Himalayas was the literary incarnation of Godhead, Srila Vyasadeva. Being the disciple of Sri Narada Muni, another son of Lord Brahma, he was also a member of the disciplic succession. Now as the line came down, as we mentioned, through Satyaprajna Tirtha and Prajna Tirtha to Acyutapreksa Tirtha, frustrations and dissatisfactions were being aired unlike before, thus the calling out of the Vaisnavas invoked the appearance of Acarya Madhva. Unseen to most, high in his Uttara Badri asrama, the eternal link to the Lord, the pure representitive of the parampara, was sitting unswayed by all that was going on.

SOME BRIEF INFORMATION ABOUT VYASADEVA

"When the second millenium (Dwarpa Yuga) overlapped the third (Treta Yuga), the great sage Vyasadeva was born to Parasara Muni in the womb of Satyati, the daughter of Vasu (the fisherman)." (SB 1.4.14)

In Vyasa's childhood he was called Krsna, because of his dark complexion, and because he was born on an island at the confluence of the Sati and Mati Rivers he was called Dwaipayana. After dividing the Vedas he got the name Vedavyasa. There are some who say that Krsnadwaipayana Vedavyasa took his birth at a place now known as Vyasa Goofer, the cave of Vyasa in present day Nepal, which was, in days of yore, part of the kingdom of King Janaka. There are local records that support this statement, which say this was the asrama of Parsara Muni and at this place Vyasa was conceived. They also lay claim that later Vyasa came back to that asrama and stayed there for some time, and this being why there is a small Deity of him at the entrance of the cave. The Padma Purana however says that he was conceived on an island created by Parasara in the Yamuna river, and this is mentioned in Padmalocana Prabhu's book entitled "Yamuna Devi, The Personification Of Prema Bhakti" (Page 24) in connection with the place known as Soma Tirtha ghat. Anyway, everyone at least agrees that the date of Vyasa's appearance was on the twelfth day of the light fortnight in the month of Vaisaka (April-May), called Vasant Dwadasi.[1]

The following is the story that we just touched upon mentioning how Vyasa came to make His appearance.

Once the hermit Parasara became attracted to a fisher girl of the name Matsya-Gandha who was found inside a fish. (The fish was actually a celestial maiden named Adrika who conceived two children by collecting the semen of the King of Cedi when his semen had fallen into the water of a river after seeing two animals engaged in coitus.) Parasara asked the beautiful Matsya-Gandha to take him in her boat from one side of the river to the other, but the beauty of this damsel, her body moving from the rowing, aroused lusty desires in Parasara. When he sat close to her she moved away and asked him not to violate her chastity, but Parasara Muni created an artificial fog on the river and seduced her. He then created an island in the river and on that island the girl conceived a child in her womb. Parasara explained to her that even after the child was born she would remain a virgin and the son born to her would be a portion of Lord Visnu and would be famous throughout the three worlds. He would be a man of purity, the spiritual master of the entire world, and He would divide the Vedas.[2] Vyasa soon grew into everything that Parasara had described, and had many disciples.

Later in life it is recorded that Srila Vyasa returned to this island in the river and there compiled the Srimad Bhagavatam. Recorded is another instance when Vyasa called for Ganesa (the elephant-headed deva) to write the Mahabharata as he related it to him. He did so on the condition that Vyasa continually recited, and Ganesa, having perfectly understood the meaning, wrote down the Mahabharata. The word "Vyasa" means one who describes elaborately.

"The great sage (Vyasa) who was fully equipped with knowledge, could see through his transcendental vision the deterioration of everything material, due to the influence of the age. He could also see that the faithless people in general would be reduced in duration of life and would be impatient due to lack of goodness. Then he contemplated for the welfare of men in all statuses and orders of life. He saw that the sacrifices mentioned in the Vedas were means by which people's occupations could be purified, and to simplify the process, he divided the one Veda into four, in order to expand them among men. The four divisions of the original sources of knowledge (the Vedas) were made separately, but historical facts and authentic stories mentioned in the Puranas are called the fifth Veda." (SB 1:4:17-20)

"Thus the great sage Vyasadeva, who is very kind to the ignorant mass, edited the Vedas so they might be assimilated by less intellectual men. Still he was not satisfied, even though he was engaged in working for the total welfare of all people. Thus Vyasa, being dissatisfied in heart, began to reflect within himself. "I have, under strict disciplinary vows, unpretentiously worshipped the Vedas, the spiritual master and the altar of sacrifice. I also abided by the rulings and have shown the import of disciplic succession through the explanation of the Mahabharata, by which even women, sudras and others (friends of the twice born) can see the path of religion. I am feeling incomplete, though myself I am fully equipped with everything required by the Vedas. This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and to the infallible Lord.

Narada (who was another son of Prajapati Brahma) reached the cottage of Krsna-dwaipayana Vyasa on the banks of the Sarasavati, where Vyasa was staying at that time, just when Vyasa was regretting his defects. At the auspicious arrival of Sri Narada, Srila Vyasadeva got up respectfully and worshipped him, giving him veneration equal to that given to Brahmaji, the creator. Narada then said: "O Vyasadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness, and thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage. The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions." And so Narada Muni, Vyasadeva's spiritual master, instructed Vyasa to compile the Maha-Bhagavat Purana (Srimad Bhagavatam) now in his maturity for the benefit of all mankind, to which Srila Vyasadeva agreed. He presented the glories of Krsna and His many incarnations just after the departure of Lord Krsna from this world. (Excerpts from SB 1:4:24-33)

Vayu Purana (60.10-16) says, "In this yuga the son of Parasara, who is glorified as a part of Visnu and who is known as Dvaipayana, the vanquisher of all enemies, became Vyasa. Urged by Brahma, he undertook the task of classifying the Vedas. Vyasa accepted four disciples to preserve and continue the Vedas. They were Jaimini who took care of the Sama Veda, Sumantu - the Atharva Veda, Vaisampayana - the Yajur Veda and Paila - the Rg Veda, and for the Itihasa and Puranas - Lomaharsana."

SOMETIMES IN THE BRAHMA-MADHVA SAMPRADAYA ONE WILL FIND FORMALLY WRITTEN THAT NARADA MUNI AND ARJUNA ARE IN THIS LINE.

Narada Muni was born from the deliberation of Brahma, and this is considered the highest among the sons of Brahma. He is also the spiritual master of the transcendentalists. "Nara" means the "Supreme Lord" and "Da" means "One who can deliver". (Some also say that Nara in this case means mankind but either way, "One who can deliver.") Narada Muni is recognised for having the exceptional service of travelling throughout the whole three worlds turning those who sometimes appear to be like demons, addicted to all kinds of sinful activities, into pure devotees of the Lord. Completely empowered by Krsna, the original Guru, Narada Muni can deliver transcendental loving service of the Supreme Lord Sri Krsna to anyone - as a servitor, a friend, parent or lover - as one may desire, out of one's own transcendental love for the Lord, for Narada, as the pure representitive of Krsna, is the Guru who is solely in charge of giving bhakti yoga, the highest mystic means for attaining the lotus feet of the Supreme Lord. Narada himself explains how he came to be the transcendental, eternal, travelling, preaching mendicant to Srila Vyasadeva, his disciple, in the Srimad Bhagavatam as follows.

"In the last millenium I was born as the son of a certain maidservant engaged in the service of Brahmanas who were following the principles of Vedanta. When they were living together during the four months of the rainy season (Caturmasya), I was engaged in their personal service. Although they were impartial by nature, those followers of the Vedanta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and did not speak more than required. Only once, by their permission, I took the remnants of their food, and by doing so all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me. O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the activities of Lord Krsna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step. I was very much attached to those sages. I was gentle in behaviour, and all my sins were eradicated in their service. In my heart I had strong faith in them. I had subjugated the senses, and I was strictly following them with body and mind. As they were leaving, those Bhakti-Vedantas, who are very kind to the poor-hearted souls, instructed me in that most confidential subject which is instructed by the Personality of Godhead Himself. By that confidential knowledge, I could understand clearly the influence of the energy of Lord Sri Krsna, the creator, maintainer and annihilator of everything. By knowing that, one can return to Him and personally meet Him." (SB 1.5.23-32)

Narada, due to his perfect service attitude in the process of devotional service (hearing, chanting, remembering, etc) advised Srila Vyasadeva, the literary incarnation of Krsna, as to the best welfare for everyone.

dharmah projjhita-kaitavotra paramo nirmatsaranam satam
vedyam vastavam atra vastu sivadam tapa-trayonmulanam

"Completely rejecting all religions which are materially motivated, the Bhagavata Purana propounds the highest truths, which are understandable by those devotees who are pure in heart. The highest truth is reality, distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries." (SB 1.1.2)

Therefore Srimad Bhagavatam, the explanation of Srila Vyasa's Vedanta Sutra by the same author, is meant for nirmatsaranam, (those who are completely aloof from jealousy.) Mayavadi philosophers are jealous of the existance of the Supreme Personality of Godhead, therefore Vedanta Sutra is not actually meant for them. They unnecessarily poke their noses in the Vedanta Sutra, but they have no ability to understand, for the author of Vedanta Sutra, Srila Vyasa, writes in his commentary that it is only meant for those who are pure at heart, paramo-nirmatsaranam. For example, Krsna says to Arjuna in Bhagavad-gita, "Abandon all varieties of religion and just surrender unto Me." and because Arjuna did that, he is the Lord's pure devotee.

"Regarding the disciplic succession from Arjuna, disciplic succession does not always mean that one has to be initiated officially. Disciplic succession means to accept the disciplic conclusion. Arjuna was a disciple of Krsna, and Brahma was also a disciple of Krsna. Thus there is no disagreement between the conclusions of Brahma and Arjuna. Vyasadeva is in the disciplic succession of Brahma. The teachings to Arjuna were recorded by Vyasadeva verbatim. So according to the axiomatic truth, things equal to one another are equal to each other. We are not exactly directly from Vyasadeva, but our Gurudeva is a representative of Vyasadeva. Because Vyasadeva and Arjuna are of the same status, being students of Krsna, therefore we are in the disciplic succession of Arjuna. Things equal to the same thing are equal to one another." (Srila Prabhupada's letter excerpt to Dinesh 31-10-69)

In another letter to Kirtananda (25.1.69) he says, "..... it is just like I have got my disciples, so in the future these many disciples may have many branches of disciplic succession. So in one line of disciples we may not see another name coming from a different line. But this does not means that person whose name does not appear was not in the disciplic succession. Narada was the spiritual master of Vyasadeva, and Arjuna was Vyasadeva's disciple, not as initiated disciple, but there was some blood relation between them. So there is connection in this way, and it is not possible to list all such relationships in a short description. Another point is that disciple succession does not mean one has to be directly a disciple of a particulaar person. The conclusions which we have tried to explain in our Bhagavad-gita As It Is, is the same as the conclusions of Arjuna. Arjuna accepted Krsna as the Supreme Personality of Godhead, and we also accept the same truth under the disciplic succession of Sri Caitanya Mahaprabhu. ..... Another example is that a tree has many branches, and you will find one leaf here and another leaf there. But if you take this leaf and the other leaf and you press them both, you will see that the taste is the same. The taste is the conclusion, and from the taste you can understand that both leaves are from the same tree."

Lord Krsna spoke Bhagavad-gita to Arjuna for the benefit of mankind, for externally it appeared that the disciplic succession was again lost. We therefore also included Narada Muni and Krsna Dwaipayana Vedavyasa in the guru parampara coming down from Prajapati Brahma (Caturmukha).

Srila Vyasadeva is the original compiler of the Vedanta Sutra or Brahma Sutra which gives guidence for all non-envious persons as to the nature of the soul, the nature of Brahman, who is Param-brahman, and again how to re-establish that relationship. Srila Vyasadeva's opening lines in Vedanta Sutra reads:

janmady asya yato
'nvayad itaratas
carthesv asbhijnah sva rat

"I meditate upon Him (|Lord Sri Krsna), the transcendental reality, who is the primeval cause of all causes, from Who all manifested universes arise, in Whom they dwell and by Whom they are destroyed. I meditate upon that eternally effulgent Lord Who is directly and indirectly conscious of all manifestations and yet is fully independent."

In this way the personal philosophy of Brahma Sutra or Vedanta Sutra has been handed down. "Nothing is apart from the substance, but at the same time the energies are different from the substance. This conception is not contradictary. The Srimad Bhagavatam explicitly promulgates this simultaneously, which begins with the 'janmady asya" sutra." (Srimad Bhagavatam 1.1.1)

There is a list of Vaisnavas who lived at this time recorded in the Manimanjari (VIII.33) of Narayana Panditacarya which points out that due to harassment by Buddhists and especially Mayavadis, the devotees, driven by desperation, had, at least outwardly, accepted Monism. No Vaisnava works at this time are recorded as the parampara was incognito. There is one story of how the followers of Sankaracarya, who used to burn down Vaisnava monasteries, were ordered by Sankara to kill Satyaprajna, and later his followers threatened and forced Prajna Tirtha to adopt the external dress of an adwaitan mayavadi. In fact, in the Manimanjari it is stated just how badly Prajna was treated. He was beaten and tortured, and his temple at Nandigram was burned to the ground by the decendant of Sankara named Padmapada, along with all of his books on unqualified dualism. So determined to stamp out the personalistic philosophy of Vaisnavism were they. Prajna Tirtha and his disciples, though forced to dress as impersonalists, in secret worshipped the Supreme Personality of Godhead, Lord Narayana.

It is no wonder then, that the disliking for the impersonalistic followers of Sankara is so deep in the hearts of the devotees throughout history. Somehow or another, by the sheer determination of the faithful followers and decendants from Prajna Tirtha, the line still continued coming down until over some generations of devotees, until finally it reached Acyutapreksa.

Acyutaprajna (Acyutapreksa), who as mentioned was the next in line, was told by his guru whilst his guru was on his "death bed" that for the last ten generations in the guru parampara none have been satisfied, nor had they realized that they were Brahman. He also said that he had not found out what was actual Brahman (param brahman), but instructed Acyutaprajna, in his life, to find out. By the Lord's design Acyutapreksa met Madhva and this story is graphically etched out later in this

book.

So it would appear from an external point of view that Madhvacarya, having the name Ananda Tirtha, and who came next in the line of guru parampara, had accepted initiation into an adwaitan line (Mayavadi line). But this is not a fact. Actually Madhva always accepts only Srila Vyasadeva as his source of inspiration and Lord of his life, and thus his siksa guru. As we will quite clearly see, his diksa/sannyasa guru (Acyutaprajna) didn't serve as his source of enlivenment. Madhva accepted his direction from Srila Krsna Dvaipayana Vyasa Himself, having sought the great sages' association, though of course no offence was meant to Acyutaprajna, nor was any offence taken. As Madhva's life is revealed, one will see how and why Madhva is the direct disciple of Lord Badarayana-vyasa (Vedavyasa).

Madhva himself quoted from Brahmanda Purana, "One should have complete faith in the transcendental literature such as Srimad Bhagavatam and other literatures that directly glorifies the Supreme Personality of Godhead. One should also have faith in Vaisnava Tantra, the original Vedas, and Mahabharata which includes Bhagavad-gita, and which is considered the fifth Veda. The Vedic knowledge originally emanated from the breathing of Lord Visnu, and the Vedic literature has been compiled in a literary form by Srila Vyasadeva, the incarnation of Visnu. Therefore Visnu should be understood to be the personal speaker of all this Vedic literature." (Purport to SB 11.3.26 by Hrydayananda Goswami)

As the great incarnation of one of Lord Visnu's greatest preachers, Vayudeva (Madhva) accepted direct instruction from his Lord, Vyasadeva. In the Agni Purana (Chapter 51) it is mentioned how Vayu is seen sitting on the back of a deer holding a flag. Madhva was also quite often seen seated on a sacred deerskin holding his upraised flag of dualism in the form of his hand. Also in the Vana Parva of Mahabharata (19.22) it is stated that Vayu is the messenger of the demigods, and in another place, that Vayu resides in the palace of Lord Brahma, continuously praising him for being the surrendered pure representative of the Lord. (Mahabharata, Sabha Parva, chapter 11 Text 20).

It is interesting to note that Sri Vayudeva's glories are sung in the Mahabharata, Vana Parva (19.22) as being the messenger of the "Gods".

On this matter, Madhva, as the re-establisher of a practically lost system, became the founder and saviour of the hearts of the devotees. As we have said, though the line did in some shape or form come down, it was not truely effective until Madhva began preaching. On his preaching activities, writing of books, and touring all of Bharat-bhumi, he carried a new strength that was not there before him. He visited the asrama of Vyasadeva, who, to this day, resides high in the Himalayas beyond the reach of sinful men. This is how Madhva is accepted as the disciple of Vyasa and so the next in the Guru parampara.

The pastimes of how Madhva is the direct disciple of Vyasadeva will be told fully in the sequence of events of Madhva's life. In this guru parampara the main emphasis is always on siksa or transcendental instructions that the great Vaisnava devotees of the Lord impart to their sisyas (students).

A nine point summary of Madhvacarya's philosophy is:

1. Lord Visnu, the Personality of Godhead, is the Absolute Truth, and nothing is higher than Him.
2. He is known by the study of Vedas....sarvasya caham.....(Bg 15.15)
3. The material world is real, but temporary.
4. The jivas (living entities) are different from the Lord (bimba prati bimba.....).
5. The jivas are, by nature, servants of Lord Visnu's lotus feet.
6. In both the conditioned and liberated states, the jivas are situated in higher and lower statuses and always remain individuals in their identity.
7. Liberation does not mean an impersonal merging, but the attainment of serving Lord Visnu's lotus feet.
8. Pure devotional service rendered to guru and Visnu automatically grants liberation, release from material bondage.
9. Direct perception, logic and Vedic authority are three sources of actual knowledge.

More of Madhva's philosophy will be laid down during his actual life story and in his preaching activities.

In the direct line coming down from Madhva are eight disciples. Madhva paired them off as follows whilst as Kanya Tirtha during the Caturmasya period. He had them all seated around a fig (pipal) tree when he arranged the pairing system. He called them two at a time and gave them separately different mantras, rituals and pujas. The pairs and their Mutts were:

<u>First Pair</u> 1. Hrsikesa Tirtha - Palimar Mutt
2. Narasimha Tirtha - Admaru Mutt

<u>Second Pair</u> 3. Janardana Tirtha - Krsnapur Mutt
4. Upendra Tirtha - Puttinge (Puttige) Mutt

<u>Third Pair</u> 5. Vaman Tirtha - Shiruru Mutt
6. Visnu Tirtha (Madhva's brother) - Sode Mutt

<u>Fourth Pair</u> 7. Rama Tirtha - Kaniyuru Mutt
8. Adhoksaja Tirtha - Pejawara Mutt

This is the order in which the Paraya (change of office) takes place every two years, each cycle starting with Palimar Mutt and ending with Pejawara Mutt. In the booklet of Banajee Govindacarya he mentions that there are eight other Mutts in the Karnataka region. They are:

9. Uttaradi Mutt
10. Sosale-Vyasaraya Mutt
11. Kundapura Vyasaraya Mutt
12. Raghavendra Swami Mutt
13. Mulubagilu Mutt
14. Majjigehalli Mutt
15. Kudli Mutt
16. Balegaru (Banagara) Mutt

Numbers 9-12 were started by the disciples of Madhva, respectively Padmanabha Tirtha, Narahari Tirtha, Madhava Tirtha, and Aksobhya Tirtha, a traditional branch of Vyasaraya. Another branch came to be known as Mulubagilu. Madhava Tirtha established a Mutt at Majjigehalli and Aksobhya Tirtha established Kudli and Balegaru, which grew into independent Mutts.

Apart from these, four more are listed in the area. They are:

17. Subramanya Mutt
18. Bhandarkeri Mutt
19. Bhimanakatte Mutt
20. Citrapura Mutt

Subramanya came from Visnu Tirtha's line and the line coming from Acyutaprajna (Madhva's sannyasa guru) who later became the disciple Puroshottama Tirtha. This continued in the original line but broke in two -[JCD1] Bhandarkeri which is now looked after by Palimara, and Bhimanakatte, which has its headquarters on the Tirthahalli Shimoga Road at Bhimanakatte, still in the Tulu region of Karnataka. Citrapura is a branch of the original Pejawara Mutt established by Aksobhya Tirtha. Citrapura Mutt is situated some 35 kilometres from Udupi on the main Udupi - Mangalore highway.

There is also included two more Mutts established in the Madhva line (Gauda Saraswata Brahmins):

21. Gokarno-Partagali Jivottama Mutt - originally three Mutts combined, all established by Narayana Tirtha who took sannyasa from Ramacandra Tirtha, the tenth swami pontiff of Palimara Mutt started by HrsikesaTirtha.

22. Kasi Mutt - originally from Udupi, but when the Madhva followers went south they established Kasi Mutt from Kanya Kumari.

Still another two Mutts are included in the Mutt lists which are:

23. Madhva-Gaudiya Mutt established by Srila Bhaktisiddhanta Sarasvati Goswami Prabhupada.

24. ISKCON, "The International Society for Krsna Consciousness" - the Founder Acarya of which is His Divine Grace A.C. Bhaktivedanta Swami, Srila Prabhupada. Since the passing of Srila Prabhupada on November 14th, 1977, his representatives, ISKCON guru vrnda, continue the parampara.

(At the end of this book in the section describing how Madhva organized the parampara to continue through the paraya system, more details about the descent of the original eight Mutts can be found.)

This line, known as Brahma-Madhva-Gaudiya Sampradaya is as follows:

```
                        VYASADEVA
                             I
             I-------------------------------------------------------------------I
             l                                                                   l
         MADHVACARYA                  SUKADEVA GOSWAMI
             l
             I
             I
PADMANABHA----NRHARI----MADHAVA TIRTHA----AKSOBHYA TIRTHA
                                  l
                               JAYATIRTHA
                               JNANASINDHU TIRTHA
                               DAYANIDHI TIRTHA
             VIDYANIDHI TIRTHA (also known as VIDYADIRAJA TIRTHA)
                                        I
             I-------------------------------------------------------------------l
         RAJENDRA TIRTHA                  KAVINDRA TIRTHA
         JAYADHARMA TIRTHA            VAGISA TIRTHA
             I                    RAMACANDRA TIRTHA BRAHMANYA TIRTHA (Purushottam)                l
             l                 l-----------------------------------l
         VYASATIRTHA   -             l             l
         I         l             l         UTTARADI MUTT
         l    VYASARAJA MUTT     l
         l                 RAGHAVENDRA SWAMI MUTT
     LAXMIPATI TIRTHA
     MADHAVENDRA PURI
                         l
     I----------------------------I----------------------------I----------------------------------I
PARAMANANDAI  ISWARA PURI NITYANANDA    ADVAITA
        PURI                 PRABHU            ACARYA
                   l
         SRI CAITANYA MAHAPRABHU
                             I-------------------------I
                             l                         l
SWARUPA DAMODARA           SANATANA GOSWAMI
                                RUPA GOSWAMI
                                           l
                              I-------------------------I
                              I                         l
           SRI JIVA GOSWAMI     RAGHANATHA DAS GOSWAMI
                              l                         l
                              I-------------------------I
                                           l
                   KRSNADASA KAVIRAJA GOSWAMI
                      NAROTTAMA DAS THAKURA
                   VISVANATHA CAKRAVATI THAKURA
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                        BALADEVA VIDYABHUSANA
                           UDDHAVA DAS BABAJI
                                            l
                          MADHUSUDANA DAS BABAJI
            (VAISNAVA SARVABHAUMA) JAGANNATHA DAS BABAJI
                                            l
                              I--------------------------------I
                              l                                I

  BHAGAVAT DAS BABAJI          BHAKTIVINODA THAKURA
                              I                                I
                              I--------------------------------I
                                            I
                            GAURA KISORA DAS BABAJI
                          BHAKTISIDDHANTA SARASWATI
                                            l
                                 I--------------------------------I
                                 l                                l
                     GAUDIYA MATH            A.C.BHAKTIVEDANTA
SWAMI
                    and its missions                                                I
                                                                        ISKCON GURU VRNDA
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Madhvacarya had many, many disciples, some of them famous. Visnu Tirtha and Trivikram Pandit were his direct disciples, but they never occupied the Vedanta Pitha or formal seat of office, so when the parampara is listed, generally it starts from Padmanabha Tirtha who Madhva made his successor. However because they are both such amazing personalities I thought that to include them would not do any harm.

VISNU TIRTHA

This is the younger brother of Madhva who became the founder of Sode Mutt. He was an incredible yogi and renunciate, living in a cave no wider than his body standing. In the pastime at Kanvatirtha some of his qualities are recorded in Madhva Vijay. Tradition has it that to this day he is still performing austerities on the Kumara Hill at Subrahmanya Ksetra of the western Ghats. Hrsikesa Tirtha, in his book Sampradaya Paddhati, states that in the Kali Yuga Visnu Tirtha will re-appear to preach Madhva philosophy there. His only known work is a book on the duties of sannyasa, including the importance of Visnu-bhakti, roles of grhasta and sannyasa, and cleanliness, bathing, tilak, japa (chanting), worship of Deities, offering foods to the Lord, fasting, and vows taken during the four months of the rainy season.

Visnu Tirtha was given beautiful Deities of Bhu-Varaha by Madhvacarya. Lord Varaha is very nicely decorated with Bhudevi seated on His left thigh. At the Sode Mutt they also have Hayagriva, Who is whitish and is seen with jnana mudra, a book, japa mala, and a white conchshell respectively in each of His hands. He is the presiding Deity of knowledge and was brought there by Vadiraja Tirtha, the twentieth swami of the Sode Mutt who appeared around the sixteenth century and lived for 120 years.

In the Madhva Vijay (Ch. 15, 96-116) there is a nice description of the final pastime of Visnu Tirtha joining Madhva after the passing away of their parents at Pajaka-ksetra which will be included later.

TRIVIKRAMA PANDITACARYA

Trivikrama took his birth in the family of Likuca (Pejjataya) like Madhva, near modern day Kasagar. He was a Shivalli Brahmin, and His father was Subrahmanya Pandit of the Angirasa Gotra. Trivikrama was the eldest of three sons, and he emerged as a scholar of the Monist Adwaita school, but was never satisfied with it's conclusions. He became the court pandit of Jayasimha Maharaja, the King of Kumbla. There is an incredible story of the meeting between Trivikrama, the King and Madhva, during which Madhva stated all known philosophies, and one by one smashed them all. He then lured the court pandit into a debate and over fifteen days changed the doubting Trivikrama into a Madhva Vaisnava. After being soundly defeated by Madhva at Visnumangala and becoming Madhva's disciple, he wrote three books. His youngest son was Narayana Panditacarya who is the compiler of the biography of Madhva (Madhva Vijay) from which I have taken the details of this book. There are about twenty books accredited to Narayana Panditacarya.

Let us now look into the lives of the descendant of Madhva who occupied the seat of office and who went on to preach further and further afield. The first four are direct disciples of Acarya Madhva.

1. Padmanabha Tirtha
2. Nrhari (Narahari) Tirtha
3. Madhava Tirtha
4. Aksobhya Tirtha
5. Jaya Tirtha
6. Vidyadhiraja (Vidyanidhi) Tirtha
7. Rajendra Tirtha
8. Jayadharma (Vijayadhvaj) Tirtha
9. Brahmanya Tirtha
10. Vyasa Tirtha
11. Laxmipati Tirtha

PADMANABHA TIRTHA

He was a native of Uttara-Karnataka which in those days stretched to the area known as Andhra Pradesh. (This is confirmed by Hrsikesa Tirtha in his book Sampradaya Paddhati and Guru-acarya[JCD2], where he states that Padmanabha Tirtha came from Uttara-Karnataka of the Telegu speaking people around the area where the Godavari River flows.) His previous name was Sobhanabhatta, but his change of name came upon meeting Madhva when Madhva returned to Udupi from his northern tour. He was a renowned and distinguished scholar of the day, but his proficiency in fourteen branches of learning were silenced in fourteen seconds by Acarya Madhva in 1265 AD. Soon he became one of the most trusted disciples of Madhva. Madhva always praised him, being the senior-most disciple among those outside the Tulu area, and his learning, preaching and seniority enabled Madhva to make him the first to sit on the Pitha after Madhva's disappearance pastime.

Padmanabha Tirtha left this world at Navavrindavanas, near Hampi, on the sacred Tunga-bhadra River in 1324 AD. His samadhi tomb remains there to this day. (Again more will be said in Madhva's life story.)

NARAHARI TIRTHA (NRHARI)

Narahari was a leading minister in Kalinga, Orissa, and was performing this task for around thirty years. The story follows that during his spell in office, the King of Kalinga died. The King's ministers, from time immemorial, had a tradition that the State send out the "State Elephant" to find the Prince Regent. At that time the royal elephant walked out of the palace and through the city to the place where Narahari was. The elephant placed the coronation garland around his neck to the surprise of the accompanying state ministers. By the Lord's arrangement the elephant came across Narahari, and in due course he was placed on the throne. However, when the King's infant son and heir to the throne came of age after twelve years, Narahari gave it up. Out of gratitude, the new King wanted to bestow some gifts on Narahari. Narahari asked for the Deity of Mula Rama that had been kept by the descendants of the Gajapati Kings, and Who was originally worshipped by Maharaja Iksvaku, then given to Maharaja Dasaratha, the father of Lord Rama. This Deity of Rama was then passed down to Laksmana and from him to Hanuman, who used to hang Him around his neck. Hanuman gave Him to Bhima during the time of Krsna's advent on this earth, and Bhima gave Him to the Ganapati King. This Deity of Mula Rama then placed in the Uttaradi Mutt, secured in his day by Kavindra Tirtha, but now resides at thr Raghavendra Tirtha Swami Mutt at Mantralayam.

At the time of dividing the Mutts at Kanva Tirtha, Madhvacarya gave Narahari the Deity of Kaliyamardana Krsna with four arms. This Deity of Krsna is dancing on the head of the Kaliya serpent, with one leg lifted up dancing, one hand in a balancing, dancing pose, and the other holding his tail up. Two other hands hold a conch and cakra.

Narahari Tirtha was initiated before 1264 AD. B.N.K Sharma suggests that he was probably about 22 years of age when Narahari and Madhva first met, Madhva being 19 years of age. There are local inscriptions of the time preserved in the Srikurman and Simhacalam areas of Orissa which glorify Narahari for many great feats, statesmanship and swordsmanship, but even whilst performing these kingly tasks, he preached Vaisnavism and made many devotees from the princes and aristocratic nobility in general at the time in the areas of Orissa and Andhra.

Sometimes it is suggested that he was the disciple of Padmanabha Tirtha but this is not supported anywhere in the mutt listings, instead what is pointed out is that due to the seniority of Padmanabha Tirtha, Narahari Tirtha was more than willing to serve him as the representitve of his spiritual master Sripada Madhwacarya, and so was considered like a siksa disciple of the Pitha Adi Patya Padmanabha Tirtha Swami.

Once whilst Narahari Tirtha was on a preaching tour, he dreamt that a Deity of Lord Visnu was at the bottom of the town pond (tank). The very next day, by his influence, he made arrangements for the tank to be dredged, and there He was! A Deity was taken out and installed at that place. The town is now called by the name of the pastime, Narayanadevarkere (the tank of Lord Narayana). This is near Hospet Taluk of Bellary District, Karnataka.

Narahari wrote fifteen books, but his Gita Bhasya and Bhavaprakasika are the only two of which any trace is kept.

MADHAVA TIRTHA

Previously known as Visnu Sastri, Madhava Tirtha was the third acarya to reside on the Pitha after Madhvacarya. Madhava Tirtha was quite often confused with, or known as Madhvacarya or Madhva, due to the similarity in name.[3] He was the son of Mayana and Srimati and the elder brother of Sayana, and at one time a minister of King Bukka of Vijayanagar.

There is a story in this connection how Madhava Tirtha founded the city of Vijayanagar after the discovery of a huge amount of hidden treasure. Before this, however, Madhava Tirtha lived an austere life as an ascetic in the mountains of Karnataka, who once found himself being frequented by a shepherd of the name Bukka. This poor shepherd had heard that Madhava Tirtha, the great sannyasi, was there absorbed in thoughts of Lord Narayana, and so he decided to daily bring him some simple foodstuffs. Madhava Tirtha blessed him saying, "One day you shall be the King of all Industan." By this blessing, immediately all the local shepherds made him their head, and he became known as the King of that local country which governed five groups of communities - Canara, Taligas, Canguivaro, Negapatao and Badagas. In this kingdom he became known as Boca Rao and reigned for thirty seven years by the blessings of the great Madhava Tirtha. Bukka conquered many kingdoms from the time he came to rule in 1343 AD.

Madhava Tirtha was in office at the Vedanta Pitha from 1333 AD until 1350 AD, when he passed away. He made a commentary on the Parasara Smrti called Parasara Madhva-vijaya, and some other books have also been accredited to him, but as little is known of him there is much confusion mis-identifying him with others. It is said that his bodily remains were entombed at Hampi, but have since been moved to Manur on the Bhima River of Bijapur District.

AKSOBHYA TIRTHA AND JAYATIRTHA

Aksobhya Tirtha was the last of Madhva's direct disciples to sit on the Pitha. He did so from 1350 AD -1365 AD. Previously his name was Govinda Sastri, and he came from Uttara-Karnataka. Madhvacarya gave him the Deity of Aja-Vithal. (Krsna standing with His hands of His hips, accompanied by Sri Devi and Bhudevi, though some say this is Krsna with Rukmini and Satyabhama.)

His main "claim to fame" was the way he refuted the philosophy of "tat tvam asi" - "you are the same as". There is an historic incident which is understood to have taken place at Mulbagal near Kolar. His victim was Vidyaranya, the big, big scholar and guru descendant of the Advaitan line of Sankara. Aksobhya Tirtha smashed Vidyaranya so badly that in history this was considered the turning point in the new Madhva faith of Dwaita Vada. To this day the philosophy of Dwaita (dualism) has not been defeated; even the Adwaitin Mayavadis, knowing they are wrong, with stubborn determination they have yearly been coming back to get smashed.

Aksobhya Tirtha moved after this a little north to Pandharapur on the banks of the Bhima-rathi River, which is where he met his future disciple Jayatirtha. In the years to follow Aksobhya spent his time training Jayatirtha in Dwaita philosophy. The relationship was so nice that Aksobhya gave his every breath to make Jayatirtha the most proficient and dynamic preacher since Madhva, hence Jayatirtha[JCD3] was called the Tikacarya. Aksobhya Tirtha taught him how to search out hidden significances in the words of Madhva which others missed, and how to write books on those points called Tikas, (short commentaries), which further demolished the hostile Adwaitin monism. He even pointed out the differences in the basic understandings of Adwaita philosophy of their own leading Sankarites like Vacaspati, Vivarankara, Amalananda, Citsukha and Vijnanashana, giving further strength to the Vaisnava truths and making the mayavadis all look foolish.

Jayatirtha renounced the world and took sannyasa at twenty years of age. By this time no one could philosophically touch him. He was a genius, seeing through the foolishness of Mayavada, and even making commentaries on Ramanuja's works. He wrote about twenty books, eclipsing those of his forerunners like Trivikrama Panditacarya, Padmanabha Tirtha and Narahari Tirtha, but he was always humble, giving all credit to Aksobhya Tirtha, the servant of Madhvacarya.

"Critique of Mityatwa" or "The Falsity Of The World" was one of his main works, where he describes how this world is temporary, not false, and the Mayavadi's way as being really false. He points out the differences between real, unreal, temporary and permanent, concluding, ".....The co-existing of both their negations, at the

same time and with reference to the same locus[JCD4] is, therefore, most illogical and can never be accepted by sane men." ie. The positive being this world is temporary though genuinely existing, the elements are real, and the action is real but done in connection with material nature causing reaction, which is also real but not permanent. Thus soundly defeating the Mayavadi philosophy around "brahma satyam jagan mithya", various works on subjects of Vaisnava studies and logic were written by Jayatirtha. Later a descendant in the parampara of the name Vyasatirtha wrote down Jayatirtha's life story, whereby we have found this information.

Jayatirtha's previous name was Dhondo Pantraya Raghunatha (Dhonduraya, Raghunath was his father's name), of either Viswamitra Gotra or Bharadwaja Gotra. He was the son of a high ranking military man and had two wives. Dhondo Pant, being like a local prince, was seen often dressed in full armour, breast plate, helmet and all, riding his mighty war horse around the area. He was a great horse-man, and would ride sometimes on journeys all over the district, accompanied by his men. On one such occasion, a hot summers day at noon, he stopped at a stream for fresh water, but his drinking of water was not an ordinary sight. Unlike most persons taking water, Dhondo Pant would enter into the river fully dressed (with armour, sword, shield, helmet, plume, etc), then, whilst still mounted upon his horse, he would drink water at water level directly into his mouth, being up to his neck in the water as an animal would.

On this day an incredible meeting took place. On the other side of the stream was Aksobhya Tirtha, watching this extraordinary sight. Aksobhya called to the horseman, "Hey, you drink water just like a bullock," and these few words put the horseman into a strange, deep, all-revealing state. Suddenly philosophical questions, which made the young horseman's mind spin into thoughts of his previous births, came to mind. Dhondo Pant could now remember his time spent with Acarya Madhva, but he had been covered for so many years thinking that he was the son of a nobleman. Now he could remember all kinds of incidences that made his hair stand upon end. He gained some intense realizations which enabled him to see quite clearly how previously he was actually the bullock who was used to pull around Acarya Madhva's books as Madhva travelled and preached all over. He could actually remember Madhva, his commanding but sweet voice elaborating upon the various Vedic literatures.

There is an interesting story in this connection. Madhva would quite often glorify this bullock, by saying to the assembly that actually this bullock listened better and assim-ulated the philosophy quicker than any of Madhva's students. Wherever Madhva would preach the bullock would turn up, ears pricked up and forward in an attentive mood; his faithfulness and loyalty knew no bounds. Madhva could sometimes be heard saying that simply by his attentive hearing this bullock was making great advancement. These kind of statements made some of Madhva's sannyasa disciples quite envious, so much so that they cursed the bullock to die from snake bite. Madhva heard about the curse and blessed the bullock that he would not be harmed. As per the curse, the snake came and bit the bullock, and amazingly the snake died! Everyone was awe struck, but could at once appreciate the motive, and kindness of Madhva. He was protecting his dear devotee who had surrendered his life to the service of Madhva's preaching mission. After some years the bullock passed away of natural causes - old age.

Tradition has it that in actuality this was no ordinary bullock in the first place. He was reputed to be a partial incarnation and joint expansion of both Indra, the King of the demigods and Lord Ananta Sesa. So again it was no ordinary thing what had happened - the bullock taking his birth in a family of greatly pious ksatriya kings in Karnataka, and being further brought up to know the Vedic literatures according to the teachings of Madhva. Obviously the Lord deemed it now the right time for his real self realization to again be invoked.

Anyway back to the river, Dhondo Pant, standing in the water, addressed the humble and aged mendicant Aksobhya Tirtha as follows. "My dear sir, who are you, from where did you come, and how do you know me? Simply by the words emanating from your mouth my life has changed. You must be my guru; you have opened my eyes which were blinded for so long. O my guide, you have shed my ignorance of my real self. Please tell me more. Please instruct me so my life can become perfect. O Gurudeva, please save me from the clutches of repeated birth and death." He was so amazed and became so agitated from gratitude by this meeting that he asked to become Aksobhya Tirtha's formal disciple. The other horsemen joined Dhondo Pant in crossing the river and spent some time in discussion with him. Then they returned to the estate of his father without Dhondo. News soon reached the boy's father who personally went to reclaim his son and took him home. To save any further quarrel, Dhondo followed his father without any protest, but even though the enraged father came to collect him, Dhondo had his plan, on his return home, to start with he had his marriage consumed.

An amusing story is revealed of the night that he returned to his wives. When Dhondo Pant's beautiful young wife entered the bed chamber to be with her husband, to her surprise there was an incredibly magnificent cobra sitting coiled up on the bed. The snake swayed mystically as though one absorbed in trancendental trance. Enchanted by the sight, she, out of respect for the wonderous sight, paid her prostrated obeisances before the serpent, but soon fear overcame her and she fled the room screaming, and fainted on the floor just outside. Raghunathraya, the father of Dhondo, feared that something would happen and so was close by. After also seeing the captivating sight and seeing the snake revert back to the form of his son, Raghunathraya reluctantly allowed Dhondo to return to the aged mendicant Aksobhya Tirtha, knowing this not to be an ordinary situation. In due course, Dhondo Pant was initiated and given the order of sannyasa, and the new name, Jaya Tirtha. This happened in the year 1368 AD.

Some do not agree with this story, saying that it would not have been allowed in the strict Brahmin society of the 14th century. But whether one accepts the story as explained by Srila Vyasatirtha or not, the link was there, and soon he came back to Aksobhya Tirtha who accepted him as his sannyasa disciple and gave him the name Jaya Tirtha. He then started to study sastra from Aksobhya Tirtha intensively until Aksobhya Tirtha finally passed away, his mission completed.

Jayatirtha toured several times all over India, destroying the philosophy of the impersonal-istic rascals. He was undefeated and became well known as the pure Vaisnava Acarya that he was.

He spent his closing years at Malkhed (or Manyakheta), once the capital of the Rashtrakuta kings of Karnataka, in the Gulbarga district, Mysore state. This is said by some to be the place where Jayatirtha passed away on the Pancami (fifth day) of the dark fortnight in the month of Asadha (June-July) 1388 AD. However, there is also a samadhi tomb of his in northern Karnataka which I have seen. On this samadhi tomb at Anagoendi (Hampi) on the Tungabhadra river, next to the samadhi of Padmanabha Tirtha, there are carvings of him as a ksatriya prince, and next to that as a sannyasi mendicant. (There is a little more on Tikacarya Jayatirtha as we look at later followers of Madhvacarya at the end of this book.)

VIDYANIDHI TIRTHA (ALSO KNOWN AS VIDYADHIRAJ TIRTHA)

The Guru-acarya listings assign Vidyanidhi Tirtha a period of seven years, nine months and thirteen days as the next pontiff on the Vedanta Pitha. The only written work accredited to him was a commentary on the Bhagavad-gita.

In the Madhva Mutts there is an air of vagueness and uncertainty of dates, and even the lineage. Kavikarnapur's "Sri Gaura-Ganoddesa Dipika", Text 22 mentions .... "Aksobhya's disciple was Jayatirtha. Jayatirtha's disciple was Jnanasindhu. Jnanasindhu's disciple was Mahanidhi. Mahanidhi's disciple was Vidyanidhi. Vidyanidhi's disciple was Rajendra ...." However, in Srila Bhaktisiddhanta Saraswati's "Guru Parampara" he says, "... Madhava Tirtha accepted the great paramahamsa Aksobhya Tirtha as his disciple. The principle disciple of Aksobhya Tirtha was known as Jayatirtha. Jayatirtha's service was for his disciple Jnanasindhu. Dayanidhi received the science of devotional service from Jnanasindhu and the servant of Dayanidhi was Vidyanidhi (Vidyadhiraja Tirtha). Rajendra became the disciple of Vidyadhiraja Tirtha."

Srila Bhaktisiddhanta Sarsavati Thakura accepts the version of Kavikarnapur's "Gaura-Ganoddesa Dipika" and they both say that Madhava Tirtha has taken Aksobhya Tirtha as his disciple. However, the Madhva's say that Aksobhya Tirtha was the direct disciple of Madhvacarya - this is stated in the Guruacarya listings. In the

Madhva Vijay also, this is recorded, that is, the incident of Madhvacarya calling eight of his sannyasa disciples around him at Kanya Tirtha during the Caturmasya. In Narayana Panditacarya's commentary on his own book, Madhva Vijay, entitled "Bhava Prakashika," he also says how Madhva called his disciples in pairs, and the fourth pair was Rama Tirtha of Kaniyur Mutt and Aksobhya Tirtha of Pejawar Mutt. These incidents are included in the "Sampradaya Paddhati" of Hrsikesa Tirtha, the foremost dear disciple of Madhvacarya.

The descendants of Madhva are more strictly followers of a diksa line, whereas both Kavikarnapur and Srila Bhaktisiddhanta Sarasvati lean more towards siksa lines, though still accepting both on their own validity. Seeing that Madhava Tirtha (Dwija) was a forerunner of Aksobhya Tirtha to the Vedanta Pitha, certainly he may have given some instruction. In the same way, Jayatirtha certainly had many disciples, and because his direct disciple Vidyadhiraja was the next to accept office at the Pitha, it doesn't necessarily mean other disciples of Jayatirtha, such as Jnanasindhu Tirtha and Daya(Maha)nidhi Tirtha didn't also give their worthy assistance.

Actually, Vaisnavas are always grateful for their many siksa gurus. For myself certainly, as I have collected this information, everyone has stressed Madhvacarya's disciples, and this parampara. In the humble attempt to compile this work I have accepted many as my instructing gurus and I am very grateful to them for their advice, otherwise how could the sampradaya be revealed. I do not, of my own accord, know anything about Vaisnavism or the Supreme Personality of Godhead, Lord Sri Krsna, but by the mercy of the Vaisnavas and of my diksa and siksa gurus, we are making an attempt at shedding some light on this subject.

VIDYADHIRAJA (VIDYANIDHI) TIRTHA AND HIS RELATIONSHIP WITH RAJENDRA TIRTHA

As we just stated, Vidyadiraja Tirtha was the immediate disciple of Jayatirtha. Being of seniority in his learning and devotional understandings, he also became the successor on the Pitha. Previously his name was Krsnabhatta, (though the Guruacarya gives him the name Nrsimha Sastri). It is understood that he was a brahmacari, but his time on the Vedanta Pitha is not clearly established. The times of office range from three years, nine months and thirteen days, to four years, and lastly sixty four years, but the Mutt itself is silent on this matter.

Rajendra was his first disciple, and their relationship was always very close. There is one story which tells of how the guru parampara divided at that time. Vidyadhiraja Tirtha was extremely sick so he sent word to Rajendra to come immediately, but he did not arrive in time. The Guru, feeling his life passing, ordained another disciple to guarantee that he would have a successor. This devotees' name was Kavindra Tirtha. Some say he called Kavindra due to a need for the preaching to spread, but one cannot guess the reasons why - a pure Vaisnava acts only to satisfy the Lord, that much we can ascertain. The line coming from Rajendra Tirtha is now represented by Vyasatirtha and Gosale Mutts, and that line still continues.

The other line (that from Kavinda Tirtha) continued on to Vagisa and Ramacandra Tirtha, but at the time of Ramacandra there again was some heavy disagreements that apparently nearly stopped the line at that time. Inevitably it caused a spilt and now those lines come down via his two disciples, Vibudhendra Tirtha of Raghavendra Swami Mutt and Vidyanidhi Tirtha of Uttaradi Mutt.

Vidyadhiraja Tirtha passed away at Ergola near Malked. The old town of Ergola now lies in ruins and this is believed to be where the tombs of both Vidyadhiraja and Rajendra Tirtha are.

Between Rajendra and Vyasa Tirtha we have Vijayadhvaja Tirtha, alias Jayadhvaja, alias Jayadharma. He is listed in the Mutt genealogical tables as being a member of the Pejawara Mutt coming from Aksobhya Tirtha. The Deity of Sri Rama that was worshipped by Vijayadhvaja Tirtha is still in the Pejawara Mutt. Some say that Vijayadhvaja was ostracised by Raghunatha Tirtha of Uttaradi Mutt for the sin of crossing the ocean to visit Dwarka, and thus as a penance to atone for this he was commissioned to write a comment-ary on Srimad Bhagavatam, which he wrote under a pipal tree at Krsna Mutt, and which he became famous for. However many devotees, including B.N.K Sharma, the Madhva scholar, says that this story is bogus and malicious, as it is well known that Vijayadhvaja's commentary on the Srimad Bhagavatam was purely out of love and spontaneous devotion. His commentary of Bhagavatam went under the title "Bhakti-ratnavali" and is said to have greatly influenced his disciple, Visnu Puri. In this commentary there are many references to the original compiler, the great Sridhar Swami of the Bhagavat School. Sridhar lived in a very dangerous time to be a Vaisnava, and so kept his meanings covered. Many, even to this day, say that Sridhar Swami was an impersonalist, but actually this is not so. As we have stated, he had to keep the real and personalistic understandings of the Bhagavatam covered for there were many devious mayavadis ready to corrupt anything that glorified Krsna, the Supreme Personality of Godhead. Vijayadhvaja (Jayadharma Muni as he is also known) clarified the meanings of Sridhar Swami, bringing out the dualist's point of view from the seemingly hidden meanings of Sripada Sridhar Swamin.

Looking at the many and wonderful ways the devotees have struggled, sacrificing their own reputations, even well being, to somehow or other ensure that these priceless gems of pure personalism could find their way down through the ages into our unworthy laps and beyond, we should be grateful to all of these great and devoted personalities.

Srila Vijayadhvaja Tirtha was the sixth in the lineage of the Pejawara Mutt, and he passed away on the Aksaya Tritya day, which falls on the third day of the light fortnight in the month of Madhusudana (Vaisakha - April/May). His samadhi (Vrndavana) is at Kanya Tirtha.

Vijayadwaja Tirtha and some details concerning the controversy regarding his complete and devotional commentary on the Srimad Bhagavatam.

Practically speaking, the following is only details of Vijayadvaja's early days, but it is an interesting story that brings out his conviction as a pure surrendered, unmotivated Vaisnava sannyasi.

As with many sannyasis of the line, particularly on this west coast of Karnataka, Vijayadwaja Tirtha took sannyasa as a very small boy. Constantly travelling, he would have to maintain by collecting alms (bhiksa), but alas, sometimes he would have to go without food for three or five days. Out of dire need and hunger, the young sannyasin, on one occasion, began to make some arrangements to cook very simply, using some simple forest spinach, a few rocks and twigs that he had found by the side of the road. One much older and senior sannyasi came by and was horrified seeing Vijayadwaja Tirtha, a sannyasi, cooking, "making arrangments to enjoy" and by the side of the road. He severely chastised him saying that this kind of action was against sannyasa dharma or character. He then informed the boy that the only way to counter this kind of independant activity was suicide - then and only then would he be free from any reaction. So the humble and pure hearted young Vijayadwaja Tirtha Swami prepared to give up the world. At this time another sannyasi happened to come by, and upon seeing the preparations for death, could understand what was on Vijayadwaja's mind. This second sannyasi then enquired from the boy why he had taken to this decision. Hearing the story, the second sannyasi, who some say was Rajendra Tirtha, who instructed the boy to compile an edition of Srimad Bhagavatam and by this everything would be resolved. So doing, this highly devotional piece of literature was entitled "Pada-Ratnavali." To this day followers of Madhva hold this devotional work as a standard text for reference.

At the end of this commentary, Vijayadwaja Tirtha prayed earnestly to Lord Sri Krsna,

vyakhya bhagavtasya krsna racita
twat preeti kamatmana
pretaschet pradadasi tat pratinidhim

tat treen varisye varan

prang niskincanatam tava pratibhavam padaravindatmana
samsaktim sukhatirtha sastra vijarajarasya param taya

"Dear Lord Sri Krsna, I have written this commentary of Srimad Bhagavatam just to please You. If You are pleased, as an acknowledgement of the same, please grant me three boons - that I should always remain a poor man in this and any future lives, that I may always have the opportunity to study Bhagavatpadacarya Madhva's devotional works on Krsna consciousness, and lastly by doing so, I may always rest in You and that I may attain You and always remain with You as Your foot servant."

As we will read a little later, the influence of this edition of the Bhagavatam and the subsequent commentary by Visnu Puri, the celebrated compiler of Bhakti Ratnavali and disciple of Sri Vijayadwaja Tirtha, assisted a great change to take place - not so much a change, but enhanced a natural loving progression to develope. This will be dealt with in connection with the next few acaryas who came. Everything was going on still, but as previously there had been some dissatisfaction with the struggle against the Mayavadis, now there had become struggles of another nature, that of position. Some were neglecting the pure teachings of Vaisnavism, and were starting to get a little caught up in other circles, that 'I am a brahmana so I can know God. You are a sudra, therefore you cannot.' Certain sways started to take place, and angles that had not been propounded externally were now to be taught. There were some very radical devotees around who were out to make a wonderful thrust to ensue. This devotee who we have just mentioned, Visnu Puri, is believed to have influenced many prominent personalities, amongst whom are Laxmipati Tirtha and Madhavendra Puri Goswami. This will be brought up again where the reasons for Madhavendra Puri Goswami accepting the title "Puri" instead of the traditional "Tirtha" are discussed in a short while.

Dr. B.N.K Sharma also mentions (History of Dvaita School of Vedanta, page 540) that there is a tradition which supports all these stories, and gives some detail to that point, saying that in the 15th century Rajendra Tirtha carried the message of Madhva to the far north and also into Bihar and Bengal where many of these great devotees were waiting to take up their particular missions. At this time amazing things were going on, much of which was unseen to the general populous. Various intimate associates of the Lord were taking their births in the families of the Vaisnavas for the purpose of setting back the flow of the Kali yuga, and smashing the illusory philosophies of the impersonalists.

Sambidananda dasa brahmacari (the disciple of Srila Bhaktisiddhanta Saraswati Thakura) has written in his book relating to medieval Vaisnava schools, that even the meeting of Sri Caitanya Mahaprabhu and the Tattvavadi head of the time, Raghuvarya Tirtha, which came a little later, was not an ordinary thing. There he makes a statement very boldly saying that the reason for the difference of opinion over sadhya (spontaneous service - the raga marg performed on the liberated devotional platform), and vaidhi bhakti, devotional service in practice where full love of Godhead is not fully manifest, was due to the fact that at that time those particular Tattvavadis had deviated somewhat from the pure teachings presented by Madhva. However we see that after the visit of Sri Caitanya Mahaprabhu to Krsna Mutt, the purity was again sought out. Primarily this was done by Vadiraja Tirtha who again re-established many of Madhva's principals. It was Vadiraja who reintroduced kirtana (the chanting of the Holy Names) back into the Mutt. His guru, Vyasatirtha, who was practically a contemporary, did many great works also to re-establish the proper standards that were free from any material bodily conceptions of life.

In "History of the Mutts" booklet it is mentioned that due to some problems around the time of Vagisa Tirtha the pure line was nearly lost, but due to the preaching and management of Vyasatirtha and especially Vadiraja Tirtha the desire of Madhvacarya was again instilled.[4]

BRAHMANYA TIRTHA

He was the third descendant from Rajendra Tirtha in the senior line of disciples coming from Vidyadhiraja Tirtha. I could find very little on his life, save and except where BNK Sharma says that it was due to the blessings of Brahmanya Tirtha that the parents of Vyasatirtha, (Brahmanya Tirtha's disciples), owed the birth of their children - notably of Vyasatirtha.

As his permanent residence, Brahmanya Tirtha lived mostly at Cannapatna or Abbur in Karnataka State, as mentioned in the Vy-carita, Page 26. There he had a Mutt of his own which later he was to entrust to his disciple Sridhar Tirtha. His other disciple was the famous Vyasatirtha. It is so unfortunate that these great devotees lives have slipped into obscurity, whether it was by their choice out of humility or just the influence of time. I guess now we will never really know. The Lord has his plan.

The next in line then was Srila Vyasatirtha.

VYASATIRTHA

Otherwise known as Vyasaraya and Vyasaraja Swamin, as we briefly mentioned, he was the disciple of Brahmanya Tirtha. Born around 1460 AD in the village of Bannur in Mysore District, his father's name was Rallanna Sumati and his gotra was Kasyapa. As previously stated, he took his birth by the blessings of Brahmanya Tirtha. Altogether, Vyasatirtha's parents had three children, a girl and two boys. In his childhood Vyasatirtha was known as Yatiraja. At the age of five he underwent the Vidyarambha samskara to begin his formal education, starting with writing the alphabet, and at seven took upanayana (the sacred thread.) He stayed at gurukula for only four years after that. At eleven he went to his home and continued his studies of poetry, drama and grammar for about five years. Before Vyasatirtha's birth, his father promised his second son to Brahmanya Tirtha. He gave the boy the name Yatiraja to indicate his future as a renunciate, and in due course he was given to Brahmanya Tirtha as an assistant. After some time, however, Yatiraja, being unsure of Brahmanya Tirtha's intentions, slipped away and ran into the forest and headed for the direction of "home," away from the hermitage. One night whilst sleeping in the forest under a tree, Lord Visnu came to him and told him what to do. The teenager returned to the asrama hermitage that very same day, and shortly after this, upon proving his dedication to his guru, young Yatiraja was formally initiated and given the name Vyasatirtha.

Some time shortly after the two year famine of 1475 and 1476 Brahmanya Tirtha, his guru, left this world. Vyasatirtha came to the Vedanta Pitha about 1478 in his late teens. Due to his young age and little time spent with his guru, he didn't really know the conclusions of the Madhva sastras very well, so he went to Kancipuram to study, where, after a very short time, he became a renowned pandit. Whilst in that area he was entrusted with the worship of Srinivasan (Lord Visnu) at Tirupati. Vyasatirtha's Mutt is still at Tirupati on the hill (Tirumala). Before leaving that place, after about twelve years of being there, he gave the worship over to his disciples.

In local history corresponding to the time, it is mentioned that the King of Bisnaga used to listen daily to a great Madhva Vaisnava sannyasi who had never married or touched a woman in his life. Though his name is not directly mentioned, history infers that this was Vyasatirtha.

From Kancipuram he went to Vijayanagar, and became known for his radical statements regarding Brahmanism, Vaisnavism, Varnasrama, and who was worthy to worship the Lord. It was at this time and place where he was challenged to a debate by brahmana pandits from all over India. The pandits were led by the learned brahmin Basava Bhatta of Kalinga (Orissa). They all pinned their challenges to the pillars of the palace. After a thirty day discussion, Vyasatirtha emerged triumphant, and his reputation earned him the respect of King Krsnadevaraya (1509) who regarded him as guru and gave him all honours. He awarded him the order of the camel on a green

flag, and a drum on the back of a camel as a mark of respect. This is still kept by the Vyasaraya Mutt at Gosale. Once the flag was taken by King Nrsimha in his attacks against the Muslim sultans who caused threats and violence to devotees and temples in South India, but between Krsnadevaraya, Shivaji and others, the sultans were stopped before getting very far.

There are many nice stories telling of the great King Krsnadevaraya, who ruled the Vijayanagar kingdom on the Tungabhadra River in Karnataka in connection with his guru. Vyasatirtha gave the King formal initiation, and then out of gratitude and love for his guru, Krsnadevaraya had made beautiful Deities of Vittala (Krsna) and Rukmini, and established the fine Vittala Rukmini temple which still stands there today[5]. On the temple wall there are inscriptions giving the date 1513 AD, and refers to Vyasatirtha as the guru of Krsnadeva-raya. There is also mention of Vyasatirtha ceremonially bathing Krsnadevaraya at his initiation, following in the method of Madhvacarya's puja manual entitled "Tantrasara" (Chapter 2.10-11), in which the Tantrasara points out that the ceremonial bathing (abhiseka) of a disciple by the guru adds to the glory of the disciple. As we can see by the next brief story, this did make him glorious.

Once a Gajapati King of Orissa tried to humiliate Krsnadevaraya by sending Adwaitin Mayavadi philosophical points to him to try to catch him out, but on the instructions and potency of his guru Vyasatirtha, Krsnadevaraya was, as usual, victorious. Out of gratitude Krsnadevaraya gave the village of Bettakonda to Vyasatirtha in 1526, and a huge lake was dug for the pleasure of guru called Vyasa samudra. The dates vary from 1523, 1524 and 1526 by various records, but all the points are substantiated by the writings of devotees of the time, including Purandara dasa. It is also recorded that Krsnadevaraya literally bathed Vyasatirtha in jewels as well, performing "Ratnabhiseka" (bathing him in jewels). Generally to install a person, an abhiseka is done with ghee, milk, yogurt, gaur, honey, sugar-water and tender coconuts in this part of the country, but this was done with priceless gems. After the death of Krsnadevaraya in 1530, Acyutaraya continued to honour Vyasatirtha for a few years until Vyasaraya's demise. Krsnadevaraya, by the way, is always referred to as probably the most spiritually enlightened of the Vijayanagar dynasty. He established many fine temples and Deities in this area under the guidance of Vyasatirtha. To this day there still stands the Deity of Laxmi Nrsimha standing twenty five feet tall in the banana fields. The Deity was carved from one stone under Krsnadevaraya's instructions. After his demise, the invading Muslims smashed many temples out of their envy of Vaisnava culture. Many deities like Vittala Rukmini and Krsnaswami were moved further south, but although the Muslims tried to smash the Deity of Lord Nrsimha, still He stands, though His temple lies in rubble around Him. This old and sacred place is the old Kishkinda mentioned in the Ramayana where Hanuman was born, and where Rama killed Vali and put Sugriva on the throne.

There are numerous glories of Srila Vyasatirtha to be sung. It is not unintentional that I have said "sung" in his connection, for the highly controversial and powerful preacher, the third moon of the Madhva line, was always absorbed in harinama sankirtan. Many say this was due to the influence of his teacher, Sripadiraja Swami, who is reknowned for his poems and songs glorifying Lord Sri Krsna. Some say he was the instigator of the Hari dasa or Dasakuta Movement, which is further discussed in the section at the back of this book entitled "Modern Day Madhvas". Anyway, during his life Vyasatirtha established 732 temples of Hanuman all over South India and composed poems and songs based on the Srimad Bhagavatam, Mahabharata and Ramayana.

One day after composing his famous work called "Krsna Ni Begane Baro" which, for the last four centuries has become a Bharat Natyam dance repetoire, a strange thing happened.

Vyasatirtha was taking a little rest when Lord Sri Krsna appeared in his dream and proceeded to address him. "You are a sannyasi, you do not have any wife or children. On the other hand, I am very much married and lave a large family - so why is it that you only call Me Krsna?" From that day on in any further compositions, Vyasatirtha always referred to his Lord as Sri Krsna.

Once Vyasatirtha was sitting upon the pitha amongst his many, many disciples, when out of nowhere one low-born farmer happened to come into the assembly requesting mantra diksa initiation from Vyasatirtha. The farmer humbly begged, but in his humility he was persistent. The many other disciples, who were mostly brahmana stock, viewed him as being completely unqualified due to his birth and education, or rather lack of it - not being born in a Brahmin family like all the other disciples. Vyasatirtha however, being pure and free from bodily conceptions of birth, etc, was of a different mind and to everyone's amazement Vyasatirtha told the farmer to chant the name of Yamaraja's bull. Going away and coming back after some time after chanting that name, the farmer's voice was again heard. "Swamiji, Swamiji, he is here," the farmer exclaimed. When the devotees peaked outside the Mutt, to their surprise there was Yamaraja's bullm Mahisa, big as a mountain, right there outside the door of the Mutt. "Now what shall I do Swamiji?" the farmer enquired from Vyasatirtha. Vyasatirtha instructed him to take the bull to the river where there was one huge boulder that hundreds of men couldn't move. The farmer went to the river and requested the bull to move the boulder out of the main stream of the river to allow the water to flow to reach the crop irrigation areas downstream. That rock, which was in itself like an island amidst the river, the bull submerged beyond sight simply with the lifting of his hoof and resting it upon it. To the delight of everyone the water again began to flow. Soon after this incident the bull returned to Yamaraja, his master. The farmer then asked Vyasatirtha for more service. Vyasatirtha, who was always compassionate, then engaged him in looking after the Mutt's goshalla.

Not long after that, an annual festival for the Deity came around on the calendar, and a huge festival was put on for the Lord. The high point was the abhiseka bathing ceremong in which the Deity was to be bathed in many different auspicious by-products of the cow. However, just as the bathing commenced, the Deity of Udupi Krsna suddenly disappeared right in front of everyon'e eyes. Everyone was very confused except for Srila Vyasatirtha, who asked all the assembled devotees to conclude as to what had happened. The debating took some time, and the disciples came to their conclusion that due to the offence of allowing the low-born farmer to look after the cows and procure the milk, yogurt, ghee, etc for the puja, the Lord had disappeared.

Indirectly they were blaming their guru, saying that this was his offence, for they were still on the bodily concept of life, thinking themselves as brahmanas and he a mere vaisya farmer.

Vyasatirtha very tolerantly tilted his head and asked everyone to follow him for a moment. Everyone went to the goshalla headed by Vyasatirtha. As they looked into the goshalla they saw the farmer scrubbing down the cows, brush in one hand and a bucket of water in the other. In his total absorption of serving the Lord's cows, the farmer didn't even notice that the Deity had manifested His Gopal form and was standing beside him holding the bucket for him. Needless to say, all of his disciples were amazed that Udupi Krsna personally served this non-brahmin farmer, but Srila Vyasatirtha explained that, "No, the Lord had come to serve His pure devotee. Previously he came for Acarya Madhva to have him glorified and now he has found another worthy soul." Srila Vyasatirtha later formally initiated the farmer as his disciple.

Vyasatirtha passed away at Vijayanagar on the caturthi (fourth) day in the dark fortnight in the month of Phalguna (Jan-Feb), corresponding to Saturday 8th March, 1539 AD. His tomb remains on the island of Navavrindavanas in the Tungabhadra River, half a mile from Anegondi (Hampi).

Vyasatirtha was, as some say, almost the second founder of the system of Madhvacarya, after the great Madhvacarya. Vyasatirtha influenced many, including the aristocracy, and many of his disciples travelled north preaching his glories to places which included Madhya Pradesh, Orissa, Maharastra, and even Rajasthan and Uttara Pradesh.

According to Kavikarnapur in his Gauraganoddesa Dipika, Vyasatirtha wrote the famous book, "Sri Visnu Samhita", and had a disciple by the name Laxmipati Tirtha who was originally from North India.[6]

The following is a story in connection with the disciple of Vyasatirtha who was given the name Laxmipati Tirtha, and who became the next to be recognised as the

acarya in the line in which we follow.

LAXMIPATI TIRTHA

Once Lord Balarama (Krsna's elder brother) appeared to Laxmipati Tirtha to break the ground for a change in the regular line of the Madhva Sampradaya. Big changes were to take place that would eventuate in a revolution in thought and deed. Lord Sri Krsna and His brother Lord Balarama were about to appear in the dress of devotees within the Madhva sampradaya.

brajendra nandana jei-saci-suta hoilo sei
balarama hoilo nitai

Narottama dasa Thakura sings in his "Ista Deve Vijnapti", in simple Bengali that "Lord Krsna, the son of Nanda Maharaja, the King of Vraja, became the son of Saci (Lord Caitanya) and Balarama became Nitai (Nityananda). We have discussed in brief some of the situations that arose around this time that warranted these changes. We have also introduced some of the Vaisnavas who performed this task for the Lord. The change itself to many meant seeing heart rendering devotion to the Lord, which was in many cases unable to be contained because of its intensity. Some objected to this as being mere sentimentalism, some even suggested that though the external sentiments were seen, other things were in the heart. This section from here on deals with some of those feelings. Obviously these situations are not to be imitated, as some cheaters do. As you will read shortly, these are insights to the personal relationships between the Lord and his pure devotees. This is not an ordinary thing, but by these personal dealings based on love is specifically how the Madhva sampradaya has come to be known all over the universe, by the desire and preaching of it's members.

One story which is quite heart rendering is the following story of Laxmipati Tirtha, the best of the sannyasis, who, on one occasion, was sitting in a solitary place performing his bhajan throughout the night. He was singing the glories of Lord Balarama. His unalloyed devotion was so intense he would sometimes cry or call out, "O Baladeva, kindly show me Your favour. I am so fallen and wicked." Tears would come from his eyes and he lost all patience and composure due to his old age and intense desire to see the Lord. He would sometimes collapse on the floor, stunned. This day, due to the devotional traumas he had undergone, he slept.

It is described that Lord Nityananda, in His usual prankish mood, appeared to Laxmipati in His original form as Lord Balarama. Lord Balarama, Krsna's brother, appeared before Laxmipati in a dream, telling him that a wandering Brahmin, in the form of an avadhuta madman had arrived in town. "He will come to you. Initiate him into the Vaisnava diksa mantras and accept him as your disciple." Then Lord Balarama spoke the mantra into Laxmipati's right ear and Laxmipati awoke. After a short time Laxmipati saw the avadhuta Brahmin and his mind became full with anxious anticipation. When they met, Laxmipati couldn't take his eyes off the beautiful form of the Lord, His aura and His moonlike face and unblinking eyes. Hearing the sweet words of Lord Nityananda, Laxmipati's eyes brimmed over with swelling tears. That very day Laxmipati fulfilled the order of Lord Balarama, and Nityananda became the favourite of Laxmipati.

nityananda prabhu vande
srimad laxmipati priyam
sri madhva-sampradaya
vardhanam bhakta vatsalam

"Respectful obeisances unto You, Nityananda Prabhu, the dear favourite of Laxmipati Tirtha. He (Nityananda) increases the bliss of the entire Madhva sampradaya and He has the innermost needs of the devotees foremost at hand."

Laxmipati couldn't understand his intense attraction for Nityananda or the bliss he felt just being near Him. On Nityananda's absence from his sight for a moment, intense separation came over him. Laxmipati stayed awake that night pondering over things. He had dozed off slightly, when again in a dream the Lord appeared. He was whitish in complexion, dressed in a blue dhoti. It was Nityananda in his dream, but then Nityananda transformed into Lord Balarama. Laxmipati was amazed and he bathed the Lord's feet with ecstatic tears from his eyes. He prayed to the Lord, "Surely You have made a fool of me and put this fallen wretch into much distress. Please show me Your mercy. You are my Lord. I take shelter at Your lotus feet." That same Sri Nityananda Rama (Balarama) fulfilled all of Laxmipati's cherished longings, though He forbade him from telling a soul of His identity, and then disappeared from sight.

When Laxmipati awoke in lamentation upon the Lord's disappearance, he saw that night had become the morning. Laxmipati changed from this day on. He didn't speak ever again, as his mind was always absorbed elsewhere. He looked terrible, and his disciples became full of anxiety. Within a short while, without any warning, Laxmipati left this world. Who can understand properly the character and pastimes of the Lord and His pure devotee Laxmipati Tirtha? Just see the purity of Laxmipati, that the Lord appears directly to play with him.

Usually it is accredited to Madhavendra Puri Goswami, the disciple of Laxmipati, as being the spiritual master of Lord Nityananda Prabhu, but here it is mentioned otherwise.

Let us substantiate this story a little. In the Caitanya Caritamrta, Madhya lila (1.3.85) Srila A.C. Bhaktivedanta Swami writes: "In Khadadaha, sometimes people misunderstood Nityananda Prabhu to belong to the sakta-sampradayam whose philosophy is antah saktah bahih saivah sabhayam vaisnavo matah. According to the sakta sampradaya, a person called kaulavadhuta thinks materially while externally appearing to be a great devotee of Lord Siva. When such a person is in an assembly of Vaisnavas, he appears like a Vaisnava. Actaully Nityananda Prabhu did not belong to such a community. Nityananda Prabhu was always a brahmacari of a sannyasi of the vaidika (Vedic) order. Actually He was a paramahamsa. Sometimes He is accepted to be a disciple of Laxmipati Tirtha. If He is so accepted, Nityananda Prabhu belonged to the Madhva-sampradaya. He did not belong to the tantrika-sampradaya of Bengal."

In a conversation I had with HH Bhakti Hridoy Mangal Maharaja, Secretary General of the Sri Caitanya Gaudiya Math, he remembered hearing personally an instance that was related by Srila Bhaktisiddhanta Saraswati Goswami Maharaja Prabhupada (sometime in the late 1920's during a class), wherein Lord Nityananda walked off with a sannyasi who came to beg alms at His parent's house (as mentioned in Caitanya Bhagavata.) The sannyasi asked Hadai Pandit, the father of Lord Nityananda, as is traditional, for some alms and so Hadai Pandit as a dutiful householder agreed. But when the sannyasi asked him to give him the boy (Nityananda) as alms, Hadai Pandit, nearly died. Considering his life useless and a bad example to the boy if he didn't fulfill the desires of his saintly guest, he gave the boy to the sannyasi as his assistant - this sannyasi was Laxmipati Tirtha. It is interesting to note that the boy Nityananda simply walked off with the sannyasi without even so much as looking back, just as Lord Rama left His father, Dasaratha, to go to the forest. Though different circumstances, both Maharaja Dasaratha and Hadai Pandit died within a very short time due to intense separation.

However in Caitanya Caritamrta, Madhya lila (3.8.128) purport, Srila Prabhupada says: "Sri Nityananda Prabhu was initiated by Madhavendra Puri, a sannyasi. According to others, however, He was initiated by Laxmipati Tirtha."

Visnu Puri

Around the same time was a great Vaisnava preacher by the name Visnu Puri. We briefly mentioned something about him in relation to his guru, Jayadharma Tirtha, in

that section, so at this point let us look a little closer at his pastimes. Though he was directly one of the noted acaryas in the guru parampara, certainly it appears that he must have been a great devotee to have gained recognition by the great Kavikarnpur, the celebrated compiler of the Gaura Ganadesha Dipika. If Kavikarnpur thinks his name worthy of mentioning, then who am I to deny him a mention? According to history he was a sannyasi of Tirhit District. One report is that Visnu Puri met Lord Caitanya at Kasi (Benares) while Lord Caitanya was on His way back to Nadia from Vrndavana. They were charmed with each other naturally. The following story is mentioned by B.D. Basu, in his presentation of Visnu Puri's book Bhakti Ratnavali, which says that at their meeting a wonderful interaction took place. By the bhakti and learning of Visnu Puri, Lord Caitanya became inspired, and by the grandeur and personal magnetism of Lord Caitanya, the Personality of Godhead, Visnu Puri was inspired. Later a disciple of Visnu Puri left Benares for Jagannatha Puri to bring greetings to Lord Caitanya from his guru. Lord Caitanya sent him back to Kasi with a message, "Make Me a garland of jewels". Everyone was astounded when they heard the greatest renunciate asking for jewels, but they had not the boldness to ask Him why He asked for this. Actually he was referring to Visnu Puri's Bhakti Ratnavali - the necklace of priceless jewels of the Srimad Bhagavatam.

There is another version of this story recorded, that Lord Jagannatha, in a dream came to Visnu Puri and told him to compose and send these prayers to Him in the form of Lord Caitanya. The date recorded on this book, Bhakti Ratnavali, is 1555 Saka era or 1633 AD, but it is humbly suggested that this is the date Bhakti Ratnavali was transcribed from the original, not the date of the actual composition. This was one year before Lord Caitanya passed from the devotees physical presence.

Visnu Puri was previously known as Visnu dasa. He was a learned brahmin who belonged to the Vaisnava school of Madhva and was a disciple of Jayadharma Tirtha. He first led his life as a householder with wife and children, but when the temper of his wife became too much for him, he left home and took the dress of a sannyasi. Everyone tried to pacify him but he would not return. He wandered and settled in Mithila at the shrine of Lord Siva (which is also known as Siva Puri). The Tirtha pandits say that in a dream, Lord Siva told him to resume family life, so he returned and took a second wife. In the dream Lord Siva also gave him the Visnu Mantra, so at Siva Puri it is suggested that this is when he added Puri to his name, to remember that holy place, as there is no mention of receiving the name from another source.

To have been a disciple of Jayadharma who occupied the Pitha from 1448-1460 AD, and to have met Lord Caitanya in Kasi, Visnu Puri must have lived for close on one hundred and fifty years. Of course that is presuming that the dates that we have are exactly correct. There is no doubt that his preaching from the Bhakti sastra, Srimad Bhagavatam, inspired many, among them the great Madhavendra Puri, who became the next in the disciplic succession. It is believed by many that Madhavendra Puri Goswami, though taking diksa initation from Laxmipati, was given siksa (instruction and inspiration) from Visnu Puri, thus this is why the title "Puri" was added to his name instead of Tirtha, as with the previous parampara acaryas.

In Dr. B.N.K Sharma's "History of Dwaita Vedanta" he makes a point to say that up until this time this was the parampara which came to be known as the Vyasaraja Mutt line of the Madhva Mutts, following down to the disciples of Vyasatirtha, a strict Madhva line.

Filling in the details over the past couple of generations, the Gauragannodesa Dipika (Text 22) of Kavikarnapur says: "Rajendra's disciple was Jayadharma Muni. Among Jayadharma's disciples was Sriman Visnu Puri, the famous author of the Bhakti Ratnavali. Another disciple was Brahmana Purusottama." But in the Kantimala, it states:

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iti sri purusottama-caranaravinda-
  krpa makranda-bindu pronmilita-
viveka-tairabhukta-paramahamsa-
  sri visnu-puri grathita-sri
bhagavatamrtabdhi labdha-
  sri bhaktiratnavali kantimala samapata
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This indicates that Visnu Puri had some kind of disciple relationship with Purusottama Tirtha (Brahmanya); at least this confirms the time, if not his particular kind of guru-disciple relationship. Substantiating the facts presented here, B.N.K Sharma points out that there is a traditional line stating that Rajendra Tirtha carried the message of Madhva north to Bihar and Bengal, and that Rajendra Tirtha's disciple was Jayadhvaja Tirtha, who was the guru of Visnu Puri.

In these days, sometimes one would accept a particular mantra or philosophical point from someone and in that way he would become one's guru. So sometimes certain initiations held more importance than others. For example, one's acceptance into a particular philosophical line would stand as more important than one's family initiation into a mantra for charming snakes, or applying medicine from the Ayurveda.

B.N.K Sharma says that Visnu Puri was a contemporary of Jayadharma who followed the great Sridhar Swami, and due to his dedication to the bhakti marga (devotional line) this could have been a great source of influence on Laxmipati Tirtha and Madhavendra Puri Goswami. Another thing is that there is no record of Visnu Puri's activities in South India, save and except that he headed to North India to preach. To conclude, we can say that Laxmipati and Madhavendra Puri were both from North India and were influenced by Visnu Puri to develop the spontaneous mood of bhakti. Later some of Visnu Puri's previously used verses of Sridhar Swami, found in his Bhakti Ratnavali, turned up in Rupa Goswami's "Padyavali" with reference to Bhakti Ratnavali.

MADHAVENDRA PURI

In the Mukti-Gopanisad and the Sasvata Samhita, the title "Puri" is included in the 108 names of Tridandi Sannyasi of the Bhagavat School. There has been some controversy in the past as to why Madhavendra Puri has the title "Puri" if he is a Madhva descendant. Some say it is usually Adwaitins of the Sankaracarya line that have one of the following ten titles, ie: Puri, Tirtha, Asrama, Giri, Paravata, Sagara, Sarasvati, Bharati, Vana and Aranya. But as already stated, the tradition was broken by Madhvacarya who also accepted the name Ananda Tirtha, from what externally appeared to be Adwaitins. Another interesting point comes about when one looks into the "Bhaktamala" of Lala dasa, and sees that he, Lala dasa, was given the name Prabhodhananda Sarasvati by the Personality of Godhead, Sri Caitanya, Himself. So who cares? So many unscrupulous persons (mayavadis) will use many excuses to try to discredit the Lord, and or the Lord's pure devotees. "The dogs bark but the caravan goes by, irregardless".

So we have it - Madhavendra Puri, like Madhva, (Ananda Tirtha), made a complete change in the line. Madhavendra Puri, though basically a Madhva, established a form of worship which was not performed by the followers of Madhva. He introduced the ecstatic mood of madhurya rasa, conjugal love of Radha and Krsna. Previously the line coming from Madhva were instructed by him to worship in a mood of strict awe and reverence, but some had become very much caught up in the performance of rituals.

The Deities that Madhva established in his Mutts were very formal, either Laxmi-Narayana, Laxmi-Nrsimha, or Sita-Rama, Bhu-Varaha. The time was not right to introduce any other method, or rasa for serving the Lord. If one can imagine, Madhva had brought the people from near atheism, to a standard of worshipping the personal form of the Lord. Then to try to tell of the loving, intimate, conjugal affairs of the cowherd girls of Vrndavan with Krsna would have made the people of the time refuse to accept these pastimes as real, what to speak of pure. Many viewed these loving affairs, because of their own experiences, to be as a material lusty relationships as in this material world. (It's the same mayavada philosophy emanating actually. "Because I have a material form and it causes so much

suffering, then all forms must be suffering like mine, including the form that Krsna takes. Because I have lusty material desires deep within my heart then this cowherd boy Krsna must be the same.")

In the life of Acarya Madhva there is one instant when he is told by the Lord not to teach of these amourous pastimes, as they could not be understood at that time by the people in general, and would only confuse them. This particular service was being saved for Madhavendra Puri Goswami to enact out for the Lord's pleasure. If one takes a look at the transcendental life of Madhavendra Puri, one will not question for one second such an insignificant thing as the mere title "Puri" coming from the Monist line. As the old proverb goes, "Both a fool and a wise man are identified by their speach and activities." By the following stories one can get a glimpse into the life and mood of this great Vaisnava acarya, and see even where Krsna Himself comes and has loving exchanges with his pure devotee.

As we have previously said, before Madhavendra Puri most people worshipped Lord Krsna in a more Pancaratric, ritualistic fashion, according to strict rules and regulations. It must be understood also that such strict formal worship is necessary for those who have not awakened their natural desire to serve the Lord with spontaneous love and devotion, but Madhavendra Puri was fully absorbed in spontaneous affection for Krsna, and therefore he was able to rise above the formalities of worship prescribed for those performing devotional service in practice (vaidhi bhakti).

Madhavendra Puri appeared almost mad in his love of God. He loudly chanted and sang the names and glories of the Lord without thinking of the time or place. Sometimes in his ecstasy he didn't know whether it was day or night. Sometimes he laughed and sometimes he wept. Sometimes he danced wildly and sometimes he fell to the ground unconscious. He took absolutely no interest in anything not connected with Krsna, and for fear of talking about anything other than the Lord, he always lived without a companion. He would eat only if someone offered him food - otherwise he would simply fast.

[7]This great sannyasi mendicant was fully absorbed in devotional meditation and would wander from village to village chanting Hare Krsna and eating only when others invited him. Once he entered the area of Vrndavana and came upon the hill known as Govardhana. One evening as he sat beneath a tree, an unknown cowherd boy came before him and asked him: "Please drink this milk that I've bought for you. Why don't you beg some food to eat?" Madhavendra Puri asked how the boy knew he was fasting. The boy replied: "Sir, I am a cowherd boy and I reside in this village. In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables. The women who came here to take water saw you, and they supplied Me with this milk and sent Me to you." The boy continued: "I must go very soon to milk the cows, but I shall return and take back this milk pot from you." Saying this, the boy could suddenly be seen no more. Madhavendra Puri's heart was filled with wonder. After drinking the milk, he washed the pot and put it aside, but the boy did not return. In a dream that night, Madhavendra Puri saw the very same boy. The boy came before him and holding his hand, took him to a bush in the jungle. The boy showed Madhavendra Puri the bush and told him: "I am residing in this bush, and because of this I suffer very much from severe cold, rain, showers, winds and scorching heat. Please bring the people of the village and get them to take Me out of this bush. Then have them install Me nicely on top of the hill. Please construct a temple on top of that hill and install Me in that temple. After this, wash Me with large quantities of cool water so that My body may be cleansed. For many days I have been observing you, and I have been wondering, when will Madhavendra Puri come here to serve Me? I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered. My name is Gopala. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority. When the Mohammedans attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack. Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care." After saying this, the boy disappeared.

Madhavendra Puri woke up and began to consider his dream. Madhavendra Puri wept as he understood that he had seen Lord Krsna directly face to face but failed to recognize Him. Taking his morning bath, he again became tranquil and entered the village. He assembled all the people and told them, "The proprietor of this village, Giri Govardhanadhari, is lying in the bushes. Let us go there and rescue Him from that place. The bushes are very dense and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way." After hearing this, all the people accompanied Madhavendra Puri with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle. When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure. After they cleansed the body of the Deity, some of them exclaimed, "The Deity is very heavy. No one person can move Him." Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill, but they could not move Him. So Madhavendra Puri also went there. But Madhavendra Puri Goswami lifted the Lord and the Deity was placed successfully on the hill. A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support. All the brahmana priests of the village gathered together with nine water pots, and water from Govinda-kunda lake was brought there and filtered, removing leaves and twigs. When the Deity was installed, nine hundred pots of water were brought there from Govinda-kunda. There were musical sounds of bugles and drums and the singing of women. During the festival at the installation ceremony, some devotees sang and danced glorifying the Lord. All the milk, yoghurt and clarified butter in the village was brought there. After all inauspicious things were driven away by chanting of mantras, the Deity was bathed.

After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasi garlands and other fragrant flower garlands were placed upon the body of the Deity. After the bathing ceremony was finished, incense and lamps were burned and all kind of food offered before the Deity. These foods included yoghurt, milk, and as many sweetmeats as were received. As soon as the people of the village had understood that the Deity was going to be installed they had brought their entire stocks of rice, dhal and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled. Arati was offered to the Deity and afterwards everyone took prasadam. Day after day people from neighbouring villages came to see the Gopala Deity bringing presentations. Gold and silver was brought, and one very rich King built a temple and a boundary wall. Then each family in the area contributed one cow - in this way thousands of cows became the property of Gopala. Madhavendra Puri experienced great bliss and satisfaction from seeing everyone engaged in the service of the Supreme Lord.

.... "I have accepted your service...." said Gopala, "Because of your ecstatic love for Me."

To test Madhavendra Puri's love still further, in another dream Gopala asked him to bring a special kind of sandalwood pulp to cool His body. Gopala was still feeling hot from being buried in the jungle for so many years, and the sandalwood pulp is well known for it's soothing, cooling effect. "Bring sandalwood pulp from Jagannatha Puri," said Gopala. "Kindly go quickly. You must. No one else can do this for Me."

Delighted with this chance to serve his dear Lord, Madhavendra Puri set off on foot on the arduous eight-hundred mile journey to Jagannatha Puri, on the Bay of Bengal. Along the way he stopped in Remuna at the temple of Gopinatha.

The Gopinatha Deity at Remuna near Balasore was personally carved by Lord Rama-candra whilst on His way back to Ayodhya from the kingdom of the demon Ravana. The brief story is as follows:

Rama was sitting with Sita, His consort, and they were resting for a while, relishing the beautiful countryside and many cows who lived in that place. Rama started laughing and Sita enquired as to what He was laughing at. Rama said, "I was just thinking of when I appear as a cowherd boy." Immediately attracted to seeing that pastime, Sitadevi enquired further as to what He will do at that time and what will He look like. Lord Rama took an arrow from His quiver and immediately created the beautiful Deities of Gopinatha, Govinda and Madan Mohan, the principle Deities of Sri Vrndavana Dhama. (These forms are nicely explained in the Bhaktivedanta purports to Caitanya Caritamrta, Adi lila 1.18[JCD5])

At the sight of Madhavendra Puri's devotion, this Deity of Krsna showed him another loving favour. Every day the temple priests offered Gopinatha twelve pots of the most delicious sweet rice in the world. (Sweet rice is a preparation made with milk, rice and sugar and served cold.) But this sweet rice, instead of just cooking the rice and milk together for two hours, it is cooked down for more than twelve hours, stirring with love and devotion for Lord Gopinatha. It has a peachy colour and a light aerated consistency like that of mousse, which is stiff, light and fluffy and stands up on one's fingers when dipped.

Madhavendra Puri wanted to taste a little of it so that he could prepare a similar sweet rice for his own Deity Gopala back in Vrndavan. But Madhavendra Puri immediately checked this thought and felt that he had committed a great sin by wanting to taste what was being offered to the Lord. Without saying a word to anyone, Madhavendra Puri left the temple and went to take some rest in the town marketplace. Meanwhile the Gopinatha Deity spoke to one of His brahmana priests in a dream. "Please get up and open the door to the temple. There you will find a pot of sweet rice. I have kept it for Madhavendra Puri. Take it to him. He is sleeping in the marketplace."

Dutifully the priest awoke, found the pot of sweet rice and took it to the marketplace. Then he began to call out, "Madhavendra Puri! Madhavendra Puri! Please come and take this pot of sweet rice. Lord Gopinatha has stolen it for you! Please take it and enjoy it to your heart's content! You are the most fortunate person in the world!" On hearing this invitation, Madhavendra Puri came out and with ecstatic love he ate the sweet rice the Lord had sent to him. To this day the Deity in the temple at Remuna is known as Ksiracora Gopinatha - the Deity who stole the sweet rice for His pure devotee.

After this incident Madhavendra Puri pondered, "The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds." Thinking in this way, Madhavendra Puri offered his obeisances to Gopinatha on the spot and left Remuna before the morning light. After much walking he reached Jagannatha Puri and obtained eighty-two pounds of Malayan sandalwood - a valuable burden of love to bring back to his Gopala Deity. Even though he had to pass through provinces heavily patrolled by Mohammedan soldiers and infested with bands of thugs and dacoits, Madhavendra Puri was not at all anxious. He was concerned only about carrying the sandalwood back to his beloved Gopala, and he didn't even take personal inconveniences or impediments into consideration. He just wanted to serve the Lord.

When he arrived at Remuna, Madhavendra Puri again visited the temple of Gopinatha and the priest again served him the famous sweet rice. Now Madhavendra Puri still had the longest and most difficult part of the journey ahead of him, but as he slept that night, his own Gopala Deity appeared in a dream and said, "O Madhavendra Puri, there is no difference between My body and Gopinatha's body. We are one and the same. Therefore, if you smear the sandalwood pulp on His body, you will also be smearing it on My body. Thus the temperature of My body will be reduced. You should not hesitate to act according to My order. Believe in Me and just do what is needed." In this way, Gopala saved His devotee from possible injury on such an arduous journey. Madhavendra Puri had passed the Lord's test of his love and devotion.

To this day, people who travel to India can visit the Deities of Gopala and Ksiracora Gopinatha and experience some of the same devotional feelings that inspired Madhavendra Puri. I find it amazing that although he was such a great devotee, and always in the association of Lord Krsna he always humbly prayed to the Lord:

mugdham mam nigadnatu niti-nipuna bhrantam muhur vaidkah
mandam bahdhana-sancaya japa-dhiyam muktadarah sodarah
unmattam dhanino viveka-caturah kamam maha-dambhikam
moktum na ksamate manag api man govinda-pada sprham

"Let the sharp moralist accuse me of being illusioned; I do not mind it. Experts in Vedic activities may slander me as being misled, friends and relatives may call me frustrated, my brothers may call me a fool, the wealthy materialists may point me out as mad, and learned philosophers may assert that I am too much proud; still my mind does not budge from the determination of serving the lotus feet of Govinda though I be unable to do it."

Lord Nityananda's Pilgrimage and His Meeting with Madhavendra Puri

In the Sri Caitanya Bhagavata of Vrndavana dasa Thakura,[8] Adi Lila, Chapter 9 (101-210) the following narration is there after Lord Nityananda left home to go with the sannyasi at the age of twelve.

"He travelled to different places of pilgrimage for twenty years. Then He met Sri Caitanya. Please hear the narrations of Lord Nityananda's travels to different places of pilgrimage, as I (Vrndavana dasa Thakura) have written this in this Adi Khanda portion of the book. Whoever criticizes the Lord and His activites in any way is certainly a mischieveous sinful atheist. This Supreme Personality of Godhead Lord Nityananda, Who liberated the entire universe, is surely the unlimited ocean of mercy. By His grace I, Vrndavana dasa, am able to know the transcendental truth of Lord Caitanya, and by the same grace the divine glories of Lord Caitanya are revealed to me.

"Please hear attentively the description of the pilgrimage of Lord Nityananda, the most beloved associate of Lord Caitanya.

"The first holy place Lord Nityananda visited on His journey was the temple of Vakreswara; thereafter He roamed the forests of Vaidyanatha all alone. After visiting Gayadhama, Nityananda went to Kasi, the principle place of pilgrimage for Saivites, which is situated on the banks of the Ganges as she flows swiftly westward. Lord Nityananda was exhilarated by drinking and bathing in the waters, yet for some reason His longing and fatigue clung to Him. In Prayag, the Lord bathed in the rivers' confluence in the early hours of the chilly Magha (January) morning. Then He proceeded to Mathura where He had appeared in a previous yuga, as Balarama. There He visited Krsna's birthplace. Attracted by the Yamuna River, the Lord sported in her gentle waters at the bathing place named Visram Ghat. He then circumambulated Govardhana Hill and experienced spiritual ecstasy. One by one the Lord visited all the twelve forests, including Sri Vrndavana, and roamed at will in their shady woods.

"In Gokula the Lord saw the residential house of Nanda Maharaja. In ecstasy He sat down and wept profusely. The Lord then offered worship to the Deity of Lord Madana Gopala and went to Hastinapura (Delhi), the famous fortress city of the valiant Pandavas. Lord Nityananda wept, being intensely moved by the sanctified place of the elevated devotees of the Supreme Lord. However the residents of that place could not comprehend such emotions due to their lack of devotional sentiments. The visit to Hastinapura brought back memories of Lord Balarama's activities, and Lord Nityananda called out, "Save Me O Haladhara!" In this way He worshipped the holy place.

"Thereafter Sri Nityananda travelled to the holy city of Dwaraka and bathed in the ocean, feeling great spiritual bliss. Next He went to Siddhapura. That place was rendered holy by the presence of Lord Kapila. After that Nityananda went to Matsya Tirtha, where He gave away grains in charity on the occasion of a big festival. The Lord then headed south and visited Siva-Kanci and Visnu-Kanci at Kancipuram. Being the Original Supreme Person, Nityananda was amused at the fanatical conflict that existed between the followers of Lord Siva and Lord Visnu.

"He then toured again travelling to Kuruksetra, Prthudaka, Bindu Sarovara, Prabhasa Ksetra and Sudarsana Tirtha. Then He went to Tritakupa, Visala, Brahma-Tirtha and Cakra Tirtha. With exhilarated spirits Nityananda then travelled to Pratisrota where the Praci-sarasvati flows gently into the ocean. From there he went to the

forest of Naimasaranya. Lord Nityananda also travelled to the city of Ayodhya. Seeing the birth place of Lord Ramacandra, He felt spiritual ecstasy, moving Him to shed profuse tears of divine love. Then He travelled to the tribal kingdom of King Guhaka (Srnga Verapura). King Guhaka reigned during the time of Lord Ramacandra and in that holy place Sri Nityananda fell into a massive trance. When Sri Nityananda thought of His devotee, the tribal king of Guhaka, He went into an ecstatic trance for three days.

"Lord Nityananda visited the different forests in which the Supreme Lord Ramacandra once roamed. His feeling of separation from the Lord made Him roll around on the ground in anguish. Then the Lord went to the spot where the holy Sarayu River quietly flows in Ayodhya. After bathing in the waters of the Kausiki River, He continued to Pulasta Ashram, a most sanctified place. Thereafter Sri Nityananda went to Gomati and bathed in the waters of the Gandaki and Sona rivers. He climbed to Mahendra Hill where He offered obeisances to Lord Parasurama. From there He travelled to Haridwara, near the source of Mother Ganges.

"He visited the Pampa (Tungabhadra), Bhima, Godavari Benva and in the Bipasa (Vyasa) River He remained submerged in the water for a while. In Madurai He visited the temple of Lord Kartikeya and then went on to the place known as Sri Prabat. There in a massive and impressive temple, His devotees, Lord Siva and Parvati, were being opulently worshiped as a Brahmin and his wife. Lord Siva and Parvati recognized Lord Nityananda as their worshipable Supreme Lord. The Original Sankarsana was now appearing before them in the dress of a mendicant. Siva and Parvati joyfully received their exalted guest and attended to Him affectionately. Parvati cooked palatable dishes for Nityananda's satisfaction and in reciprocation Sri Nityananda Rama offered them His obeisances.

"Only Lord Krsna knows the confidential topics that transpired between Them. Lord Nityananda went from there to the Dravida territory. He travelled through different pilgrimage spots touching such places as Vyenkatanatha, Kamakosthipuri and Kanci, then arriving at the banks of the sacred Kaveri. Then He proceeded to the famous holy place of Sri Ranga Ksetra where the merciful Lord Ranganatha receives opulent worship by His devotees. Then Sri Nityananda visited Hariksetra, the Rsabha Hills, Madurai, Krtamala, Tamraparai, and Uttara Jawra. In the Malaya Hills He went to Agastya's Hermitage and all the residents were taken aback by having such an exalted guest.

"Arriving at Badrikasrama with unbounded spiritual ecstasy, Nityananda Prabhu absorbed the divine tranquil atmosphere and spent some time in quiet solitude. From there He travelled to the secluded hermitage of Srila Vyasadeva who immediately recognized Him as his worshipable Balarama. He cared for his guest attentively and Sri Nityananda in turn showed His gratitude by offering obeisances to Srila Vyasadeva.

"Coming back down He continued His journey and came across a place where a number of Buddhist monks were sitting around. He made a few philosophical enquiries but none of these monks would reply. This sparked His anger and He chastised them for their misbehaviour by kicking each of them in the head. The Buddhists ran off in fear, and Lord Nityananda continued His journey strolling fearlessly through the forest.

"From the extreme north He went to the extreme south to Kanya Kumari and saw the beautiful Deity of Durga Devi installed near the shore of the Indian Ocean at the southern tip of Bharata Bhumi (India). He also visited Avantipura and the Panca-Apsara Lake. In Gokarna He visited the temples of Lord Siva. In Kerala and Trigarla He went from house to house showering His causeless mercy on everyone. He crossed most of the rivers that flowered down from the Vindhya Hills and covered the place known as Payonci which lies south of the Vindhya Hills. Then He wandered a while at Tapti, visited Reba, Mahismati Pura, Mallatirtha, Surparaka, and then headed west.

"In this way Nityananda Prabhu travelled all over the country happy, fearless and carefree. He was always absorbed in love of Krsna and sometimes He laughed and sometimes cried.

"During this period of His journey when He travelled in the western provinces, He met Sri Madhavendra Puri by divine arrangement. Sri Madhavendra Puri Goswami is the embodiment of ecstatic transcendental love for Lord Krsna and all his swan-like disciples are full of that same spiritual prema. His only means of substance is the nectar that flows out of loving exchanges with Lord Krsna. Lord Krsna personally resides in the form of such unalloyed pure devotees such as Madhavendra Puri Goswami. He is a Maha-purusa. Sri Adwaita Acarya Prabhu is foremost amongst Madhavendra Puri's disciples, so how can I begin to describe his intense love for Lord Krsna with such limited words?

"On meeting Madhavendra Puri, Lord Nityananda became paralysed and lost external consciousness overpowered by ecstatic love; Madhavendra Puri also went into an ecstatic trance, loosing all external consciousness upon seeing Lord Nityananda. Lord Caitanya often remarked that Sri Madhavendra Puri was the main trunk of the tree of nectarine mellows of devotion. Iswara Puri (who we will be hearing about next) and other disciples of Madhavendra Puri witnessed this unique meeting. Tears flowed freely from everyone's eyes as they saw the two great souls lying stunned in devotional trance.

"When Their external consciousness returned and again They became aware of each other's presence, Madhavendra Puri Goswami and Lord Nityananda embraced each other and drenched each other with tears of ecstasy. Then for some time they rolled in the sand and roared like bull elephants unashamed in expressing their sublime emotions, being totally absorbed in love of Godhead. Their profuse tears saturated and purified the earth. Bhumi devi felt she was receiving her greatest benediction. Within their bodies different ecstatic symptoms of shivering, weeping and horripilation (hair standing on end), which appeared in endless waves; such intense devotional emotions confirmed that Lord Sri Krsna Caitanya Mahaprabhu resided in each of their hearts.

"Lord Nityananda spoke first saying, "Today in one instance I have received the topmost benefit of My long pilgrimage. My eyes have rested upon the lotus feet of Sri Madhavendra Puri and seeing his transcendental love, My life has become blessed and meaningful."

"Sri Madhavendra Puri sat speechless holding Lord Nityananda to his breast, his voice choked with tears of ecstatic emotions. Such was his feelings of love for Nityananda that he never desired to release Him from his embrace. Iswara Puri, Brahmananda Puri and all the other disciples could perceive what had just happened, so their natural attraction and attachment for the Lord increased. In the past both Madhavendra Puri and Lord Nityananda had seen pilgrims and many amongst them in saintly garb, but now they realized that none of those pilgrims had possessed the transcendental gift of love of Godhead. Remembering their brief association and conversation with such non-devotional persons, they were overcome with remorse. They had wandered everywhere looking intently for Krsna and His pure loving devotees. They found each other - pure transcendentalists - and they felt the burden of their despondency lift in each other's association. In each other they witnessed the manifestation of love of Godhead.

"Many blissful days passed, filled with confidential Krsna conscious discussions which created in both the Lord and Madhavendra Puri an insatiable thirst for continued association. So much so was Sri Madhavendra Puri's spontaneity that it drove him into ecstatic trance when he even saw a dark cloud that reminded him of Krsna's complexion. Day and night he seemed intoxicated by his love for Krsna, sometimes laughing, next moment crying and sometimes making a great deal of noise or shouting. Lord Nityananda was also drunk with the divine nectar of love of Lord Govinda. He stumbled and fell repeatedly, often roaring with laughter. The disciples were very impressed by the extent of their spiritual master's and Lord Nityananda's extraordinary love for the Supreme Lord, and they in turn responded by continuously singing the names of Sri Hari. Steeped in the ambrosia of transcendental love, they lost count of time: no-one knew when day turned to night and their surroundings turned into oblivion.

"Who then can grasp the highly confidential topics Sri Madhavendra Puri discussed with Lord Nityananda? Only Lord Krsna, the omniscient Supersoul knows everything. Madhavendra Puri grew so attached to Nityananda Prabhu that he could not imagine leaving His company; he spent every moment of his time with Him. Sri Madhavendra

Puri said, "Nowhere have I found the exhibition of such supramundane love par excellence as in Lord Nityananda. Wherever that love is found becomes the best of all the holy pilgrimages. I am now convinced that the blessed Lord Krsna is graciously disposed towards me because I have found an intimate associate like Nityananda. Wherever one meets Lord Nityananda that place becomes the most holy place. The very spiritual planet of Vaikuntha descends there. Whoever associates with Lord Nityananda and hears from Him will surely attain purest devotional love of the lotus feet of Lord Sri Krsna. And whoever harbours even a tinge of apathy for Lord Nityananda is forever cast aside by Lord Krsna, though He may be in the guise of a devotee."

"In this way, Sri Madhavendra Puri Goswami expressed his feelings of deep affection for Lord Nityananda with unhesitating praise. Simultaneously Lord Nityananda developed His attraction and reverential mood towards Madhavendra Puri Goswami which can only be offered to a mentor or trusted guide - "spiritual master". A wonderful relationship blossomed where each continuously exhilarated the other with his ecstatic love for Krsna. They relished each other's transcendental association for some days, but after some time Lord Nityananda left for the south where Lord Ramacandra built a bridge to Lanka with the help of the monkey army and Sri Madhavendra Puri set out towards Saraju. They parted way, merged in a state of complete bliss of love of Krsna, unminded of even their own physical conditions.

"Lives of such unalloyed devotees of Krsna are sustained only by their intense love for the Lord. Otherwise, once they are aware of that love it would not be possible for them to continue living in this material world feeling the excruciating pangs of separation from Him."

Vrndavan das Thakura, the narrator of this incident, discloses that to those faithful souls who hear this narration of the wonderful meeting between Sri Madhavendra Puri and Lord Nityananda will surely attain the highest perfect, love of Krsna.

"Sri Nityananda's deep reverence for all the holy places where the Lord had enacted His transcendental pastimes then continued as He travelled for a few days submerged in that ambrosial love of Krsna and finally arrived at Setubhandha. He bathed at Dhani[JCD6]stirtha and proceeded to Ramesvara. Thereafter He travelled to Vijayanagar (Hampi) and from there to the temple of Lord Nrsimhadeva in Geoda (Anagoendi - near Hampi). He visited Mayapuri, Avanti and the River Godavari. This time the Lord visited Jagannatha Puri and on the way He visited Tirumala and Kurmaskestra. The Lord saw the fluttering flag high on the top of Lord Jagannatha's temple, and immediately fell into an ecstatic trance. Sri Nityananda Rama saw Lord Jagannatha as the Lord of Dwaraka along with all His divine associates and devotees present in that holy dhama. Such visions revived Lord Nityananda's ecstatic mood and again He fell unconscious to the ground. When He regained consciousness, the different ecstatic symptoms of shivering, paling, weeping, horripilations, and loud roaring became manifest and again He fell to the ground. Who can perceive the magnitude of Lord Nityananda's extraordinary love of Godhead.

"He spent a few more days in Nilacala (Puri) then, immersed in total spiritual bliss, He travelled north to Gangasagara. Caught up in the fervour of His pilgrimage, the Lord again travelled to Mathura and Vrndavana. Completely absorbed in thoughts of Krsna, Sri Nityananda was unaware of the passage of many days and nights in Vrndavana. He forgot about eating and only occasionally drank a little milk if it came to Him unsolicited.

"Sri Nityananda Rama could visualize His Lord, Sri Caitanya Mahaprabhu, living as an ordinary boy in Navadwipa, and so he thought to Himself, "When Lord Gauracandra reveals His magnanimous pastimes of congregational chanting of Krsna's holy names, at that time I shall devote Myself to His service." He thus resolved to wait in Vrndavana and not proceed to Navadwipa. He filled His days happily frolicking in the dark cool waters of the Kalindi (Yamuna), lost in the mood of a young cowherd boy. At other times He found inexplicable pleasure playing in the sand with His young friends .... "

Madhavendra Puri Goswami had many disciples. In S.K De's book "Vaisnava Faith and Movement", he includes the following as a list of Madhavendra Puri Goswami's disciples: Kesava Bharati, Paramananda Puri, Brahmananda Puri, Visnu Puri, Kesava Puri, Krsnananda Puri, Nrsimha Tirtha, Sukhananda Puri, Ranga Puri, Brahmananda Bharati and Ramacandra Puri, as well as Nityananda Prabhu, Iswara Puri and Adwaita Acarya Prabhu.

Upon his departure from this world Madhavendra Puri Goswami recited a verse which has since set the mood of ecstatic separation for the Gaudiya sampraday:-

ayi dina dayardra natha he
mathura natha kadavalokyase
hrdayam twad aloka kataram
dayita bhramyati kim karomy aham

"O my Lord! omost merciful master! O master of Mathura! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do Now ?"

C.C.Antya lila Vol 3.ch.8.tx34

So great a devotee was Madhavendra Puri, that even Lord Caitanya Mahaprabhu is recorded in the Antya lila, Chapter 3 of Caitanya Bhagavat as saying: "My eyes, My mind, My religious activities and My acceptance of sannyasa order have now all become perfect because today Madhavendra Puri is manifest before Me in the form of Paramananda Puri." Sri Caitanya Mahaprabhu used to say: "I am living in this world only on account of the excellent behaviour of Sri Paramananda Puri, the disciple of the great Madhavendra Puri Goswami."

panca-tattvamakam krsnam bhakta-rupa-swarupakam
bhaktavataram bhaktakhyam namami bhakti saktikam

"I offer my obeisances unto Lord Krsna expanding Himself into five personal subject matters and Who is non-different from Them." Sri Krsna Caitanya Mahaprabhu is the form of a devotee. Lord Nityananda is the manifestation of the first expansion of the Lord - Balarama. Adwaita Gosai is an incarnation of the Supreme Lord - Bhaktavatara. These three are Visnu Tattva. Srivas represents the pure devotee of the Lord, and Gadadhara represents the internal potency (Hladini sakti) for making advancement in pure devotion.

Lines also come down from Lord Nityananda as mentioned in the Caitanya Caritamrta, as do lines from Adwaita Acarya. The most important line, however, is that which comes down through Sri Caitanya Maharaprabhu, the Supreme Personality of Godhead. He was given mantra diksa by Iswara Puri, the disciple of Madhavendra Puri, and is thus formally affiliated with the same sampradaya as His guru.

ISWARA PURI AND LORD CAITANYA

Iswara Puri was a direct disciple of the great Vaisnava sannyasi Madhavendra Puri. In the Prema-Vilasa, Chapter 23, it mentions that Iswara Puri was born at Kumarahatta (modern day Halisahar near Haihati, West Bengal) in a Radhiya Brahmin family. His fathers' name was Syamasundara Acarya. Iswara Puri sometimes would go into devotional trances or cry in separation, at the recitation of Lord Krsna's name. Once when Iswara Puri Goswami was in Gaya, Lord Caitanya, then known as Nimai Pandit, visited Gaya also to offer sraddha patra for His father Jagannatha Misra. As a post-funeral rite, the duty of the son is to go to Gaya, offer oblations, pinda, and prayers to Visnu-pada (the lotus feet of Lord Visnu). This took place in the month of Magha (January) in Nimai Pandits' sixteenth year. On route to Gaya, travelling with many of His disciples[JCD7], Nimai Pandit became quite sick. He asked His disciples to bring water that had washed the feet of the brahmanas. They did so and Nimai drank that water and held it upon His head, and resumed normal health. Upon His arrival at Gaya, Nimai Pandit met Iswara Puri. Gaya was a strong Madhva centre at this time, due to Madhvacaryas' travelling through there. Now the year was 1508 AD. Lord Caitanya returned to His familial home in Mayapura to

again continue His scholarly pastimes there.

In spite of Lord Caitanya's reputation as a great scholar, Iswara Puri chastised Him saying: "You are a fool. You are not qualified to study Vedanta philosophy, and therefore You must always chant the holy name of Krsna. In this age there is no other religious principle than the chanting of the Holy name which is the essence of all the Vedic hymns." Taking this order of His spiritual master to heart, Lord Caitanya exhibited immediately all ecstatic symptoms of love of God.

Kasiswara and Govinda were Iswara Puri's disciples and his personal servants. Govinda came from a sudra family but was still initiated as a brahmana by Iswara Puri, proving the fact that an empowered spiritual master like Iswara Puri can initiate anyone irrespective of caste or creed, and fully bestow his mercy upon them.

In Caitanya Caritamrta, Madhya (4.10.137-138), Lord Caitanya says: "Both the Supreme Personality of Godhead and the spiritual master, Iswara Puri, are completely independent. Therefore the mercy of the Supreme Personality of Godhead and Iswara Puri is not subjected to any Vedic rules and regulations. The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste or creed. Vidura was a sudra, yet Krsna accepted lunch at his home."

To teach others how to serve the spiritual master Lord Caitanya, the Supreme Personality of Godhead, visited the birthplace of Iswara Puri at Kamarhatty and collected earth from his birth site. This He kept very carefully and He used to eat a small portion of it daily. This place is near the station named Halisahara on the Eastern Railway from eastern Calcutta.

Iswara Puri was born in a Brahmin family but due to his intense love for his guru Srila Madhavendra Puri, who, in the last stages of his life had become invalid and completely unable to move, he so completely engaged himself in his service that he personally cleaned up the stool and urine of Madhavendra Puri. Always chanting Hare Krsna and reminding Madhavendra Puri about the pastimes of Lord Krsna in the very last stages of his life, thus it was often said that at this time Iswara Puri gave the best service among Madhavendra Puri's disciples. Thus Madhavendra Puri, being pleased with him, blessed him saying: "My dear boy, I can only pray to Krsna that He will be pleased with you." Thus by the mercy of Madhavendra Puri he became a great devotee in love of Godhead and was given the blessings to become Lord Caitanya's spiritual master.

Actually, before Iswara Puri initiated Lord Caitanya they met in Navadwipa where Iswara Puri stayed in the house of Gopinathacarya for a few months. At that time they became acquainted and it is understood that he served Lord Caitanya by reciting his book "Krsna-Lilamrta".

The story is found in the Caitanya Bhagavat Adi lila, Chapter 11, "Lord Caitanya, one day, was returning home from teaching His students. This was no ordinary meeting. The Lord had made all the arrangements so that the two could meet, and so when Nimai Pandit saw the unobtrusive seemingly ekadandi sannyasi standing before Him He felt great ecstacy."

When the Lord appears He sends ahead His devotees who act as mother, father, teacher and associates in many roles and so, among them were Madhavendra Puri, Iswara Puri, Srimati Sacimata, Jagannatha Misra and Adwaita Acarya.

Iswaracandra Puri enquired, " What is your name, O learned brahmana? What is that book you are carrying? What do you teach and where is Your residence?" Some of the students there introduced Nimai Pandit, and Iswara Puri exclaimed, "O, so you are that same Nimai Pandit."

Iswara Puri's pleasure was quite apparant. Nimai then asked him to take prasadam at His house. Iswara Puri agreed and they returned home together, Iswara Puri lavishing his natural affection upon young Nimai all the way home.

Mother Saci prepared a feast and after offering it to the family Deity of Lord Krsna, Iswara Puri, as the honoured guest, was given the maha-prasadam. They all ate sumptuously, and afterwards they sat in the temple room of the house where Iswara Puri began to tell stories about Lord Sri Krsna. It was so wonderful that all present was hanging on to every word like it was their life's breath. At one time in the evening Iswara Puri became transcendentally stunned, perplexed with deep ecstatic emotions that he could not go on speaking any further. Everyone there was stunned with deep appreciation for the genuine spiritual emotions of Iswaracandra Puri Goswami.

Lord Caitanya visited Isvara Puri every evening after teaching his students. Isvara Puri was always glad to see him. Although he did not know that Nimai was the Supreme Personality of Godhead, his love and affection for Him flowed unrestrained. He spoke affectionately to the Lord, "I know that You are a great scholar and I have written a book about Lord Krsna. I want You to go through it and find the mistakes. This will please me very much."

"These are descriptions by a pure devotee," replied Nimai. "If anyone finds any mistakes then he is a sinful offender. The pure devotee never writes anything from his imagination devoid of scriptural basis. These writings are bonafide and always pleasing to Lord Krsna. When offering obeisances in the temple, an ignorant person might make a grammatical mistake in addressing Lord Krsna while a learned scholar would address Him using proper grammar, but the Supreme Lord Sri Krsna accepts both their obeisances. The Supreme Lord is not impressed with mere learning but He is supplicated by the inner mood of love and surrender of the living entities. Whoever looks for faults in your writings is actually at fault himself because Krsna is fully satisfied by the writings of his pure devotee. Whatever you have written is an expression for your deep love for Krsna. Who then has the audacity to find some descepancy in it?"

Isvara Puri felt ecstacy surge though his entire body with the loving explanation of Nimai Pandit yet he affectionately persisted, "I know you are not critical but in my works there may be so many types of errors. Please therefore point them out to me."

Such discussions between Sri Isvara Puri and Nimai Pandit were a daily occurrence and everyone enjoyed their wonderful association together.

One day Nimai Pandit detected a fault in one of Isvara Puri's poems and commented that the use of the verb 'root' was inaccurate. "It should be a different verb, not 'atma nipodi' as you have used here," said the Lord, and after the discussion Nimai went home.

Isvara Puri himself was an erudite scholar well versed in all the scriptures and no less a pandit in grammar and other materialistic subjects. After Nimai left he considered His comment from various aspects and compared it with many different grammatical and sastric conclusions. When Nimai came to see him the following day, Iswara Puri approached Him and said, "That root verb that You said was wrong yesterday is actually right as I have used it. It should not be 'paradpaidi' as You have suggested. 'Atma nipodi' is the correct usage."

The Lord was overjoyed Iswara Puri, His servant and devotee ingognito, was victorious over Him, thus increasing the popularity and fame of His devotee.

Being fully empowered by Sri Madhavendra Puri, his spiritual master, Iswara Puri experienced pure love of Godhead at every moment. Iswara Puri soon continued on his tours and left that place despite the emotions he felt to stay.

It was another person who gave Lord Caitanya His sannyasa initiation, and that was Kesava Bharati. Kesava Bharati was also apparently appearing externally to be a sannyasi in the Mayavadi line of Sankaracarya, though some say that he was also a disciple of Madhavendra Puri Goswami. However, as usual, when dealing with the

Supreme Lord, things don't always follow in the manner to which our imperfect senses can perceive, as it is with the case of Lord Caitanya taking sannyasa from Kesava Bharati. Although Lord Caitanya persuaded the 'Adwaitin' sannyasi of the Bharati order to give Him sannyasa, it wasn't quite as straight forward as it appeared. Lord Caitanya told Kesava Bharati that He had a dream in which he (Kesava Bharati) gave Him the Vaisnava sannyasa mantra and formal Vaisnava Tridandi sannyasa initiation. However Kesava Bharati replied that he didn't know the Vaisnava mantras as he was an adwaitin monist sannyasi. Sri Caitanya, the all-knowing Personality of Godhead, then spoke the Vaisnava sannyasa mantra into Kesava Bharati's right ear, thus making him into a Vaisnava sannyasi, and then in turn Lord Caitanya accepted Vaisnava sannyasa from the now Vaisnava sannyasi Kesava Bharati. This took place on the Purnima (full moon) of Magha (January) in 1510 AD (1431 Sakabda). Kesava Bharati realized the spiritual greatness of Sri Caitanya and out of humility didn't give Him the title Bharati knowing the Lord to be the spiritual master of the universe and all that be.

Caitanya Bhagavat (11:28:127) summary.

je bhakti tomara ami dekhila nayane
e sakti anyera nahe iswara bine
tumi se jagadguru janila niscaya
tomara gurura yogaya keke kabhi naya
tabe tumi laka-siksa nimitta-karane
karina amare guru hena mane laya

"The bhakti which I see in You cannot exist anywhere except in the form of God. I know it for certain that You are that, the guru of the whole world. Nobody can ever be fit to be Your guru. But I think You would accept me as Your guru only to set an example for the world."

Caitanya Bhagavat (11.28.127-129)

According to Gaura Ganoddesa Dipika, Verse 52, it says that Kesava Bharati previously was Sandipani Muni, who offered the sacred thread to Lord Krsna and His brother Lord Balarama.

Sri Caitanya headed for Jagannatha Puri in Orissa next, and again, from an external point of view, He was taken as an Adwaitin monist sannyasi (ekadandi), by many, including the learned scholar Sarvabhauma Bhattacarya. This story is related in Sri Caitanya Caritamrta.

"Although Sri Caitanya Mahaprabhu accepted the then existing order of sannyasa (namely eka-danda), He still recited the verse from the Srimad Bhagavatam:

etam sa asthaya paratma-nistham
adhyasitam purvatamair maharsibhih
aham tarisyami duranta-param
tamo mukundanghri-nisevayaiva

"I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Krsna. This was approved by the previous acaryas who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead."

Srimad Bhagavatam (11.23.57)

".... About the tridandi-sannyasa accepted by the Brahmana of Avantipura. Indirectly He (Lord Caitanya) declared that within that eka-danda (one danda), four dandas existed as one. Accepting eka-danda sannyasa without paratma nistha (devotional service to Lord Krsna) is not acceptable to Sri Caitanya Mahaprabhu. In addition, according to the exact regulative principles, one should add the jiva-danda to the tri-danda. These four dandas, bound together as one, are symbolic of unalloyed devotional service to the Lord. Because the eka-danda sannyasis of the Mayavada school are not devoted to the service of Krsna, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept impersonal position as liberation. Mayavada sannyasis, not knowing that Sri Caitanya Mahaprabhu was a tri-dandi, think of Sri Caitanya Mahaprabhu as an eka-dandi sannyasi. This is due to their vivarta, bewilderment. In Srimad Bhagavatam, there is no such thing as eka-dandi sannyasi; indeed the tri-dandi sannyasi is accepted as the symbolic representation of the sannyasa order. By citing this verse from Srimad Bhagavatam, Sri Caitanya Mahaprabhu accepted the sannyasa order recommended in Srimad Bhagavatam. The mayavadi sannyasis, who are enamoured of the external energy of the Lord, cannot understand the mind of Sri Caitanya Mahaprabhu.

"To date, all the devotees of Sri Caitanya Mahaprabhu, following in His footsteps, accept the sannyasa order and keep the sacred thread and tuft of unshavened hair. The ekadandi sannyasis of the Mayavadi school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of tri-dandi sannyasa, and as such they are not inclined to dedicate their lives to the service of Mukunda (Krsna, the giver of liberation). They simply think of merging into the existence of Brahman because of their disgust with material existence."

Here we are quoting Srila Bhaktisiddhanta Saraswati Thakura Tridandi Goswami's Srimad Bhagavatam (11.23.57) purport found included in H.H. Hridayananda dasa Goswami's purport to the same verse.

In discussions with various modern day Madhva sannyasis in Udupi, they disclosed that from an external view they carry an eka-danda, but mind, body and words are represented in that one rod. They also wear the sacred thread of the twice born on that danda, as is their system. His Holiness Visvapriya Tirtha Junior Swami told me: "That though we have a completely shaven head we consciously wear the Vaisnava sikha or chotti (tuft of hair) internally as did Acarya Madhva."

The followers of Sri Caitanya Mahaprabhu never accepted the Mayavada order of sannyasa, and for this they cannot be accused. Sri Caitanya Mahaprabhu accepted Sridhara Swami, who was also a tri-dandi sannyasi, but the Mayavadi sannyasis, not understanding Sridhara Swami, sometimes think that he also belonged to the Mayavadi eka-dandi sannyasi community. Actually this was not the case.

During Lord Caitanya's wandering tours as a sannyasi He visited Udupi, and had subsequent conversations with the representitive Tattvavadi acarya Raghuvarya Tirtha Swami. At first the Tattvavadis avoided Sri Caitanya, also thinking Him to be an adwaitin Mayavadi sannyasa follower of Sankara, but in the conversation that followed they found out He wasn't. How the then representitives of the Tattvavadis reacted to Sri Caitanya is recorded in Sri Caitanya Caritamrta, Madhya lila (9.274-275). Lord Caitanya tried to convince Raghuvarya Tirtha away from the bodily conception of life that somehow he had fallen into, strongly identifying as a brahmin and saying that varnasrama dhama was the ultimate goal of life. Lord Caitanya spent some time trying to re-establish the teachings purely on the basis of service to Krsna, free from any material tinge. In the final statement the Tattvavadi acarya replied: "What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaisnavas. Still, whatever Madhvacarya has ascertained to be the formula of our party, we practice as party policy." The Personality of Godhead Lord Caitanya at this time said: "Both the fruitive worker and the speculative philosopher are considered non-devotees. We see both elements present in your sampradaya." This is a very important point that Lord Caitanya made actually, and is confirmed in the Srimad Bhagavatam (1.1.2):

dharmah projjhita kaitavotra paramo nirmatsaranam satam
vedyam vastavam atra vastu sivadam tapa-trayonmulanam
srimad bhagavate mahamuni krte kim va parair isvarah

sadhyo hrdy avarudhayate 'tra krtibhih susrubhis tat ksanat

"Completely rejecting all religious activities which are materially motivated, this Bhagavat Purana propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the three-fold miseries. This beautiful Bhagavatam, compiled by the great sage Srila Vyasadeva in his maturity is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of the Bhagavatam he becomes attached to the Lord."

Even today we can see some remnants of what Sri Caitanya made reference to. Many Madhvas are extremely pure and free from attachment to the fruits of karma and jnana as portrayed by the varnasrama system, but lets face the facts - the varna and asrama system is only necessary whilst dealing in a human society that has not developed pure love of Godhead.[9] Though the Tattvavadi acarya was trying to establish the goal of returning back home, back to Godhead, by the gradual process of karma yoga (see Bhagavad-gita, Chapter 4, relating to purifying one's activities), Lord Caitanya's mood is the condensed purity of all the Vedic literatures. Vedanta Sutra is concisely packed into His eight verses of His Siksastakam that follows:

Sri Sri Siksastaka

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam
anandambudhi-vardhanam prati-padam purnamrtasvadanam
sarvatma-snapanam param vijayate sri-krsna-sankirtanam

"Glory to the Sri-Krsna sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life of repeated birth and death. This sankirtan movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious."

namnam akari bahuda nija-sarva saktis
tatrapita niyamitah smarane na kalah
etadrsi tava krpa bhagavan mamapi
durdaivan adrsam ahajani nunuragah

"O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Krsna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names but I am so unfortunate that I have no attraction for them."

trnad api sunicena
taror api sahisnuna
amanina manadena
kirtaniyah sada harih

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly."

na dhanam na janam na sundarim
kavitam va jagad-isa kamaya
mama janmani janmani isvare
bhavatad bhaktir ahaituki tvayi

"O almightly Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth."

ayi nanda-tanuja kinkaram
patitam mam visame bhavambhadau
krpaya tava pada-pankaja-
stitha-dhuli-sadrsam vicintaya

"O son of Maharaja Nanda (Krsna), I am Your eternal servitor, yet somehow of other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet."

nayanam galad-asru-dharaya
vadanam gadagada-ruddhaya-gira
pulakair nicitam vapuh kada
tava nama-grahane bhavisyati

"O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?"

yugayitam numesena
caksusa pravrsayitam
sunyayitam jagat sarvam
govinda-virahena me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absense."

aslisya va pada-ratam pinastu mam
adarsanam marma-hatam karotu va
yatha tatha va vidadhatu lampato

mat-prana-nathas tu sa eva naparah

"I know no-one but Krsna as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me broken-hearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally."

Every honest man must agree that these prayers, being free of all bodily designations, pertains to only the development of unalloyed love of God, devoid of material considerations, and which is of the highest nature - abandoning all varieties of religion and completely surrendering unto the lotus feet of Lord Sri Krsna.

There next follows an account originally written by Srila Bhaktivinoda Thakura giving a summary of Lord Caitanya's life.

"Caitanya Mahaprabhu was born in Mayapur in the town of Nadia just after sunset on the evening of the 23rd Phalguna (1407 Sakadba), answering to the 18th of February 1486 of the Christian Era. The moon was eclipsed at the time of His birth, and the people of Nadia were then engaged, as was usual on such occasions, in bathing in the Bhagirathi with loud cheers of Haribol. His father, Jagannatha Misra, a poor brahmana of the Vedic order, and His mother, Saci-devi, a model good woman, both descended from brahmana stock originally residing in Sylhet. Mahaprabhu was a beautiful child, and the ladies of the town came to see Him with presents. His mother's father, Pandita Nilambara Cakravarti, a renowned astrologer, foretold that the child would be a great personage in time; and he, therefore, gave him the name Visvambhara. The ladies of the neighbourhood styled him Gaurahari on account of His golden complexion, and His mother called Him Nimai on account of the nimba tree near which He was born. Beautiful as the lad was, everyone heartily loved to see Him every day. As He grew up He became a whimsical and frolicsome lad. After His fifth year, He was admitted into a pathasala where He picked up Bengali in a very short time.

"Most of His contemporary biographers have mentioned certain anecdotes regarding Caitanya which are simple records of His early miracles. It is said that when He was an infant in His mother's arms He wept continually, and when the neighbouring ladies cried Haribol He used to stop. Thus there was a continuation of utterance of Haribol in the house, foreshewing the future mission of the hero. It has also been stated that when His mother gave Him sweetmeats to eat, He ate clay instead of the food. His mother, asking for the reason, He stated that as every sweetmeat was nothing but clay transformed, He could eat clay as well. His mother, who was also the consort of a pandita, explained that every article in a special state was adapted to a special use. Earth, while in the state of a jug, could be used as a water pot, but in the state of a brick such a use was not possible. Clay, therefore in the form of sweetmeats was usable as food, but clay in its other states was not. The lad was convinced and admitted His stupidity in eating clay and agreed to avoid the mistake in the future. Another miraculous act has been related. It is said that a brahmana on pilgrimage became a guest in His house, cooked food and read grace with meditation upon Krsna. In the meantime the lad came and ate up the cooked rice. The brahmana, astonished at the lad's act, cooked again at the request of Jagannatha Misra. The lad again ate up the cooked rice while the brahmana was offering the rice to Krsna with meditation. The brahmana was persuaded to cook for the third time. This time all the inmates of the house had fallen asleep, and the lad shewed Himself as Krsna to the traveller and blessed him. The brahmana was then lost in ecstasy at the appearance of the object of his worship. It has also been stated that two thieves stole away the lad from His father's door with a view to purloin His jewels and gave Him sweetmeats on the way. The lad exercised His illusory energy and deceived the thieves back towards His own house. The thieves, for fear of detection, left the boy there and fled. Another miraculous act that has been described is the lad's demanding and getting from Hiranya and Jagadisa all the offerings they had collected for worshiping Krsna on the day of Ekadasi. When only four years of age He sat on rejected cooking pots which were considered unholy by His mother. He explained to His mother that there was no question of holiness and unholiness as regards to earthen pots thrown away after the cooking was over. These anecdotes relate to His tender age up to the fifth year.

"In His eighth year, He was admitted into the tola of Gangadasa Pandita in Ganganagara close by the village of Mayapur. In two years He became well read in Sanskrit grammar and rhetoric. His readings after that were of the nature of self-study in His own house, where He had found all-important books belonging to His father, who was a pandita himself. It appears that He read the smrti in His own study, and the nyaya also, in competition with His friends, who were then studying under the celebrated pandita Raghunatha Siromani.

"Now, after the tenth year of His age, Caitanya became a passable scholar in grammar, rhetoric, the smrti and the nyaya. It was after this that his elder brother Visvarupa left his house and accepted the asrama (status) of a sannyasi (ascetic). Caitanya, though a very young boy, consoled His parents, saying that He would serve them with a view to please God. Just after that, His father left this world. His mother was exceedingly sorry, and Mahaprabhu, with His usual contented appearance, consoled His widowed mother.

It was at the age of 14 or 15 that Mahaprabhu was married to Laksmidevi, the daughter of Vallabhacarya, also of Nadia. He was at this age considered one of the best scholars of Nadia, then renowned seat of nyaya philosophy and Sanskrit learning. Not to speak of the smarta panditas, the Naiyayikas were all afraid of confronting Him in literary discussions. Being a married man, He went to Eastern Bengal on the banks of the Padma for acquirement of wealth. There He displayed His learning and obtained a good sum of money. It was at this time that He preached Vaisnavism at intervals. After teaching him the principles of Vaisnavism, He ordered Tapanamisra to go to and live in Benares. During His residence in East Bengal, His wife Laksmidevi left this world from the effects of snakebite. On returning home, He found His mother in a mourning state. He consoled her with a lecture on the uncertainty of human affairs. It was at His mother's request that He married Visnupriya, the daughter of Raja Pandita Sanatana Misra. His comrades joined Him on His return from pravasa or sojourn. He was now so renowned that He was considered to be the best pandita in Nadia. Kesava Misra of Kashmir, who had called himself the Great Digvijayi, came to Nadia with a view to discuss with the pandita of that place. Afraid of the so-called conquering pandita, the tola professors of Nadia left their town on pretence of invitation. Kesava met Mahaprabhu at the Barokona-ghata in Mayapur, and after a very short discussion with Him he was defeated by the boy, and mortification obliged him to decamp. Nimai Pandita was now the most important pandita of His times.

"It was at the age of 16 or 17 that He travelled to Gaya with a host of His students and there took His spiritual initiation from Isvara Puri, a Vaisnava sannyasi and a disciple of the renowned Madhavendra Puri. Upon His return to Nadia, Nimai Pandita turned religious preacher, and His religious nature became so strongly represented that Advaita Prabhu, Srivasa and others who had before the birth of Caitanya already accepted the Vaisnava faith were astonished at the change of the young man. He was then no more a contending naiyayika, a wrangling smarta and a critisizing rhetorician. He swooned at the name of Krsna and behaved as an inspired man under the influence of His religious sentiment. It has been described by Murari Gupta, an eye-witness, that He shewed His heavenly powers in the house of Srivasa Pandita in the presence of hundreds of His followers, who were mostly well-read scholars. It was at this time that He opened a nocturnal school of kirtana in the compound of Srivasa Pandita with His sincere followers. There He preached, there He sang, there He danced, and there He expressed all sorts of religious feelings. Nityananda Prabhu, who was then a preacher of Vaisnavism and who had then completed His travels all over India, joined Him at that time. In fact, a host of pandita preachers of Vaisnavism, all sincere at heart, came and joined Him from different parts of Bengal. Nadia now became the regular seat of a host of Vaisnava acaryas whose mission it was to spiritualize mankind with the highest influence of the Vaisnava creed.

"The first mandate that He issued to Prabhu Nityananda and Haridasa was this: "Go, friends, go through the streets of the town, meet every man at his door and ask him to sing the name of Hari with a holy life, and you then come and report to Me every evening the result of your preaching." Thus ordered, the two preachers went on and met Jagai and Madhai, two most abominable characters. They insulted the preachers on hearing Mahaprabhu's mandate, but were soon converted by the influence of bhakti (devotion) inculcated by their Lord. The people of Nadia were now surprised. They said, "Nimai Pandita is not only a gigantic genius, but He is certainly a missionary from God Almighty." From this time to His twenty-third year, Mahaprabhu preached His principles not only in Nadia but in all important towns and villages around His city. In the houses of His followers He shewed miracles, taught the esoteric principles of bhakti and sang His sankirtan with other bhaktas. His followers of the town of Nadia commenced to sing the holy name of Hari in the streets and bazaars. This created a sensation and roused different feelings in different quarters. The bhaktas were highly pleased. The smarta brahmanas became jealous of Nimai Pandita's success and complained to Chand Kazi against the

character of Caitanya as un-Hindu. The Kazi came to Srivasa Pandita's house and broke a mrdanga (khola drum) there and declared that unless Nimai Pandit ceased to make noise about His queer religion he would be obliged to enforce Mohammedanism on Him and His followers. This was brought to Mahaprabhu's notice. He ordered the townspeople to appear in the evening each with a torch in his hand. This they did, and Nimai marched out with His sankirtan divided in 14 groups, and on His arrival in the Kazi's house, He held a long conversation with the Kazi and in the end communicated into his heart His Vaisnava influence by touching his body. The Kazi then wept and admitted that he had felt a keen spiritual influence which had cleared up his doubts and produced in him a religious sentiment which gave him the highest ecstasy. The Kazi then joined the sankirtan party. The world was astonished at the spiritual power of the Great Lord, and hundreds and hundreds of heretics converted and joined the banner of Visvambhara after this affair.

"It was after this that some of the jealous and low-minded brahmanas of Kulia picked a quarrel with Mahaprabhu and collected a party to oppose Him. Nimai Pandita was naturally a soft-hearted person, though strong in His principles. He declared that party feelings and sectarianism were the two great enemies of progress and that as long as He should continue to be an inhabitant of Nadia belonging to a certain family, His mission would not meet with complete success. He then resolved to be a citizen of the world by cutting His connection with His particular family, caste and creed, and with this resolution He embraced the position of a sannyasi at Katwa, under the guidance of Kesava Bharati of that town, on the 24th year of His age. His mother and wife wept bitterly for His separation, but our hero, though soft in heart, was a strong person in principle. He left His little world in His house for the unlimited spiritual world of Krsna with man in general.

"After His sannyasa, He was induced to visit the house of Advaita Prabhu in Santipura. Advaita managed to invite all His friends and admirers from Nadia and brought Sacidevi to see her son. Both pleasure and pain invaded her heart when she saw her son in the attire of a sannyasi. As a sannyasi, Krsna Caitanya put on nothing but a kaupina and a bahirvasa (outer covering). His head was without hair, and His hands bore a danda (stick) and a kamandalu (hermit's water pot). The Holy Son fell at the feet of His beloved mother and said, "Mother! This body is yours, and I must obey your orders. Permit me to go to Vrndavana for My spiritual attainments." The mother, in consultation with Advaita and others, asked her son to reside in Puri (the town of Jagannatha) so that she might obtain His information now and then. Mahaprabhu agreed to that proposition and in a few days left Santipura for Orissa. His biographers have described the journey of Krsna Caitanya (that was the name He got after His sannyasa) from Santipura to Puri in great detail. He travelled along the side of the Bhagirathi as far as Chatrabhoga, situated now in Thana Mathurapura, Diamond Harbour, 24 Parganas. There He took a boat and went as far as Prayaga-ghata in the Midnapura District. Thence He walked through Balasore and Cuttack to Puri, seeing the temple of Bhuvanesvara on His way. Upon His arrival at Puri He saw Jagannatha in the temple and resided with Sarvabhauma at the request of the latter. Sarvabhauma was a gigantic pandita of the day. His readings knew no bounds. He was the best naiyayika of the times and was known as the most erudite scholar in the Vedanta philosophy of the school of Sankaracarya. He was born in Nadia (Vidyanagara) and taught innumerable pupils in the nyaya philosophy in his tola there. He had left for Puri some time before the birth of Nimai Pandita. His brother-in-law Gopinatha Misra introduced our new sannyasi to Sarvabhauma, who was astonished at His personal beauty and feared that it would be difficult for the young man to maintain sannyasa-dharma during the long run of His life. Gopinatha, who had known Mahaprabhu from Nadia, had a great reverence for Him and declared that the sannyasi was not a common human being. On this point Gopinatha and Sarvabhauma had a hot discussion. Sarvabhauma then requested Mahaprabhu to hear his recitation of the Vedanta-sutras, and the latter tacitly submitted. Caitanya heard with silence what the great Sarvabhauma uttered with gravity for seven days, at the end of which the latter said, "Krsna-Caitanya! I think You do not understand the Vedanta, for You do not say anything after hearing my recitation and explanations." The reply of Caitanya was that He understood the sutras very well, but He could not make out what Sankaracarya meant by his commentaries. Astonished as this, Sarvabhauma said, "How is it that you understand the meanings of the sutras and do not understand the commentaries which explain the sutras? All well! If You understand the sutras, please let me have Your interpretations." Mahaprabhu thereon explained all the sutras in His own way without touching the pantheistic commentary of Sankara. The keen understanding of Sarvabhauma saw the truth, beauty and harmony of arguments in the explanations given by Caitanya and obliged Him to utter that it was the first time that he had found one who could explain the Brahma-sutras in such a simple manner. He admitted also that the commentaries of Sankara never gave such natural explanations of the Vedanta-sutras as he had obtained from Mahaprabhu. He then submitted himself as an advocate and follower. In a few days Sarvabhauma turned out to be one of the best Vaisnavas of the time. When reports of this came out, the whole of Orissa sang the praise of Krsna Caitanya, and hundred and hundreds came to Him and became His followers. In the meantime Mahaprabhu thought of visiting Southern India, and He started with one Krsnadasa Brahmana for the journey.

"His biographers have given us a detail of the journey. He went first to Kurmaksetra, where He performed a miracle by curing a leper named Vasudeva. He met Ramananda Raya, the Governor of Vidyanagara, on the banks of the Godavari and had a philosophical conversation with him on the subject of prema-bhakti. He worked another miracle by touching (making them immediately disappear) the seven tala trees through which Ramacandra, the son of Dasaratha, had shot His arrow and killed the great Bali Raja. He preached Vaisnavism and nama-sankirtana throughout the journey. At Rangaksetra He stayed for four months in the house of one Venkata Bhatta in order to spend the rainy season. There He converted the whole family of Venkata from Ramanuja Vaisnavism to Krsna-bhakti, along with the son of Venkata, a boy of ten years named Gopala, who afterwards came to Vrndavana and became one of the six Goswamis or prophets serving under their leader Sri Krsna Caitanya. Trained up in Sanskrit by his uncle Prabodhananda Sarasvati, Gopala wrote several books on Vaisnavism.

"Sri Caitanya visited numerous places in Southern India as far as Cape Comorin and returned to Puri in two years by Pandepura on the Bhima. In this latter place He spiritualized one Tukarama, who became from that time a religious preacher himself. This fact has been admitted in his adhangas, which have been collected in a volume by Mr. Satyendra Nath Tagore of the Bombay Civil Service. During His journey He had several discussions with the Buddhists, the Jains and the Mayavadis in several places and converted His opponents to Vaisnavism.

"Upon His return to Puri, Raja Prataparudra-deva and several pandita brahmanas joined the banner of Caitanya Mahaprabhu. He was now twenty-seven years of age. In His twenty-eighth year He went to Bengal as far as Gauda in Mald. There He picked up two great personages named Rupa and Sanatana. Though descended from the lines of Karnatic brahmanas, these two brothers turned demi-Moslems by their continual contact with Hussain Shah, the then Emperor of Gauda. Their names had been changed by the Emperor into Dabir Khas and Sakara Mallik, and their master loved them heartily since they were both learned in Persian, Arabic and Sanskrit and were loyal servants of the state. The two gentlemen had found no way to come back as regular Hindus and had written to Mahaprabhu for spiritual help while He was at Puri. Mahaprabhu had written in reply that He would come to them and extricate them from their spiritual difficulties. Now that He had come to Gauda, both the brothers appeared before Him with their long-standing prayer. Mahaprabhu ordered them to go to Vrndavana and meet Him there.

"Caitanya returned to Puri through Santipura, where He again met His dear mother. After a short stay at Puri He left for Vrndavana. This time He was accompanied by one Balabhadra Bhattacarya. He visited Vrndavana and came down to Prayag (Allahabad), converting a large number of Mohammedans to Vaisnavism by argument from the Koran. The descendant of those converts are still known as Pathana Vaisnavas. Rupa Goswami met Him in Allahabad. Caitanya trained him up in spirituality in ten days and directed him to go to Vrndavana on missions. His first mission was to write theological works explaining scientifically pure bhakti and prema. The second mission was to revive the places where Krsnacandra had in the end of Dvapara-yuga exhibited His spiritual lila (pastimes) for the benefit of the religious world. Rupa Goswami left Allahabad for Vrndavana, and Mahaprabhu came down to Benares. There He resided in the house of Candrasekhara and accepted His daily bhiksa (meal) in the house of Tapana Misra. Here it was that Sanatana Goswami joined him and took instruction for two months in spiritual matters. The biographers, especially Krsnadasa Kaviraja, have given us details of Caitanya's teachings to Rupa and Sanatana. Krsnadasa was not a contemporary writer, but he gathered his information from the Goswamis themselves, the direct disciples of Mahaprabhu. Jiva Goswami, who was the nephew of Sanatana and Rupa and who has left us his invaluable work of Sat-sandarbha, has philosophized on the precept of his great leader. We have gathered and summarised the precepts of Caitanya from the books of those great writers.

"While at Benares, Caitanya had an interview with the learned sannyasis of that town in the house of a Maratha brahmana who had invited all the sannyasis for entertainment. At this interview, Caitanya shewed a miracle which attracted all the sannyasis to Him. Then ensued reciprocal conversation. The sannyasis were headed by their most learned leader Prakasananda Sarasvati. After a short controversy, they submitted to Mahaprabhu and admitted that they had been misled by the commentaries of Sankaracarya. It was impossible even for learned scholars to oppose Caitanya for a long time, for there was some spell in Him which touched their

hearts and made them weep for their spiritual improvement. The sannyasis of Benares soon fell at the feet of Caitanya and asked for His grace (krpa). Caitanya then preached pure bhakti and instilled into their hearts spiritual love for Krsna which obliged them to give up sectarian feelings. The whole population of Benares, on this wonderful conversion of the sannyasis, turned Vaisnavas, and they made a master sankirtana with their new Lord. After sending Sanatana to Vrndavana, Mahaprabhu went to Puri again through the jungles with His comrade Balabhadra. Balabhadra reported that Mahaprabhu had shown a good many miracles on His way to Puri, such as making tigers and elephants dance on hearing the name of Krsna.

"From this time, that is, from His 31st year, Mahaprabhu continually lived in Puri the house of Kasi Misra until His disappearance in His forty-eighth year at the time of sankirtana in the temple of Tota-gopinatha. During these 18 years, His life was one of settled love and piety. He was surrounded by numerous followers, all of whom were of the highest order of Vaisnavas and who were distinguished from the common people by their purest character and learning, firm religious principles and spiritual love of Radha-Krsna. Svarupa Damodara, who had been known by the name of Purusottamacarya while Mahaprabhu was in Nadia, joined Him from Benares and accepted service as His secretary. No production of any poet or philosopher could be laid before Mahaprabhu unless Svarupa had passed it as pure and useful. Raya Ramananda was His second mate. Both he and Svarupa would sing while Mahaprabhu expressed His sentiments on a certain point of worship. Paramananda Puri was His minister in matters of religion. There are hundreds of anecdotes described by His biographers which we do not think it meet here to reproduce. Mahaprabhu slept short. His sentiments carried Him far and wide in the firmament of spirituality every day and night, and all His admirers and followers watched Him throughout. He worshipped, communicated with His missionaries at Vrndavana, and conversed with those religious men who newly came to visit Him. He sang and danced, took no care of Himself and oft-times lost Himself in religious beatitude. All who came to Him believed in Him as the all-beautiful God appearing in the nether world for the benefit of mankind. He loved His mother all along and sent her mahaprasada now and then with those who went to Nadia. He was most amiable in nature. Humility was personified in Him. His sweet appearance gave cheer to all who came in contact with Him. He appointed Prabhu Nityananda as the missionary in charge of Bengal. He dispatched six disciples (Goswamis) to Vrndavana to preach love in the upcountry. This he markedly did in the case of Junior Haridasa. He never lacked in giving proper instructions in life to those who solicited them. This will be seen in His teachings to Raghunatha dasa Goswami. His treatment to Haridasa (senior) will show how He loved spiritual men and how He defied caste distinction in spiritual brotherhood."

by Thakura Bhaktivinoda.

As the Thakura stated, the disciplic succession was then passed down to the followers of Sri Caitanya Mahaprabhu, notably the six Goswamis of Vrndavan.

THE SIX GOSWAMIS

SRI SRI SAD-GOSWAMY-ASTAKA (PRAYERS TO THE SIX GOSWAMIS)

krsnakirtana-gana-nartanparau premamrtambho-nidhi
dhiradhira-janapriyau priya-karau nirmatsarau pujitau
sri-caitanya-krpa-bharau bhuvi bhuvo bharavahantarakau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

"I offer my respectful obeisances unto the six Goswamis, namely Sri Rupa Goswami, Sri Sanatana Goswami, Sri Raghunatha Bhatta Goswami, Sri Raghunatha dasa Goswami, Sri Jiva Goswami and Sri Gopala Bhatta Goswami, who are always engaged in chanting the holy name of Krsna and dancing. They are like the ocean of love of God, and they are popular both with the gently and the ruffians, because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe."

nana-sastra-vicaranaika-nipunau sad-dharma-samthapakau
lokanan hita-karinau tri-bhuvane manyau saranyakarau
radha-kesna padaravinda-bhajananandena mattalikau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

"I offer my respectful obeisances unto the six Goswamis, namely Sri Rupa Goswami, Sri Sanatana Goswami, Sri Raghunatha Bhatta Goswami, Sri Raghunatha dasa Goswami, Sri Jiva Goswami and Sri Gopala Bhatta Goswami, who are expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Radha and Krsna."

sri-gauranga-gunanuvarnana-vidhau sraddha-samrddy-anvitau
papottapa-nikrntanau tanu-bhrtam govinda-ganamrtaih
anandambudhi-vardhanaika-nipanau kaivalya-nistarakau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

"I offer my respectful obeisances unto the six Goswamis, namely Sri Rupa Goswami, Sri Sanatana Goswami, Sri Raghunatha Bhatta Goswami, Sri Raghunatha dasa Goswami, Sri Jiva Goswami and Sri Gopala Bhatta Goswami, who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviours of the living entities from the devouring mouth of liberation."

tyaktva turnam asesa-mandala-pati-sremin sada tuccha-vat
bhutva dina-ganesakau karunaya kaupina-kanthasritau
gopi-bhava-rasamrtabdhi-lahari kallola-magnau muhur
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

"I offer my respectful obeisances unto the six Goswamis, namely Sri Rupa Goswami, Sri Sanatana Goswami, Sri Raghunatha Bhatta Goswami, Sri Raghunatha dasa Goswami, Sri Jiva Goswami and Sri Gopala Bhatta Goswami, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they are always merged in the ecstatic ocean of the gopi's love for Krsna and bathe always and repeatedly in the waves of that ocean."

kujat-kokila-hamsa-sarasa-ganakirne mayurakule
nana-ratna-nibaddha-mula-vitipa-sri-yukta-vrndavane
radha-krsnam ahar-nisam prabhajatau jivarthadai yau muda
vande rupa-sanatanau raghu yugau sri-jiva-gopalakau

"I offer my respectful obeisances unto the six Goswamis, namely Sri Rupa Goswami, Sri Sanatana Goswami, Sri Raghunatha Bhatta Goswami, Sri Raghunatha dasa Goswami, Sri Jiva Goswami and Sri Gopala Bhatta Goswami, who were always engaged in worshipping Radha-Krsna in the transcendental land of Vrindavana, where there are

beautiful trees full of fruits and flowers which have under their roots all valuable jewels. The Goswamis are perfectly competent to bestow upon the living entities the greatest boon of the goal of life."

sankhya-purvaka-nama-gana-natibhih kalavasani-krtau
nidrahara-viharakadi-vijitau catyanta-dinau ca yau
radha-krsna-guna-smter madhurimanandena sammohitau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

"I offer my respectful obeisances unto the six Goswamis, namely Sri Rupa Goswami, Sri Sanatana Goswami, Sri Raghunatha Bhatta Goswami, Sri Raghunatha dasa Goswami, Sri Jiva Goswami and Sri Gopala Bhatta Goswami, who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilized their valuable lives, and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble, enchanted by remembering the transcendental qualities of the Lord."

radha-kunda tate kalinda-tanaya-tire ca vamsivate
premonmada-vasad asesa-dasaya grastau pramattau sada
gayantau ca kada harer guna-varam bhavabhibhutau muda
vande raup-sanatanau raghu-yugau sri-jiva-gopalakau

"I offer my respectful obeisances unto the six Goswamis, namely Sri Rupa Goswami, Sri Sanatana Goswami, Sri Raghunatha Bhatta Goswami, Sri Raghunatha dasa Goswami, Sri Jiva Goswami and Sri Gopala Bhatta Goswami, who were sometimes on the bank of the Radha-kunda lake or the shores of the Yamuna and sometimes at Vamsivata. There they appeared just like mad-men in the full ecstacy of love for Krsna, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstacy of Krsna consciousness."

he radhe vraja-devike ca lalite he nanda--suno kutah
sri govardhana-kalpa-padapa-tale kalindi-vane kutah
ghosantav iti sarvato vraja-pure khedair maha-vihvalau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

I offer my respectful obeisances unto the six Goswamis, namely Sri Rupa Goswami, Sri Sanatana Goswami, Sri Raghunatha Bhatta Goswami, Sri Raghunatha dasa Goswami, Sri Jiva Goswami and Sri Gopala Bhatta Goswami, who were chanting very loudly everywhere in Vrndavana, shouting, "Queen of Vrndavana, Radharani! O Lalita! O son of Nanda Maharaja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamuna? Where are you?" These were their moods in executing Krsna consciousness."

In a lecture given in December 1973 in Los Angeles, Srimad Bhagavatam (1.15.39), His Divine Grace A.C. Bhaktivedanta Swami makes some relevant point around the subject of varna and asrama. Briefly he points out that one may be a brahmana (teacher), ksatriya (administrator), vaisya (farmer or businessman) or a sudra (worker), but this is not the goal of life. The goal of life is Krsna. The training system is by accepting asrama - brahmacari (student), grhasta (householder), vanaprastha (retired), and sannyasa (renounced). The important term is asrama or shelter of the Lord - asrama being spiritual, varna being social. If one accepts this system he can be considered to be making progress to the ultimate goal of life, but the ultimate goal of life is not varnasrama. The ultimate goal of life is to become a pure devotee of Lord Sri Krsna, and that requires renunciation. Sannyasa comes from "sa" meaning supreme truth, and "nyasi" meaning renounced. So one accepts renunciation in order to attain the supreme truth, just as in business the proprietor has the supreme right to enjoy all of the fruits he has created. Not that we falsely renounce like the beggar who goes up to the door of the bank and says, "I renounce all the money in this bank." It was never his to begin with, so like us, nothing belongs to us - everything belongs to God. Actually this is where the next link in the Brahma Gaudiya Sampradaya really takes hold - the direct disciples of Sri Krsna Caitanya Mahaprabhu - the six Goswamis.

One principle that the six Goswamis of Vrndavana propounded was that of "yukta vairaghya" which can be explained by the following analogy: If one finds something on the street and claims it for one's self, then that person is to be known as a thief. If that person finds an object on the street and, knowing that it does not belong to himself leaves it there, then that is certainly renunciation, but if that person takes the object and again unites it with it's actual owner, then that is best. This is the principle of yukta vairaghya -the proper utilization of everything that belongs to the Supreme Personality of Godhead, in that Divine Lords' service, after all is it not He who has created everything. If I use anything in the service of my senses, I will become further entangled in this material world and labelled a thief for my false proprietorship. However, if I take everything and use it directly in the Lord's service, build Him a nice temple, offer Him nice foodstuffs, nice clothes and conveyances etc., then certainly He will be pleased upon me. For myself, in this temporary existence what do I need? The Lord supplies everything naturally for every living entity, so I should not over-endeavour for my own living standards. Better I engage all of the time the Lord has allotted me in His service, for naturally if He is satisfied with my service, then I will be happy.

This is the philosophy of the Goswamis, simple and honest. This was the teaching of Lord Caitanya also.

Because of the differant locations at different times there are two main lines coming from Lord Caitanya. There is one line descending from Sri Caitanya Mahaprabhu through Swarupa Damodara Goswami, and another through the Goswamis of Vrndavana headed by Srila Rupa Goswami and Srila Sanatana Goswami. The latter are generally referred to number officially six, though two others, Bhugarbha Goswami and Lokanatha Goswami are sometimes also added making eight.

As we just read in the six Goswami Astakam, the six Goswamis are Rupa Goswami, Sanatana Goswami, Raghunatha Bhatta Goswami, Raghunatha dasa Goswami, Jiva Goswami and Gopala Bhatta Goswami. These Goswamis were not members of what is nowadays termed "Ventor Goswami society," as they were in full control, or masters of, their senses - hence they were called "Go-swami". "Go" means senses and "swami" means master of. These Goswamis were direct disciples of Lord Caitanya and Lord Caitanya's disciples.

In the modern day Ventor Goswami (Gosai) society are the descendants of the families that the Goswamis of Vrndavana established to maintain the temples and Deity worship in Sri Vrndavana Dhama. Some are very good Vaisnavas and some are not. Some control their senses while some do not. This is not actually Goswami, Gosani or Gosai. The Goswamis referred to here, (Rupa, Sanatana, Jiva, etc.) had no family connections, therefore they have no family descendants. In that way their descendants are actually in fact those who strictly follow the examples of the six Goswamis, headed by Srila Rupa and Sanatana Goswamis and not some hereditory profession.

SANATANA GOSWAMI

Sanatana Goswami was born 1488 A.D. and lived at home for 27 years. After meeting Lord Caitanya, he spent 43 years as a mendicant in Vrndavana Dhama. Sanatana and his brother Rupa, before their diksa, were respectively Sakar Mallika and Dabir Khas, names given by Hussain Shah, who they worked under as high ranking government ministers. After Sanatana's meeting with Lord Caitanya, he didn't want to work with the Mohammedan ruler, so on medical grounds he took leave. Much time passed and as Sanatana didn't return to work the Shab put him under arrest. After Sanatana convinced the guard to release him and to say that he had jumped into the Ganges and

drowned, he left with a servant to find Lord Caitanya. As he had to travel some distance, to avoid complications and unwanted association on his journey, he decided to travel through the jungle rather than on the open road.

In one part of Bihar a hotel-keeper kept an astrologer to know when wealthy travellers would come their way, so they could "relieve" them of their riches. The astrologer told the hotel-keeper, who was also a dacoit, that two men were coming, a holy man and his cailor (servant), and that the servant was carrying eight one ounce gold coins. Upon their arrival at the hotel, the landlord told Sanatana, "Just take your rest tonight and in the morning we will get you out of this jungle." Sanatana, suspicious of the landlord's behaviour, asked his servant if he had any money. Sanatana's servant replied that he had seven gold coins. Sanatana was angry with the servant, saying, "Why do you carry this death knell on the road?" Sanatana took the gold coins and gave them to the hotel-keeper and requested him to take them out of the jungle. The hotel-keeper replied that, "Actually I was going to kill you tonight, but I understood from my astrologer that your servant was carrying eight gold coins, not seven. However, from this I can understand you are a saintly man. You don't need to offer me this money. I will take you out of the jungle." That very night he took Sanatana and his servant Isana out of the jungle past the hills. Sanatana then sent his servant home with the one gold coin he had kept, for Sanatana didn't want this kind of materialistic association.

With worn cloth and water pot in hand he pushed on. On his way to Benares to see Lord Caitanya, a rich brother-in-law gave Sanatana a costly blanket. Lord Caitanya was extremely pleased to see Sanatana Goswami, when he arrived, but he noticed the costly blanket. Sanatana could understand that the Lord didn't approve of such a valuable garment to be on the body of a mendicant so Sanatana immediately went to the bank of the sacred Ganges and there he saw a mendicant washing an old quilt. When Sanatana asked the poor, old mendicant to trade his old quilt for his valuable blanket the old mendicant replied, "You appear to be like a very nice gentleman, but you are mocking me in this unmannerly way." "I am not joking with you." Sanatana implored him. "I am serious. Will you kindly exchange that torn quilt for this blanket?" It was done, and on Sanatana Goswami's return to Lord Caitanya, the Lord asked, "Where is your valuable blanket?" Sanatana then told the Lord what he had done. "You are intelligent enough and have exhausted all your attraction for material wealth." the Lord said. Lord Caitanya was always pleased with Sanatana Goswami and his mood of detachment for the benefit of spiritual advancement. (This story is to be found in The Teachings Of Lord Caitanya.)

He then dedicated his life to Sri Caitanya and in turn Sri Caitanya taught His disciple all about yukta vairaghya, the proper use and enjoyment of everything in Krsna's service, and for our part, to live life in a mood of detachment from worldly life and it's entanglements.

Sanatana Goswami established the Sri Sri Madana Mohan temple a fabulous temple over looking the Yamuna river. There is an interesting story from Bhaktiratnakara which to some degree shows how dear Sanatan was to the Lord. Sanatan once saw Sri Madan Gopala (Krsna--Madana Mohan) playing with His friends on the bank of the Jamuna. Madan Gopala, who was bound by the love of Sanatana, that night appeared in his dream and said, "I do not like living in Mahavana. I want to stay in your cottage." Then He disappeared, leaving Sanatana in an incredibly ecstatic state of mind.

Sanatana throughly understood the Lord's intention, and ecstatically received the Lord in his cottage the next morning. He engaged himself at once in the service of the Lord, placing the Lord in a tree and worshipping Him there. But he was unhappy because he could offer only dry chappati to the king of kings, Sri Madan Gopala.

(In another place there is a similar story that at this time, when the Deity asked for some salt to go with the chappati, Sanatana refused saying, "Now you ask for salt; next You will ask for rice, sabjis, fries, sweets, etc. But I am just a poor sannyasi - therefore please accept what I can offer You out of love.") The Lord could understand the predicament of His devotee and so arranged for His own foostuffs by His mystic potency. Madan Gopala told Sanatana that a wealthy man was just over the back, stuck with his salt barge on a sand bank in the river Yamuna. Free his barge and he will build a temple for Me. Sanatan did exactly as the Lord had told him to do, and the rich man did as was foretold. Offering to build the temple of Sri Madan Gopala, the rich man from Multana named Krsnadasa Kapoora, who was an influential Kapoora Kshatriya, thanked Sanatana. He left his boat and fell at the feet of Sanatana Gosvami with tears in his eyes. Sanatana blessed the man and dedicated him to the feet of Sri Madan Mohan. From that very day Krsnadasa began to build a temple for the Lord, decorating it with many valuable jewels. He offered many kinds of foods for his offerings. Sanatana was satisfied by all these arrangements and the Vrajabasis were happy to see Sri Madan Mohan, the light of Sanatana.

(Bhaktiratnakara KDD 456-472).

In this way, for the Lord Sanatan would arrange everything; for himself he lived very simply. The Goswamis slept under a different tree every night and those trees fulfilled their needs. Preaching and discussing Vaisnavism and Krsna constantly, they passed their days. They all wrote many, many books, especially Jiva Goswami, and they also established major temples in Vrndavana Dhama.

There are many nice stories in connection with the six Goswamis, and they can be found in one book of the same name " The Six Gowamis of Vrndavan" by Satyaraja das. More can also be found in the Bhakti Ratnakara of Narahari Sakara.

RUPA GOSWAMI

Rupa Goswami was born 1289 AD and disappeared in 1364 AD. He spent twenty-two years in the grhasta asrama, and fifty-three years as a mendicant in Vrndavana. He wrote numerous books, but two in particular give intimate details on how to become a pure devotee of the Lord, avoiding unwanted things, and different kinds of relationships one will naturally develop upon coming to the perfectional stage. These two books, the Bhakti-rasamrta Sindhu (The Nectar of Devotion) and Upadeshamrtam, give good and practical instructions on how to obtain the lotus feet of Sri Sri Radha Krsna.

To gain the attention of Sri Caitanya, Rupa and Sanatana engaged two brahmanas to chant Krsna's names and perform homa (fire sacrifice) for them. Upon reaching Sri Caitanya they distributed half their wealth among the Vaisnavas and brahmanas and one fourth to their relatives and kept one quarter for emergency.

Rupa Goswami wrote books on how to perform vaidhi sadhana bhakti (devotional service in practice), training one to only perform activities necessary for satisfying the Lord. When this stage is perfected - only doing things to please the Lord and not otherwise, being free from all bad habits of our selfish bodily attachments - one can then act in a mood just to please the Lord. This mood is called spontaneous, but the spontaneity is for Krsna to satisfy His desire; it is not done whimsically to satisfy our lusty desires like that of the Apasampradayas. For guide-lines in the proper mood and understanding, Rupa Goswami wrote books on raga bhakti (spontaneous love of God), so one's natural love may develop more and more for the Lord. I suppose his books could be compared to that of giving the neccessary guide-lines to attain to the spiritual finishing school.

It is mentioned in the sastra that when the perfect devotee leaves his body, he goes to that place in the material world where Lord Sri Krsna, in numerous universes, is still performing His eternal pastimes. At one place He is taking birth, somewhere else He is just killing the Putana witch, somewhere else He is dancing with the gopis, somewhere else He is leaving for Mathura, in another place He is having His Kuruksetra and Dwaraka pastimes and at another place He is just leaving. Just as the sun is rising somewhere, in another place it is high in the sky at midday and at another place the sun is setting. In the same way, though it is the same sun, it appears in different places at the very same time to illuminate everything. In that way the devotee can associate with the Lord, and become trained before going directly back home.

Once at Prayag, Rupa Goswami and his younger brother, Anupama, approached Lord Caitanya with pieces of straw between their teeth (symbolizing their humility), and they separately offered obeisances at His lotus feet. Feeling great pleasure upon seeing them, the Lord embraced them both. With folded hands and great humility Rupa and Anupama offered prayers to the Lord. "O most munificent incarnation of the Lord! You are Krsna Himself appearing as Sri Caitanya Mahaprabhu. You have

assumed the golden colour of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You. We offer our respectful obeisances unto that merciful Supreme Personality of Godhead Who has converted all the three worlds which were previously maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Sri Krsna Caitanya, Whose activities are wonderful."

Rupa Goswami established the intricately designed temple of Govindaji in Vrndavana. It was originally seven or eight levels high, but the top three or four levels were destroyed by Auzangzeb, who had vowed that he would destroy the source of a large ghee lamp which could be seen from Agra, some forty kilometres away, clearly and which burned brightly every night. His attempt the completely destroy the temple was thwarted due to it's solid construction.

Giving much detail on the Goswamis is a booklet by Tridandi Swami B.V. Puri Goswami of Sri Krsna Caitanya mission - Rajamundry (a branch of the Gaudiya Mutt) entitled "The Six Goswamis". Also available, as we mentioned, is a wonderful book surpassing all others on the Six Goswamis by Satyaraja dasa from ISKCON. This book is a must for information on the Goswamis.

By the way, in this section "Guru Parampara", I am not trying to compete with, or outdo those saintly Vaisnavas who have very nicely captured the lives of the great Vaisnava Acaryas, but am simply trying to present the Parampara linking system with a minimal outline of each of the acaryas just to give a little taste. Those who to my knowledge have nothing in print about them, I have tried to say something but what is the use of my simply copying what more advanced and prolific writers have already written.

JIVA GOSWAMI

After the departure of Rupa and Sanatana Goswami, Jiva Goswami the disciple of Rupa was proclaimed as the next Acarya.

Jiva Goswami was born in 1513 AD. He lived for 20 years from birth to the end of his householder life, then left for Vrndavana where he stayed for 65 years until he left his body in 1598 AD.

Though Jiva Goswami never met Lord Caitanya in as much as being formally introduced, he, as a child, had the great good fortune to be with his father Anupama (Rupa Goswami's younger brother) when Rupa and Sanatana met Lord Caitanya at Ramakeli. He personally witnessed the loving exchange between them, and by the brief association of the Lord he surrendered his life to Him.

The passing away of Jiva Goswami's father Anupama had a remarkable effect of his life, and even though a small boy, he decided to renounce the world. He studied all the great Vaisnava Acarya's works as he grew into his teens. Under Sri Madhusudana Vacaspati, the disciple of Vasudeva Sarvabhauma Bhattacarya, he studied Vedanta, logic, philosophy and all kinds of scripture. Then he went to the holy tirtha of Navadwipa and met Lord Nityananda there, who took him to Lord Caitanya's birthplace and all the places of Lord Caitanya's Navadwipa pastimes. Lord Nityananda took Jiva Goswami to Srivasanga and met Srivasa Thakura, and from there they went to Lord Caitanya's mother's house where Sacimata and Lord Caitanya's widow Visnu Priya cooked some nice foodstuffs for them. Jiva Goswami had some amazing Deities of Krsna and Balarama which he daily worshipped, knowing them to be non-different from Lord Caitanya and Lord Nityananda. Afterwards he went to Sri Vrndavana Dhama and served Rupa and Sanatana Goswamis.

Jiva Goswami became the great acarya of the dhamas Vrndavana, Mayapur and Puri. Once before the departure of Rupa and Sanatana, a great Digvijaya Pandit scholar came to challenge the Vaisnavas to debate. He was very arrogant and proud, and so he challenged Rupa and Sanatana, who were the masters of philosophy. They refused to talk to him, not wanting to waste a second on such a puffed up rascal. He said that if they would not talk, it meant that they were defeated, so they both said, "Yes, we are defeated - now go." After agreeing to sign a paper saying that they were defeated by him, he left.

On hearing this, Jiva Goswami stopped him, challenged him, and philosophically smashed him to pieces with his unconquerable Vaisnava philosophy - and earned himself regard as a great learned Vaisnava scholar of the day. However, when Jiva Goswami approached Rupa and Sanatana to tell of how their names were now clear, and that Rupanarayana had been defeated, Rupa Goswami was not pleased and he said, "Due to your pride you must also go away from here." So Jiva Goswami stayed under a tree in Mathura for one year,[10] until finally Sanatana Goswami humbly approached Rupa Goswami and put over the case that Lord Caitanya's principle was "jiva doya", mercy to all jivas, and that Sanatana felt that Jiva Goswami was a little harshly treated. Rupa immediately sent for Jiva Goswami to again come back to Vrndavana.

After some time, many devotees came to join Sri Jiva in Vrndavan from Bengal and Orissa. Jiva Goswami taught all the Vaisnavas (Srinivas, Narottama dasa and Dukhi Krsnadasa (Syamananda)) philosophy, then when he made them qualified he gave them the title Acarya, Thakura and Pandit to these three respectively.

Dukhi Krsnadasa was so called because he was always miserable due to separation from Krsna. He once met Srimati Radharani and told his guru, but his guru rejected him saying that he was a bogus pretender, but actually he wasn't. He did meet Srimati Radharani, but anyway, that's another story.

In Vrndavana, after the disappearance of Rupa and Sanatana, Jiva Goswami practised the teachings of Lord Caitanya. He wrote 25 books and commentaries. It was at this time also, that Krsnadasa compiled Sri Caitanya Caritamrta.

RAGHUNATHA DASA GOSWAMI

Raghunatha dasa Goswami took his birth in 1495 AD. He lived as a householder up until 19. Then he moved to be with Lord Caitanya and spent 19 years in Puri, and 41 years in Vrndavana. His years were spent completely absorbed in Krsna consciousness. He used to go to the Nama-acarya Haridasa Thakura at Balarama Acarya's house and hear of Krsna's pastimes from him. From Raghunatha's first sighting of Lord Caitanya, he tried to leave home and go with the Lord, but somehow he always got caught and sent back to his family house. Even his father held him prisoner. He was always in an intense mood of sad separation from the Lord, however somehow his father finally relented, and at Santipura he again met Lord Caitanya. But now Lord Caitanya also sent him home, telling him not to make a show of being a renunciate but to just worship Krsna in his heart, accept what the senses need to keep the body, mind and soul together, and then whilst outwardly discharging your worldly activities, always keep steadfast attachment to Lord Sri Krsna in your heart. "Stay with your family and when I return from Vrndavana and go to Puri, you meet me there." Raghunatha dasa did this in a mood of yukta-vairagya and rejected phalgu-vairagya (false renunciation), but again and again Raghunatha ran away from home, and soldiers had to bring him back halfway from Puri. His mother suggested that his father bind him with ropes. His father however, seeing the situation said, "With all opulences at hand and a beautiful wife also of which none can bind him, what hope is there for your ropes?"

A few days later Raghunatha dasa met the avadhuta Lord Nityananda who was accompanied by many followers. Lord Nityananda asked Raghunatha to perform the cida dahi (chipped rice) festival at Panihati. This is mentioned in Sri Caitanya Caritamrta (Antya lila, 6.1-102). Lord Nityananda blessed Raghunatha by putting His feet on Raghunatha's head. He then told him that Lord Caitanya would deliver him to Svarupa Damodara, "...who will keep you as his favourite disciple, now go home." Raghunatha dasa did this and waited for the time when no guards were around before he made his dash, and with only thoughts of Lord Caitanya, reached Puri and offered his prostrated obeisances to his Lord. His father sent men to look for him but as they could not find him, returned empty handed. In Puri, Raghunatha performed severe austerities only eating what people gave him at the Simha Dwara Gate (Lion's Gate) of the Jagannatha Temple. Lord Caitanya was very pleased with his renunciation and the Lord instructed him thus. "Do not hear or talk of worldly matters, do not eat palatable foods, do not wear costly clothing. Always chant

the holy name and do not expect respect and honour from others. Render service within your heart and mind to Sri Sri Radha-Krsna in Vrndavana. Surely you will attain Their lotus feet."

Lord Caitanya gave Raghunatha dasa Goswami His own gunja shell neck beads and His personal "ista-deva", the Giri Govardhana sila. Raghunatha was in so much ecstasy that he forgot eating and sleep, and when hungry took the rejected maha-prasada of Lord Jagannatha, washed, and with a little salt.[JCD8] Lord Caitanya came and took this prasad with him, saying how He had never tasted such wonderful prasad before, although from an external point of view it was the remnants of the remnants. After Lord Caitanya's disappearance, Raghunatha tried to kill his body by trying to throw it off Govardhana Hill, but was saved by Rupa and Sanatana Goswamis. During his last days, he spent his time paying prostrated obeisances around Vrndavana dhama and chanting 100,000 times daily the Hare Krsna maha mantra, and paying 2,000 prostrated obeisances to the Vaisnava devotees daily. He told of the life of Lord Caitanya three times daily, worshipped Radha-Krsna daily, and bathed in Radha-Kunda three times daily. Thus he would sleep one and a half hours every day, and some days he forgot to. He wrote three books during his life, and finally passed away in intense bhajan at Radha-Kunda where his samadhi is today.

RAGHUNATHA BHATTA GOSWAMI

A contemporary of Jiva Goswami, Raghunatha Bhatta Goswami was the son of Tapana Misra, a direct disciple of Lord Caitanya. When he was a small boy, Raghunatha Bhatta used to wash Lord Caitanya's eating dishes and massage His legs. Raghunatha would never hear nor speak anything of the material world, but would only speak Krsna Katha. Never standing for blasphemy or listening to gossip, he was always an exemplary Vaisnava devotee. Raghunatha Bhatta spent eight months with Lord Caitanya continuously. Due to his being an expert cook, he used to prepare meals for the Lord daily and whatever he cooked, the Lord said was like nectar, saturated with love and devotion. His ecstasy increased day by day, and Lord Caitanya was very satisfied with the foods cooked by Raghunatha Bhatta's hands. After the Lord took prasad, Raghunatha Bhatta would relish the Lord's remnants in selfless devotion.

After eight months Raghunatha went back to his parents. Lord Caitanya told him not to marry, and gave him His own garland some fourteen cubits long,[11] which was first worn by Lord Jagannatha, and some betal leaves and prasadam of Lord Jagannatha. Then he departed for Vrndavana, preserving the garland carefully. When he arrived, he placed himself at the feet of Rupa and Sanatana Goswamis. Sometimes in ecstasy he would wear the prasada garland given to him by Lord Caitanya and also a maha prasada tulasi garland around his neck. When his parents died Raghunatha again joined Lord Caitanya, though after some months He told him to return to Vrndavana, place himself in the care of Rupa and Sanatana Goswami, and always study Srimad Bhagavatam and chant Hare Krsna continuously.

There are many nice pastimes mentioned in the book of Satyaraj prabhu, "The Six Goswamis of Vrindavan".

Hearing the recitations of Rupa and Sanatana, he would experience ecstatic symptoms. Tears would fill his eyes, his body would tremble, his voice choke up and his bodily hair would stand on end, at each and every verse of the Srimad Bhagavatam.

GOPALA BHATTA GOSWAMI

Gopala Bhatta Goswami was born in 1503 AD in a Sri Vaisnava family in Sri Rangam, South India and passed away in 1578, spending 45 years in Vrndavana. He was a small boy in the house of his father Vyentaka Bhatta when Lord Caitanya stayed at his house for Caturmasya. When Lord Caitanya left, he tried to leave with him but was sent back. He was the disciple of Prabodhananda Saraswati, a learned Vaisnava sannyasi. Soon he went to Vrndavana to be with Rupa and Sanatana. Due to his expertise in puja, and being a strict follower of Pancaratra and Vaisnava tantra, he compiled the Hari Bhakti Vilasa (Vaisnava Smrti) and Sanatana Goswami edited this book calling it "Dik Darshini Tika", (further enlightenment on the subject). He established the temple of Sri Sri Radha-Ramana in Vrndavana where the family descendants of Gopinatha Pujari, who Gopala Bhatta put there to maintain a very high standard of puja, to this day worship this Deity with all pomp. They perform numerous festivals for the Lord's pleasure as outlined in Gopala Bhatta Goswami's Hari Bhakti Vilasa.

Previously Gopala Bhatta would perform his daily puja to his "ista-deva", the round stone Svayam Vyakta (Saligram) form of the Lord. One day Gopala Bhatta prayed to the Lord to show His original two-armed form to him. The next morning he went down to the Deity room and found that His round form had been transformed into the most beautiful Tribhangananda (three-fold bending form playing a flute). This incredible Saligram is still worshipped as Radha-Ramana. Though physically Radha is not visible, She is represented there. Many times on the Swayam Vyakta Saligram, the sakti (in this case hladini sakti), is represented by a mark on the Saligram in the form of a crescent. So in this unique and merciful form of Radha-Raman, Srimati Radharani is represented along with Ramanji, and is worshipped along with Him.

Gopala Bhatta's mood of humility was such that at the time of Srila Krsnadasa Kaviraja's compilation of Sri Caitanya Caritamrta, when Krsnadasa Kaviraja was asking for the blessing of the Vaisnavas, Gopala Bhatta said he would give his blessings only if he wasn't mentioned in the book. Unfortunately for us, little is known of his daily life - only his works. It is an injunction that whatever great Vaisnavas have written one should not take the trouble to re-write it. So these brief summaries of the lives of the Goswamis can be found in full glory in "The Six Goswamis of Vrndavana".

Another Goswami is Lokanantha. After hearing of Lord Caitanya, he headed for Mayapur-Navadvipa dhama, but Lord Caitanya sent him to Vrndavana almost immediately after meeting with him. His only disciple was the great Vaisnava poet by the name Narottama dasa Thakura. There is a voluminous work on his life called "Narottama Vilasa".

I have just tried to briefly touch on all these great saintly Vaisnavas for the pleasure of the devotees.

NAROTTAMA DASA

Narottama dasa Thakura was born in a Kayastha caste family, the son of King Sri Krsnananda Datta, who ruled the area of Gopalpura in Rajashahi district of modern day Bangladesh, his capital being Khetri on the Padma River. Narottama's mother was Narayani Devi, and Narottama was born on the purnima in the month of Magha (January) 1520 AD. The King had a brother by the name of Purushottama Datta and he had a son named Santosa. From Narottama's early childhood he was always attracted to Sri Caitanya. It is said that when Narottama's father (the King) died, Narottama turned over the kingdom to his uncle Santosa, and left for Vrndavana.

When Narottama was born the astrologers came, cast a chart, and said that either this boy will become a great king or a mendicant preacher. Narottama's family naturally wanted him to become the latter, a great king, and so they made all the neccessary arrangements so the boy could be trained to fulfill the role. In this way he was trained in all the ways of an administrator (king). He was also trained in sanskrit which he mastered in a very short time, and for this was very much renowned for his eloquence in the use of sanskrit grammar, poetry, prosody etc.

Even though he was given this first class form of education, he was not attached to this in the slightest. Instead of studing he could be quite often found absorbed in composing and singing songs in glorification of Lord Caitanya Mahaprabhu and Lord Krsna in a humble mood of separation. So dear was Narottama to Lord Caitanya that many years before Narottama had even taken his birth Lord Caitanya, while at Kanai Natasala absorbed in the congregational chanting of the holy name, the Hare Krsna maha mantra, had spontaneously called out the name "Narottama', whereupon He became ecstatic and His mind became unsteady. After consulting with Lord Nityananda, Lord Caitanya went to the bank of the Padma River and made enquiries about the whereabouts of this Narottama. This was quite some time even before Narottama's birth in this world. At this time Lord Caitanya called for the goddess of the Padmanadi personified to appear before Him, and there He gave her love of

Godhead, but then stressed that this is not for you. Soon My devotee will come here to your waters, then you are to present him with My divine love, Krsna prema. Lord Caitanya then instructed the goddess of the Padma river how to recognise Narottama, and told her at which time he would come there.

At the age of twelve Narottama dasa Thakura had a vision of Lord Nityananda in a dream. He told Narottama to take bath in the Padma River whereupon he would receive love of Godhead. (According to sastra, if one bathes in the Ganges one becomes purified, but if one bathes in the Padma River one loses all his pious activities and goes to hell. The Padma River appears to be the main tributary of the Ganges to the sea, but the sastras say no - the main tributary flows through Mayapur). Following the instructions of Lord Nityananda, Narottama bathed in the Padma irregardless, and the Goddess of the river appeared and on the order of Lord Caitanya, gave him pure love of Godhead.

Narottama now immediately showed signs of ecstatic love of God. His parents tried to restore him to "sanity", but he was never the same again, instead he only had a longing to go to Vrindavan. Finding the opportune moment, when his father and uncles were called to Delhi to be with the Muslimad ruler, he, biding farewell to his mother, left for Vrndavana, alone.

His intensity for Krsna consciousness now knew no bounds. Nothing could contain him, so much so was his ecstacy. It is described in the Bhaktiratnakara of Narahari Sakara that this journey of some one thousand miles, Narottam das ran most of the way. During his journey to Vrndavana he completely forgot about eating or sleeping, nor did he know what was day and what was night, and so finally collapsed unconscious. After some days he came to external consciousness under a tree with a golden complexioned Brahmana standing before him. He gave him a pot of milk and requested Narottama to drink it. "If you drink it, it will cure your fatigue and bodily wounds due to neglect." The Brahmana then disappeared. Narottama, exhausted, fell asleep again and now in a dream Rupa and Sanatana Goswamis appeared to him. They said to him, "Why don't you drink the milk that Lord Caitanya has brought for you?" He awoke, drank the milk and becoming completely enlivened, headed for Vrndavana. He simply ran, unaware of day or night , hunger or thirst, only crying "Gauranga, Gauranga", and calling out for the mercy of Lord Nityananda that he may be free from material desires and so be able to enter into Vrndavan. He crossed to the left bank of the Padma River and followed that until it reached the main Ganges River, and then again keeping to the left bank he travelled to Prayag (Allahabad) at the sacred Triveni where the Sarasvati, the Yamuna and the Ganges meet. Narottama took to the greenish Yamuna River, and followed her left bank until he reached Sri Vrndavana dhama. When he arrived he simply fell into the dust of Vrndavana crying, " Now I've reached the shelter of Sri Vrndavan never let me leave. When will I be rid of materialistic desires? Please save me".

The devotees who Narottama met along the way could recognise that he was a great devotee of the Lord by his sole absorption in going to Vrndavan. Upon his arrival in Vrndavana, Narottama was given to the guidence of Jiva Goswami, because by this time Rupa and Sanatana Goswamis were very old and were just about to give up this world. Jiva Goswami had been appointed as the head of the devotees in Vrndavan, so Jiva Goswami told Narottama dasa to go Lokanatha Goswami - "He is very old. You go there and assist him."

Narottama was simply in ecstacy at even the thought, for Lokanatha Goswami was the first Goswami to be sent to Vrndavana. He was middle aged when Lord Caitanya sent him there, and had since spent thirty or forty years there, so he must have been at least in his eighties. To begin with, Lokanatha Goswami said that he was not qualified to accept any disciples feeling himself too lowly, and so said he didn't want the service of Narottam das. Due to Lokanatha Goswami's old age and failing health, barely was he able to maintain the puja of his Deities Sri Radha Vinoda, and so he used to say "...if I cannot serve the Lord properly then how can I accept the service of another." Flatly he stated that he would not accept any disciples, but Narottama used to daily wake hours before Lokanatha Goswami and cleaned Lokanatha's quarters. After that he would fetch water for Lokanatha and clean the place where Lokanatha would pass stool. At first Lokanatha couldn't work out who was doing this service for him, but then in great astonishment, he found it was Narottama. Lokanatha put aside his hesitancy and accepted Narottama, after his persistency, as his only formally initiated disciple. Narottama dasa then became the object of Lokanatha Goswami's special mercy.

Narottama continued to serve Lokanatha Goswami in this way and sings in his Guru Vandana prayer, "Lokanatha lokera jivana," that "Lokanatha is the source of inspiration for the devotees everywhere."

Although Lokanantha Goswami is not listed in the guru parampara, he was an exalted devotee of Lord Sri Caitanya Mahaprabhu. As a young man he was a follower of Advaita Acarya, the disciple of Madhavendra Puri Goswami, who was the same Advaita Acarya who was the cause of Lord Caitanya's descent. Lokanatha had heard of Lord Caitanya's pastimes in Navadwipa and had travelled from his village named Talakhadi[12]to be with the Lord.

Lokanatha Goswami's father's name was Padmanabha and his younger brother was Pragalbha, and previously they lived in Kacnapada. On his arrival in Navadwipa, Lokanatha met Lord Caitanya who embraced him. He then told Lokanatha to go to Vrndavana where he would soon join him as He was planning to take sannyasa and would be leaving Navadvipa dhama soon. Lokanatha went to Vrndavana, but when he heard that Lord Caitanya had gone to Jagannatha Puri, in devotional desperation he walked the several hundred miles from Vrndavan through jungles to Puri on the east coast of Orissa to be with the Lord. When he arrived he found the Lord had gone to South India, so Lokanatha, now travelling constantly in separation for months, headed for South India. After one or two days of travelling he had a dream where Lord Caitanya appeared and said, "I came to Vrndavana to meet with you but you were not there. In this lifetime you will not see me again. Return to Vrndavana and establish and spread Krsna Consciousness there. Soon many devotees will come there and assist you." Lokanatha never saw the Lord in His vapu (bodily form) again in that life, but always kept the Lord's vani (message) dear to heart and constantly tried to enliven the devotees in love of God. His mood was that of supreme humility throughout. He even requested Krsnadasa Kaviraja not to mention his name in the celebrated Caitanya Caritamrta. Therefore Lokanatha Goswami's name is rarely mentioned.

Though still a young man, Narottama das would only maintain himself by observance of the vow of madhukari, which means that he would only eat what he could beg by going from door to door of the householder devotees, just as a bumble bee goes from flower to flower to take pollen. By this strict vow Narottama kept no kitchen or store of foodstuffs. He simply relied only upon the mercy of the Lord.

Many devotees were now gathering themselves around Jiva Goswami, who was teaching them the Vaisnava philosophy from all angles of vision. As we already stated Srinivas and Syamananda (Dukhi Krsna das) were amongst that gathering. They all became such great friends they were inseparable. Despite the fact that they all had different diksa gurus, they all were seeing Jiva Goswami as their common link and siksa guru.

When Narottama, together with Srinivas and Syamananda were sent travelling by Jiva Goswami to distribute the books of the Goswami's and preach to preserve and spread the works of the Goswami's, the books they were distributing were stolen at Vanavisnu Pura on the border of Bengal. Srinivas Acarya[13], who was the head of the party, sent Syamananda to Orissa and Narottama back to Kheturi. Before going back to Kheturi gram, Narottama decided to visit the Holy birth site of Lord Caitanya, but upon going there found that most of the associates of Lord Caitanya had, out of separation from Him, left this world also, and those who remained did so in great grief of the Lord's association. Thus the mood was very intense for the separation of Mahaprabhu. Just as we have experienced at our modern day festivals, the devotees all enquired from each other, "How are the devotees in Vrndavan? How is Jiva Goswami?" etc, etc. Thus the news of the Vaisnava devotees was updated with great relish on both sides. The devotees of Mayapura then blessed Narottama to preach in his allocated preaching field. He then travelled to many of the holy places visited by Lord Caitanya and met with some of the Lord's associates, who by now were very, very old. After this he visited Puri, and then returned to Kheturi. By now two years or more had passed, and his father had passed away. Though in actuality Narottama was the rightful heir to his father's kingdom, since both his father and uncle had now expired, and not wanting anything to do with this kind of materialistic life, Narottama allowed Santosa to become king. In this way Narottama could dedicate his life to preaching within the kingdom of his old friend Santosa without disturbance. Raja Santosa Datta then took initation from Narottama dasa and asked if he could build a temple at Kheturi for the benefit of all the devotees. Narottama agreed and soon the king had the temple completed. All

the followers of Caitanya Mahaprabhu were invited from Bengal and Orissa to participate in this festival and thousands of devotees came. No expense was spared and the king arranged for every single devotee's accommodation and prasadam.

The night before the festival was to take place, Jahnavi Mata, the consort of Lord Nityananda Prabhu, who was the head of the devotees in Bengal, gave her instrutions and the festival began with the adi vas. There, with everyone feeling especially empowered by Lord Nityananda, the festival began. Six Deities were installed on that day. They were Sri Gauranga, Sri Ballavi Kanta, Sri Krsna, Sri Vraja-Mohan, Sri Radha Mohan and Radha Kanta. The abhisekha was performed by Srinivasacarya. It was amazing. This day was the beginning of the annual Gaura Purnima festival, which commemorates the appearance day of Sri Krsna Caitanya Mahaprabhu. All the prominent devotees of that time came, including Jahnavi Mata and all her hundreds of followers. All the devotees were invited to participate in the Hari Nam sankirtan. Lord Nityananda's son, Virabhadra prabhu and Adwaita Acarya's son, Acyutananda were leading the dancing, while Narottama lead an ecstatic kirtana. Srinivasa, the pujari performing the arati, suddenly began to smell the natural bodily aroma of Krsna starting to emanate from the Deity. Each devotee, as they came in contact with it, starting with the pujari, were stunned and fell on the floor in ecstasy. Those who were at the back (Jahnavi and her followers) were wondering what was happening. All the devotees were becoming overwhelmed with love of Krsna. It is described that this was the kirtan of all time, so much so, that amidst the dancers was seen the whole Pancatattva (Lord Caitanya, Lord Nityananda, Sri Adwaita Acarya, Gadadhara Pandit and Srivasa Thakura) dancing in ecstacy. So sweet was the sankirtan that the Lord was attracted to come. After some time though, to again increase the intensity of the loving separation for the Lord, He again disappeared from their external vision. This is a famous incident in the Gaudiya Vaisnava history, especially the installation ceremony at Kheturigrama, which is found recorded in the Bhaktiranakara[14].

Despite all of the Vaisnavas nice feelings towards Narottama das, the smartas were very envious. One, a school teacher, would always go out of his way to blaspheme Narottama dasa and his followers in front of his pupils, as many of the pupils were attracted by the philosophy and kirtans that they heard. This rascal smarta would say, "...Why do you go to this Narottama? He's not a brahmin. What then can he know of spiritual life, or philosophy?" Because of his offences towards such a pure Vaisnava as Narottama dasa, the smarta was afflicted with leprocy all over his body and was suffering like anything, to such a degree that he planned to end it all by throwing his body into the Ganges. That night, in his dreams, his worshipful deity, Durga devi, appeared to him and said, "It is not as easy as you think to stop your suffering, for you have offended the greatest Vaisnava. The only way to become free from this is to beg for forgiveness at his feet, then your pain and leprocy will go away." The very next day that smarta went to see Narottama dasa, and in all humility fell at his feet and begged forgiveness. Instantly the leprocy went away, and the smarta became a follower of Narottama.

Once Sivananda Bhattacarya, a sakta by faith (worshipper of the demigoddess Kali or Durga), sent his son Ramakrsna to purchase some sacrificial beast, goats and buffalos, and other necessary articles for the coming Durga Puja. When Ramakrsna was returning home with the purchases, he met Narottama dasa Thakura, the holy saint of the highest order, who, after some instructive talk, changed the youth's mind altogether. He later let the beast go, and obtained initiation from the Thakura. On returning empty-handed to his father who was eagerly waiting for him, Sri Ramakrsna told him that he had been blessed to have got the grace of the illustrious Vaisnava, Srila Narottama. His father flared up in excessive rage and called him a disgrace to the family for accepting one not born in a Brahmin family as his guru. Ramakrsna was fortunate that now he had been raised up from the worldly conceptions by hearing the truth from the mouth of Thakura Mahasaya (Narottama)[15]. He at once gave up the duties of the world as hateful and insignificant in order to be engaged in the service of Lord Hari.

There are many stories like this. Narottama dasa Thakura would preach like anything, removing the misconceptions of the age, and would invoke his disciples to follow suit.

mahakula prasutena-api sarva yagne sudik
sahasra sakadhyayi ca no guruh syat avaisnavah

One born in a high family, in a Brahmin family, having read all the branches of Veda and being eligible to perform all kinds of rituals, but devoid of devotion to Visnu, the Supreme Lord, is not capable of becoming a guru, a spiritual master in the true sense, but

bhaktih punati man-nistha
swa-pakan api sambhavat

Even one born in a family of meat eaters is purified if he engages in the loving service of Lord Krsna.

S.B. (11.14.21)

Preaching Vaisnava philosophy to his father, Ramakrsna pacified him enough to save the day.

This was one of Narottama dasa Thakura's main preaching points - that a Vaisnava is not a mllecha, nor yavana, nor brahmin, nor sudra, etc. Vaisnavism should only be guaged according to one's surrender and realization in Krsna consciousness. There should be no consideration of birth, age, caste, creed, shoe size, education, social status, who one is initiated by, the year one took initiation, or when one first came in contact with devotional service. Nor is Krsna consciousness advancement dependant on household duties, taking sannyasa, ritualistic performances, group agreement, or the like - simply how one is absorbed in one's service to the lotus eyed Lord. This is the conclusion of Narottama dasa Thakura's preaching stratagy.

There were many incidences where quite amazing things happened. One such story is with Jagannath Acarya. Though he was not in the least inimical, he had worshipped Durga all his life, and she once appeared to him in a dream and said, "You are a nice brahmin. Why are you worshipping Me? You should go to Narottama and under his supervision worship Krsna. Then and only then will I be satisfied." He also became Narottama's disciple.

Another interesting story is as follows. Seeing all the so-called brahmins getting defeated, rejecting the smarta society and becoming Vaisnavas was too much for some of the leading smartas. They went to a nearby king and asked him for help, saying that this "man" Narottama was ruining their society, reputation and business. The king agreed to come with some of his men, and accompanied by one big, big smarta scholar of the name Rupa Narayana, to debate with this young man.

Two followers of Narottama heard of the plan, and were a little upset that these mischievious persons were coming to try to disturb one who only had a mind for spreading pure love of Godhead throughout the three worlds, so Ganganarayana Cakravarti and Ramachandra Kaviraja decided to dress themselves as merchants, go to the market place and wait for the challengers to come. Indeed when the smarta pandit and party came to the village market place, they sent their servant to buy provisions for cooking. The two devotees started to reply in very high sanskrit to the requests for goods, which made the brahmins sit up and take note. "How is it that you are talking in Sanskrit?" Ganganarayan and Ramachandra said, "We are just insignificant merchants who have taken initiation from Narottama dasa. He trains all his disciples in Sanskrit, and when Narottama hears that you are here, he, we are sure, would love to debate with you all."

After some discussion the members of the pandit's party were soundly defeated. Going back to the pandit they told their story, that in this village the disciples of Narottama, who are even the shopkeepers, speak Sanskrit. Hearing this, a contingent of brahmins were sent, and they were also defeated, then Rupa Narayana himself came, and in a very short time he too was defeated. Fearful of humiliation, they tried to slip away like the envious snakes they were, without confronting Srila Narottama dasa Thakura. However again, Durga devi apeared in the dreams of the party and told them to go to Narottama, and instead surrender at his feet. This they did, and in due course Rupa Narayana became one of the most intimate and foremost of Narottama's disciples.

Narottama had many thousands of disciples, mostly in the areas of modern day Bangladesh. He passed away from this world under the tamarind tree at Prema Ghat by the side of the Ganges (Padma River) at Kheturi, where Lord Caitanya had sat, and where the goddess of the river presented to Narottama pure love of Godhead, after composing the beautiful song, "Saparsada bhagavad viraha janita vilapa," which begins "je anilo prema dhana koruna pracur heno prabhu kotha gela acarya thakura."[16]

Living his life in separation from the Lord was one thing, but upon hearing the news from Vrndavan that Ramacandra Kaviraja had left this world, in separation from his beloved disciple, Srinivasacarya also passed away. This was too much for Narottama dasa, who, feeling that all the great devotees were now leaving, said then he will also leave.

How Narottama dasa Thakura left this world is another thing. He told his disciples to hold jubilant sankirtan, and he (being now quite old) sat on the steps of the bank of the Padma. He had his trusted Ganganarayana Cakravarti and Ramakrsna bathe his body with pots of water from the river. As the water touched the body of Narottama dasa, his body turned to a milky sustance and flowed with the current of the river until he could no longer be seen. Not that he merged as the mayavadis say, but he gave up that body to return to the pastimes of the Golden dancer in the spiritual world.

VISVANATHA CAKRAVATI THAKURA

Srila Visvanatha Cakravati Thakura was born in 1662 AD in the village of Devagram, Murshidabad district of Bengal, which at that time was ruled by Salaradighi Khan. Visvanatha Cakravati's father was Ramanarayana Cakravati. After finishing his education in Devagram, Visvanatha Cakravati Thakura went to Saidabad to study Bhakti-sastras. In the list of guru parampara, which he included in his book "Sankalpa Kalpadruma", he has mentioned that his guru was Sri Radharaman, and his spiritual master was Sri Krsnacaran Cakravati of Balucara Gambhila. Krsnacaran Cakravati was also the father of Radharaman Cakravati. Krsnacaran was a disciple of Narottama dasa Thakura. It is recorded in a song by Sri Srimad Bhaktisiddhanta Saraswati Goswami Prabhupada, Guru Parampara, verse 7, "To serve the feet of Narottama dasa Thakura was the only desire of Visvanatha Cakravati Thakura, who was the fourth acarya in disciplic succession from Narottama dasa."

It is very nice to note on this point that none of the devotees we have just mentioned tried to force themselves between the loving relationship that Srila Visvanath Cakravati Thakura had with Srila Narottam dasa Thakura, whether it be out of envy or anything else. No, it was never like that. In fact it is recorded that these great and humble devotees instead tried to enhance the flavour of the love Srila Visvanatha Cakravati was tasting. Thus in such a Krsna centred mood Srila Visvanatha could quite easily put his trust in their hands and learn from their devotional experiences, knowing that his service for Narottama would be fulfilled.

In practically all paramparas listed, the line comes down from Narottama dasa to Visvanatha Cakravati - there is never any mention of his diksa or param gurus, as there is always consideration of his desire to serve his siksa guru, Narottama dasa.

Yukta Krsnacaran Cakravati was born the son of Sri Ramakrsna Acarya from Saidabad and was later adopted by Ganganarayana Cakravati of Balucara. After marrying, Krsnacandra moved to Saidabad where he took to teaching devotional scriptures. Under his tutelage, Visvanatha learned about Narottama, and he also studied Srimad Bhagavatam and other Vaisnava literatures. It is said that while residing with Krsnacaran Cakravati, Visvanatha began to write commentaries on the works of the Goswamis and composed his books of poetics - Alankara-Kaustubha, etc.

Visvanatha's marriage was solemnized as a child but he never showed the slightest interest in married life. It is related that in fact he went off to Vrndavan at this time, but was ordered to return home again. At his home he stayed one night with his chaste wife, reading Srimad Bhagavatam to her, and then left once again early the next morning for Vrndavana. He was greatly respected by the Vaisnavas at Vrndavana and wrote many books, ie. 108 names of Tulasi, and a book on Vaisnava humours or mellows, and many astakamas (groups of eight prayers). Later he took formal sannyasa and received the name Hari Vallabha Goswami.

The next in line is Baladeva Vidyabhusana.

BALADEVA VIDYABHUSANA

Actually it was not quite as straight forward and simple as it sounds. Baladeva was around at the same time as Srila Visvanatha and very much respected the old acarya. The feeling was mutual, and the Thakura put great faith in young Baladeva.

Baladeva Vidyabhusana was born in the early part of the 18th century in a village near Remuna. Even though he was the son of a vaisya (farmer), in his youth he received a very thorough education in Sanskrit, rhetoric, logic and Vaisnava scripture. He accepted sannyasa into the Madhva sampradaya at a very young age, and stayed at Jagannatha Puri. He became a renowned scholar and travelled around India to all the holy places. During his travels Baladeva came to Puri in Orissa (Utkala), and met with one disciple of the famous Rasikananda Prabhu of the name Sri Radha Damodara Deva Goswami. It was to the suprise of everyone that Baladeva was converted to Gaudiya Vaisnavism by Radha Damodara Deva Goswami, who first explained the philosophy of Sri Caitanya Mahaprabhu, in accordance with the tenants of Vedanta Sutra and Srimad Bhagavatam, then initiated him as his formal disciple. Under his direction he studied Jiva Goswami's Sat-Sandarbha, and he quickly became prominent in all intellectual circles.

There is an interesting story which shows the surrendered mood of Baladeva and his sincere desire to please his spiritual masters.

Once, when Visvanatha Cakravati was too old to travel, he sent Baladeva to a conference to represent Gaudiya Vaisnavism. Baladeva was required to prove the validity of Gaudiya Vaisnavism to the rest of the Vaisnava community from a scriptural point of view, and thus become duly authorized to speak on matters pertaining to rituals (puja) and Vaisnava religion. Though he was preaching furiously no-one was prepared to accept his statements according to Gaudiya Vaisnava philosophy, although sufficient evidence was there. The reason others would not accept his statements was because there was no established commentary of Brahma Sutra or Vedanta Sutra to support Gaudiya Vaisnavism at that time. In every other sampradaya the founding or reforming acarya had made some form of commentary on Vedanta Sutra - Sankara, Ramanuja, Madhva, Vallabha, etc. Even though Lord Caitanya explained Vedanta Sutra, Caitanya Caritamrta, Adi Lila, (7.138-146) touching the main subject matter, nothing was written.

Some members of the Sri Sampradaya began to raise arguments in the court of the king at Jaipur. They complained that as the Gaudiya Vaisnavas had no commentary on the Vedanta Sutra, they were not qualified to worship the Deity, and therefore all of the worship should be turned over to the Sri Sampradaya. They also objected to the worship of Srimati Radharani along with Sri Govinda and Sri Gopinatha as not being authorised anywhere in the sastras.

The king, Sadacari Raja, was initiated within the Gaudiya Ssampradaya. Thus he quietly sent word to Vrindavan, informing the devotees there of what had happened. At the same time the king was obliged to remove Radharani temporarily from the Deity room, as well as to suspend the Bengali Gaudiya Vaisnava pujaris from partaking in the Deity worship.

As we have just stated, at that time Srila Visvanatha Cakravartipada was very aged, so it was not possible for him to make the arduous journey to Jaipur. In his place he sent his student, Sri Baladeva, who was fully conversant with the sastras and thus able to competently face the challenge. In a great assembly he posed such forceful arguments to the followers of Ramanuja (the Ramanandis) they could not reply to them. He further explained to them, "The originator of the Gaudiya Vaisnava sampradaya, Sri Caitanya Mahaprabhu, has accepted Srimad Bhagavatam as the natural commentary on the Vedanta Sutra, as composed by Srila Vyasadeva Himself. This is proven in the Sat-sandarbha."

The scholars in the assembly however refused to accept anything other than a direct commentary on the Vedanta sutra. Having no other recourse, Baladeva promised to present them with one. They gave Baladeva eighteen days to have his commentary ready for discussion. The mood of the Ramanandis was much like "Put up or shut up," which made Baladeva transcendentally anxious.

Feeling very aggrieved in this manner, Sri Baladeva took shelter of the Lord and came to Sri Govindaji's mandira in Jaipur. After offering his prostrated obeisances, he informed Sri Govinda of everything that had happened. That night the Lord appeared to him in a dream and instructed him to write a commentary on the Vedanta sutra. The Lord said, "You just write, and I will dictate to you what to write, and therefore no one will be able to refuse to accept it."

Having seen such a wonderful dream, Baladeva was totally enlivened and felt renewed strengh flow into his heart. Thus he began to write, and within a few days completed the commentary which was titled 'Sri Govinda Bhasya'.

vidya rupam bhusanam me pradaya kyatim nitya tena yo mamudarah
sri Govinda svapna nirdista bhaso radha bandhubandhurangah sa jiyat

"May He Who so mercifully and munificiently was kind towards me, and bestowed his favour by ordering me in a dream to write down His own commentary, which He would compose, and which attained such renown amongst the learned circles that they bestowed upon me the title 'Vidyabhusana'; may that dear friend of Srimati Radharani, who holds Him dearer than Her own life, be glorified. May that Sri Govinda be glorified."

Bringing the commentary with him, Sri Baladeva again came to the assembly of the Ramanandi scholars. After reading the commentary they were simply speechless. Thus the victory of the Gaudiya sampradaya was announced far and wide, and the king, as well as the other devotees, began to float in the ocean of bliss. This assembly took place in the year 1628 Sakabda, at Golta near the present city of Jaipur.

Baladeva Vidyabhusana installed the Deity of Vijaya Gopala there at Golta Mandira, but the whereabouts of this Deity are at present not known. From this day on, the Maharaja of Jaipur announced, "Sri Govinda's arati would be performed first, and then the other temples could perform their aratis."

After accepting defeat, the Ramanandi scholars expressed their desire to accept initiation from Sri Baladeva Vidyabhusana. However he declined their request by stating that amongst the four authorized sampradayas, the Sri Sampradaya was highly respectable and the foremost adherent of dasya-bhakti (devotional service in the mood of servitorship). If there was any cause of loss of respect to the sampradaya this might be considered an offense.

Returning from Jaipur to Vrindavan, Sri Baladeva presented the certificate of victory to Srila Visvanatha Cakravarti Thakura and narrated all of the events that had transpired. All the devotees were in great ecstacy to receive this news and Cakravarti bestowed his full blessings on Sri Baladeva. At this time, Sri Baladeva Vidyabhusana began to write a commentary on Srila Jiva Gosvami's Sat Sandarbha.

Sri Jaya and Sri Vijaya Govinda, residing at Gokulananda Mandira in Vrindavan, were worshiped by Baladeva Vidyabhusana personally. According to the opinion of some devotees, the Deities of Syamananda Prabhu, Sri Sri Radha-Syamasundara, were installed by Sri Baladeva Vidybhusana.

After Sri Visvanatha Cakravarti Thakura finished his pastimes in this world, Sri Baladeva Vidyabhusana became the next acarya of the Gaudiya Vaisnava sampradaya. At the end of Vedanta Syamantaka Sri Baladeva Vidyabhusana acknowledges his spiritual master thusly: "I have been sent here to Vrindavan by one brahmana guru, Sri Radha-Damodara Deva, to present a compositon named Vedanta Syamantaka, composed by his mercy for the pleasure of Srimati Radharani."

Srila Baladeva Vidybhusana became known later as Sri Govinda dasa. He had two well known disciples - Sri Vidya dasa and Sri Nandan Misra, but many others also.

Baladeva Vidyabhusana lived by the meaning of the following verse, knowing everything that had come to him was only the Lord's mercy, and all that he had acheived was by that same grace.

vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

"By all the Vedas I am to be known, indeed I am the compiler of the Vedanta, and I am the knower of the Vedas."

Bhagavad-gita (15.15)

Some of Baladeva Vidyabhusana's most important works are:

1. Govinda-Bhasya, which is Vedanta Sutra commentary
2. Siddhanta-Ratna
3. Vedanta-Syamantaka
4. Prameya Ratnavali
5. Siddhanta-Darpana
6. Aisvarya Kadambini
7. Samhitya Kaumudi
8. Chandah-Kaustubha
9. Kavya Kaustubha
10. Bhagavad-gita Bhasya
11. Vaisnavanandini Tika (commentary on Srimad Bhagavatam)

He also wrote commentaries on previous acarya's works which are:

12. Tattva Sandarbha
13. Stana Mala
14. Gopala Tapani
15. Visnu Sahasra Nama
16. Laghu Bhagavatamrta
17. Natka Candrika
18. Syamananda Sataka

In Baladeva's writings, his mood or rasa is a mixture of sakhya (friendship), dasya (servitorship) and vatsalya (parental love of Godhead), showing his roots in the Madhva line. There is still a small temple of Baladeva Vidyabhusana just outside the pink city of Jaipur in Rajasthan. At that place called Galta he has his Deities, and about one hundred amazing Saligram Silas. It was here that he firmly established Gaudiya Vaisnavism by defeating all the attacks on Gaudiya philosophy through his presentation of Govinda Bhasya. This is the incredible place where nearby the Ganges river miraculously appears from a rock in the form of a waterfall.

Baladeva Vidyabhusana lived his life from this time on respected greatly for his learned understanding of the conclusions of Sri Caitanya Mahaprabhu. In later life he retired to Sri Vrndavana Dhama where he stayed to a ripe old age.

Some Madhvas say that Baladeva Vidyabhusana had no connection with Madhva previously, yet he himself claims differently. In his "Premeya Ratnavali" para 3, he says, "Let that ascetic be ever victorious, whose name is Ananda Tirtha, who is the abode of joy, who is the ship to cross the ocean of transmigratory existence, and whom the wise ever praise in this world." In Para 4 he aligns himself to that lineage. "Those devotees who are free from all faults should constantly meditate on the faultless disciplic succession of teachers and disciples, because by such meditation one's single pointedness of devotion is obtained, by which one receives the mercy of the Lord through the parampara." Then at the end of Prameya Ratnavali, in his epilogue, he states how these principles were those of Madhvacarya and not his own, and in the final verse he says, "This Prameya Ratnavali should be kept in their hearts by the wise, as it contains the nine gems (ratnas) of propositions well proven (prameya), as they were composed by Ananda Tirtha (Sri Madhvacarya)."

Next comes Uddhava dasa Babaji the disciple of Baladeva Vidyabhusana. Uddhava dasa Babaji Maharaja's disciple was Madhusudana dasa Babaji, and his disciple was Vaisnava Sarvabhauma - Jagannatha dasa Babaji Maharaja. Nothing is really known of Madhusudana dasa Babaji or Uddhava dasa, as they are not considered major links, so we will go on to Jagannatha dasa Babaji the notable preacher.

JAGANNATHA DASA BABAJI

Jagannatha dasa Babaji Maharaja was respected by all the Vaisnava community and was thus known as Vaisnava Sarvabhauma, or chief amongst the Vaisnavas. There are some nice stories connecting him with the finding of Sri Caitanya Mahaprabhu's birthplace recorded in Sri Navadwipa Dhama Mahatmya.

Sri Jagannatha dasa Babaji Maharaja was born around the year 1800 AD. He spent many years in Vrndavana where he became famous as a perfect devotee, though more than this is not known of his early years and pastimes. What we do know, however, is that he was particularly enthusiastic in serving the Lord's devotees and performing kirtan. In later life his servant, Bihari Lal, used to carry him on his shoulders in a basket, though when he would hear a kirtan or himself be engaged in kirtan, his body would extend itself out of the basket like a beautiful banyan tree and he would loudly shout, "Nitai ki nam eneche re! Nitai, ki nam diteche re!" "O Lord Nityananda, what a wonderful name you have brought! O Nitai, what a wonderful name you have given!"

The stories which I will now relate are at the time when he was more than 120 years old. Living in a tent at Sri Navadwipa with Bihari Lal, his servant, he would eat prasadam from a large brass plate which someone had given as a donation. A litter of puppies which had taken birth nearby began to come and eat off Jagannatha dasa Babaji Maharaja's plate, but he did not object. After a few days however, Bihari Lal saw what was happening, and disgusted to see the dogs eat from his guru's plate, he drove them away. Jagannatha dasa Babaji chastised Bihari Lal angrily saying, "If the dogs can't eat I won't eat!" His servant had to search out and bring back the puppies, and as they joined Babaji Maharaja again over his plate he exclaimed, "All glories to the dhama dogs!" Thus he always displayed his great respect for all the residents of the holy dhamas. On another occasion he had his servant purchase two hundred rupees worth of rasagulas and instructed him, "Feed them to all the dhama's cows, but don't give one to those rascal sahajiya babajis (pretenders)."

He was such a great devotee that the famous Bhaktivinoda Thakura (Kedarnath Datta) called him the commanding chief of the devotees. When Srila Bhaktivinoda was looking for the actual place where Sri Caitanya Mahaprabhu's birthplace was, he asked Jagannatha dasa Babaji Maharaja to go with him. During the many changes in the course of flow of the mighty Ganges River, some parts of the sacred dhama of Navadwipa (nine islands) had changed. The Ganges had revealed old and lost places and reclaimed new ones. To his surprise Bhaktivinoda Thakura discovered that the modern day city called Navadwipa was not more than 100 years old and therefore wasn't the Navadwipa of Sri Caitanya. Some said the birth site was on a place now in the Ganges, while some said it was in the city of Navadwipa. Dissatisfied, Bhaktivinoda pushed on looking. He found some antiquarian maps and government records, and authentic books written at the time of Lord Caitanya, all of which agreed that Mayapur Navadwipa Dhama is situated on the east bank of the Ganges. To Bhaktivinoda's amazement he found several large mounds covered with sacred tulasi plants

on land owned by Mohammedans. It was shrouded with local rumours of strange lights and sounds, so the owner, believing it to be haunted, would not go there. Many old babajis of the time, however, believed this to be the actual birthplace of Sri Caitanya Mahaprabhu. Convinced it was true, Bhaktivinoda, inspired by Jagannatha dasa Babaji, went there to the spot, with Jagannatha dasa Babaji being carried in his basket.

Due to his old age, Jagannatha dasa Babaji couldn't open his eyes, but had to forcibly open them with his fingers, what to speak of walk. If he went anywhere he was carried in his basket by Bihari Lal, but upon arriving at the transcendental site, he leapt out of the basket and danced in ecstasy shouting, "Haribol!" and "Gauranga!", definitely establishing it to be the very same birthplace of Lord Caitanya.

gauravirbhava bhumes twam nirdesta sajjana priyah
vaisnava sarvabhauma sri jagannathaya te namah

"I offer my respectful obeisances unto Jagannatha dasa Babaji Maharaja, who is respected by the entire Vaisnava community and who discovered the place where Lord Caitanya appeared."

Jagannatha dasa Babaji Maharaja had a disciple named Bhagavat dasa Babaji Maharaja, and Gaura Kisora dasa Babaji was his disciple. However at this time there was another great exponent of Vaisnava teachings that, on passing, we have already mentioned. His name is Srila Bhaktivinoda Thakura. And so the line again divides like this:

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                                                    JAGANNATHA DASA BABAJI MAHARAJA
                                                                  l
          l                   l
BHAGAVAT DASA BABAJI    SRILA BHAKTIVINODA THAKURA
          I
GAURA KISORA DASA BABAJI
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BHAKTIVINODA THAKURA

Bhaktivinoda Thakura, who was named Kedarnath Datta by his father, was born in opulent circumstances in 1838. He encountered many hardships early in life, and lived at his maternal grandfather's house in Birnagar (Ulagram) until his father died. At the time he was only thirteen, but he moved to Calcutta and finished his education there. Bhaktivinoda Thakura's diksa guru was of the name Vipin Bihari Goswami, though his siksa guru was Jagannatha dasa Babaji Maharaja.

Bhaktivinoda's paternal grandfather lived in a secluded spot in Orissa and was an old ascetic who knew the future. When the old ascetic was about the pass away, he fixed his mind of the Lord and gave his final instructions to his grandson (Bhaktivinoda) to visit all the holy places in Orissa. Bhaktivinoda was engaged in teaching for some time, then joined the civil service and was transferred back to Bengal. Some years later he requested to move back to Jagannatha Puri, and as the Government commissioner was very pleased with him, he began to manage the Jagannatha Mandir on behalf of the government. He rectified many malpractices, and as a magistrate of Puri, locked up an impostor claiming to be Maha-Visnu. Many local persons were afraid of this person due to his mystic tantric powers, and they even feared for the well-being of Bhaktivinoda Thakura. Bhaktivinoda never-the-less imprisoned the rascal and shaved the imposters hair off, in which he was reputed to store his mystic powers. After this, the impostor cursed the Thakura by tantra to which Bhaktivinoda became quite ill, but a day or two later the tantric passed away, dead.

The Thakura made an onslaught against those who belonged to the apasampradayas who were polluting Gaudiya Vaisnavism by basically thirteen deviant philosophies - Aula, Baula (2 types), Karttabhaja, Neda, Daravesa, Sani, Sahajiya, Sakhibheki, Smarta, Jatagosani, Ativadi, Cudadhari and Gauranga-Nagari. These deviant groups, mostly because of their boldness, had been seen by the public as the Gaudiya Sampradaya, though actually none were following the pure Vaisnava regulative principles strictly, as laid down by the followers of Sri Krsna Caitanya (namely the Goswamis). Being a follower of the Goswamis or not is interdependant on qualifying one to be a Gaudiya Vaisnava.[17]

This whole time Bhaktivinoda was writing commentaries on the works of the Goswamis as well as his own books explaining pure Vaisnavism, and he started a society called Sri Visva Vaisnava Sabha, for propagating pure Hari Bhakti. Srila Bhaktivinoda many times tried to get transferred to Navadwipa, so anxious was he to see the land of Sri Caitanya. He handed in his resignation from public service but it was refused. Finally he was transferred to Krsnagar, just 25 miles from Navadwipa. Once stationed there, every second spare was spent in Mayapur. As mentioned in the story of Jagannatha dasa Babaji, Thakura Bhaktivinoda, along with Babaji Maharaja found Lord Caitanya's birthplace in the year 1887. Bhaktivinoda Thakura personally, in a spirit of pure humility, went door to door collecting to raise funds to build a temple on the very site. In the Amrta Bazaar Patrika, December 1894, an article appeared: "Babu Kedarnatha Datta, the distinguished magistrate who has just retired from service, is one of the most active members. Indeed, Babu Kedarnatha Datta has been deputed by his committee to raise subscriptions in Calcutta and elsewhere and is determined to go from house to house if necessary and beg a rupee from each Hindu gentleman for noble purpose. If Babu Kedarnatha Datta sticks to his resolution of going around with bag in hand, we hope that no Hindu gentleman whose house may be honoured by the presence of such a devout bhakta as Babu Kedarnatha, will send him away without contributing his mite, however humble it may be, to the Gaura-Visnupriya Temple Fund." His venture was highly successful and the temple was built. That place is now called Yogapitha.

As a householder Bhaktivinoda (Kedarnatha Datta) had two wives and no less than 10 children, of which the great Vaisnava scholar Srimad Bhaktisiddhanta Saraswati was one. Bhaktisiddhanta Saraswati was born in Sri Purusottama Ksetra (Jagannatha Puri) on 6th February 1874 AD, answering the prayer of Bhaktivinoda for the Lord to send a ray of Visnu to preach the message of Sri Caitanya Mahaprabhu all over the world. He was given the name Bimal Prasad.

When the child was six months old, Lord Jagannatha's cart stopped in front of Srila Bhaktivinoda Thakura's house in Puri for three days during the procession. Bhaktivinoda told his wife, Bhagavati Devi, to bring out the child for darsan of Lord Jagannatha. As she placed the child before the Lord, a garland from the Lord encircled the baby boy, and the first grain ceremony was performed at that time with Jagannatha prasad. The boy later became the spiritual master of our founder spiritual master A.C. Bhaktivedanta Swami Prabhupada, by who's mercy this book is coming together.

Once Srila Bhaktivinoda Thakura and his son-cum-assistant went to see Bhaktivinoda's guru, Vipin Bihari Goswami.[18]There is an interesting little story which captures the mood of Bhaktivinoda and that of his son, then named Siddhanta Saraswati. In their siddha deha as pure nitya siddha, eternal associates of Lord Krsna, Bhaktivinoda Thakura is Kamala Manjari, one of the maid servants of the gopis, and Siddhanta Saraswati is her assistant Nayana Manjari. Srila Bhaktivinoda Thakura's dealings with his diksa guru were always exemplary, even though Vipin Bihari Goswami was not very advanced, being a kanistha adhikari guru, whereas the Thakura was an uttama adhikari, paramahamsa of the highest order. Still Bhaktivinoda always played the humble disciple. On one such occassion in the presence of young Siddhanta Saraswati, Bhaktivinoda Thakura paid his respectful obeisances to his guru. Vipin Bihari Goswami replied by placing his feet on the Thakura's head. For the young firey Siddhanta Saraswati this was too much! It was one thing that his father had accepted him as his formal initiating spiritual master, but this was going too far. Srila Siddhanta Saraswati was only seven years old at the time, but when Bhaktivinoda Thakura left the room leaving the two of them alone, Siddhanta Saraswati decided to set things straight.

" You are acting like a big, big guru and you place your feet on the heads of those who you don't know. If you knew who the Thakura is you would not do it. But you do not know! My father is a great exhalted nitya siddha, eternal associate of Sri Radha and Krsna who has come here to fulfill Their mission. Do you think that you are so advanced that you can place your feet on the head of such a person? I think not. You have proven yourself to be a kanistha adhikari (neophyte) by not being able to distinguish between those who are advanced and those who are less advanced, therefore I suggest that you desist from this practice any further." Bhaktivinoda Thakura then re-entered the room and the conversation changed. Later that day Vipin Bihari Goswami mentioned to Bhaktivnoda, "Your son is bold to the point of being rude." Later Thakura Bhaktivinoda found out about the conversation and used to jokingly glorify his exhalted son to his friends, saying how he is fearless, that he even chastised my guru Vipin Bihari Goswami.

Reflecting on this incident we can see that even if one's spiritual master is not an uttama adhikari, mahabhagavat devotee of the Lord still one should be satisfied, and serve him anyway. Bhaktivinoda Thakura, who himself was certainly a mahabhagavat, set the example how to serve and show respects. On the other side of the transcendental coin, Srila Bhaktisiddhanta Saraswati showed a nice lesson to us. We should not show ourselves to be more advanced than we really are, lest we commit offences against those who are actually advanced.

As with all of the wonderful personalities we have touched on there are so many things that can be said to glorify such incredible devotees, but just to keep this book in perspective we are just trying to give a taste. For further details on Srila Bhaktivinoda Thakura, Rupa Vilasa Prabhu, a disciple of Srila A.C. Bhaktivedanta Swami Prabhupada has compiled a book on the life of Srila Bhaktivinoda Thakura entitled "The Seventh Goswami".

GAURA KISORA DASA BABAJI

The next in the parampara is an associate of Bhaktivinoda Thakura - a great paramahamsa babaji by the name of Gaura Kisora dasa Babaji Maharaja. He was the disciple of Bhagavat dasa Babaji Maharaja, who was a disciple of Jagannatha dasa Babaji Maharaja.

In 1897 Gaura Kisora dasa Babaji Maharaja came to Mayapur Navadwipa Dhama from Sri Vrndavana Dhama, where he was accredited the exhaulted title "Bhajananandi". Bhaktivinoda, seeing the transcendental behaviour of Babaji Maharaja, would use him as an example of nirapeksa (indifference), as his level of renunciation was beyond belief.

Babaji Maharaja would often visit Bhaktivinoda. During his last days in retirement, absorbed in Krsna katha, he would hear Srimad Bhagavatam at Bhaktivinoda's house and they would discuss together. Though Babaji Maharaja could neither read nor write he was regarded as vastly learned and self-realized. His only possessions were the tulasi beads around his neck and the japa mala he kept in his hand. Sometimes he wore no tulasi mala on his neck and would chant on knotted cloth as beads - such was his renunciation. Sometimes he would live under an old broken overturned boat, and other times he would scatter fish bones around a place he occasionally used as his bhajan kutir to make materialists think he was a fish-eater, and thus they would not disturb him. But by his pure bhajan he purified the three worlds.

In 1898 when Bhaktivinoda's son, who was now residing in Godrumadwipa in Navadwipa Dhama, first came in contact with the person who was to be his spiritual master, Gaura Kisora dasa Babaji Maharaja, the crest jewel of avadhutas was wearing a tigerskin hat and carrying a basket with puja paraphernalia inside. He offered the boy four or five pieces of rope for chanting his rounds on, and a tilak stamp for marking with body with Hare Krsna carved on it. Bhaktivinoda later told his son, "You must take initiation from Babaji Maharaja, and don't return to this house if you don't." Gaura Kisora dasa Babaji used to walk across a bridge at the same time daily, so on one occasion Bhaktivinoda's son, Siddhanta Saraswati, blocked his path and in all humility said, "If you don't give me initiation then I will finish my life by throwing this useless body off this bridge." Gaura Kisora dasa Babaji Maharaja didn't want any disciples - he himself had taken siksa from Bhaktivinoda, and this was Bhaktivinoda's dear son! Siddhanta Saraswati told him how his father had instructed him to become Babaji Maharaja's disciple or not return home, so in 1900 Babaji Maharaja gave him the name Varsabhanavi-devi-dayita dasa. He then gave his new initiate the tiger skin hat and basket that had been given to Gaura Kisora by his spiritual master Bhagavat dasa Babaji, which he in turn had received from Jagannatha dasa Babaji.

In 1908 Gaura Kisora dasa Babaji Maharaja lost his external eye sight, so he then stopped travelling and just chanted and performed worship of Krsna. Being aloof from external consciousness, sometimes he would not dress his body - instead he would sit in his bhajan kutir internally absorbed in Krsna's pastimes and in a very deep voice be heard calling the names of the gopis of Vrndavana.

Once Varsabhanavi-devi-dayita dasa (Siddhanta Saraswati) offered to take Babaji Maharaja to Calcutta to see an eye specialist, but he refused saying, "Never! I will never go to the material world." His disciple protested, "But in Calcutta I could serve you nicely. You wouldn't have to undergo any inconvenience." But Babaji Maharaja was adamant declaring, "I will never accept this service. Better I throw myself in the Saraswati (Jalanghi) and drown."

Once Babaji Maharaja turned up at the Yoga Pitha (Lord Caitanya's birthplace) at two in the morning. Amazed, Bhaktisiddhanta Saraswati enquired how he got there in the pitch black of night. Babaji Maharaja replied, "Someone brought me here." "Who could have brought you such a distance at this time?" enquired Bhaktisiddhanta. Finally his mind concluded, "It must have been Krsna who personally brought you here or else how did you cross the Ganges? How did you find your way across the dark fields?" But Babaji Maharaj would not answer more than, "One person brought me across the river - that's all."

One day Gaura Kisora dasa Babaji Maharaja wrapped his body and two feet with a cloth. Sitting covered like this he said, "Many persons, after being informed by others, come here to collect the dust from my feet. I tell them I am not a Vaisnava. If you go to the vicinity where there are Vaisnavas with their feet pretentiously decorated and extended to touch, you can have unlimited dust. How can I bless you? I don't have barfi or sandesh or rasagulla, or even sweet words. How can I bless you? Nowadays people are interested in spiritual masters who can give these things - wealth, good wife, sweet words - these cheating things are now taken as anakula (favourable)."

On 22nd June,1914 Bhaktivinoda Thakura passed from this world into his samadhi (deep meditation) on Lord Krsna in Bhakti Bhavan, and on November 17th,1915 Gaura Kisora dasa Babaji Maharaja, on the Utthana Ekadasi, also left this world. He was placed into a samadhi tomb, but sixteen years later, due to flooding, the samadhi had to be moved. There was a clamour of local babajis trying to claim the samadhi, but Bhaktisiddhanta (Varsabhanavi-devi-dayita dasa) told everybody frankly, "I am the only disciple of Paramahamsa Babaji Maharaja. Even though I have not accepted sannyasa, I am a celibate brahmacari and by the grace of Babaji Maharaja I am not secretly addicted to abominable habits or involved in fornication as some monkey-like people are. If there is someone amongst the people here present who is a renunciate of stainless character, then he can have Babaji Maharaja's samadhi. We have no objection to that. He, who within the last year, or the last six months, three months, one month or at least within the last three days, has not had illicit connection with a woman will be able to touch this spiritual blissful body. If anyone else touches it he will be completely ruined." Hearing these words, the inspector of police, who had come to judge for a fair and honest decision said, "How will evidence be had for this?" Srila Bhaktisiddhanta Saraswati replied, "I have faith in their word." At this, one by one all the bogus babajis slipped away without a word.

All these three devotees are very much interlinked - Bhaktivinoda Thakura, Gaura Kisora dasa babaji and Bhaktisiddhanta Saraswati Thakura Prabhupada, who became the next in the parampara.

BHAKTISIDDHANTA SARASWATI

Srila Bhaktisiddhanta Saraswati Prabhupada was known as simha (lion) guru due to his fearless and ferocious preaching. If an impersonalist saw him on the street, the impersonalist would cross the road in fear, or turn off onto another street. Those who didn't, Srila Bhaktisiddhanta would go up to and shake them violently, his huge body towering over them, and say, "Why do you say the Lord has no form? Nonsense offender!"

In his life he founded 64 Gaudiya Math temples throughout India and even sent sannyasis to Germany and England.[19] During this time Abhay Caran De (A.C. Bhaktivedanta Swami) met Srila Bhaktisiddhanta Saraswati Prabhupada. He was a young man - a khadi clad follower of Ghandi's national movement. Srila Bhaktisiddhanta Saraswati Prabhupada, seeing this bright faced young man before him, convinced him of a necessity to preach Krsna consciousness. In this world there is no shortage of anything, only Krsna consciousness." Srila Bhaktisiddhanta also requested young Abhay Caran De, "You are an intelligent young man. If you ever get money, print books in the English language." Our Srila Prabhupada was so impressed that he took this as his life's mission. Some eleven years later he took diksa initiation from Srila Bhaktisiddhanta Saraswati Thakura, who told his other disciples who printed the Sajjana Tosai newspaper on his order, "Whatever Abhay Caran writes, print it." He obviously knew his worth.

Srila Bhaktisiddhanta Saraswati Prabhupada was always eager to reveal transcendental knowledge. Whenever he found an eager listener he would go on speaking, not knowing bounds of time and space. Disregarding requests of his medical advisers, up to the last moment, he continued to deliver the message of the Supreme Lord to all people. This was his only purpose for his appearance in this world. All his tours were highly successful, though not without events because many of his disciples were not from orthodox Brahmin families. Though they wore the sacred yajnopavitra (Brahmin thread) of the twice-born, many so-called Brahmins objected. Shops would refuse to sell their goods to Bhaktisiddhanta's brahmana and sannyasi disciples, even though according to the Pancaratrika system of Vaisnava agamas, they were all properly initiated as brahmanas and sannyasis.

His whole life was spent in a mood of loving devotion to the Lord. He was fully devoted to spreading the teachings of Sri Caitanya Mahaprabhu. The numerous publications and commentaries on the works of the previous acaryas establishing the Lord to be saccidananda vigraha is quite evident of this fact.

In 1936, whilst residing in the holy dhama of Jagannatha Puri at the age of 62 he left this mortal world to again return to the loving pastimes of Sri Sri Radha Krsna in Brajaloka.
The full life story of His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Maharaja Prabhupada can be found in one very nice book which is a compilation and summary study of many books of the time on the life of Srila Bhaktisiddhanta, and is entitled " A ray of Visnu ," as was prayed for by his father before his taking birth. This book is available through ISKCON, and was published by Rupa Vilas prabhu a disciple of Srila A.C. Bhaktivedanta Swami Prabhupada.
Bhaktisiddhanta Saraswati's father, Srila Bhaktivinoda Thakura, had a vision one night on the other side of the River Jalanghi, opposite his house. In the open fields he saw a huge city made up of all Vaisnavas from all over the world. There would be Americans, Australians, Canadians, Africans, Chinese, Russian, English - every nation's devotees dancing together in transcendental kirtan and chanting "Jaya Saci-nandana Gaura Hari". Astrologers predicted that a person of great saintly character, full in all Vaisnava qualities , who could build a house in which the whole world could live peacefully, would appear to set back the flow of Kali Yuga.

We have seen after the passing of Srila Bhaktisiddhanta Saraswati Thakura Prabhupada, the Gaudiya Math underwent some difficulties. At this time the saintly figure emerged, who was to become notably one of the great acaryas in Vaisnava history, though he remained in humble circumstances, preparing himself for the mission that would not only fulfil his spiritual master, Srila Bhaktisiddhanta Saraswati Thakura Prabhupada's order, but would fulfil the desire of all the great Vaisnavas in the Brahma-Madhva-Gaudiya Sampradaya and gain the praise and amazement of other sampradayas, religionists and scholars alike.
That person is Srila A.C. Bhaktivedanta Swami, known by his loving followers as Srila Prabhupada.

A.C. BHAKTIVEDANTA SWAMI SRILA PRABHUPADA

I humbly offer my respectfull obeisances unto Om Visnupada Paramahamsa Parivrajakacarya Nitya Lila Pravista 108 Sri Srimad A.C. Bhaktivedanta Swamin Srila Prabhupda, the life and soul of the International Society for Krsna Consciousness. His full life story can be found in the seven volume set entitled "Prabhupada - Lilamrta" by His Holiness Satsvarupa Goswami, this in itself tells more than I could ever say.

" Preaching is the essence, Purity the force, Books the basis, and Utility the principal," this is the mood of Srila Prabhupada.
Srila Prabhupada worked for many years to establish his Back to Godhead magazine, and to complete his edition of Srimad Bhagavad-gita As It Is. This was surely a lifetime in preparation. Continuously he meditated on his spiritual master's words: "If you ever get money, print books." Prabhupada knew that nothing was more dear to his spiritual master than seeing books in the English language, printed and distributed, but how to do this? [20] Having full faith in guru and Krsna, always expecting their mercy, daily Srila Prabhupada pushed on even in the 60 degree centigrade heat of Vrndavana and Delhi summers. He would write in his humble rooms overlooking the courtyard at the Sri Sri Radha-Damodara Temple, where the six Goswamis, four hundred years previously, would sit and take prasadam and discuss Vaisnava philosophy and the loving pastimes of Sri Radha Krsna in the presence of Lord Caitanya. At this sacred place, the home of Gaudiya Vaisnavism, Srila Prabhupada, by the mercy of the parampara, became surcharged.
At the time of Srila Prabhupada's birth an expert astrologer calculated that at an advanced age he would cross the ocean and open a hundred centres, and it is noteworthy that in that very same year Srila Bhaktivinoda Thakura's book was accepted into McGill University in Canada. The parampara was planning and working together.
When the time was right, and things were radically changing in the west. The youth were looking for the positive alternative - something to give lasting peace after decades of war. With complete disregard for his own safety he went to a place that Vaisnavas normally find distaseful. The most materially successful place, but a land of passion and ignorance, where intoxication, illicit sex, and cow killing were a way of life, beset with crazy misguided youth and demoniac scientists, Srila Prabhupada, at an age when most elderly gentlemen would be thinking of rest and retirement, started a revolution that has without any doubt, changed the face of the earth.

aitam sa asthaya paratmanistha madhyasitam purvatamairmaharsibhih
aham tarisyami durantaparam tamo mukundanghri nisevayaiva

" Following in the lotus footsteps of the great rsis (we shall cross), he has crossed over the impassible ocean of the material existance by means of devotion to the Supreme Lord and by the transcendental service of Lord Mukunda, the Lord of liberation. "

The pure unalloyed Vaisnavas like Srila Prabhupada always act in a way that is pleasing to the Lord and in no other way, as in the case of Lord Caitanya's servant, who, after Lord Caitanya fell asleep across the doorway of the room, stepped over His body to perform devotional service for the Lord. Upon Lord Caitanya's waking he saw that His dear servant was still in the room and had not taken his meal. Lord Caitanya enquired why he had not gone for his meal, and the devotee replied that he couldn't as You, the Lord were sleeping, blocking the door. The Lord further enquired saying, "How then did you enter they room?" The devotee replied that, "I had stepped over You so I could do some service for You, but for my service, service of my tongue and belly, I could not cross over You as this would be an offence."

There are many stories like this in the Srimad Bhagavatam. One story relates how, at one time, Lord Sri Krsna played the part of having a headache. He stated that the only medicine was to take the dust from the lotus feet of the brahmanas, and so approached the brahmanas in that way. Thinking for their own welfare and not for Krsna's, they all said that if they were to allow the Supreme Lord to take their feet on His head, they would all go to hell, never to return. However, when

Krsna approached the gopis, the simple cowherd girls of Vrndavana with the same request, without hesitation gave Krsna their feet and He placed them on His head. Their thoughts are recorded as, "We don't care if we go to hell. Let us satisfy our Krsna. If Krsna is suffering we will do anything we can to relieve Him."

Another time in Jagannatha Puri temple, which gets very full, an old lady climbed onto the body of Sri Caitanya Mahaprabhu to see the forms of Lord Jagannatha, Baladeva and Lady Subhadra. Many devotees were perplexed, but Sri Caitanya Mahaprabhu could see her deep love for the Lord, and thus allowed her to do so. Another is in the case of Lord Krsna Himself, who broke His promise to save His devotee Arjuna. When grandfather Bhisma attacked Arjuna, Krsna ran at Bhisma to crush him with a chariot wheel, even though Krsna had said he would not intervene in the battle. Yet for His devotee He gave up His reputation. So in the same way, as a spotless paramahamsa Vaisnava sannyasi of the Lord, "our Srila Prabhupada," for the service of the Lord and for the service of mankind, all living entities, took up the preaching mission as laid down by the Personality of Godhead, Lord Caitanya Mahaprabhu.

He was never concerned for the petty critisizms of the caste consious smartas, and gosais who never preached to try to lessen the suffering of the living entities in this world. He strictly followed the higher principal of compassion to all the conditioned souls.

bharata-bhumite haila manusya janma yara
janma sarthaka kari kara para upakara

"One who has taken his birth as a human being in Bharata Bhumi (India) should make his life successful and work for the benefit of all peoples outside India as well as in India."

Lord Caitanya again points out:

ateva saba phala deha 'yare tare
khaiya ha-uk loka ajara amare

"Distribute this Krsna consciousness movement all over the world. Let people eat these fruits of love of Godhead and ultimately become free from old age and death." Caitanya Caritamrta Adi (9.39)

atheva ami ajnadilvn sabakare
yahan tahan prema-phala deha 'yare tare

"Therefore I (the Supreme Personality of Godhead Lord Sri Krsna Caitanya Mahaprabhu) order every man within this universe to accept this Krsna consciousness movement and distribute it everywhere." Caitanya Caritamrta Adi (9.35-36)

We can truely see that Srila Prabhupada followed in the mood of the great predecessor acaryas like Madhvacarya, Vyasatirtha, the Goswamis', for he was never simply attached to the worldly system of varna and asrama, or materialistic ettiquette, and its dogma. Still anyone could see he was a great Vaisnava brahmin of the highest character, but when necessity called for it he did not hesitate to involve himself in day to day management to ensure that his preaching mission, his life's mission to fulfill the order of his Guru maharaj went on, which normally someone who was thinking himself to be a sannyasi, or big big guru would not do.

Now we are seeing the fruits of Srila Prabhupada's selfless surrender, but according to some, one in the renounced order of life should not cross a small ocean. And if one is thinking himself as a material designation such as a sannyasi then surely it is better that one doesn't go any where lest he become contaminated.

Srila Prabhupada's mission though was so necessary, I for one would not be here writting this book if it were not for his compassion for the fallen conditioned souls, such as myself, who somehow or another had fallen into this material pool and were suffering like anything there, (This is not some poetry or exagerated arthavadic statement, I mean LIKE ANYTHING).

Srila Prabhupada, by his mercy, on the order of his spiritual master Srila Bhaktisiddhanta Saraswati Thakura came to smash the philosophies of impersonalism and voidism. Not only are pure Vaisnavas crossing a small watery ocean like a calf's hoof-print, but are successfully crossing the ocean of birth and death, and enabling many thousands of souls in this world to do the same. On the order of guru and Krsna, therefore, the Madhva Sampradaya is successfully spreading all over the universe.[21] To enable this mission to be established Prabhupada nearly sacrificed his very life on the journey across the treacherous Atlantic Ocean that remitted two heart attacks, but this humble pure devotee's love for the Lord changed everything. The Lord even appeared in a dream to Srila Prabhupada, in a boat full with many incarnations, saying they would protect their lonely ambassador. The captain of the Jaladuta (the ship on which Prabhupada left India) said that it was the smoothest voyage he had ever had, and asked Prabhupada to come with him on the return to guarantee another smooth Atlantic voyage.

To capture the mood of Srila Prabhupada we have included the English translation of the Bengali prayer that Srila Prabhupada wrote on his arrival at Commonwealth Pier on September 17th 1965, Boston, U.S.A.

One should try to picture the scene, looking at the seat of western materialism he had come to fulfill the order of his spiritual master. The intensity of standing on the battle field overlooking the armies assembled, or ready to embark upon one's aloted "sankirtan spot" prepared with intent, meditative, observant, dependant, where to start? Srila Prabhupada on board the ship Jaladuta, carrying within his heart the order of his spiritual master to spread the teachings of Sri Caitanya beyond the borders of India throughout the entire world, overviewed his purpose. As he looked out upon Bostons' bleak and dirty skyline he could understand the difficulty of this sacred mission for these Godless people. Thus, with perfect humility, he composed this historic prayer, praying for the deliverance of all the fallen souls.

1. " My dear Lord Krsna, You are so kind upon this useless soul, but I do not know why You have brought me here. Now you can do whatever you like with me.

2. But I guess You have some business here, otherwise why would You bring me to this terrible place?

3. Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied and therefore they have no taste for the transcendental message of Vasudeva. I do not know how they will be able to understand it.

4. But I know Your causeless mercy can make everything possible because You are the most expert mystic.

5. How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

6. All living entities have come under the control of the illusory energy by Your will, and therefore, if you like, by Your will they can also be released from the clutches of illusion.

7. I wish that You may deliver them. Therefore, if You so desire their deliverance, then only will they be able to understand Your message.

8. The words of the Srimad Bhagavatam are Your incarnation, and if a sober person repeatedly receives it with submissive aural reception, then he will be able to understand Your message.

9. It is said in the Srimad Bhagavatam (1.2.17-21): "Sri Krsna, the Personality of Godhead, who is the Paramatma (Supersoul) in everyones' heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted. By regularly hearing the Bhagavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed to nil and loving service unto the glorious Lord, Who is praised with transcendental songs, is established in the heart, the modes of passion (raja) and ignorance (tamas) and lust and desire (kama) disappear from the heart. Then the devotee is established in goodness and he becomes happy. Thus established in the mode of goodness, the man rejuvenated by loving service to the Lord gains liberation from material association (mukti) and comes to know scientifically of the Personality of Godhead. Thus the knots of the heart and all misgivings are cut to pieces. The chain of fruitive actions (karma) is terminated when one sees the Self as master."

10. He will become liberated from the influence of the modes of ignorance and passion and this all inauspicious things accumulated in the core of the heart will disappear.

11. How will I make them understand this message of Krsna consciousness? I am very unfortunate, unqualified, and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

12. Somehow of other, O Lord, You have brought me here to speak about You. Now, My Lord, it is up to You to make me a success or failure as You like.

13. O spiritual master of all the world! I can simply repeat Your message, so if you like You can make my power of speaking suitable for their understanding.

14. Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel gladdened and thus become liberated from all unhappy conditions of life.

15. O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord make me dance as You like.

16. I have no devotion, nor do I have any knowledge, but I have strong faith in the Holy Name of Krsna. I have been designated as Bhaktivedanta, and now if You like You can fulfil the real purport of Bhaktivedanta.

Signed - the most unfortunate, insignificant beggar A.C. Bhaktivedanta Swami, on board the ship Jaladuta, Commonwealth Pier, Boston, Massachusetts, U.S.A., 18 September 1965.

Arriving with only forty rupees in his pocket and a trunk full of Canto One of the Srimad Bhagavatam in three parts, Srila Prabhupada, the ambassador for the priceless truth of ancient India, the panacea, that makes lame men walk and blind men see, was about to embark on his mission that we have seen, has changed the face of the whole earth. Srila Prabhupada relied completely on Krsna, sitting down beneath a tree in Tomkins Square Park . The Yuga Dharma was put to the test - "Just chant Hare Krsna and your life will be sublime." Prabhupada's faith in guru and Krsna gave everyone who came in contact with his message the living purport to devotional life.

On the Jaladuta ship in mid-Atlantic, suffering heart attacks, Prabhupada composed the following prayers knowing how, by the order and desire of Lord Sri Caitanya and Srila Bhaktisiddhanta Saraswati, everything would go on.

sri siddhanta saraswati saci-suta priya ati
krsna-sevaya jara tula nai
sei se mohanta-guru jagater madhe uru
krsna bhakti dey thai thai
tara iccha balavan pascatyete than than
yoy jate gauranger nam
prthivite nagaradi asamudra nada nadi
sakalei loy krsna nam

"Sri Srimad Bhaktisiddanta Saraswati Thakura, who is very dear to Lord Gauranga, the son of mother Saci, is unparalleled in his service to the Supreme Lord Sri Krsna. He is that great saintly spiritual master who bestows intense devotion to Krsna at different places throughout the world. By his intense desire, the Holy Name of Gauranga will spread throughout all the countries of the western world. In all the cities, towns and villages on the earth, from all the oceans, seas, rivers and streams, everyone will chant the Holy Name of Krsna."

Sitting on a park bench in New York City, Prabhupada, in conversation with an acquaintance said, "We have so many temples, so many devotees, so many books..... There is just some time separating us." And it became a fact. By Srila Prabhupada's humility and determination to satisfy guru, the parampara and Krsna, to save all the fallen souls suffering due to ignorance in this materialistic age of Kali, his years of intense study and writing had given Krsna a perfect instrument to work with.

When so much success came, so many devotees, so many books, so many temples Srila Prabhupada remained meek and humble. In a letter of 1968 Prabhupada wrote :--

" Personally, I am a nonentity; I have come here on the order of my Spiritual Master, and He has kindly sent you all boys to assist me. So whatever is being done, there is no credit for me, but all the credit goes to my Spiritual Master, because He has arranged everything, and I am simply to abide by His order."[22]

The master at who's feet other master sit, never ever utilised any facility for sense gratification. His purity and true renunciation was and is admired by all. Even sometimes persons would criticise Prabhupada's followers due to our deep conditioning, not coming to the standard Prabhupada had set, still no honest man could criticise Prabhupada. He is still cherished in the memories of millions for his perfect Vaisnava qualities, more tolerant than a tree, humbler than a blade of grass, and always offering respects to others. Even he would glorify his disciples for their helping him, though the disciples knew it was by Prabhupada's mercy that they were even there. Kindling the smallest flames of devotion, the perfect hotri set the entire world ablaze with Krsna Consciousness.

In just twelve short years he initiated tens of thousands of disciples, established temples in every major city in the world, and travelled extensively twelve times around the world in as many years. He established the Bhaktivedanta Book Trust, which is now one of the biggest book publishing houses in the world, which

distributes transcendental literatures at a rate unparalleled. In every university, library, school, and many millions of houses there are now to be found the transcendental time bombs of Vedic wisdom - Bhagavad-gita As It Is, Sri Isopanisad, Bhaktirasamrta Sindhu (Nectar of Devotion), Srimad Bhagavatam, Sri Caitanya Caritamrta, and hundreds of small books and booklets on spiritual life.

All the great acaryas made commentaries of the Vedanta Sutra, and our Srila Prabhupada also mentioned that he had this planned. Actually if one studies Srila Prabhupada's life and instructions on how to take up spiritual life, one will realize how the person "Bhagavata" and the scripture "Bhagavata" are non-different (saksad dharitvena samasta sastraih).

Every word that Srila Prabhupada spoke came as a translation of a verse with crystallized realizations in the form of the Bhaktivedanta purports, if one reads the purports of the previous acaryas, the faithful surrendered soul A.C.Bhaktivedanta Swami echoed, and embellished the words of all the pure Vaisnava acaryas in our line. He virtually gave up his own idea, and even speach pattern to assimulate and simply deliver the word of the previous authorities, that is self surrender. This is why Krsna empowers such devotees, for Srila Prabhupada had no other interest but to spread the pure teachings of the Brahma Madhva Gaudiya Sampradaya to all who could take it. Every action that he made, every mudra (gesture) told of the ageless culture coming down from the Lord. If you doubt this, study his life. Srila Prabhupada may not have formally written Vedanta Sutra, but his life was the Bhakti-Vedanta-Sutra, and therefore must be accepted along with all the great Vaisnava acaryas like Narada, Vyasadeva, Acarya Madhva, Sri Caitanya, the Goswamis, Baladeva Vidyabhusana, Srila Bhaktivinoda and Srila Bhaktisiddhanta Saraswati Thakura. Earnestly studying the commentaries of the great acaryas, Prabhupada preached their glories constantly.

Srila Prabhupada states in his purport to Caitanya Caritamrta, Adi Lila (7.21) that "All the codes of the Vedanta Sutra need not be examined here however, since we intend to present the Vedanta Sutra in a separate volume." He was that volume personified. Actually if one takes the time to read the purports of these verses of the 7th chapter of Adi Lila of Sri Caitanya Caritamrta, one will easily understand the purport to the stanza the person "Bhagavata" and the book "Bhagavata" are one and the same. Srila Prabhupada is a living example of the Vedanta Sutras. Barely sleeping at night, he would stay up translating and writing his purports, then daily giving lectures, going on walks and having room discussions with his disciples and guests. Whatever way one looks at this, the conclusion must be that Srila Prabhupada is definitely the bona-fide representative of the Brahma-Madhva-Gaudiya Sampradaya. As all the acaryas have left their commentary on Vedanta Sutra, so Srila Prabhupada left his in the form of his life.

On his last journey around the world stopping at London's Bhaktivedanta Manor, I, for a very short time, had the great good fortune of being able to see His Divine Grace and have but a few "exchanges". At this time I accepted His Divine Grace as the Lord of my life, my spiritual master, not officially, but within my heart, this no one can deny me. Thus Srila Prabhupada has changed my life, feeling so indebted, I humbly dedicate this book to His divine grace, for if it had not been for him, I have no idea of my future.

A few months later, on Monday November 14th 1977, which fell upon the caturthi, of the Gaura (sukla) paksa, Mula naksatra, Srila Prabhupada gave up this mortal frame surrounded by loving disciples engaged in sankirtan (the congregational chanting of the Holy Name). Translating Bhagavatam up until the very last breath, with the Holy Name on his tongue Srila Prabhupada passed from this world in Sri Vrndavana Dhama to rejoin his worshipful Lords Sri Sri Nitai Gaura, Sri Sri Krsna Balarama, and Sri Sri Radhe Syamasundara in Their eternal abode.

"He reason ill who tells that Vaisnavas die
When thou art living still in sound!
The Vaisnavas die to live, and living try
To spread the Holy Name around!"
(Poem by Srila Bhaktivinoda Thakura.)

Before Srila Prabhupada's departure he told his leading devotees to continue his mission and how to follow his instructions. He also said that all of us would show our love for him by how we co-operate together to continue what he had established. Now on Srila Prabhupada's order, under his managerial authority, the "Governing Body Commission", and due to the need of devotees accepting a personal guide, a spiritual master coming in a pure line of disciplic succession, many advanced devotees have accepted the "love burden" of assisting Srila Prabhupada to push on the preaching in various wonderful ways and continue to make available the process of disciplic succession by initiating those desirous of spiritual life, into the Brahma-Madhva-Gaudiya Sampradaya, to give good association and re-establish the wandering souls to our Lord and master's lotus feet, Lord Sri Krsna.

SRI BRAHMA MADHVA GAUDIYA VAISNAVA SAMPRADAYA KI JAYA

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[1]Some also say that the birth place was at Damauli?

[2]According to Vayu Purana it says, "Previously there have been twenty-eight Vyasas, but when the twenty-eighth appears, Lord Visnu, the most glorious, great father of the three worlds, becomes Dvaipayana Vyasa. Then Lord Sri Krsna, the best amongst the Yadus will be born of Vasudeva and will be known as Vasudeva. Then in due course I (Vayu) will come in the form of an ascetic and assuming the body of a religious student, will surprise the world by means of the Lord's yoga maya." (Vayu Purana 23.206-208)

(Actually, this is Vayu announcing his appearance as Madhvacarya.)

[3]There is also a mayavadin of the same name of almost the same time, consequently these two are often confused. As B.N.K.Sharma the Madhwa scholar has pointed out in his book "History of the Dvaita school of Vedanta", Pg 229 Jayatirtha completely ignored any works of Madhava Tirtha, not even mentioning him in any way shape or form!

[4]At the end of this book there will be more details on Srila Vyasatirtha and Vadiraja Tirtha.

[5]Unfortunately this temple was very badly damaged by the Mogal invaders some time after the demise of Raja Krsnadevaraya. The Mogals had for nearly two centuries tried to conquer this mighty Vaisnava kingdom. The kingdoms' demise to what it is now came about not so much from the attacks of the Muslimads, but from the curse of a dying brahmin. The story is recorded that once the Muslim invaders, lead by Mujahid, entered the outer part of the city and dispersed, killing many of the brahmanas who lived there. (This place is the old Kishkinda forest mentioned in the Ramayana, and birth place of the son of Vayu, Hanuman. There is a huge deity of Hanuman made from one singular granite stone at that place.) The invading sultan chopped the priests to the ground and then struck the deity of Hanumanji in the face. A dying priest was heard to say, "For this act you will perish here and also this city will withdraw its opulences from you. You have brought about the end of your life." Then he gave up this world, as later did the sultan. The deity is still there to this day with the marks of the attempt to harm him slightly visible. This town is now known as Hampi, just a short bus ride from Hospet, which is on the main railway line in Northern Karnataka.

[6]It is also mentioned that "another disciple of Jayadharma (Vijayadhavaja) was Brahmana Purusottama. This Brahmana Purusottama according to some, is another name for Brahmanya Tirtha, the

disciple of Jayadharma, who Vyasatirtha took diksa from.

[7]The following story of the discovery of Gopala is but one event in the life of Madhavendra Puri, described in the Caitanya Caritamrta written by Krsnadasa Kaviraja Goswami in the year 1616. Gopala is still being worshipped today in Nathdwar, near Udaipur.

f[8]According to Gaudiya Vaisnavas, Vrndavan dasa Thakura is an incarnation of Vyasadeva.

[9]All the deviations found in the various Apa-sampradayas are simply made up of delicate yet dangerous mixtures of the desire for fruitive results (karma), and their concocted mental speculations (jnana). See BTG articles on this subject by H.H. Suhotra Swami, or better still, hear his graphic classes explaining the "hows and wherefore's".

[10]Some records say that Jiva Goswami at this time stayed in an abandoned crocodile hole on the bank of the Yamuna river.

[11]A cubit measures from the tip of the fingers to the bend of the arm, the elbow.

[12] Srila A.C. Bhaktivedanta Swami Prabhupada mentions that Yasohara is a railway station on the Eastern Bengal Railways and is in modern day Bangladesh. From that station one has to go by bus to the village of Sonakhali and from there to Khejora. From there one has to walk, or during the rainy season, go by boat to the village of Talakhadi.

[13]There is another story mostly in connection with Srinivas, how he managed to reclaim the books of the Goswami's. All these incredible activities are to be found in the book "The Lives of the Vaisnava Saints," again by Satyaraj dasa (Steven Rosen).

[14]We are very much looking foward to these trancendental pastimes to be described in full in the book of H.H.Jayapataka Goswami Acaryapada, which is a compilation of the commentaries, diaries etc of the associates of Lord Caitanya, put into a cronological order of events (Caitanya Caritamrta, Caitanya Bhagavat, Caitanya Mangala, Murari Gupta's diary, Bhaktiratnakara, Prema Vilas, etc, etc.)

[15]This was the title given to Narottama dasa by Srila Jiva Goswami Prabhupada.

[16]Although in his childhood Narottama das had mastered Sanskrit, all of his songs were written in simple Bengali language. Some say that this is to further stress the point that the message of pure Krsna consciousness is not dependant on flowery language, eloquent speech etc. It is only dependant on the loving devotional sentiment that the devotee has for the Lord.

[17]For more details on apa-sampradayas one should read the very nice articles, running as a sequil in the "Back to Godhead" magazine 1991 editions on the same, by His Holiness Suhotra Swami, ISKCON.

[18]Vipin Bihari Goswami was coming in the disciplic succession from Sri Gadadhar Pandit the plenary portion of Srimati Radharani. The followers of this line are generally Raganuga Bhaktas, worhipping Sri Gaura Gadahara in a loving spontaneous mood of bhava. This mode of worship is not for those who are materially confined by the dictates of the body and senses, but for those who are already experiencing their eternal loving relationship with the Divine couple Sri Radha Krsna.

[19]Refer to "A Ray of Visnu" for full history.

[20]Now the books of Srila Prabhupada are printed, and widely distributed in every major language of the world.

[21]As quoted by Srila Prabhupada in his purport to the verse Srimad Bhagavatam 1. 9. 7. page 75.

[22] Letter, 68 - 10 - 34 letters books ref: No.

Page: 10
[JCD1]I'm not sure if I understand the beginning of this paragraph.
Page: 15
[JCD2]Did Hrsikesa Tirtha write both of these books?
Page: 17
[JCD3]Is this right?
Page: 18
[JCD4]What is this word?
Page: 40
[JCD5]What is this text number?
Page: 47
[JCD6]Is this spelled correctly?
Page: 49
[JCD7]I have always thought that Nimai travelled to Gaya with his uncle, at least that is what it is saying in the film Nimai of Nadia.
[JCD8]What does this mean?

CHAPTER 1 - SETTING THE SCENE FOR THE ADVENT OF MUKHYAPRANA

The area which is now called modern day Karnataka State, situated on the western coast of South India, bounded to the west by the range of hills called the Western Ghats (also known in the ancient scriptures as the Sahya Hills), and to the east by the warm blue waters of the Arabian Sea / Indian Ocean, is not an ordinary place. This stretch of land runs from Kanya Kumari in the south to modern day Maharastra State where the city of Bombay is found in the north. This lush paradise with thick forests of teak and rosewood, picturesque hills full of herbs, spices, fruits and pulse, inland waterways that supply the vast rice paddy fields, banyan trees and even eucalyptus gum trees, sugar cane, jack fruit and bananas, and the towering areca and coconut palms has it's own natural opulence, and is known as the land of milk and honey.

We are told that in the days of yore, this area was given to the avatar of Lord Kesava (Krsna) called Parasurama. After killing the demoniac kings and chasing others to the west, Lord Parasurama was presented with this land that was given once by the ksatriya kings to Kasyapa. To this day it is known as Parasuramaksetra. He was given land to the extent that he would throw his battle-axe, which in it's flight easily covered the entire area from Kanya Kumari to Maharastra.

The Vaisnava poet Jayadeva Goswami, in his Gita Govinda, sings of the glories of Lord Parasurama thus: (Verse six, Dasavatara stotram)

ksatriya rudhire jaye jagad apagata papam
snapayasi payasi samita bhava tapam
kesava dhrta brghupati rupa jaya jagad-isa hare

"O Kesava, O Lord of the universe, O Lord Hari, who have assumed the form of Brghupati (Parasurama)! All glories unto You! At Kuruksetra You bathe the earth in rivers of blood from the bodies of the demoniac kings that You have slain. The sins of the world are washed away by You, and because of You, people are relieved from the blazing fire of material existence."

Within this area, the state of Karnataka, lies the district of South Kanara, and within South Kanara is the modern day township of Udupi. Udupi is situated near Mangalore, which is linked to the outside world by bus service from Mysore, Bangalore, Bombay and Cochin. For those who have little time and cannot take the scenic bus route, there is a domestic airport just outside the city of Mangalore, just an hour or so taxi ride from Udupi, making this sacred tirtha not too difficult to approach. According to local guide books who quote Anandagiri in his Sankara Vijaya, Udupi was known for many centuries as Rupya or Rajata Pitha. This is the ancient name of the country which now comprises Dharwar, the North and South Kanaras and the western part of the state of Mysore. Which was Tuluva (modern Tulu) and which is mostly today inhabited by 'Madhvas'. Odipu in the local Tulu language literally means "cracking or breaking", and as the story of Madhvacarya unfolds, the name Udupi announces and commemorates the arrival of it's Lord, Udupi Krsna.

Rupya Pitha or Rajata Pitha were names given to the presiding Deity, the lingam form of Lord Siva residing on his pitha or seat. The story is told that once a king called King Ramabhoja was about to perform a great yajna or sacrifice in Rupya Pitha and was ploughing land to prepare for the preliminary

pujas or worship when the blade of the plough hit a snake and killed it. Being a very pious King, he decided to atone for this unnecessary killing and so constructed four shrines in the area of the village, within two or three miles of modern day Udupi. In the middle of these four shrines he dedicated one to Skanda Maharaja (Kartikeya), the son of Lord Siva, and then he worshipped Lord Parasurama in the form of a large Siva lingam now known as Anantasana or Anantheswara. The story goes that when Lord Parasurama appeared, he took instruction in archery from Lord Siva, and so to show respect to his archery guru, Lord Parasurama said that he would identify Himself in the form of that particular lingam. Being an incarnation of Lord Visnu - Visnu Tattva - He could do like that.

ksiram yatha dadhi vikare-visesa yogat
sanjayate na hi tatah prthag asti hetoh
yah sambhutam adi tatha samupaiti karyad
govindam adi purusam tam aham bhajami

"Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither the same as, nor different from, it's cause milk, so I adore the primeval Lord Govinda of Whom the state of Sambhu (Siva) is but a transformation for the performance of the work of destruction."
Brahma Samhita (5.45)

This is also supported in Sri Caitanya Caritamrta Adi Lila (3.17.100) of Srila Krsnadasa Kaviraja Goswami, where Lord Sri Krsna Caitanya the Supreme Personality of Godhead assumed the form of Lord Siva. In his purport, Srila Prabhupada points out also that just as the origin of yogurt is milk, so the origin of Lord Siva is Visnu (Krsna). Milk coming in contact with a culture never again can become milk, but the milk can, whenever desired, become yogurt. So even to this day Ananteswara / Anantapadmanabha / Anantasana is still worshipped there as Lord Narayana with Anantasesa in the form and alankaras (ornamentation) of Parasurama, but in the shape of a Siva lingam.

His Holiness Visvapriya Tirtha Junior Swami wrote in a letter to me that Anantesvara means Rudra (Siva) who has been sent by Lord Visnu as an advance seat in the form of Adisesa awaiting the arrival of Lord Krsna in the next kalpa, and so that lingam is worshipped as Visnu and not Rudra. It was at this temple of Anantasana that the chosen "parents" of the incarnation of Lord Visnu's preaching devotee Vayu, who would later perform ardent sadhana bhakti to please the Lord, and then be graced by the appearance of Mukhyaprana - the third avatar of Lord Vayu, as their son.

When on pilgrimage to Udupi this temple is the second temple to be visited. The first is another temple of Lord Siva by the name of Lord Candramuliswara. It is stated in the Sri Madhva Vijaya (2.14), "There are two temples - the eastern one and the western one. The pilgrim must first offer respects to Lord Siva at the eastern temple (Candramuliswara) and then go to Anantasana in the western temple. This custom is followed here." We also see this same system in many other sacred tirthas such as Sri Vrndavana Dhama, where one first approaches Gopiswara Siva to ask permission to enter the Dhama. Also in Mayapur there is a small temple of Lord Siva down by the Jalangi (Saraswati) River, and also in Jagannatha Puri, inside the temple complex one visits Mahesh Dhama and the Siva temple before approaching Their Lordships Jagannatha, Baladeva and Lady Subhadra.

The brief story behind the Candramuliswara temple, is that this place is where the moon god Candradeva performed austerity to please Lord Siva. There is a small groove marking the exact spot where Lord Siva appeared before Candradeva and bestowed upon him several boons. Also it is mentioned that the Candramuliswara temple has given it's reflection (one might say) of it's name to the town of Udupi - udupa being a Sanskrit word for the moon (candra). At a certain auspicious lunar asterisms, the bright moon shines through a place in the roof of the temple placing a crescent on the head of the Siva lingam, giving the name of the town as udu (star) and pa (Lord).

There is a nice festival called Candresvara Rathutsava which is observed at the Candramuliswara temple on the second day of the bright fortnight in the month of Mrgasirsa (November-December), and the utsava (festival) Deities of Candramuliswara and Ananta-padmanabha Swami are taken in procession around Car Street in the Garuda Ratha with all pomp and ceremony.

According to one local guide book there are seven holy places listed as being in Parasuramaksetra. They are Rupya Pitha (Udupi), Kumaradri (Subrahmanya), Kumbhasi (Kumbhasi), Dhvajesvara (Kostesvara), Kroda (Shankarnarayana), Gokarna (Gokarna) and Mukamba (Kollur).

The above-mentioned verse which mentions the east and western temples was obviously written long before the Udupi Krsna temple, which is the last temple to visit, but certainly not least of importance. So after visiting the temple of Candramuliswara and Anantapadmanabha (Anantasana), one may go to take darsan of Udupi Krsna for Whom the pitha was laid, in a previous age.

KRSNA'S PLAN REVEALED

During the twelvth and thirteenth century AD there was a great unrest among the many devotees of this area because of dissatisfaction that they were feeling towards the followers of Sankara, who had become very promanent. They just could not bear any more the insults to the form of the Lord, nor would they take it any longer, the frailties of superficial onenesses, couldn't satisfy their hearts, too many differances were being found for it all to be one. There was a general feeling that the acceptance of the shallow philosophy of Mayavada was not only unacceptable, but was a great wrong doing. One could feel that a philosophical uprising was about to take place. Many were feeling unfulfilled, men were perplexed, and the contradictions that they found were, for the first time in many years were being aired. Doubts, and what were previously inaudible whispers were now shouts of revolt. The waves indicated a storm coming.

As Lord Sri Krsna states to Arjuna in Srimad Bhagavad-gita (4.8),

paritranaya sadhunam
vinasaya ca duskrtam
dharma samsthapanarthaya
sambhavami yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I myself appear millenium after millenium." And sometimes He sends His pure devotees, empowered

beings, (saktyavesha avatars) to perform certain tasks on His behalf.

In this case all the hosts of demigods headed by Lord Brahma, the grandfather of mankind, approached Lord Narayana to relieve the burden of the devotees, having been requested by the devotees to send someone to guide the suffering devotees in Kali Yuga. Lord Narayana looked around the assembly to find someone who He felt competant for this work. Lord Narayana's lotus like eyes then found His trusted servent Lord Vayudeva, the wind - god, and so appointed Vayu the perform the task. Lord Vayu accepted this mission with bright face and folded hands. This Vayu is a renowned preacher and knower of the sastras (scriptures) Lord Narayana (the well wisher of mankind), asured the saintly assembly. Madhva Vijaya (2.1-5)

Actually a progressive plan had already been in action for several hundreds of years, from a time when many heinous acts were being performed in the name of Vedic sacrifices. Though since the advent of Kali Yuga some 2000-3000 years had passed, and although an injunction had been stated that animal sacrifices were not for this age, still some would not stop. The swara suddhi or perfect pronunciation was not there in the recitation of mantra, which was an important aspect of these yajnas, and the rituals themselves were full of defects as is the nature of Kali Yuga, and the hereditary Brahmins were not Brahmins at all by good brahminical qualities, but still they tried to perform the Vedic sacrifices and yes as you guessed, with no success. The "animal killing" sanctioned in the Vedas is not for satisfying the tongue, for meat eating, but is to give the yajuman (the animal) a better body. The Brahmins, by their perfect recitation (swara suddhi) of the mantra performed at the proper time with the proper ritual, would have the old animal led to the fire and a new young healthy body, shining like the morning sun would come from the fire - rejuvenated. Anyway, due to the influence of this age of kali another process was underway, and the degraded inhabitants of the time utilised the cheating process.

Now to change is never an easy thing and when many bad habits have entered, and not only taken root but have practicaly become the main tree, great care has to be excersised to unravel that which is wanted and to kick out that which is not wanted. Not only care in separating the wanted for the unwanted but also to show why, it takes great sesitivity and care, so great misunderstandings, and clashes of false ego do not occure.

The business is to develope a structured change that will enthuse the bewildered inhabitants of kali yuga to again direct their attention to the Supreme Personality of Godhead Sri Krsnacandra.

We will now explain then how various personalities, representitives of the Lord and in some cases even the Supreme Lord Himself, appeared re-establish sanity even within this fallen age of kali. The first to appear was Lord Buddha, who had a specific part to play in this evolution of philosophical understandings.

LORD BUDDHA

It is recorded in the sacred sastras that at this time the Supreme Lord Visnu took the form of a King's son, descending from the Suryavamsha (Solar Dynasty), and was given the name Siddhartha and came to be known as Gautama Buddha (Lord Buddha). He was naturally renounced and detached from this

world, and grew up in His father's kingdom. On the auspicious day of Vijaya dasami, the time of the boy's birth, as is the Vedic system, the father called for expert astrologers to come and cast a chart for the child who would become the fulfiiler of their desires as the future King. As will be told a little latter, this was done, but to the dismay of the father who then found out that actually the boy was not of this world but was there to serve a mission - actually Lord Buddha, as he was later known, was a saktyavesa avatara of Lord Visnu. In the Srimad Bhagavatam (1.3.24) it states:

tatah kalau sampravrtte
sammohaya sura-dvisam
buddho namnanjana sutah
kikatesy bhavisyati

"In the beginning of Kali Yuga the Lord will appear as Lord Buddha, the son of Anjana, in the province of Gaya, just for the purpose of deluding those who are envious of the faithful theists."

In the Bhaktivedanta purports to this verse, Srila Prabhupada in brief, portrays Lord Buddha.

"Lord Buddha, a powerful incarnation of the Personality of Godhead, appeared in the province of Gaya (Bihar) as the son of Anjana, and He preached His own conception of non-violence and deprecated even the animal sacrifices sanctioned in the Vedas. At the time when Lord Buddha appeared, the people in general were atheistic and preferred animal flesh to anything else. On the plea of Vedic sacrifice, every place was practically turned into a slaughterhouse, and animal-killing was indulged in unrestrictedly. Lord Buddha preached non-violence, taking pity on the poor animals. He preached that He did not believe in the tenets of the Vedas and stressed the adverse psychological effects incurred by animal killing. Less intelligent men of the age of Kali, who had no faith in God, followed His principle, and for the time being they were trained in moral discipline and non-violence - the preliminary steps for proceeding further on the path of God realization. He deluded the atheists because such atheists who followed his principles did not believe in God but they kept their absolute faith in Lord Buddha, who himself was in incarnation of God. Thus the faithless people were made to believe in God in the form of Lord Buddha. That was the mercy of Lord Buddha; he made the faithless faithful to him.

Killing of animals before te advent of Lord Buddha was the most prominent feature of society. People claimed that these were Vedic sacrifices. When the Vedas are not accepted through the authoritative disciplic succession, the casual readers of the Vedas are misled by the flowery language of that system of knowledge. In the Bhagavad-gita, a comment has been made on such foolish scholars (avipascitah). The foolish scholars of Vedic knowledge who do not care to receive the transcendental message through the transcendental realized sources of disciplic succession are sure to be bewildered. To them, the ritualistic ceremonies are considered to be all in all. They have no depth of knowledge. According to the Bhagavad-gita (15.15): vedais ca sarvair aham eva vedyah - the whole system of the Vedas is to lead one gradually to the path of the Supreme Lord. The whole theme of Vedic literature is to know the Supreme Lord, the individual soul, the cosmic situation and the relation between all these items. When the relation is known, the relative function begins, and as a result of such function the ultimate goal of life or going back to Godhead takes place in the easiest manner. Unfortunately, unauthorized scholars of the Vedas become captivated by the purificatory ceremonies only, and the natural progress is thereby checked.

To such bewildered persons of atheistic propensity, Lord Buddha is the emblem of theism. He therefore first of all wanted to check the habit of animal-killing. The animal killers are dangerous elements on the path going back to Godhead. There are two types of animal killers. The soul is also sometimes called the "animal" or the living being. Therefore, both the slaughterer of animals and those who have lost their identity of soul are animal-killers. Maharaja Pariksit said that only the animal-killer cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to the path of Godhead, they must be taught first and foremost to stop the process of animal killing as above mentioned. It is nonsensical to say that animal-killing has nothing to do with spiritual realization. By the dangerous theory many so-called sannyasis have sprung up by the grace of Kali-yuga who preach animal killing under the garb of the Vedas. The subject matter has already been discussed in the conversation between Lord Caitanya and Maulana Chand Kazi Shaheb. The animal sacrifice as stated in the Vedas is different from the unrestricted animal killing in the slaughterhouse. Because the asuras or the so-called scholars or Vedic literatures put forward the evidence of animal-killing in the Vedas, Lord Buddha superficially denied the authority of the Vedas. This rejection of the Vedas by Lord Buddha was adopted in order to save people from the vice of animal-killing as well as to save poor animals from the slaughtering process of their big brothers who clamour for universal brotherhood, peace, justice and equality. There is no justice when there is animal-killing. Lord Buddha wanted to stop it completely, and therefore his cult of ahimsa was propagated not only in India but also outside the country.

Technically Lord Buddha's philosophy is called atheistic because there is no acceptance of the Supreme Lord because that system of philosophy denied the authority of the Vedas. But that is an act of camouflage by the Lord. Lord Buddha is the incarnation of Godhead and as such, He is the original propounder of Vedic knowledge. He therefore cannot reject Vedic philosophy, but He rejected it outwardly because the sura-dvisa, or the demons who are always envious of the devotees of Godhead, try to support cow-killing or animal-killing from the pages of the Vedas, and this is now being done by the modernized sannyasis. Lord Buddha had to reject the authority of the Vedas altogether. This is simply technical, and had it not been so He would not have been so accepted as the incarnation of Godhead, nor would He have been worshiped in the transcendental songs of the poet Jayadeva, who is a Vaisnava acarya. Lord Buddha preached to preliminary principles of the Vedas in a manner suitable for the time being (and so also did Sankaracarya) to establish the authority of the Vedas. Therefore both Lord Buddha and Acarya Sankara paved the path of theism, and Vaisnava acaryas, specifically Lord Sri Caitanya Mahaprabhu led the people on the path towards a realization of going back home, back to Godhead.

We are glad that people are taking interest in the non-violent movement of Lord Buddha, but will they take the matter very seriously and close the animal slaughterhouses altogether? If not, there is no meaning to the ahimsa cult.

Srimad Bhagavatam was composed just prior to the beginning of the age of Kali (about five thousand years ago), and Lord Buddha appeared about twenty-six hundred years ago. In the Srimad Bhagavatam Lord Buddha is foretold, therefore such is the authority of this clear scripture. There are many such prophecies, and they are being fulfilled one after another. They will indicate the positive standing of Srimad Bhagavatam, which is without trace of mistake, illusion, cheating and imperfection which are the four flaws of all conditioned souls. The liberated souls are above these flaws, therefore they can see and

foretell things which are to take place on distant future dates."

There are some interesting stories in the life of Lord Buddha which I have briefly compiled from various Vedic literatures (Buddhacarita, Agni Purana, as well as Indian History).

Before His appearance, according to Agni Purana (16), there were many wars between the demigods and the demons, both phyisical and verbal. The demigods are devotees and so always absorb themselves in the thought of their Lord. The main difference between a demigod and a demon is that, devotees are always thinking themselves dependant on the Lord while demons think themselves independant, so at a time of trouble or distress the demigods take shelter of Lord Sri Krsna or Visnu, whereas the demons think that by their own prowess they will be victorious in their endeavour. During these troubled times fighting the demons, the demigods as usual took shelter of Lord Visnu and begged for His protection and guidance, yet still being surrendered to His divine will left the Lord to choose the appropriate time. The demons and their philosophies over the course of two thousand years into Kali Yuga had left their scars on all manners of decency. Even Temples were transmogrified, magically transfered into slaughter houses just to satisfy carnivarous lusty desires, and big business was underway for selling the " prasadam ".[1] Many selfish mannerisms and impersonal traits and dealings, had entered into day to day affairs due to this yugas influence; influences that the demigods by themselves were powerless to restore to a normal, fulfilling, peaceful way of life.

When the Lord and the demigods are not shown proper repect and the remnants of sacrifice is not offered to the masses for their purification an upheavel in society takes place. Everyone is uncomfortable, the demigods (devotees) are neglected or abused, and all kinds of speculations become the standard codes of practice. Such a corrupt atmosphere pollutes even the best of places. In complete anxiety and fear for their well-being, and the preservation of what was left of the vedic culture the devotees approached their higher authorities, the devas, for something had to be done. They sought a change in consciousness within this fallen yuga. It was a full change that would take thousands of years, making this iron age of Kali into a veritable mini Satya Yuga, within the Kali Yuga.

Lord Visnu agreed to help the demigods in the following way. To start with, He said He would appear in the royal family of the Sakya (King Suddhodana and his queen Mahamaya (Mayadevi)) in the city of Kapilavastu, which is in the province of Gaya just below the foothills of the Himalayas. He said His appearance would force the demons to reject the Vedas and the injunctions thereof and become His followers, but in a more passive state.

Scripture recalls that once when Queen Maha Mayadevi was resting, in a dream she saw the white, six tusked elephant, Anjana, the elephant of the demons, who then pierced her womb with his tusks. Ten months later, when Queen Mayadevi was on her way to her father's house travelling by chariot through the Lumbini Grove, she became impelled to stop the chariot. Getting down from the chariot, Queen Mayadevi, followed by her maidservants, walked into the forest. Suddenly the Queen felt great pain in her stomach and sat down to rest beneath a large sacred sala tree. Unexpected to all, the Queen gave birth to a son under that tree on the full moon night in the month of Vaisakha (April-May 560B.C.) [2]The boy was given the name Siddhartha. As is tradition, astrologers cast their charts but to the King's dismay,

for it was predicted that this boy was not ordinary, and at a young age he would renounce this world upon seeing an old man, a diseased man, a dead man and a monk. Seven days after this, the Queen passed away, leaving Siddhartha in the care of a co-wife named Prajapati who loved him dearly. The King, however, was always worried about the prediction and as Siddhartha grew up, the King noticed he was different from the other Princes. He didn't like the hunting trips and the cruel sports some of the Princes participated in, but instead spent much time in contemplation under sacred trees like the sala and bodhi (banyan).

Once when another prince shot an arrow into a dove, Siddhartha protected the dove and restored it's life. The other prince complained, saying it was his dove as he shot it and now he wanted it. Siddhartha went to the King's court for a decision. Prince Siddhartha said, "I removed the arrow and restored the poor bird to well-being, and so this bird owes it's life to me. If the dove is given to this boy who tried to take it's life, I feel this not proper, and an injustice is being done. Surely the life of this bird belongs to one who gave it life, and not to one who tried to take it's life." The court agreed and the bird was set free, but by now his father was extremely worried about his boy.

Siddhartha was now coming to an age suitable for marriage, so to try to make him entangled in materialistic affairs, the King decided to get Siddhartha married to a stunningly beautiful and talented daughter of one of the King's noblemen. A swayamvara was held so she could chooses her own husband, but some envious princes, knowing how much the beautiful Yasodhara liked Siddhartha, complained that the swayamvara was not difficult enough for no real tests had been made of the princes' qualities. These princes thought that since Siddhartha didn't go hunting, etc, he was not a real prince, for he was not a warrior. Really they were all lusty and wanted her for themselves to enjoy. A competition was held, but Siddhartha beat all the other princes in archery and horse-riding and so won the hand of Yasodhara. Siddhartha was just sixteen years of age, and upon gaining a bride he had gained her entourage of young maid servants also. It was arranged that Yasodhara's maidservants were all scantily dressed and all being exquisitely beautiful for the purpose of bewildering Siddhartha, but he wasn't in the least intimidated, what to speak of interested in or attracted to them, instead referred to and treated them as his mothers. The King pressured Siddhartha into making Yasodhara pregnant and to the King's pleasure, later a male child was born, but Siddhartha remained detached.

Up until this time King Suddhodana had arranged that Siddhartha had not been out of the palaces in his whole life, for his palace was like a city with all kinds of jewels and luxurious items to which again Siddhartha had no attachments at all. Siddhartha continually asked his father to arrange a journey outside of the palace for him, but the King feared, for he remembered the predictions of Siddhartha renunciation. Shortly after his twenty-ninth birthday the King made all necessary arrangements for Siddhartha's chariot ride outside the palace. The route was cleared of old, infirm, dead and young persons to avoid the hand of fate, but on the journey, as Siddhartha rode through the city, the demigods took special forms upon the Lord's order to prompt the excecution of the princes' mission. Siddhartha asked his chariot driver, Channa, "Who is this? His hair is white, he is appearing very weak, his back is bent, and his skin is wrinkled?" Channa replied even against the King's instructions as if his jaw worked on it's own, and his tongue talked of it's own accord. "He is an old man and he is bent double with advanced age." "Does everyone get old Channa?" asked the prince. Channa replied, "Yes, everyone has to grow old." Siddhartha fell silent.

A little further along the road Siddhartha saw a diseased man and asked, "Channa, what is wrong with this man? He appears to be suffering, his face shows pain." "He is ill and is crying due to his bodily pains." Channa replied. "Channa, tell me, is disease particular only to him?" "No, my prince," replied Channa. "Anyone may become ill, and at any time of his life." "Even I?" asked Siddhartha. "Yes, even you." replied Channa. Again the chariot proceeded down the road until Siddhartha saw a procession. "Channa, why are those people carrying that man, and Channa, why are they all so upset?" Channa replied, "The man's body that you see being carried has died and those following him are his friends and relatives. They are naturally upset due to their affection for the death of their dear one." "Channa, please tell me, has anyone else ever died besides that man, and will others die also?" "O my prince," replied Channa, "every person who is born in this world will die at some time. That is as sure as death."

Siddhartha suddenly felt sick and asked Channa to return to the palace. On the way they saw a man sitting peacefully by the side of the forest road. The prince was mystified by the saintly man's aura of inner peace. "Channa, stop. Who is this man? He appears different from the others we have seen. Why is that?" He replied, "O my dear prince, he is a saintly renunciate, having given up these worldly pleasures and pains, instead he has taken to the path of looking for the key to truth and enlightenment."

From that day on, Siddhartha had changed. He became more introspective and grave and had thoughts only for renouncing this world to go to the forest. Before long, at the dead of night, and unseen by the palace guards, Siddhartha left the palace for the forest. Shaving off his long hair and swapping his opulent clothes for that of a beggars, Siddhartha took to extreme austerities, fasting, only sometimes taking water. Only occasionally he would take fruits. Until giving up sleeping and eating he took only one hemp seed daily. Due to his bodily weakness he collapsed. In the forest a herdsman's daughter brought him some fruits and again he ate. Some criticised him for this, but now Siddhartha, devoid of even fame and the presigue that follows renunciation, was free.

He took to sitting under a bodhi (banyan) tree and took to introspective analysis of why suffering takes place. After some time, looking at various activities of pleasure and giving them up he came to the conclusion that eating, sleeping, mating and defending, and especially that of material desire were the causes of sorrow. To obtain eternal bliss, one must be pure, true and righteous in thought, deed and words (mind, body and speech). One must give up desire for material things and seek out the truth. This was his basis, then he started to go and preach, he even convinced the great Kasyapa Muni into becoming his follower and to give up the worship of Agni in the fire yajna.

On his way to Rajagriha he saw a herd of sheep, and upon finding out they were on their way to King Bismisara's big yajna to be the offering into the fire, Buddha decided to accompany them and preach to the King his philosophy of ahimsa (non-violence), along with his new disciple Kasyapa. Buddha preached to the King to give up these Vedic yajnas and Kasyapa echoed the same, that by worship of fire and offering of poor and innocent animals into the fire, one will not become free from the miseries of this world. The King then gave up the offering of animals into the fire, and all other Vedic rites and became a follower of Buddha.

Another time a woman came to Lord Buddha whose child had died and begged him to restore the baby to

life. Lord Buddha told her to go to every house and collect a mustard seed from any house where there has been no death taken place, and return with a handful of mustard seeds to him. The woman went from house to house, but at each house someone had lost a husband, father, grandfather, daughter, son, two children, servant or animal. Alas, in tears of dissapointment, she returned to Lord Buddha. He preached to her that all living entities that have taken birth must die, so ultimately there is nothing but sorrow gained from this life. He told her to give up this desire for controlling destiny, and be free from sorrows. In this way he lived his life and preached to those who were atheistic, caught up in so many ritualistic sacrifices and superstitions just for the satisfaction of their senses, either directly or indirectly.
Lord Buddha's preaching had to be along these lines, for people of this time were only thus philosophically evolved, and so seemingly he had to preach against the Vedas, though in actuallity he was doing the people a great service stopping their deviations.

The Vedas are never meant for sense gratification, but are meant for satisfying the senses of the Supreme Lord, Who's glories are sung throughout the Vedas. Unfortunately, persons who look to the Vedas with an aim of fulfilling their own desires will rarely come to know the knower and revealer of the Vedas, nor are they particulary interested in Him.
Vedic literature is unchallengable and stands without question of doubt, whatever is stated in the Vedas must be accepted completely or one challenges the authority of the Vedas.

The following is a summary taken from the introduction of Srimad Bhagavatam, Volume 1, Page 21.

"The Vedic injunctions are self authorized, and if some mundane creature adjusts the interpretations of the Vedas, he defies their authority. It is foolish to think of oneself as more intelligent than Srila Vyasadeva. he has already expressed Himself in His Sutras and there is no need of help from personalities of lesser importance. His work, the Vedanta Sutra is as dazzling as the midday sun, and when someone tries to give his own interpretations on the self-effulgent sun like Vedanta Sutra he attempts to cover the sun with the cloud of his imagination."

So though Lord Buddha was the Personality of Godhead His plan was to take the general populous, who had deviated away from Vedic principles, right away from the Vedas. "Reject the Vedas, there is no God, you just follow Me."

Just as to properly retrain a person who has taught himself to play a musical instrument, one has to "un-train", I mean get the fool to reject all that he has speculated upon by his own means, and then when deprogrammed, free from his own misconceptions, re-programming can begin. To execute this method of retraining Buddha developed an "unusual" school of thought which can be looked at briefly here. Buddhism has nine principles with two ways of understanding philosophy - one way is called hinayana, and the other is called mahayana. These will be explained a little later.

The nine principles to which this is applied are:

1. The creation is eternal; there is no need to accept a creator.
2. The cosmic manifestation is false.
3. "I am" is the truth.

4. There is repetition of birth and death.
5. Lord Buddha is the only source of understanding the truth.
6. The principle of nirvana, or annihilation is the ultimate goal.
7. The philosophy of Buddha is the only philosophical path.
8. The Vedas are compiled by human beings.
9. Pious activities, showing mercy to others and so on are advised.

These are all based on logic and argument, or should we say illogical and poor arguments, as the Vaisnavas have dealt with these with swift strokes. Srila A.C. Bhaktivedanta Swami Prabhupada dismembers their nine limbs in the Bhaktivedanta purports to Caitanya Caritamrta (Madhya 9.49, page 316), quoting Srila Bhaktisiddhanta Saraswati Thakur, which we have summarized herein.

"Their first principle is that creation is always existing, but if this is the case, there can be no theory of annihilation. The Buddhists maintain that annihilation or dissolution is the highest truth. If the creation is eternally existing, there is no question of dissolution or annihilation. This argument is not very strong because by practical experience we can see that material things have a beginning, a middle and an end. The ultimate aim of the Buddhist philosophy is to dissolve the body. This is proposed because the body has a beginning. Similarly, the entire cosmic manifestation is also a gigantic body, but if we accept the fact that it is always existing, there can be no question of annihilation. Therefore the attempt to annihilate everything in order to attain zero is an absurdity. By our own practical experience we have to accept the beginning of creation, and when we accept the beginning, we must accept a creator. Such a creator must possess an all-pervasive body, as pointed out by Bhagavad-gita (13.14):

sarvatah pani-padam tat
sarvato 'ksi-siro-mukham
sarvatah srutimal loke
sarvam avrtya tisthati

"Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists."

"The Supreme Person must be present everywhere. His body existed before the creation; otherwise He could not be the creator. If the Supreme Person is a created being, there can be no question of a creator. The conclusion is that the cosmic manifestation is certainly created at a certain time, and the creator existed before the creation; therefore the creator is not a created being. The creator is Param Brahman, or the Supreme Spirit. Matter is not only subordinate to spirit but is actually created on the basis of spirit. When the spirit soul enters the womb of a mother, the body is created by material ingredients supplied by the mother. Everything is created in the material world, and consequently there must be a creator who is the Supreme Spirit and who is distinct from matter. It is confirmed in Bhagavad-gita that the material energy is inferior and that the spiritual energy is the living entity. Both inferior and superior energies belong to a supreme person.

"The Buddhists argue that the world is false, but this is not valid. The world is temporary, but it is not false. As long as we have the body, we must suffer the pleasures and pains of the body, even though we

are not the body. We may not take these pleasures and pains very seriously, but they are factual nonetheless. We cannot actually say that they are false. If the bodily pains and pleasures are false, the creation would be false also, and consequently no one would take very much interest in it. The conclusion is that the material creation is not false or imaginary, but it is temporary.

"The Buddhists maintain that the principle "I am" is the Ultimate Truth, but this excludes the individuality if "I" and "you". If there is no "I" and "you", or individuality, there is no possibility of argument. The Buddhist philosophy depends on argument, but there can be no argument if one simple depends on "I am"."

This is the crazy philosophy of "one hand clapping" - singular perception of whatever I think of or imagine, then that I am. Because I have imagined you, then you are here for me, but actually you are just an extension of me, or my mind, actually you do not exist. This is what they called swacitta.

"There must be a "you", or another person also. The philosophy of duality - the existence of the individual soul and the Supersoul - must be there. This is confirmed in the Second Chapter of Bhagavad-gita (2.12), wherein the Lord says:

na tv evaham jatu nasam
    na tvam neme janadhipah
na caiva na bhavisyamah
    sarve vayam atah param

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be."

"We existed in the past in different bodies, and after the annihilation of this body, we shall exist in another body. The principle of the soul is eternal, and it exists in this body or in another body. even in this lifetime we experience existence in a child's body, in a youths body, a man's body and an old body. After the annihilation of the body we acquire another body. The Buddhist cult also accepts the philosophy of transmigration, but the Buddhists do not properly explain the next birth. There are 8,400,000 species of life, and our next birth may be in any one of them; therefore this human body is not guarantied. (This is our philosophy.)

"According to the Buddhists fifth principle, Lord Buddha is the only source for the attainment of 'Vedic' knowledge. One must accept a principle of standard knowledge because one cannot attain the Absolute Truth simply by intellectual speculation. If everyone is an authority, or if everyone accepts his own intelligence as the ultimate criterion - as is presently fashionable - the scriptures will be interpreted in many different ways, and everyone will claim his own philosophy supreme. This has become a very great problem, and everyone is interpreting scripture in his own way and setting up his own basis of authority. (Yata mata tata patha.) Now everybody and anybody is trying to establish his own theory as the Ultimate Truth. The Buddhists theorize that annihilation, or nirvana, is the ultimate goal. Annihilation applies to the body, but the spirit soul transmigrates from one body to another. If this were not the case, how can so many multifarious bodies come into existence? If the next birth is a fact, the

next bodily form is also a fact. As soon as we accept a material body, we must accept the fact that the body will be annihilated and that we will have to accept another body. If all material bodies are doomed to annihilation, we must obtain a nonmaterial body, or a spiritual body, if we wish to be anything but false. How the spiritual body is attained is explained in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vettir tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

"This is the highest perfection by which one can transcend the transmigration of material bodies and return home, back to Godhead. It is not that existence become void and zero, existence continues, but if we positively want to annihilate the material body, we have to accept a spiritual body, otherwise there can be no eternality for the soul.

"We cannot accept the theory that the Buddhist philosophy is the only way, for there are so many defects in that philosophy. A perfect philosophy is one that has no defects, and that is Vedanta philosophy. No one can point out any defects in Vedanta philosophy, and therefore we can conclude that Vedanta is the supreme philosophical way of understanding the truth. According to the Buddhist cult, the Vedas are compiled by ordinary human beings. If this were the case, they would not be authoritative. From Vedic literatures we understand that shortly after the creation, Lord Brahma was instructed in the Vedas. It is not that the Vedas were created by Brahma, although Brahma is the original person in the universe. If Brahma did not create the Vedas, and if he is acknowledged as the first created being, wherefrom did Vedic knowledge come to Brahma? Obviously the Vedas did not come from an ordinary person born in this material world. According to Srimad Bhagavatam, tene brahma hrda ya adi-kavaye; after the creation, the Supreme Person imparted Vedic knowledge within the heart of Brahma. There was no person in the beginning of creation other than Brahma, yet he did not compile the Vedas; therefore the conclusion is that the Vedas were not compiled by any created being. Vedic knowledge was given by the Supreme Personality of Godhead, who created this material world. This is also accepted by Sankaracarya, although Sankaracarya is not in this instance playing the part of a Vaisnava (as such).

"It is stated that mercy is one of the qualities of a Buddhist, but mercy is a relative thing. We show our mercy to a subordinate or to one who is suffering more than ourselves. However, if there is a superior person present, the superior person cannot be the object of our mercy. Rather, we are objects for the mercy of the superior person. Therefore showing compassion and mercy in a relative activity. It is not the Absolute Truth. Apart from this, we also must known what actual mercy is. To give a sick man on a restricted diet something forbidden for him to eat is not mercy. Rather, it is cruelty. Unless we know what mercy really is, we may create an undesirable situation. If we wish to show real mercy, we will preach Krsna consciousness in order to revive the lost consciousness of human beings, the living entity's original consciousness. Since the Buddhist philosophy does not admit the existence of the spirit soul, the so-called mercy of the Buddhists is defective (for it pertains only to the body)."

That sums up the problem, now in brief let's look at the two main schools which carry this philosophy, who are as follows.

MAHAYANA

The Mahayana doctrine has developed along two lines - that of Sunyavada or Madhyamika, and that of Vijnanavada. The difference between Sunyavada and Vijnanavada is that in Vijnanavad the appearance of anything in this world is due to our mental creations or concoctions.
Sunyavada - however, when a Sunyavadi argues, they only accept for the moment what other people regard as reasons, and deal with everyone in the sunyavadis own unique way of comprehension of how to see anything. " Due to the false nature of everything which I am witnessing, what you see and what I see, really all this has no meaning, because after all, it is all false, its all nothing. Therefore there is no truth, seeing that it never existed as an established fact in the first place, therefore nothing is ever destroyed." They do not even accept that heat and light are properties of fire, they say that heat can be made in other ways as can light, so it depends on the conditions at hand - sounds like a cynics paradise. We have seen due to the potency of Lord Buddha the bewilderment of the atheistic class of men, and that these hidious philosophies have spread all over the world.

Vijnanavad - the Vijnanvadis tactfully accept what the sunyavadis say, but are mostly interested in their own theory of the eternality of thought and their famous stanza of "I think, therefore I am." All dhamas (qualities) and activities are imaginary concoctions of avidya or ignorant minds. There is no movement in the so-called world, because we have invented it, it doesn't exist. We invented it ourselves and then we are deluded by our own creation into thinking it exists. This is called the theory of nirmmita pratimohi. They say there are two functions involved in our consciousness - 1) khyati vijnan - that which holds the "perceptions" and 2) vastu-prati-vikalpa vijnana - that which orders the imaginary and constructs that which the first perceives. All sense knowledge (perception) can be stopped only when the mind is held still. The mind, is that thing by whose movement all creations take place, if separated from all sensual perception, all action will from that moment cease to act.....
It is quite amusing to note that although the Buddhistic philosopher seems to think that his nihilistic, voidist out look to life will give him freedom from suffering, he should understand one thing which is really the basis of all suffering. That is our unfortunate adversity towards the Supreme controller, creater, maintainer, and destroyer, of which all of them denounce, some more than others. The Buddhist is the extreme case. The attitude of becoming nothing is really stemming from a negation of personal relationship, which has its roots in envy.

In life we have experienced situations occure where in a subordinate personality cannot get the particular satisfaction that he requires from a situation so he declares, " I want nothing to do with..... such and such." Its selfishness, nothing more, I want a relationship on my terms, if its not on my terms, then forget it, why should I do what you want. All kinds of senarios arise. " I'll withdraw my labour.....," or as it has also been said, "..... if passing air benifits you, then I'll hold it in." Gross maybe but acurate nonetheless.

The envious atheists who are despirately tring to deny the existance of God expose their real nature as they speak. I want to be the supreme controller, why should you be, therefore in an angry mood of resent

they rebuke everything, you don't exist. If for even a moment this kind of person thought that it could be due to some defect on our own part that either I cannot perceive the origin of everything, and its effects, or why I am suffering, honesty and humility would then have a chance to develope as one casts the view upon one's self and saw our short comings. Its easy to say isn't it, but try it, try to have a meaningfull relationship with a Buddhist, instead all you will find is that their phlosophy of deep rooted envy, covers, and makes all possability of any kind of personal relationship to exist an impossability.

At the time of accepting vows, the aspiring[3] Buddhist chooses to take what is termed a "more complete path" over a few lifetimes in which to become enlightened. The Bodhisattwa, "enlightened being" as he is known, who takes many lives, accrues benefit as pious activities and with those pious results helps others - he formally takes a vow not to accept "nirvana" so as to complete his path over numerous lifetimes as a Bodhisattwa.
The term nirvana literally means " to leave the forest of material existance." This understanding is also there in the Vedic literatures. In Dhamapada, Lord Buddha preaches the principals of celibacy as follows, " Cut down the forest of lust, not just one tree. This real danger of material existance comes from this lust, when one cuts down the forest of lust and its undergrowth, subtle sense enjoyment, then oh monks, then you will be rid of the forest and be freed."

This same subject is discussed in the Bhagavad Gita 3.36 to 43., but Lord Krsna tells Arjuna to curb this bodily missidentification, which comes about due to lust, as we have stated which comes into action through the desire to enjoy separately from the Lord, which originally has its roots in envy. Lust as we know is a perverted reflection of our original love for Krsna, just to do away with the negative (lust), will as we observe with the Buddhists only bring about bitterness, cynicism, and anger towards those who rightfully enjoy, but in a transcendental spiritual way, free from lust and focused on the service of the Supreme Personality of Godhead, Sri Krsna.

HINAYANA

This is the system that Lord Buddha accepted of going into the forest, sitting under a tree and meditating. This process is followed still by strict Buddhist monks, but under the new name of Theravada, and they attain enlightenment quickly. After becoming enlightened they teach and establish a temple. Some stay in the forest.[4]

The word "hinayana" is generally translated as "small vehicle", hina meaning small and yana meaning vehicle. The ultimate goal of the hinayani is to attain his own nirvana or "salvation", whereas the goal of the mahayani is to try to preach this philosophy to others. Generally the hinayani is looked down upon as a non-preacher, in Buddhist cicles. If he is diligent in his sadhana it is suggested that for his own "salvation" it would usually take about three life times, with nirvana rarely being achieved in one lifetime. This is probably one of two most significant differences in the two schools, but from a more philosophical line, the hinayanis and mahayanis do differ. The mahayanis think that everything comes from nothing and is of an indefinable nature until our minds create it, whereas the hinayanis only think that everything is not permanent and is a creation of the mind. They never went further than this.

Both give forms of meditation to suit the student - first to accept a student the student has to ask three times before being accepted, and still some are sent away if they are not submissive or as the Buddhists say, "if their minds are not still" - the goal being sunya or zero (to become fixed in a state of nothingness).

These days there are twenty two schools of Buddhism. Because Buddhism depends on your viewpoint, different schools fit different persons. No-one being completely submissive to another differences have arrisen, "different strokes for different folks," they say, as is their philosophy. A significant difference between the main two, hinayanis and mahayanis also, is that whilst sunyavadis accept devotion and service, (bhakti they call it), to the spiritual master or Buddha, the hinayanis do not. Their main view though is humanitarianism. Even the relationships that naturally develope from personal dealing and service are scoffed at, for they say, that if one is too compassionate then this indicates that simply he is too attached. The doctrine of sunyavadis accepts dukha, or suffering as the nature of this material world, but thinks to become void or nothing, which as we all know is opposite to something, of which the material world is, will bring the opposite to suffering, sukha or happiness fulfilment. This philosophy is especially meant for the cheaters and those who want to be cheated. None of them even consider of taking to the positive action after cessation from the material world and its dealings. Instead they leave it there, simply cessation or nirvana, but unfortunately, especially for them, its only the "will 'o the whisp", fantacy, this cessation of everything is not permanent, definately one can change around the shapes of the material manifestation, working with the elements in verious ways,but to finish it completely ? Sorry folks ! If they were spiritually intelligent they would appreciate that, yes this material world is a place of suffering, so let me now find out a place of permanant happiness free from all suffering. But this they are not and so due to not taking up the positive aspects of activities, which are free from the implications of birth, old age, disease and death, further suffering again comes of its own accord. The natural next step would be to accept that after negating the negative to accept a positive, but their cheating philosophy will not allow them to do so.[5]

Buddha himself taught that this material world is full of suffering, and he also taught that there is samudaya or a cause (material), and that due to there being a cause there must be a way of removing the cause, so then one has to remove material existance. This is the teaching of Buddha and as far as I can see there is nothing wrong with this statement, as with many of the revealled statements of Buddha. Though he never really disclosed more than this. Still he had a service to perform and he did it well. It was not his purpose to develope anything further, nor would the people of the time had been able to receive any more than this, it was a troubled time.

Throughout Buddhas life he always acted in an exemplary way, his compassion was always very personal despite his missions philosophy. In his life history there are many incidences recorded in which some details to his mission are brought out, but mostly the focus has been on his refutation of the devient so-called Vedantists. However we have found one rare written poem reputed to be the only text actually written by the renounced Buddha :

Creatures without feet my love ,
and likewise those who have two feet ;

and those, too who have many feet.
Let creatures all, all things that live,
all beings of whatever kind, see
nothing that will bode them ill.
May no evil come to them.

There in the Surangama sutra he is quoted as saying that ," The reason for developing detachment, perfoming meditation, and seeking enlightenment is to escape from the sufferings of life. But in seeking that escape ourselves why should we impose suffering upon others. So unless one can control the mind then the misdeeds of violence and brutal unkindness and killing will be prevailant, when one is abhorant to such acts nurturing compassion to all who are naturally suffering, then one can escape from the bondage of mundane life."

This was the conclusion of Lord Buddha sitting for six years under the banyan (Bodhi) tree performing austerity and meditation on the outskirts of the city of Gaya.

It is even mentioned that Catur Mukha Lord Brahma the teacher of the sacred Vedas throughout the universe came and hailed "The Buddha ", and requested him to preach to save the fallen souls in this world, let them over come birth death old age and disease. Buddhas' reply was, "That the door to the realm of the immortals is now wide open to all those who hear me."

Buddha himself reveals in the Donasutta," I am not a deva (demigod), I am not a gandharva (celestial angel), nor yaksa (fierce guardian spirit), or human being." and in the Saddharma Punarika he announces to all :-

yam eva'ham lokapita swayambhu cikitsakah sarvaprajnan natah

"I am the self born, father of all, the Lord of all beings and the remover of all ills."

Therefore for those faithless atheists who were caught up in, as Buddha himself states, "Rituals that have no efficacy, prayers that are simply vain reparticians which have no reformetory powers to save one, and covetous, and evil passions of lust and hate. Give up these things and follow me." In this way Lord buddha tried to reform the devient society at large by guiding them at least in a moral direction.

In the Lankavatar sutra there are mentions that some of the real followers of Buddha who were inocent and attracted to him because of his pure nature even developed into an appreciation for him as Visnu tattwa. Thus he is refered to in that sastra as nistha abhava param brahma, "the personifcation of the Supreme Lord, [6]param brahma."

After Buddha, Sankara appeared to re-establish eternality of the soul and the supremacy of Veda or actual knowledge. This is as much as anyone could accept at this time, and Sankara gave just what was necessary to bring those who are envious of the Lord a little closer to Him.

Srila Prabhupada points out quite clearly in his purport of Caitanya Caritamrta (Adi, 3.15.14) that the so-called Mayavadi followers of Sankara are in fact more dangerous than Buddhists, even so, one can see the Lord's hand at work. How great is Krsna that He gives remembrance to those who wish to remember Him and forgetfulness to those who wish to forget Him, giving those persons the necessary paths by which they can forget Him. And for those who can be swayed, who are innocent, there are the Vaisnavas, the sastras (scriptures), and the Lord and, or His representatives who come to help give positive direction.

guru krsna prasad paya bhakti lata bhija
brahmanda bhramita kona bhagavanjiva

"After wandering in the material world for countless years one is extremely fortunate if by the grace of the Lord one meets His representative and the seed of devotion is planted."

SANKARACARYA

Sankaracarya appeared in 788 AD and because of his particular mission, he would appear to some, as some kind of demon. If one reads some of the works of Madhvacarya[7] or his disciples or followers, Sankaracarya is directly referred to as a demon or worse, although his philosophy was to again re-establish Vedic authority. How is that ? Read on, and all will be revealed. He was such an empowered and potent personallity and his philosophy so well presented that it realy put the cat among the pigeons, so to speak. It is stated that even if a Maha Bhagavat Paramahamsa devotee of the Lord, or highly elevated devotee, who has surrendered himself to the lotus feet of Krsna hears the Mayavada philosophy of Sariraka Bhasya, he will fall down. For Vaisnavas this philosophy is like poison.

Accordingly to really be effective, to fulfill his purpose Sankaracarya presented his philosophy in such a way that it would attract the right kind of followers.

Basically there are two kinds of Mayavadis, or followers of Sankara, though there have become branches, and sub-branches of the original two. The Kasiras from Benares say that the Absolute Truth is beyond the range of sense perception and it includes no spiritual variety or spiritual enjoyment. The spiritual world is simply void and anything one can perceive by direct sensual perception is maya. The other Mayavadis are called Saranatha, Varanasi Mayavadis, and they propagate the idea that "brahma satyam jagan mrtyam" - Brahman is truth and everything else is false. Thus they do not believe in spiritual existence and do not believe in material or spiritual nature. They only consider material varieties to be everything, in the absolute everything loses its variety and becomes one.

They cannot in actuality accept the principles of Bhagavad-gita due to poor fund of knowledge of the permanance of the soul. Such verses in Bhagavad Gita as 2:24 that state emphatically that the individual soul remains the same, and B.G.2:20 that says that the soul does not come into being, nor will it attain a state of unbeing at the demise of the material circumstances. Bhagavad Gita's classic verse on this subject is 2:12 wherein Krsna the Supreme Philosopher states," Never was there a time when I did not exist nor you nor all these kings; nor in the future shall any of us cease to be." The same Vedic truths given to

Arjuna are given to all persons in the world who pose themselves as very learned but factually have no fund of knowledge. The Lord says clearly that He Himself, Arjuna and all the kings who are assembled on the battlefield are eternally individual being and that the Lord is eternally the maintainer of the individual living entities both in their conitioned and in their liberated states. Some how or another due to the inauspicious age of kali even such holy tirthas as Kuruksetra's Jyoti tirtha where this Bhagavad Gita was spoken has fallen into the hands of the followers of Sankaracarya, yet what do they care for Bhagavad Gita??? In all humility they should take their inauspicious faces, accept mauna (a vow of silence), and leave that place for good if they will not accept the truths as spoken by the Lord in that holy place some 5000 years ago.

Let us look at an interesting incident that happened during the lifetime of Sankara which will substantiate my statement radical as it may seem.

The following is from Navadwipa Dhama Pilgrims Guide:

"Once, whilst on pilgrimage, Sankaracaya visited Sri Navadwipa Dhama, Mayapur, and to his surprise, soon after his arrival Lord Caitanya appeared before him in a most splendid golden form and spoke the following words. "Sankara, you are actually My eternal servant and, following My orders, you are very effectively preaching the Mayavadi doctrine. But since Navadwipa is My most beloved transcendental abode, the impersonal philosophy has no place here. On My behalf Vriddha Siva and Praudha Maya spread concocted impersonal interpretations of the scriptures but only to those who envy My devotees. In this way I cheat them. Since Sri Navadwipa Dhama is generally for My devotees and not the envious, the impersonal doctrine should not be preached here. Therefore you should go elsewhere to perform your particular service. Do not contaminate the inhabitants of Sri Navadwipa (Mayapur)."

Sankara at once realized the exalted nature of Sri Navadwipa and with his heart instilled with great devotion, went elsewhere."

In the Caitanya Caritamrta the author Krsnadasa includes the words of Lord Caitanya in Adi Lila Chapter 7, Texts 109 & 110, saying "Sripad Sankaracarya has described all the Vedic literatures in terms of indirect meanings". Practically speaking one can say he is giving envious rascals enough rope to hang themselves with. It is also stated that "One who hears such explanations is ruined." In Srila A.C.Bhaktivedanta Swami Prabhupada's purport he says, " Sankaracarya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead." In the purport to these verses Srila Prabhupada states the cases of the Bhagavatam and the Puranas;

In the Padma Purana there is a conversation between Lord Siva and his wife Parvati:

mayavadam asac- chastram
pracchannam bauddham ucyate
mayaiva kalpitam devi
kalau brahmana rupina
brahmanas caparan rupam
nirgunam vaksyate maya

sarvasvam jagato 'py asya
mohanartham kalau yuge
vedante tu maha-sastre
mayavadam avaidika,
mayaiva vaksyate devi
jagatam nasa-karanat

"The Mayavadi philosophy," Lord Siva informed his wife Parvati, "...is impious (asac-shastra). It is covered Buddhism. My dear Parvat, in the form of a Brahmana in the Kali-yuga I teach this imagined Mayavada philosophy in order to cheat the atheists. I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedanta I describe the same Mayavada philosophy in order to mislead the entire population towards atheism by denying the personal form of the Lord."

In the Siva Purana, the Supreme Personality of Godhead Krsna told Lord Siva:

dwaparadau yuge bhutva
kalaya manusadisu
swagamaih kalpitais twam ca
janan mad-vimukhan kuru

"In Kali-yuga mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them."

And in the Padma Purana Lord Siva tells Parvati:

srnu devi pravaksyami
tamasani yathakramam
yesam sravana-matrena
patityam jnaninam api
apartham sruti-vakyanam
darsayal loka-garhitam
karma-swarupa-tyajyatam
antra ca pratipadyate
sarva-karma-paribhramsan
naiskarmyam tatra cocyate
paratma jivayor aikyam
mayatra prati padyate

"My dear wife, hear my explanations of how I have spread ignorance through Mayavadi philosophy. Simply by hearing it, even an advanced scholar will fall down. In this philosophy, which is certainly very inauspicious for the people in general, I have misrepresented the real meaning of the Vedas and recommended that one give up all activities to achieve freedom from karma. In this Mayavada philosophy I have described the jivatma (the minute spirit soul) and Paramatma (the Supersoul) to be one

and the same."

This excuses Sankara as just doing his particular service, but as for his followers - Bhagavad-gita (16.19) states:

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisv eva yonisu

"Those who are envious and mischievous, who are the lowest among mankind are cast by Me into the ocean of material existence into various demoniac species of life."

It is predicted in the sastras that in the present age of quarell, hypocrites (dambha S.B.12.2.5.) will take their births in the families of brahmanas, and simply by there group agreement and "smooth talking" philosophical schools will come about, giving way to such philosophies as that of mayavada.

To try to minimise the activities of a great person even in the material world unscrupulous persons spread all kinds of nonsense designed to defame agreat man. Is this not enviousness? Then what to speak of those who try to minimise the qualities of the Lord, or worse say that He has no qualities, is this not of the same offensive mentality? The mayavadis also try to say that when this unmanifested brahman desires to appear He takes on aform made of the mode of material, or mundane goodness, due to their deep rooted envy they cannot even see the inconsistances in their philosophy. One minute they say He or It has no form then the next minute they say that this impersonal qualityless thing desires to take on a form like yours or mine, but just a little more refined.

One cannot offend the Lord by saying He is formless and without qualities, and that an insignificant personality like I will eventually become God.

The Mayavadis try to use an analogy of the King's son who is, for some reason, out of his father's kingdom and has become covered by ignorance (avidya). He has forgotten his real situation and has been brought up by shepherd folk in the forest. However when the wise man comes and informs the boy that he is the King's son and heir to the throne, he can go and assume his natural position which he had forgotten as King.

So in this way the avidyavadis (mayavadis) try to say that that is the case of the living entities in this world, after enlightenment, one realizes that he has become God.

A great Madhva, and latter Gaudiya Vaisnava, (Baladeva Vidyabhusana), in his commentary of Vedanta Sutra (Govinda Bhasya) sets this one straight in a sentence. He points out that the Supreme Omnipotent Omniscient All-pervading Personality of Godhead is never subject to the four defects of human life - to be under illusion, to commit mistakes, to have imperfect senses, and the cheating propensity. Sometimes such persons try to continue their wishful thinking philosophy saying that actally it was just my special lila pastime, its a fact thatI do not become illusioned etc. However in actuallity when the test is given to

change their way of livingand thinking, their habits or even death itself their "rascal lila" is brought to a more truthful end. In the Bhakti sandarbha of Jiva Goswami Prabhupada (313) it is stated: "One who criticises or blasphemes Lord Visnu and his devotees loses all the benefits accrued in a hundred pious births. Such persons rot in the Kumbipaka-hell and are bitten by worms as long as the sun and moon exist. One should therefore not even see the face of such a person who blasphemes Lord Visnu and His devotees. Never try to associate with such persons."

We could go on but this is all delt with in this book by our hero Sripada Madhwacarya, so pushing on let us take a brief look into the life of Sankara and see what his life reveals.

Sankara, the incarnation of Lord Siva, took his birth in the village of Kaladi in Kerala on the banks of the river Periyar. His father's name was Shivaguru and his mother Aryamba. His parents were pious saivites who frequently went on pilgrimage to temples of Lord Siva. Once they went to Tricur to see Chandramuleswara Siva there. After spending all day at the temple in prayer they returned to their lodgings. That night Lord Siva appeared to them both in a dream disguised as a sage, and separately asked them the same question. "I bless you with many ordinary sons of long life, or one extraordinary son who will not live very long. Which would you prefer?" Both parents individually answered the question that they would like the one extraordinary son. The very next day they returned to their village of Kaladi where they continued to render service to the brahmins, the pilgrims and the poor. Ten months later a child was born. Astrologers cast their charts and the boy was named Sankara after Lord Siva.

At a young age his father passed away. Sankara's mother became very weak and nearly died. Shortly after this the young boy Sankara, asked her permission to take sannyasa but she refused. He decided to bide his time, knowing that sooner or later she would have to say yes. He just waited for the opportune moment.

One day Sankara was bathing in the river when a crocodile siezed his legs in it's mouth. At that time Sankara called for his mother who was nearby and told her he was about to die. He then took the opportunity to ask her permission to take sannyasa. Trying to fulfil his last wish she said yes, but as she agreed to this request the crocodile let go and Sankara limped ashore. Sankara now headed north to the banks of the Namadi River and met Govinda Bhagavadpada who gave him sannyasa. Sankara told his philosophy to his sannyasa guru who encouraged this twelve year old boy to go to Kasi (Benares) and spread this thought there. Which as we all know only too well, he did, and with great success.

Sankara made many sannyasi disciples who were all very eager to preach his philosophy. Some noted ones are Sanandana (Padmapada), who was his closest disciple, and Thotakacarya.

Once, amidst many of his disciples, a candala (dog-eater) approached. The disciples told the candala to get out of the way as Sankara and the party had just taken their midday bath in the Ganges and didn't want to become contaminated. Sankara however saw that actually this was not an ordinary dog-eater. The candala replied to them, " My dear sir what shall I remove from your presence, this gross body made of material elements or shall I remove myself which is symbolised by the consciousness which pervades this body of nine gates?" Sankara was quite taken back by the candala's reply and understanding. He stated that this man is good enough to be guru, regardless of his low birth, for he is seeing the spiritual

reality in all living beings. As stated in Bhagavad-gita (5.18), a God conscious person does not make distinction between species or castes. A brahmin and a dog-eater may be different from a social point of view, but they are both spirit souls.

On another occasion Sankara stopped by a school where one teacher was teaching Sanskrit grammar to his students day after day. Sankara put a few points to the teacher how simply by book knowledge or grammatical enunciation of dukrn karane one will not be saved at the time of death - one has to worship Govinda. At this time he elaborately composed his Bhaja Govindam prayers emphasizing how one must worship Govinda; one's grammatical word jugglery will not save us at the time of death.

Throughout Sankara's stay in Benares he discussed with various types of ritualistic smartas, grammarians, etc, and tried to bring them closer to the proper path and away from dry rituals, word jugglery and mental speculation. Sankara left Benares for Badrinatha via Haridwar and Rsikesh. Whilst at Hrsikesa he visited the temple of Lord Visnu, but to his dismay he found that the priests had put the Deity into the River Ganges out of fear of the raiding hill tribes and now couldn't find the Deity. They were worshipping only a kalash (kumbha-pot) representing the deity. Sankara told them exactly where to look in the river, and minutes later they had located the Deity and Lord Visnu was again installed into His temple.

Next Sankara visited the cannibalistic, and murderous hill tribes and convinced them to stop their human sacrifices to Kali and other deviant tantric activities. Many of the dacoit hill tribes joined Sankara and they all went to Badrinatha together.

At Badrinatha the Deity of Badrinarayana was also missing and the priests there asked Sankara to help them find the Deity. Sankara did this and himself re-installed the Deity with great pomp. Sankara then turned the management and puja in the temple over to a handful of his Nambuduru followers from Kerala.

After visiting Kedarnath, Amarnath, Gangotri and Uttara Kasi one sage came and they discussed Vedic understanding. The sage the gave the then sixteen year old Sankara a boon that his life span be doubled. He then returned to Badrinatha and established the Jyoti Mutt there. From there he returned to Kasi (Benares) and then to Prayag (Allahabad) where he met the ritualistic smarta Kumarila Bhatta.[8] Sankara offered his respects to the aging brahmana. The Bhatta asked that Sankara go to Bhatta's disciple and make him fortunate by his presence. So Sankara set out for Mahismati where Bhatta's disciple Mandana Misra lived. Mandana Misra was completely caught up in fruitive activities and, bound by the codes of the ritualistic smarta brahmins, he was not in the least pleased to see a sannyasi enter his place. According to smarta beliefs it is inauspicious to see a renunciate when one is performing one's fruitive rituals for religious household life (karma khanda). The purpose behind the followers of the karma kanda section of the Vedas is to gain punya or accumulative pious results, for by those pious results one can enjoy in one's future lives. So when one sees one who has given up enjoyment in this world, a sannyasi, it is not considered very much auspicious for that day's results. But if one does not properly respect a sannyasi then one has to perform atonement (prayascitta) or lose one's pious activities. So the presence of a sannyasi to a materialistic smarta engaged in ritualistic worship is not very much wanted.

Sankara, who was trying to instil purity and detachment from mundane rituals, was unperturbed by the unpleasant greetings he was given. Sankara told Misra of how Kumarila Bhatta, Misra's guru, had suggested he come and discuss with him. It was then that the Misra agreed to discuss with him, but suggested that his own wife, Saraswati, be the judge.

Saraswati was just as rude as her smarta husband and attacked Sankara saying, "How can a sannyasi who has no experience of household affairs, and the arts of sensual bodily love of a sexual nature claim to have complete knowledge? It is not possable, and therefore you cannot hope to defeat my husband, what to speak of my husband you have not yet defeated me." Sankara agreed and said he would come back in some time.

Then in the nearby forest Sankara entered into a state of samadhi (deep meditation) and then left that body to experience household life. While the body of Sankara sat in a yogic posture looked after by his disciple Padmapada, Sankara entered the body of the King of Vanga Desha (Modern day Bengal) who was extremely ill and on his death bed.

To everyones' amazment suddenly, miraculuosly right before everyone's eyes the King made a remarkable recovery and came to the royal balcony to be seen by his cheering subjects. Spending a month or so in the guise of the King, Sankara experienced the responsibility of ruling the kingdom, protecting it from invaders, protecting and maintaining the citizens from internal threats of murderers and thieves, and punishing those miscreants. The King also enjoyed luxuries such as the many beautiful dancing girls and maid servants who were there for his pleasure. He also tasted the fine banquets, and heard royal musicians play for him, and of course not to forget his Queen's loving service. In this way Sankara gained experience of household life. During this time the Buddhists and smartas had heard roumers of that which had happened and had conspired to destroy that body of Sankara and thus do away with him once and for all. Hearing of this Sankara imediately gave up the King's body, leaving it for dead. Sankara then returned to his own body being tended by the loyal Padmapada.

Sankara now returned to Mandana Misra and his wife Saraswati, stating that now he was ready to discuss. For several days, a fiery debate took place until Mandana Misra's faith was shaken by the strong attacks of Sankara. Saraswati, who was the judge, saw her husband's flower garland wilt, and so had to announce Sankara as the winner of the debate. Mandana Misra being thus defeated, gave up his wife Saraswati and took sannyasa from Sankara and was given the name Sureswaracarya.

Sankara showed his prowes in many ways to the peoples that he came in contact with.

After curing a rich man's son who was about to die merely by his touch, the son surrendered his life to Sankara and became Hastamlakacarya.

As Sankara headed further south, he stopped for some time at his southern headquarters of Sringeri where he put Sureswaracarya as the head of the mutt. At this place some sannyasis from his home town of Kaladi arrived and informed him that his mother was ill and was preparing to leave her body. Sankara went quickly and preached to her before she passed away. Sankara, desirous of performing the funeral rites, took off his sannyasa attire and put on simple white cloth to perform the rites, much to the

disapproval of the local Nambuditi community, who then disowned him. Sankara was unperturbed and cremated her body himself in the back garden of their house. Later the Nambudiris had a change of heart, and since that day this local tradition of cremating one's family members amidst plantain stems at the home rather than the river continues.

After this Sankara travelled twice the length and breadth of India, establishing mutts at Dwaraka, Badri, Assam, Benares, Kathmandu, Puri and Kanci. Not only there though, by his preaching he even established adwaitavada with King Jayavarman II of Kambhoja (Combodia-Kampucia).

Through his disciple, who was the King's nephew, Sankara brought five lingas from Kailasa and installed them at five different places - Murtilinga at Kedara, Paralinga in the Nilakantha temple, Kathmandu, Moksalinga at Cidambaram, Bhogalinga at Sringeri, and Yogalinga at Kanci (Siva Kanci).

Once, two disciples came to him on separate occasions on the same day. One was all over Sankara, glorifying him and glorifying Siva, and of course, glorifying himself for being so fortunate as to be the knower of Sankara's philosophy. Sankara was not very pleased by this kind of glorification, for as Sankara said, "Yes, there will be many like you in this age who will follow this upadharma (lesser philosophical understanding). This is predicted in the scriptures." Later another disciple came to Sankara quite upset and a little embarrassed. He told Sankara how sorry he was that he couldn't follow the philosophy of advaita, for he always felt himself subservient to, and dependant on Lord Visnu. His only thoughts were how to serve Lord Visnu. Thus he said that he would have to leave the association of Sankara and his monist followers, as due to his thoughts the Mayavadis angered him and he didn't want to commit offences. Sankara, bright faced and smiling, stated, "Yes, you are the real knower of Vedanta."

In Sankara's Gita Dhyanam (Meditation on Bhagavad-gita) his real nature as Siva the vaisnava devotee of the Lord is more revealed.That Gita Dhyanam follows:

1.

parthaya pratibodhitam bhagavata narayanena svayam
vyasena grathitam purana-munina madhye mahabharatam
advaitamrta-varsinam bhagavatim astadasadhyayinim
amba tvam anusandadhami bhagavad-gite bhava-dvesinim

"O Bhagavad-gita, thou hast been instructed to Arjuna, the son of Prtha by the Lord Himself and afterwards thee were included within the Mahabharata by the ancient sage Vyasa. Thy eighteen divine chapters are a shower of the immortal nectar of the wisdom of the Absolute. O mother, destroyer of man's rebirth into the darkness of this mortal world, upon thee I meditate."

2.

namo 'stu te vyasa visala-buddhe
phullaravindayata-patra-netra
yena tvaya bharata-taila-purnah
prajvalito jnana-mayah pradipah

"Obeisances to thee, O Vyasa, thou art of mighty intellect, and thine eyes are large as the petals of the full-blown lotus. It was by thee that the oil-filled lamp of knowledge of the Mahabharata was lit."

3.

prapanna-pari jataya
totra-vetraika-panaye
jnana-mudraya krsnaya
gitamrta-duhe namah

"I offer obeisances unto Lord Krsna, the refuge of ocean-born Laksmi and all who take refuge at His lotus feet. His one hand holds a staff for driving cows, and the other hand is raised, the thumb touching the tip of the forefinger, indicating divine knowledge. He is the milker of the immortal nectar of the Bhagavad-gita."

4.

sarvopanisado gavo
dogdha 'gopala-nandanah
partho vaisah sudhir bhokta
dugdham gitamrtam mahat

"The Upanisads are as a herd of cows, Lord Krsna, son of a cowherd, is their mother, Arjuna is the calf, the supreme nectar of the Gita is the milk, and the wise man of purified intellect is the drinker."

5.

vasudeva-sutam devam
kamsa-canura-mardanam
devaki-paramanandam
krsnam vande jagad-gurum

"I offer my obeisances to Lord Krsna, the beloved son of Vasudeva, destroyer of the demons Kamsa and Canura, the supreme bliss of Mother Devaki and the spiritual master of the universe."

6.

bhisma-drona-tata jayadratha-jala gandhara-nilotpala
salya-grahavati krpena vahani karnena velakula asvatthama-vikarna-ghora-makra duryodhanavartini
sottirna khalu pandavai rana-nadi kaivartakah kesavah

"Of the terrifying river of the battlefield of Kuruksetra over which the Pandavas victoriously crossed, Bhisma and Drona were it's high banks, Jayadratha was the river's water, the King of Gandhara, the blue water-lily: there were sharks such as salya, Krpa was the current, Karna, the mighty waves, Asvattham and Vikarna, the dreadful alligators, and Duryodhana, the very whirlpool, but Lord Krsna was the ferryman!"

7 nanakhyanaka-kesaramhari-katha-sad-vasana-vasitam
pararsaya-vacah sarojam amalam gitartha-gandhotkatam
loke saj-jana-sat-padair ahar-ahah pepiyamanam muda
bhuyad bharata-pankajam kali-mala-pradhvamsi nah sreyase

"May the spotless lotus of the words of Vyasa that grows on the eternal waters of the words of Lord Hari, with its filaments of various tales of heroes and which is rightly endowed with the sweet fragrance of the explanations of the Bhagavad-gita, it's nectar beign quaffed with pleasure daily in this world by saintly persons who are compared to so many nectar-seeking bumble-bees and which destroys all the sins of the age of Kali - May this lotus of the Mahabharata bestow on us the highest good."

8.

mukam koroti vacalam
pangum langhayate girim
tay-krpa tam aham vande
paramananda-madhavam

"I offer my respectful obeisances unto the Supreme Personality of Godhead Krsna, the transcendentally blissful husband of the goddess of fortune, whose mercy turns the dumb into eloquent speakers and enables to lame to cross mountains."

9 yam brahma varunendra-rudra-marutah srunvanti divyaih starvair vedaih sanga-pada-kramopanisadair gayanti yam sama-gah
dhyanavasthita-tad gatena manasa pasyanti yam yogino
yasyantam na viduh surasura-gana devaya tasmai namah

"Let all obeisances be unto the Supreme Lord Sri Krsna, whom Brahma, Varuna, Indra, Rudra, the Maruts and all divine beings praise with the divine hymns of the Vedas and their supplementary parts such as the Upanisads, whom the followers of the Sama Veda glorify with song, whom great mystics see with their minds absorbed in perfect meditation and of whom all the hosts of demigods and demons know not the limitations. To him the Supreme Lord, let there be all obeisances."
(Bhag.12.13.1)

There are many aspects of personalistic philosophy defined in these prayers, but how much could he say his real heart, and at this time how much could the population actually understand. For so many years they had followed the non-vedic atheistic views of Buddha and the devious ritualistic animal 'sacrificers' before that.
Anyway as we will read the Lord had an overall plan or drama, that all these personalities were acting out, likened to pawns in a game of trancendental chess.

There is some controversy as to where Sankara finished his earthly pastimes. Some say it was at a cave in Kedara in the northern Himalayas while others say it was at Kanci in the south - obviously then we could point out, with some sarcasm, it is definately not all one for even they have two. His age at the time of his departure is agreed on as thirty-two years.

Let us now have a brief look at some aspects of the mayavada philosophy. What he said :--

We can for all saying sake say Sankaracarya preached the estranged Advaita philosophy of the impersonal Brahman - the Absolute Truth being formless. One of his main stand points was that the knower of brahman and the known (brahman) and all forms are actually our concoction due to us being in maya, therefore they are false, as the pure unknowable impersonal Brahman is without features or form. Indirectly by this statement this philosophy says that we are all superior to the impersonal Brahman, for we have a body whereas Brahman does'nt. The unfortunate truth for them however is as follows. Due to us all (including the propounder of this ridiculous philosophy) having forms, they think its all one, like some kind of equilateral communism, that without distinction we are all the same. " I am you, you are me, we are all together....." They actually think like that, of course its not a fact, simply its due to maya, the illusion that they are in, that to them we appear to be all completely the same, everyone, we are all without differentiation the same as, and will eventually again become Brahman, God.

An example of what they say is to substantiate the aham mam eti, " I am that," (brahman) is that when you speak you say I speak, and when I speak the I, aham is applicable to me and when you speak the aham, I is applicable to you, so it must be that I, is common to all so this proves tha t we are all one.

Now lets look at this a little closer. How can it be ? All that they are recognising is that two indiviual " I's " have spoken. Even a child can understand that when you say I speak, and when I say I speak, or anyone else says I speak it is not that we are all the same, the common factor is that we all spoke saying I speak, not that we as individuals are now all one simply because we all said the same phrase. This is still further proof that it is out of a poor fund of knowledge of reality, the qualities of the tiny living entity, the Supreme Lord, and His creation that one could make such a statement. Basically it is ignorance, avidya. They are very fond of using this term, avidya, but the knife of transcendental knowledge cuts both ways.

The Lord is spoken of throughout the Vedic literatures as aditya varnam tamasas tu pare,..... who is untouched by the mode of ignorance.[9] He does not have any defect as we do which stems from such contact, with such lower modes.

The tiny conditioned soul, due to the influence of the mode of ignorance, sometimes is compared just like an animal who thinks that there is water in the desert. Sometimes it is seen that due to the blazing sun's reflection on the ground, the heat appears to be water even in the desert. Now that animal because it has no knowledge of what it is dealing with, it is allured towards that "water" in the desert, but actually there is no water, it is a mirage. A sane man, however, who knows the nature and effect of the sun under certain conditions is not so bewildered. He knows that it is only the intense heat on the desert which is causing some optical illusion, at this time water is not there. It does not mean though that water doesn't exist at all, no just that it is not present there now at that time. This is the difference between a sane philosophical man and an animal. Anyway my point is that one has to look a little closer, and see things through eyes that have been opened with the torch light of knowledge, and not only so much wishfull thinking, and so many material desires to be God.

Their whole philosophy is quite offensive, not only to the individual natures, desires, and likings, and personal dealings of the individual souls, but the Mayavadis insult the Lord as well due to their being mudhas (asses). Being caught red handed so to speak, as Madhwa puts it like a cat trying to abscond with the ghee meant for the sacrificial offering, "Who me, no I'm not a theif, I just found it there,thought I would look after it, you know, keep it safe.....shouldn't leave thing just lying around, you might loose them." Who me envious of God come on.....what have I got to be envious of anyone for?" Then they try to side step the issue.

Trying to deny that Krsna is cent per cent spiritual, with a purely spiritual body made of sac cid ananda vigraha, seems to be one of their fondest fronts of attack. They use the statement that if, it, (Brahman) does have a form then it's made of matter like mine. "Because I'm a fool then everyone's a fool".

Did you notice, to make the initial statement, differences such as "the known", and "the knower", and "all forms" point to a reality that there is a person who is a knower or a known. What to speak of the Supreme Person by which one has the capability to know.....and interact with in loving exchange. According to Bhagavad-gita (9.11) avajananti mam mudha manusim tanum asritam param bhavam ajanato mama bhuta-maheswaram - "Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

Due to ignorance of the real situation, the impersonalistic followers of Sankara thinks the Lord's body to be illusorary, or at best of the same nature as ours, made of a temporary nature that is always afflicted by different kinds of sufferings, bad smells, tooth aches etc. Seeing ours as a cause of suffering their conclusion is that to not have a body must be superior. Due to their cheating philosophy they actually use both these arguments in different ways. They say they are God (Narayana), but when the Lord appears in His original transcendental form not made of mucus, bile and air like ours, but of eternality, knowledge and bliss, they deny Him. Or in other words, everyone is God or Brahman, that is, everyone except Krsna, which proves their envy of them saying that He cannot have a form. This is due actually to their limited perception of forms, thinking His to be like theirs (ours). They are again, thinking that really the supreme unknowable truth, who is beyond contact with this material world, and who is not knowable by blunt material senses, is beyond the form which is there, and this form that we are seeing is only there so we, with blunt material senses, can relate to it - therefore it is a manifestation of our own desire and is therefore not real, or that of God.

Either way, these ideas are the real purport to concoctions such as the statement "brahma satyam ----- brahman is truth, while jagan mrtyan----everything else is false or illusory, spoken of earlier.

The impersonal Brahman is also funnily enough subordinate, or dependant on the complete whole, Supreme Person, in as much as the statement of Bhagavad Gita, Krsna's own word saying that He is the sourse of the impersonal brahman.....brahmano hi pratisthanam. Therefore we can say without fear of contradiction, that those who have realization of the impersonal brahman do not have complete realization, for they do not know Param Brahman, Krsna, from whence the impersonal aspect is eminating. The energetic from where the energy is coming.

Brahman realization is only the partial realization of the sac, or eternity factor of the absolute. Above

this there is more intimatation, the cid, or knowledge (truth) factor, still it is only partial. However when the devotee developes realization of Krsna, The Supreme Personality of Godhead, all transcendental features sac cid ananda vigraha are revealed, and Krsna is approached. Approaching means personal interactions, rendering service out of love, in all manner of relishable pleasing mellows, as we mentioned in the first chapter of this book.

As all the great Vaisnava Acarya's explain, it is a fact that the Lord, the Supreme Ever-existing Personality of Godhead is not known by our blunt material senses, but when these senses are purified and spiritualized, they can directly see and perceive the Lord in everything. Just as when metal is placed into fire and becomes hot like fire, the iron takes on the potency and qualities of fire, though it still remains iron, it acts like fire. So in the same way, when our blunt senses are engaged in the service of the Lord under the sanction and guidance of the Vaisnavas, guru, one is trained how to use those things
favourable for developing consciousness or awareness of the Lord in His multifarious potencies, and to give up things which cause impediments to having a personal relationship with Him. This is the process of bhakti yoga as followed by the great Vaisnava acaryas.

In Lord Sri Krsna's very own words, He states in Bhagavad-gita (10.10):

tesam sata-yuktanam
bhajatam priti purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Sankara's avidya philosophy points out how the self luminous reality appears in this world through the influence of defects. In it he says "Defect or avidya (ignorance) hides its own real nature and make various appearances, and can neither be described as being or as a non-being (It is Brahman)."

The mayavadi philosophers, they say that because I am now covered by ignorance, therefore I see individuals. Our individual experience, that I am Mr ..... and that you are Mr .....is only due to our ignorance. Generally the mayavadis give the example of a diseased person, one suffering from a particular disease of the eyes, that when one looks at the moon he sees two. The eyes become so defective due to disease that whenever they see things (objects in this world) they see two, but actually it is all one (so they say). Indeed for one who is in ignorance, avidya, ignorance of reality, this diseased condition may well apply but, this cannot, and does not apply to the all perfect, all knowing, self manifesting, original, individual Supreme Personality of Godhead, Sri Krsna, who is tangebly known and described in the sastra as Param Brahman, the Supreme from whence the effulgence is coming! He does not fall prey to the four imperfections of this world.[10] Only one who is above the four defects and full in all oppulences can be known as the Supreme God, or Bhagavan, and not one who is subject to illusion or avidya. Anyone who either proffesses to be God, or who say he will become in the future is cheating, and

that is one of the four defects. Thus proving he also has imperfect senses having committed a gross mistake, is that illusion! Yes. Disqualified!

The Sankarites say that Brahman cannot be a being, since then the illusion and realization of it's defects would be unavoidable, and it cannot be a non-being substance since then, due to appearances in the world, they would be superior to this non-being substance; thus one should look beyond that which is seen and known to see that which is unknown and unknowable.? And try to know that ??? Krsna recognises these disease in Bhagavad Gita 9.11. Actually this is the real conclusion of the philosophy of avidya - ignorance. Yes this is it in a nut--shell, simply a wonderfull feat of word jugglery, so many words but no real conclusive meaning.

If I am trying to research information for a subject, and am told to go to a particular place or person for information, but I say to myself its not to the person or place that I should go but to the place beyond..... this is exactly what they are saying, so what kind of fool am I ? (A BIG ONE)(as Prabhupada calls describes "fool number one").

Phenomenal reality is due to, according to Mayavadis, being induced by avidya or ignorance. If avidya itself is the result of avidya, surely we are landed in a vicious circle.

The philosophy of ignorance tries to evade reality in three ways -

1) They say that those who think avidya to be only associated with the jiva try to explain their way out in this way - that ignorance covers one in a way much like the repetition of a seed growing into a shoot, the shoot into a plant, and again into a seed. In the same way, as long as one is thinking in that way then due to ignorance (avidya),we are kept down in that position ,and birth after birth we remain a jiva, but when "I" realize that "so 'ham", "I am that", which is non-different from Brahman and which has the ignorance removed, then.. again.. I.. am.. GOD.[ANI1]
O.K. Boys take him away! Got a Nice jacket for you to try on Mr GOD, or was that Dog!

To substantiate this they sometimes use the example of the King's son lost in the forest being brought up by shepherd fold. When the wise man comes and enlightens the would-be prince as to who he is, then he can assume his role as heir-apparent. Simply wishful thinking. Now I know that I am God.....as told earlier.

2) There are those also who say that the avidya belongs to the Brahman and that it in itself is eternal, and that the irrationality of everything (according to them) is ignorance. Sounds like a case of a false pride and a false renunciation complex to me. Blame Brahman for one's own ignorance and because everything is "irrational", renounce it, like the man who walks past the treasury, looks in and says, "I renounce all this". But it was never his to begin with. (or the example of sour grapes)

3) The third view is that everything is just illusion, illusion is eternal and one illusion formed in the first instance has just led to further illusions - a vicious circle almost ending in voidism. So as a means of "hope" they lay in wait for something of a non-illusory nature to appear, and if it doesn't, then that is due to the strength of avidya (Neti Neti). This philosophy is a little like trying to find one's father by

examining every man, and asking "Sir are you my father?" By the process of elimination maybe he will be found!!! (to be honest though if some mayavadi came and asked me if i was his father, even if I was, I wouldn't admit it. 'Seeing we are all one anyway everyone is his father, says a lot for his mother eh! So we could say then that in fact, if the appearance of that non-illusory element, i.e. the father, does not appear then the appearance of everything one knows is simply a product of avidya (illusion or ignorance). Like so many zeros without a digit that could make ten or a hundred or a thousand, etc. etc.

Needless to say this is the essence of the mayavadi philosophy, need we say more?

Sit tight for a good laugh !

There are two brief stories that are quite entertaining on these points. Once at a Kumba Mela in Allahbad in the cold month of Magha (January) in the midst of literally, without any egxageration, millions of pilgrims, some personalists, some jnanis, some munis, and mayavadis. Amongst all this there was a contingent of ISKCON devotees. One of the devotees had two huge woolen blankets wrapped around him on that cold morning. A mayavadi saw him and his two blankets and coming up close asked if he allow the mayavadi to borrow one to keep warm. So the ISKCON devotee to the suprise of the mayavadi took out one long thread from the blanket and gave it to the mayavadi, who stared at it in bewilderment. The devotee then said, "whats the funny look for...that your philosophy isn't it.... the part is equal to the whole... so enjoy.... our blankets are one!"

The second story is in connection with His Divine Grace Srila Bhaktisidhanta Saraswati Thakur Prabhupada. Once some mayavadi came to challenge, so Srila Bhaktisiddhantaasked one of his disciples to ask the mayavadi if he liked to eat mangoes. The reply came back that yes he did. So Srila Bhaktisiddhanta sent out a whole box of mouldy, rotten mangoes and insisted tha the mayavadi eat them. "No, no please don't feel shy you can eat the whole box they are for you!" After managing to hold back his vomit the mayavadi enquired as to why the powerful Srila Bhaktisiddhanta Saraswati had forced him to eat all those rotten mangoes. He simply replied surely they were nice, undifferentiated brahman mangoes, non different from fresh ones. That mayavadi took avow on the spot never, EVER to preach that ridiculous philosophy again as long as he lived.

(Much more of their hidious philosophy will be dealt with during the life of Madhwacarya, and in the next few sections of the Acaryas.)

Over the course of the life and teachings of Sripada Ramanujacarya, who was the next promenant acarya to appear after Sankara, we will try to bring in some points of interest and compare the philosophies.

RAMANUJACARYA

In the year 1188 ad Ramanujacarya, a partial incarnation of Lord Ananta Sesa and Laxman appeared. He made his appearance in South India and preached the Vaisnava philosophy of Visisthadvaita, or qualified oneness. Ramanujacarya gives some nice points on this matter referring to the acceptance of avidya. Though Ramanujacarya uses the word "ajnan" rather than avidya, the meaning is the same - ignorance. Being a personalistic worshiper of Sri Laksmi Narayana, Ramanujacarya tackles this as a personalist would. He points out the existence of ajnan (ignorance) as a positive entity and as being directly perceived in such perceptions as "I am ignorant", "I do not know myself or others". This really refers to

having lack of understanding of something due to not having any, or sufficient knowledge of what it is. So what he does is throw the blame back on the perceiver, not on the subject that the infinitesimal perceiver is trying with his limited senses to perceive, like the mayavadis do.

The mayavadis simply try to blame the knife for stabbing the man to death, neglecting the chance that someone may have been holding the knife maybe even with some intent to do something, either consciously or not.
Once I observed one of my children, my two year old, fall from the swing and clambering to stand up rebuked the swing, your naughty swing. But the swing actually wasn't at fault, dare I say it was my child for not being co-ordinated.

Ramanuja clarifies one rather interesting point as well. He said that if ignorance is a perceivable thing (entity or specific item), then that cannot be ignorance for it is known. Ignorance can only refer to that which is unknown, or that which one is ignorant of. Also if ignorance is unknown, how can one have ignorance standing on it's own to be perceived? If it is argued that ajnan or ignorance is "a-visada-swarupa" (Indistinct knowledge), then again Sripada Ramanujacarya gives a good point that this is only to the fact that there is lack of distinct knowledge as to what it is. Even if their (the mayavadis) philosophy of positive ignorance is admitted, it must be somehow related to something and that must be known, which is knowledge. In that way, if jnan were there, their philosophy would have something to relate to. The opposite to black being white, the opposite to ignorance being knowledge.

Ramanuja clears up the theory of illusion as set by the Sankarites in the following way by saying that if one knows what is truth, one may, for a short period, be subject to illusion by which normal things appear different to what they should be. But it cannot be said that illusion has no cause other than illusion itself, or is unknown or just appears for no reason. Ramanuja goes on to say that if illusion were an inexpressible of an unidentifiable thing, again when or where would one even known it was illusion for one would be in illusion and would have nothing to compare with as real.

According to the avidya - advaitistic philosophy of Sankara, the dream state, the wakeful state, and the state of self are all unreal and illusory. But according to Ramanujacarya there is a real character in all these three states. Even dreams are not illusion entirely. During the waking state the self is awake, and it contacts the objects of the senses externally through the mind and senses. In the dream state, the self becomes detached from the external world of the senses and their objects. The mind, however, experiences a succession of images presented from the memory without really any necessity of logic or reason. Originally the objects were seen or touched, smelt or heard through the senses, and the mind stores the information. The mind acts in this way, thats' its function, so definitely it cannot be called illusion or unreal for it is just a reflection of reality that the mind has come in contact with.

Sankara says that in the case of sleep one is the witness of avidya. After waking, one says, "I slept well, I was pure spiritual consciousness free from all material conditioning, and a witness to avidya." Ramanujacarya however sheds a deeper light on this subject. He says that that person who was sleeping is not only pure spiritual consciousness, but is a spirit soul - eternal servant of the Lord, and that pure spiritual consciousness is an attribute of the soul by which the soul can be perceived (swarupopadhi). So by this we can see that if the soul (self) did not remain conscious in sleep, then how could he then

remember upon waking that he had been sleeping, or had slept well? Thus there would be a gap in his life caused by avidya. But this is not a fact, for the soul has a sense of permanent consciousness carried by memory.

The Mayavadis say that the perceptions one may have in a dream are all unreal in the same way scriptures are not real, as the written word cannot do justice to a spiritual reality. Ramanuja refutes this saying, that it is not true that dreams are unreal, but the circumstances are different, in as much as the activities may be there in a dream, and the same activities are there in a waking state. One could in fact say the activities are the same but that is the only qualification to their one-ness (visista-dwaita). It is not that the dreams of subtle nature and the activities of the wakeful state are exactly one - but yes, there is a qualification to their one-ness. The activity may be of the same kind of act, and it is the same person who sees in relation with both. One could further say that the vision exists, but in the dreaming state not on a gross platform. The objects seen do not exist though certainly the objects do exist somewhere. One may see in a dream a golden mountain, and it is a fact that gold exists and a mountain exists, but to see a golden mountain?? Well maybe! Another example is that sometimes, due to our defective material vision, we may mistake a rope on the floor for a snake. Certainly ropes exist and snakes exists, but to fear a rope or pick up a snake, this kind of all one-ness can cause problems.

Another argument sometimes used is that of seeing silver in a pearl or that of a shell. If one has defective vision one could say that there is definitely silver in a shell or pearl. Silver is real and pearls and shells are also real, but when one's defect in vision is restored one can actually see what is actual silver and what is pearls coloration (mother of pearl in shells). Again, the perception was true but it was due to a particular circumstance. A conclusion can be drawn at this point that the qualification of oneness in different objects can be seen according to the perception of the seer. As with the pearl or shell, one can grasp what is there partially or totally depending on one's vision. So the practicality of discriminating in every day life proves that everything is not one, though due to everything having it's roots in the Lord, and the changeable nature of things in this material world one could say that, due to everything emanation from the Lord, it is one, but due to the practically unlimited varieties of temporary manifestations in the universe there has to be a qualification to the oneness, Visista adwaita, qualified oneness.

There are three ways of understanding the truth, out of the three ways says Ramanujacarya one must accept Sruti pramana- Vedic literature without doubt, anuman pramana- inference or reasoning can also be accepted if it falls in line with Sruti, and prataksa pramana- sensual perception as authorities in this matter and though anuman and prataksa can be debated, Sruti must be accepted as absolute truth having come down from the Supreme Lord. This in essence is the summary of Ramanujacarya's philosophy of Visisthadwaita, everything being based on what the Lord has said or done.

Ramanujacarya makes the statement in his Sri Bhasya comentary on Vedanta Sutra,"For those who accept God as the highest and ultimate reality, Who has the power to create all of these unlimited universes whilst in a dreaming state lying in the Karana Ocean, Who is glorified through the Vedic literatures, Who is omniscient and free from all defects, and is full in all good qualities personified, having a body made of eternity, knowledge and bliss, for these fortunate Vaisnavas, what cannot be achieved or proven simply by dull witted arguement, or blunt senses? The Supreme Personality of Godhead created all the universes for His own pleasure, and the tiny living entities (the jivas) can enjoy

in this world by serving the Lord or engage in their own selfish pursuits and become criminally entangled and further conditioned in the world of birth and death. The Lord gives results of one's actions through the contact of the senses and the objects of the senses - the result being happiness or distress. Due to the action the concomitant result follows for a limited period of time."

"Thus the distinction between experiences that are contradicted (like dreams) and those that are contradicting (like wakeful experiences) is a distinction between objects of the senses that are experienced by everyone and those that are not (as in dreams)." This is an example of qualified oneness.
(Shri Bhasya 1.1.1) 'opening verse'.

Ramanujacarya could not stand the way things were at the time - the so-called religion that was being practised, the cheating of priests (Purohits) and the ignorant blind following of the people. Although he accepted the daivi Varnasrama system, it was not solely based on birth rite, but on quality and qualification - guna and karma.

Some guide lines he laid down were as follows:-

That a devotee, or for that matter everyone, should be like salt. That is, the same within and without, free from duplicity and cheating. He also gave an example how one should be even like a fowl, in as much as a fowl is able to pick out the wholesome things even from a stock-pile of rubbish. These are also examples used by other great acaryas - 1) to take gold from a dirty place, 2) to separate milk from water, 3) to take a good wife from even a low class family and 4) even take good advice from a fool. Another famous saying of his was that one should be like a bird called the crane, who is very watchful for his prey. Expect the unexpected and don't be suprised when calamity comes.

Ramanujacarya was a great propounder of and follower of the Pancaratriki system of Puja, that is, the strict rules and regulations, for purity and use of exclusive privacy for puja and preparations for the worshiping of the personal form of the Lord. In all of his institutions great care was taken daily to see to the worship of the deity in the temple, very high standards of personal service to the Lord were always followed, cleanliness being of the utmost.

To establish his teaching he compiled the Sri Bhasya which was his commentary on the Vedanta Sutra. Also he made a commentary of Bhagavad-gita.

We can recap how Ramanujacarya strongly attacks the philosophy of Sankara. Saying that the concept of Brahman as being without qualities is meaningless or fiction as it cannot be seen, touched, spoken about or known. Ramanujacarya goes on to state that it is not a fact that this world is false, but it is temporary, and originally comes from God and in that way, yes, everything is one because everything coming from the Lord, and therefore that is only qualification to its oneness.

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts."

(Bhagavad-gita 10.8)

Bhagavad-gita (14.27) says:

brahmano hi pratisthaham
amrtasyavyayasya ca
sasvatasya ca dharmasya
sukhasyaikantikasya ca

"I am the origin of the impersonal Brahman which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness."

During Sankara's reign he founded the philosophical deviation, pancopasaka, that one can worship five kinds of Deities together equally as one, and they are listed as Visnu, Siva, Ganesha, Surya and Devi (either Durga, Laxmi or Saraswati). However, in the Padma Purana it is stated that the second offence against the Holy Name of Lord Krsna (Visnu) is "To consider the demigods such as Lord Siva or Lord Brahma or others to be equal to or independent of the Holy Name or form of Lord Visnu." When Ramanujacarya came he very strongly challenged this bogus idea of Sankara using the teachings of Narada Muni from the Narad Pancaratra to firmly establish that Lord Visnu (Krsna----Narayana), is the one true and Supreme Lord without a second.

Ramanujacarya said that Lord Narayana (Visnu) is supreme and that all others are subordinate. One may offer respects to any demigod as one would to any devotee, but to mis-identify the Supreme Lord with a small lord is an offence.

There are many instances in Sripada Ramanujacarya's event filled life which draw us to some kind of appreciation of how hard he battled to establish Visnu as supreme, even plans were made to kill him to stop his mission, but the Lord came to his aid. There are many many wonderful pastimes which could be told, but they are too numerous to do justice to here, I personally suggest instead that one read the very nice book by Naimasaranya das of ISKCON entitled "The life of Ramanujacarya", many hours of enjoyable reading.

An interesting story follows, showing how Ramanuja came to assist in the pastimes of Sri Caitanya Mahaprabhu, this orginally is found in the book of Srila Bhaktivinoda Thakur entitled Navadwip Dham Mahatmya and sheds the view of the Gaudiya Vaisnavas upon the mission, pastimes, and who came to help him, similar to how we are expressing here, but without the reasons, the cocept of evolution of philosophy.

"Once whilst Ramanuja Acarya was staying in Jagannatha Puri he offered prayers to Lord Jagannatha Who became very pleased.

"Lord Jagannatha appeared before Ramanuja and said, "Ramanuja, go and visit Sri Navadvipa, for very soon I shall appear there in the house of Sri Jagannatha Misra. Sri Navadvipa is My most beloved abode and is a part of the spiritual sky manifest in this world. As My eternal servant and a leader amongst My devotees, you should go there. Let your students stay here, for they are absorbed in dasya rasa (servitorship in awe and reverence) and will not understand the advanced devotional mood (of spontaneous love of Godhead, raga-marg). Travel there alone. Any living entity who does not go to see Sri Navadvipa has been born uselessly. Just one portion of Sri Navadvipa contains Ranga Ksetra, Venkateshvara and Yadava Acala. Therefore go to Sri Navadvipa and see My form of Gauranga. After gaining (My) blessings (there), go to Kurma Sthana and rejoin your disciples."

"Folding his hands, Ramanuja humbly requested Lord Jagannatha, "My dear Lord, You have mercifully told me something about Gauranga, but exactly who He is, I don't know."

"The Lord answered, "It is known to you that Lord Sri Krishna, the Lord of Goloka, is the Supreme Absolute Truth. That much is well known to My devotees. That same Supreme Personality of Godhead who resides in Sri Vrindavana is fully manifest as Gauranga, and His beloved abode, Sri Vrindavana, is manifest as holy Navadvipa. Navadvipa is the Supreme spiritual abode and it is transcendental to the influence of the material nature. In that divine land, Lord Gauranga eternally resides. By My mercy that holy abode has come to exist within this universe, but it remains completely unaffected by maya. This is the verdict of the scriptures. If anyone thinks that Sri Navadvipa is only a material location, then whatever devotion he has developed will wither and perish. By My will, My inconceivable energy preserves this transcendental abode within this material world. Simply by studying the scriptures, one will not be able to understand the Absolute Truth. Only by My mercy can My devotees understand."

"Hearing these words of Lord Jagannatha, Ramanujacarya was filled with love. "My dear Lord," he said, "Your pastimes are truly astounding. The scriptures cannot fully describe Your opulences. Why is Gauranga-lila not described in the scripture? Upon reflection, I find some hint of Gauranga tattva in the Srutis and puranas. Now, however, all my doubts are gone and I am ready to execute Your will. If it is Your desire, I will go to Sri Navadvipa and from there, I will set out to preach about Lord Gauranga throughout the three worlds, giving evidence from the scriptures to all converting them to the devotional service of Gauranga. Please instruct me. You have just to give me Your order."

"Lord Jagannatha replied, "Ramanuja, do not broadcast in this way. Keep these secrets of Lord Gauranga's pastimes as they are for the present. Only after He has concluded His pastimes will the people in general come to understand them. Preach about Me on the level of dasya rasa as you have always done, but within your heart worship Lord Gauranga constantly."

"Following Lord Jagannatha's order, Ramanujacarya secretly cultivated his attraction for Sri Navadvipa. Being very merciful, Lord Narayana led him to Vaikunthapura and showed him His transcendental form, worshipped by manifestations of His different energies. Ramanujacarya felt himself most fortunate to see this, but as he watched, the Lord manifested His form as Gauranga, the son of Jagannatha Misra. Ramanujacarya's mind became stunned by the brilliance of His shining golden form. Lord Gauranga then placed His two lotus feet upon Ramanujacarya's head and Ramanujacarya, filled with inspiration, began to offer prayers.

"Ramanujacarya said, "I must see Your pastimes when You appear here in Navadvipa My Lord. I shall never leave this place."

"Lord Gauranga replied, "Your wish will be fulfilled, O son of Kesava. When My Navadvipa lila is revealed, you will again take your birth here."

"Lord Gauranga then disappeared. Greatly satisfied by the Lord's promise, Ramanujacarya returned to Kurma Sthana, where he joined his disciples. During his life he preached devotional service to the Lord in the mood of dasya rasa or servitorship through out the South of India, whilst internally he was absorbed in meditating on the pastimes of Lord Gauranga. By Lord Gauranga's mercy, he was born again in Sri Navadvipa as a devotee named Ananta to assist in the Lord's pastimes."

"When Lord Caitanya made His appearance in Sri Navadvipa, Ananta Vipra was already quite old. He lived in a cottage which was situated beneath a huge old banyan tree. There, within this humble abode, he would worship his Deities of Lakshmi-Narayana. None could describe the pure way in which he worshipped Them.

"Ananta was a very dear friend and neighbour of Sri Vallabha Misra. Sri Vallabha was very affectionate to him and treated him as his disciple.

"On the most glorious day when Lord Gaurasundara accepted the hand of Lakshmipriya at the Misra's house, a huge festival was held and Ananta was invited. As the Vipra stood watching Lord Caitanya and Lakshmipriya sitting together during their marriage ceremony, dressed in gorgeous silks and jewels, he realized that they were none other than his beloved Lakshmi Narayana. Unable to control his spontaneous emotions he began to dance like a madman. His hair stood on end and his whole body trembled. Understanding, however, that his activities might seem a little inappropriate, he finally controlled himself and returned to his house. Entering his cottage, he sat down before his Lakshmi-Narayana Deities and again became overcome with ecstatic love. He began to consider how his beloved Lordships had now manifested as Lord Gauranga and Lakshmipriya. He thought, "I am so fortunate to have personally seen Him, the Supreme Personality of Godhead. I, who am so fallen and insignificant." As he sat there, Lord Gauranga, being very satisfied by his devotion appeared before him. The Lord was a beautiful golden colour and His bodily effulgence was brighter than millions of moons. He was dressed in first class silks and decorated with valuable jewels. He sat on a fabulous golden throne which was studded with gems and Lakshmi Devi at His side.

"Lord Gauranga could understand what Ananta was thinking and manifested His four armed Narayana form. Seeing his worshipable Lord Narayana standing before him, the brahmana fell down at the Lord's feet to offer prayers. The Lord, being controlled by His devotee's love, smiled charmingly at him. "O My beloved devotee," the Lord said, "By My will you have seen this form. Anyone who sees My form has all his desires fulfilled." Then after placing His lotus feet on Ananta's head, the Lord departed. Ananta became totally absorbed in remembrance of the Lord's Sri Navadvipa pastimes."

So one can see from incidences like these, that these personalities were no ordinary conditioned soul, or

for that matter sinful living entity, but directly the Lord's intimate, and trusted devotees.

MADHWACARYA

During the life story of Sripada Madhvacarya Bhagavatpada, found later in this book, specifically in the winning over of the heart of Trivikrama Pandit to being a disciple and follower of Madhva, the simulated philosophy of the Acarya will be presented whilst defeating other philosophies, incluing Sankara's, and Ramanuja's. So as not to minimize this summary of the dynamic preaching of Madhvacarya, I will not pre-empt any of the punches at this stage. But just to see how the changes in ideas, understandings and format develop, we will include the next natural progression - that of the philosophy of dualism, Dwaitavada. In the philosophy of Acarya Madhva it is stated that there are five kinds of differences:

1. Difference between God and the individual soul.
2. Difference between God and matter.
3. Differences between individuals.
4. Differences between individuals and matter.
5. Differences between different types of matter - i.e. earth, water, fire, air, ether, mind, intelligence and false ego.

Only fools would believe otherwise. Srila A.C.Bhaktivedanta Swami Prabhupada firmly states in Caitanya Caritamrta Madhya Lila (6.169): "If one accepts Mayavadi philosophy his advancement is doomed forever." Again in Adi Lila (17.53) he says, "Mayavadins are the greatest demons (pasandis)", though he again states that Sankaracarya is not at fault (Adi 7.157 purport). Prabhupada smashes modern day Mayavadis saying, "You say it's one but I disagree, therefore there are two .... ." The purity and simplcity of the Vaisnavas, who are many, see through these nonsesical statements of those who are actually envious of the Supreme Lord. In fact they will say that everyone is God but they will not agree with us that Krishna is God, everyone except Krsna. Devious comentators on the scriptures have even invented philosophical schools to propound their deep rooted enviousness. In these schools such terms as "manava seva Madhava seva," are widely used to infere that the sevice to mankind is the same as service to the husband of the Goddess of fortune Sri Madhava. They try to propound by popular opinion that either the separated part and parcel of the Lord is as good as the Supreme Lord, or that the Lord of all that be, Bhagavan (Narayana), has become poor. Simply wishful thinking will not make anyone God. As we recall some such devients are the infamous duo of earlier this centuary, (please excuse me for mentioning their names but I feel the rogues have to be identified), that is Vivekananda and Ramakrsna of "daridya Narayana" (poor Narayana) school fame. However they are also dealt with easily with the cool heads of the non-cheating Vaisnavas, the followers of Sripada Madhwacarya in this case represented by our Srila Prabhupada stating, "You say poor Narayana, but just by you distinguishing "poor (daridya) Narayana" shows proof of dhani Narayana (rich Narayana), Bhagavan Sri Krsna." In a lecture given by Srila Prabhupada he says, "Poor Narayana we have no interest in. We worship dhani Narayana." "They say "tat tvam asi" (you are the same), but if you eat, I am not full of food - there is difference ..... If you spend my bank balance you may be happy, I may not be. Where is the question of oneness?" Etc, etc.....he goes on, if I kick you in the face with shoes, I do not feel the pain.

One very nice modern day follower of Madhwacarya, H.H.Visheshwa Tirtha Swami (Pejwa Swami), in his book 'Tattwa jnan' makes the following statement showing the ridiculous statements of the afore said

mayavadins, Ramakrsna and Co., as well as the next acarya Bhaskaracarya and even the later acarya, Vallabhacarya and another, Sri Arobindo Ghosh, who definately is not an acarya, to be all of the same mentality. Sri Vishwesha Tirtha Swami (Pejwar Swami), says that these persons try ".....to tell us that God Himself became the world, out of His creative power. World is the transformation of God. Souls are particles of God. Separated from Him by ignorance, they are yet His parts. God Himself descends to imperfection to become an ordinary soul. Since God Himself out of His desire changed Himself to the world, the world too is real. The particles of God which appear to have separated from God, have become re united again upon leaving this realm as God ultimately."

"Is it the pleasure of God to descend into ignorance and suffer the trials of the world and experience all the sorrow, is this why He has become a small god and has come to this world, clouded by ignorance, if so what is the necessity for all this ?"

"If God transforms Himself into the world, then what is the purpose of such a creation, since they say, it is all illusion? " " If God has descended to become the souls as the mayavadins suggest, all the souls just become actors in a drama and no more."

" So no effort is called for in getting liberation, nor is it required to undergo austerities giving up material comforts as the mayavadis do, for the sake of attaining such liberation. The whole creation then becomes a meaningless futile act, everything is just the anguish of God's lila (pastime), the rituals of only a stage play. If then, this be the case, why would a true seeker of the self undergo such hardships if he is God Himself ???!"

Pejwar Swami then hits them right on the jaw:-- "If we say that the particles that are divorced from God, do not find fulfilment unless they again become one with God, and if this thought of fulfiment is what drives them on through their various endeavours towards reaching "God", then we have to give up the idea that God, Himself descended as many pieces to become the world and all that are in it. Further if the "complete" object descends to become an incomplete soul, in order to realize his completeness, we can only assume that in actuality this object was never really complete in the first place and therefore could not be God. And if per chance there were to be a such a change in God, then surely there must be a higher power than God. Then again God is not the supreme. So this concept of God becoming the world and then dividing Himself up to inhabit the world destroys the supremacy of God by making Him subject to change by some higher force. Since these schools say that there is no higher force than God, and that no other force could bring about such a change in God, the theory of God becoming the world and becoming the souls is too contradictory to be accepted. For God is always complete in Himself as stated in the Isa Upanisad :

Om Purnamidah purnamidam purnat purnamadcyate
purasya purnamadaya purnamevavasishyate."

Actually there are no sane statements made by the mayavadis, however the Vaisnava acaryas take great pleasure in presenting answers to this kind of illogic. The real problem as we have said throughout this book is this devious mentality and so much wishfull thinking, wanting to be the supreme controller.

BHASKARACARYA

Shortly before we mentioned one name Bhaskaracarya who appeared just prior to Madhwa and who continued to help the evolution progress of the philosophical changes that we are pointing out. Though as I have said Bhaskara came just before Madhwa I have placed him here because of his lesser importance. He was not a Vaisnava acarya, he just kind of filled in the gap and gave the Vaisnavacaryas someone to defeat, so he did a nice service nonetheless.

Bhaskara is an almost forgotten commentator, practically unknown to this day. He wrote the commentary on Brahma Sutra called Bhaskara Basya (and Sariraka Mimamsa Bhasya), not a significant work.

He was born 1114 AD, 1036 Sakabda era as the son of Mahesa Daivajna or Maheswara in the village of Vijjala in Deccan. Recorded in history there is mention of another Bhaskara born around 600 AD, but due to dates being very hard to track back, the exact date is difficult to state. The former's books deal with the particular philosophical matters that we are discussing, whereas the latter's books are mostly astronomical ones, though it is stated that Bhaskaracarya was also a great mathematician and astronomer. It is neither here nor there the date of his birth, for his fitting in the philosophical evolution is more important than dates in relative time.

He made some attempts at refuting Buddhism and Mayavada, and tried to establish his own philosophy of Aupadhika-bhedabhedavada. According to Bhaskara the jivatma is different and non-different from Brahman whilst bound to this material tabernacle, and then in the liberated brahma bhuta stage, the jiva is identical with Brahman. Thus being non-different is natural, eternal and real, but the difference is only real - it is not natural or eternal. Pejwar Swami in the section directly before this put the Madhwa views on Bhaskaras' philosophy quite fully, I don't think we need to go over that,we all know that we are not God, isn't that right.
But let us see how Bhaskara did with the other philosophies.

Sankara says that this world is false and that only Brahman is truth. Bhaskara refutes this in the following way, calling the Mayavadis the propounders, or upholders of maya. How then can they (the Mayavadis) cite cause and effect as being identical. Their famous argument in this connection is a comparative study of the nature of things as in this case, of clay. They say that when clay is known, all clay materials are known, not because they are really clay, for indeed they are different. Only clay is truth, and all manifest actions are but maya or illusion. Bhaskara says "How is this, for one can just as easily turn the table, saying that for one who has known the reality of many articles and objects, why should we only say it is one? For a philosopher who first reads the scriptures is at first in ignorance (avidya), so if on account of this ignorance, one's "knowledge" of the many is seen as false, then who is to say that one's knowledge of monism is not equally false, for the same reason? You say that knowledge of the world is false, just as knowledge of a dream is false, and letters are false. Even though they can give the meanings of good and evil, for instance, with your so-called monistic texts in the Upanisads, right knowledge may come of this.

Unfortunately all your philosophy is wrongly based in illusion and your analogies are actually that which is false. In the Puranas, in the section on Svapna, or dreams, it gives reference to good and bad dreams as

being existent but subtle. Out of these one may see what good or bad karma one is about to be inflicted with and how long until it's effects will be seen according to when, which part of the night the dream took place. So it is not an illusion, for they are facts, having qualities and features or experience — they are not like the horn of a hare, or a flower that floats in the sky. The same may be said for letters of an alphabet — it is not as you say that words are false. If words are so false, why do you write so many books, or why do you stress through inferance that in the Upanisads,(which are in themselves compilations of words) that oneness and impersonality is the only philosophy to be exclusively propounded? No. We see that letters, under common agreement, hold phoenetic sounds, so in different places different persons use these sounds to communicate sounds which are represented by letters. You also say that from a mistake someone experiences fear and dies; it is not, however, from nothing or from something false that that persons' body dies, for he experienced real fear and the fear in itself was the cause of death, being aroused by memory of another incident which was fear personified and the cause of fear, such as a snake, or a lion. The only unreality was that the particular cause of fear was not present at the time, thus disproving what you say, and proving that falsity could come even from a real or truthful situation, and not necessarily only from falsity. Thus being non-different is natural, eternal and real but the difference is only real. It is not natural or eternal."

As you can see from the above example, unity in difference was the principle of Bhaskara. He believed that Brahman is a pure being, but is formless — intelligent, but absolutely formless. Almost like a hidden judge, this formless intelligent being would still give results of cause and effect. Bhaskara insists that by this philosophy there is no contradiction, because since all things have an impersonal and yet root in the pure Brahman nature, there is unity in difference. Bhaskara's view is that the pure being of intelligence is worshipable, but says it is also impersonal — a two fold concept of Brahman. Bhaskara says that there are no qualities without substance and no substance without qualities, so all differences are unity as well. He gives examples, like "the powers and attributes of a particular thing as being not different from it. i.e. He says, the fire is the same as it's power of burning and illumination, so they are both one and different.

Anyway we know that the sensation of burning and the illumination of light are different, even though they both have their origins in fire, and burn fire like, they are different in their functions, and nature, though they may possess similar attributes that fire possesses, such as heat. Getting closer though isn't it?

Just to see another angle Ramanuja differs from Bhaskara by saying that the difference and the unity are not two independent forms. They are both real but the difference qualifies the character or nature of the unity. Hence, Ramanuja's qualified oneness approach, and Bhaskara's one and yet different, are also different.

Applying the principal of Madhwa's Bimba prati bimbabhav to Bhaskara's philosophy we get a closer picture to reality in full, as we presented in the first chapter of this book in relation to the progressive re development of the conditioned soul to again attain a stage of brahma bhuta, self realization, swarupajnan as Madhwa calls it.[11]

After Bhaskara and then after Madhva came Nimbarkacarya, whose philosophy was that of swabhavika bhedabhedavada, or natural difference and non-difference, which, coming after Madhva, is an obvious

acceptance of Madhva's statement of bimbaprati bimbabhava, or the reflected image resembling the original image. Madhva derived this from Rg Veda (47.18) wherein it says:

rupam rupam pratirupo babhuva
tadasya rupam praticaksanaya

"Those numerous forms that that we see in this world resemble the Lord's own form. For the Lord has re-duplicated his very own form to appear like His, though it is different in its capacity to act."

Where the main difference in Madhva's philosophy from Nimbarka's is that Madhva, due to his mission of dualism, would only state that of difference between jiva and the Brahman and that alone is reality. Whereas Nimbarka says that there is a natural difference and yet non-difference between the jiva and Brahman. Madhwa would never say non--difference, or oneness, as it was diametrically opposed to his mission. This was due to the state of the level at which people coul understand at that time, after so many tears of oneness, Madhwa had to make clear and distinct differences.

Somewhere between Madhva and Nimbarka the true statement[ANI2] of qualitatively one and yet quantitatively small has been accepted; that the jiva soul has all the propensities of God but to a minute degree.

NIMBARKACARYA

Nimbarka was given his name due to taking his birth at Nimba, a small village in Bellary district of Karnataka, South India, though he is also known as Nimbaditya or Niyamananda, Nimbarka was his most widely known name. Nimbarka literally means "the sun of Nimba". He was a tailanga brahmin - his father's name was Jagannatha and his mother's name was Saraswati. He is considered an incarnation of Lord Visnu's Sudarsana Cakra.

Another name for his philosophy is dwaitadwaitavada (dualism and non-dualism) and he comes in a Vaisnava line from Sanat Kumara, and so this line sports the name Kumara Sampradaya or Sanakadi Sampradaya. Basically Nimbarka's philosophy is much the same as Ramanujacarya's, though Nimbarka accepts that there is a conjugal rasa whilst Ramanuja's dasya rasa is that of awe and reverence, epitomised by the opulent worship of Laxmi Narayana.

There appears to be much controversy about the date of Nimbarka's birth and also where he fits in the picture. For certain, he fits into the Lord's structured plan of the evolution of the philosophies and the changes over the ages that were excecuted by the acaryas, but unfortunately many details about his life are unavailable.

Some persons try to say that Nimbarkacarya came after Ramanujacarya and directly before Madhvacarya. This, however, is impossible for the most obvious reason being, that the disciple of Madhva called Madhava Tirtha did not make any reference to Nimbarka in his Sarva-Darsana-Samgraha, though he referred to all other important philosophies that we have mentioned previously - i.e. Sankara, Ramanuja, Bhaskara. Nimbarka himself makes reference to Ramanuja, Madhva, and even Vallabha,

though it is suggested that Vallabhacarya may have become established as a Vaisnavacarya towards the later part of Nimbarka's life. There is another school who say that actually Nimbarkacarya came even before Buddha, and that due to his spiritual insight into the affairs yet to come, was able to comment on all the other philosophies, and even may have appeared more than once, but if this be the case why is he not mentioned by any of the previous acaryas.

In the guru parampara listing found in "Hari Guru Stava Mala" of the Kumara sampradaya of which he is the acarya, we find, as in the Brahma Sampradaya, Hamsa (Narayana or Krsna) is the original spiritual master, but then the Nimbarka (Kumara--Sanak Adi) sampradaya says the next guru was Sanak Kumara, thus negating Brahma. They say that Brahma told the four Kumaras to go and create progeny in the material world, but Sanak Kumara and his saintly brothers said no, and took shelter of Lord Narayan. Thus disobeying Prajapati Brahma's instructions, for a higher cause, they remained celibate, travelling and preaching the small boys founded their mission, and Sanak Kumara was chosen as the guru of this established line. One of his disciples was the great Narada Muni, who was the spiritual master of Veda Vyasa. Another was Durvasa Muni as mentioned in the Guru Parampara section of this book. So, as one can see, these four bona-fide sampradayas are a family of very close knit devotees of the Lord, coming down to save and reclaim the fallen conditioned souls like myself, the compiler of this book.

Some of Nimbarkacarya's works are (1) Vedanta-Parijata-Saurabha, a commentary on the Brahma Sutra, (2) Tattva-Prakasika, a commentary on Bhagavad-gita, (3) Tattva-Prakasitka-Veda-Stuti-Tika, a commentary on the tenth canto of Srimad Bhagavatam (Bhagavat Purana), and (4) Taittriya Prakasika, a commentary on the Taittriya Upanisad. Nimbarka also wrote a puja manual for Vaisnava rituals performed in the Sampradaya entitled Krama-Dipika, and as the name suggests, deals greatly with mantras in puja.

Nimbarkacarya stated that five things should be known by the devotees:

1. The nature of the being to be worshipped.
2. The nature of the worshipper.
3. The result of God's grace.
4. The natural bliss that comes of it's own accord from bhakti yoga.
5. and Obstructions or anarthas on the path to attaining love of Godhead, and how to get rid of them.

The swabhavika bhedabheda-vada philosophy can be illustrated in the following example of difference and yet non-difference. The Nimbarkarite says this about the soul: The soul is of the nature of pure consciousness, but shouldn't be regarded as God or the real knower of everything, as the soul and the Supersoul are always different, though they both are of a spiritual nature. Nimbarkas example of this is that even when two different kinds of water are mixed together the distinction of the drops of water still remains, though they may be difficult for an inexperienced person to identify. Both drops remaining there are qualitative and quantitatively distinct from each other. The mere non-perception of one from another is not very strong proof, in fact no proof at all, to say that the two different drops have merged together. Quite the contrary. The first drop had certain qualities and properties distinct from the second drop which must substantiate the existance of the second drop from the first. Though yes, both are water, so they are of the same nature, but their attributes differ in quantity and their individual quality of identity, where they have come from, at which time etc.

Another example of this could be given with one kilo of white mustard seeds and one kilo of black mustard seeds. Both are mustard seeds it is a fact, but you can see one white and one black. Definitely there are two kilos of mustard seeds but they can also be identified as being separate or individual also.

Another interesting point, this time refuting Sankara's view of everything being false, is the example that Nimbarkacarya gives that just because a thing may contradict something, it doesn't mean that it doesn't exist. The term "maya" does in fact mean illusion but at the same time there is a principle to be applied, again qualifying what is illusion and in regard to what. Just because the spiritual world is permanent or real, it doesn't have to mean that the material world is false, but more to mean the opposite of permanent which is temporary. One may say that as a particular object, for instance a jug, may be destroyed by the stroke of a club or hammer, and by doing so one can know the effect of a club and the nature of the jug, but the destruction of the jug doesn't mean that all jugs do not exist. Nimbarka's point on this is that one should not jump to conclusions without knowing the cause and effect of any particular thing and suppose that it's nature is nonexistent.

Nimbarka gives the example of a cobra on the same theme of existence. The Mayavadis say that an illusory cobra may cause fear and even death (through shock). But Nimbarka's point is that it is not so much that the illusory cobra causes fear or death, but the memory of the ferociousness of the real live cobra, this is the real cause. (This is a similar example to what Bhaskara uses to also define reality.) Nimbarka goes on to expose the Sankarite Mayavadis to be covered Buddhists by the next argument. Since the Mayavadis try to say that the cause of bondage for the soul is the illusory material world, and that only Brahman is truth, they try to emphasize this by the aphorism "brahman satyam jagan mrtyan" - they may as well say like the Buddhists that it is all just a creation of our minds due to ignorance, that is, if Brahman is satyan (truth) and the universe (jagan) is false (mrtyan), because we are covered by that ignorance or illusion which is not truth at all, then what has happened.[ANI3]

Nimbarka agrees with all the Vaisnava acaryas that the soul is covered in this material world due to the tiny soul's misidentification with matter, and thus the spiritual soul, a tiny part and parcel of the Lord, thinks himself to be the body and enjoyer thereof. Thinking himself the enjoyer he is conditioned by accumulation of karma from time immemorial. Nimbarkacarya calls this tad-àyatta-svarupa-sthìti-purvikàh, thus meaning the dependent jiva soul's struggle in this world. Even in that state of trying to enjoy separately from the Lord, the tiny jiva is completely dependent on the Lord's mercy at every moment. The individual tiny jiva souls are therefore in one sense different from the Lord, but in another sense are but His (the Lord's) separated parts and parcels. This differs from Bhaskara in as much as, his philosophy emphasises more the aspect of unity since the differences that he had perceived were due to the conditions put upon the soul, and not so much between the tiny soul and the supreme soul. Which had a snif of mayavada to it, especially where he thinks that the jivas are little parts of God, much like breaking up a piece of ladhu, segmants of the whole, rather than being separated parts and parcels, individuals, complete in themselves, as the Vaisnava's including Nimbarka say. With Nimbarka's philosophy of bhedà-bheda or dwaità-dwaita vàda, the emphasis is not only on the part of unity, but also on the part of difference.

Looking at all these philosophies side by side, one can quite easily see the flow of progress of

philosophical evolution - the philosophies gradually develop and a gradual emergence of a completely fulfilling philosophy is coming about.

Nimbarkàcarya followed the system incorporating the Bhagavat Marg along with the Pancaratriki Marg sadhana bhakti, leading to, or as guide-lines by which one can obtain spontaneous love or ragatmika bhakti by which one is free to act for Krsna - the devotee being free from all material contamination and conditioning. Naturally the devotee in this pure state doesn't act outside that of which pleases the Lord, so all rules and regulations are followed on an automatic basis (asakti).

The following story is found in the Navadvipa Dhama Pilgrims Guide of Ananakadundubhi dasa, ISKCON, about Nimbarkacarya and an unusual occurance.

Once, in a village near the forest of Vilva Paksha, a group of brahmana devotees came to engage in the worship of Lord Siva. Just as Lord Visnu is very much pleased when He is offered the leaves of His most beloved Tulasi, so Lord Siva is pleased by offerings of leaves from the bilva or bael tree. Thus the brahmanas worshipped Lord Siva by offering bilva leaves, for a period of one fortnight. After they had completed their worship, Lord Siva was satisfied and blessed them all with devotion to Krsna.

Among those brahmanas was one whose name was Nimbarka. He had been particularly attentive in his worship of Lord Siva. Being especially pleased with Nimbarka's devotion, Lord Siva personally appeared to him.

"Nimbarka," said Lord Siva, "at the edge of this village is a sacred bael forest. There, in that forest, the four Kumaras are absorbed in meditation. By their mercy you will receive transcendental knowledge, for they are your spiritual masters, and by rendering service unto them you will receive all that is of value." After say this, Lord Siva disappeared.

Nimbarka immediately went to the edge of the village and entered into the bael forest that Lord Siva had described. With great determination he searched for the four Kumaras in every direction, until he finally found the, shining as brilliantly as the sun. They were seated on a very beautiful natural platform beneath a tree and they appeared like fire blazing on an altar. They were all very young, seeming to be no more than five years of age, but they appeared most noble in character as they sat there naked, rapt in meditation. Nimbarka was so excited that he cried out, "Hare Krsna!" This sudden sound startled the four brothers, breaking their meditation. Opening their eyes, they saw before them the blissful form of an ideal devotee, and with great pleasure they embraced Nimbarka, one after another.

"Who are you," they asked, "and why have you come here? We are certainly ready to answer all your prayers." Nimbarka fell at the feet of the four brothers like a rod, and with great humility he introduced himself. With a sweet smile on his face, Sanat Kumara then said, "The all-merciful Supreme Personality of Godhead, knowing that Kali Yuga will be extremely troublesome for the living entities, resolved to propagate devotional service unto Himself. With this goal in mind, He has empowered four personalities with devotion and sent them into this world to preach. Ramanuja, Madhva and Visnuswami are three and you are the fourth of these great souls. Laksmi accepted Ramanuja as a disciple, Brahma accepted Madhva, Rudra accepted Visnuswami and meeting you today we have the good fortune of being able to

instruct you. This is our intention. Previously we were engaged in meditating on the impersonal Brahman, but by the causeless mercy of Lord Visnu, we have been relieved of this activity. Since I have realized that it is essential to preach pure devotional service, I have composed a literary work entitled Sanat Kumara Samhita. After taking initiation from me, you should follow the instructions I have set forth therein."

Nimbarka was greatly enlivened at the prospect of taking initiation and he immediately ran to take bath in the Ganges. After this he quickly returned and prostrated himself once more before the four effulgent brothers. "O deliverers of the fallen," said Nimbarka, in all humility, "please deliver this low-born rascal."

The four Kumaras gave him the Radha-Krsna mantra and instructed him in the method of worshipping Radha and Krsna with the sentiments of great love called bhava marg. In that sacred bael forest Nimbarka began to worship Sri Sri Radha-Krsna according to the Sanat Kumara Samhita and he chanted the mantra they had given him. Very soon Radha and Krsna revealed Themselves to Nimbarka. They stood before him, spreading an effulgence which illuminated all directions. In sweet voices They addressed him thus: "Nimbarka, you are very fortunate, for you have performed sadhana in Sri Navadwipa. We both combine, and assume one form, as the son of Sacidevi." At that moment Radha and Krsna combined and displayed Their form of Gauranga (Sri Caitanya Mahaprabhu). Beholding this splendid vision, Nimbarka began to tremble. "Never," he said, "Never have I seen such a remarkable form anywhere. Neither have I ever heard of such a form at any time."

Lord Gauranga then said,"Keep this form, which I now show you, a secret for the time being; just preach about devotional service and the pastimes of Radha and Krsna, for I gain great satisfaction from this. When I make My appearance and perform My education pastimes, you will also appear. Taking birth in Kashmir as a great pandit, you will tour all over India defeating all opposition. Your reputation and learning will be celebrated everywhere and you will be known as Kesava Kashmiri. Whilst wandering in Sri Navadvipa you will come to Sri Mayapura. Simply be hearing your name all the great pandits of Navadvipa will flee. Intoxicated with scholastic pride, I will take great pleasure in defeating you. However, by the mercy of mother Saraswati, the goddess of learning, you will realize My true identity. Giving up your false pride, you will take shelter of Me and I will reward you with the supreme gift of loving devotional service and will again despatch you to preach. Thus you can satisfy Me by preaching the philosophy of dvaita-advaita. Keep my identity a secret. In the future, when I begin My sankirtan movement, I will personally preach, taking the essence of your philosophy and the philosophies of Madhva, Ramanuja and Visnuswami. From Madhva I will take two essential teaching: his complete rejection and defeat of the Mayavadi philosophy and his service to the Deity of Krsna, accepting Him as an eternal spiritual personality. From Ramanuja I will accept two teachings: the concept of devotional service, unpolluted by karma and jnana, and service to the devotees. From Visnuswami's teachings I will accept two elements: the sentiment of exclusive dependence on Krsna and the path of raga-marga or spontaneous devotion. From you, Nimbarka, I will take two very important principles: the necessity of taking shelter of Srimati Radharani and the high esteem of the gopis' love for Krsna."

After instructing Nimbarka in this way, Lord Gauranga disappeared, and filled with intense ecstasy, Nimbarka began to shed tears of love. After worshipping the lotus feet of his gurus and taking their permission, he left Sri Navadvipa to begin his preaching mission.

VALLABHACARYA

The next is Vallabhacarya. His philosophy is called suddhadvaita or pure nondualism. Unlike the advaita or oneness of Sankara, he states nondual. Vallabhacarya comes in a line from Visnuswami of the Rudra Sampradaya coming from Lord Siva. His father's name was Laxman Bhatta, a Tailanga brahmin of the Krsna Yajurveda,[12] and came from the Telegu speaking country in a village called Kankarava, Andhra Pradesh. He was born while Laxman Bhatta and his mother Elamagara were on pilgrimage on the Ekadasi of the Krsna Paksa (dark fortnight) in the month of Vaisakha in the year 1477.[13]

A relative of Laxman Bhatta had a premanition that if he performed one hundred Soma Yajnas a great devotee would take his birth in their family. Yajnanarayana Bhatta, who had the dream only managed to perform 32 Soma Yajnas untill the end of his life, so Laxman Bhatta continued, and completed the 100 yajnas. The story follows that after the completion of these yajnas Laxman Bhatta and his good wife left their ancestrial home and migrated to Kashi (Benares). Soon after this Elama showed signs of motherhood, however they had to flee from Kashi on the account of a muslim invasion. They fled south and at the town of Champaranya (near modern day Raipur) on the banks of the Mahanadi river, Elama gave birth to a boy, Vallabha, prematurely in the eighth month of her pregnancy. The political situation eased so they all returned to Kashi, their new home.

Vallabha was a precious child and was greatly influenced by the philosophical discussions between his father and other pandits who flocked to his house. Before he was out of his teens, Vallabha had completed his study of Vedas, Upanisads, the six systems of philosophy, and the Srimad Bhagavatam which he found most attraction for. The local pandits of Kashi seeing his scholarly nature confered upon him the titles " Balasaraswati " and "Vacaspati ".

While growing up he toured many holy places and became quite well-known as a Vaisnava. Lord Krsna appeared to him in a dream and told him to meet Him at Govardhana Hill where He would display His Nathaji lila, as Giri-Govardhana lifting Govardhana Hill. Vallabha established a temple of Nathaji at that place called Devadamana.

Vallabhacarya met with Lord Sri Caitanya Mahaprabhu, the Personality of Godhead for Whom all this ground work had been laid, at Jagannatha Puri in Orissa. Mentioned in Sri Caitanya Caritamrta, narrated by Krsnadas Kaviraja, is the story of Vallabhacarya presenting his commentary of the Srimad Bhagavatam Bhagavat Purana to Lord Caitanya, and then out of pride Vallabha made the ultimate blunder by saying that his commentary was better than the original compiler, and that the renounced Vaisnava Srila Sridhara Swami's commentary (also of the Visnuswami-Rudra Sampradaya), he said that Sridhar Swami's was an old commentary. Therefore the more modern commentary was better, Lord Caitanya for this comment immediately rejected Vallabhacarya and would have nothing further to do with him, despite everything.

Vallabhacarya's mode of worship generally is that of parental, vatsalya rasa, as many in this sampradaya worship Bala-Gopal, though due to the influence of Lord Caitanya there is also the madhura rasa in their

sampradaya (conjugal pastimes of Radha-Krsna).

VALLABHACARYA'S PHILOSOPHY

Some identify Vallabhacarya as an Advaitan, because he says everything is Brahman. Essentially this is alright, but according to Vallabhacarya the relationship between Brahman and the jiva (living entities) is on the basis of what he called suddhadwaita or pure non-duality. The jiva is part of Brahman in the same way that the sparks are non-different from their origin (the fire), and so are non-different from Brahman. A stock of gold may be transformed into so many different shapes and ornaments, each having different names like earrings, bracelets, etc., but the gold remains gold - it does not change or loose it's qualities.

He says that Brahman is sac (eternal) cid (full of knowledge) and ananda (blissful), free from any influence of maya (illusion). Brahman is all and all is Brahman. And Brahman, the jivas and the world are all essentially Brahman. He also says how the relationships between Brahman, the jivas and the world are that the jivas are Brahman but with ananda (bliss) obscured, and the physical world is Brahman but with the qualities of ananda (bliss) and cid (knowledge) obscured. For the purpose of lila or sporting pastimes, the appearances (avirbhava) and disappearances (tirobhava) of forms goes on. "Brahman is both the material cause and efficient cause of the jivas and the world".

Vallabhacarya says there are three kinds of jivas - the suddha or pure soul, who is not covered by the illusory energy maya. There there is the samsarin or one who has lost his vision due to misidentification with the material gross and subtle bodies and world, and is caught up in the cycle of samsara, or birth and death. The third is the mukta, the redeemed soul. He has been in the cycle of samsara for some time until by the mercy of Brahman again he comes in contact with spiritual knowledge and becomes freed.

Vallabha's ultimate concept of Brahman is Lord Sri Krsna in Goloka Vrindavan, and his goal is to perform sevice for that supreme brahman.

He gives the following example of how the tiny jivas, under the influence of maya or avidya, endow the world with illusory forms. Though the world is definitely real, it is mistaken to be a place of permanent reality whereas actually it is temporary or sometimes termed illusory due to it's fleeting nature. A man sitting on a moving boat on a river is perceiving a tree on the bank to be moving, but actually the tree is real but the perception of the tree to be moving is illusory.

As already stated in the case of the jivas relationship with Brahman, everything takes place for the means of sport. Thus the jiva's ignorance (maya), as well as his bondage in samsara and his freeing from bondage, are all brought about by the Lord's grace for His own pleasure, so the jiva has no say in the matter. Brahman is therfore responsible for everything both the good and bad deeds that I may do .....!

The problem with this is that the responsibility of good and bad deeds are in the hands of Brahman. So one could say as some do, that because the soul is bound and released he cannot be held responsible for his actions. With the jiva soul not being free to act, it denies him his natural pleasure-seeking propensity as Brahman is the only doer and enjoyer of everything. Then comes the link. Vallabha almost comes through when he makes the statement, "That the creation is on account of the unfathomable greatness and

incomprehensible powers of Brahman which can hold together all kinds of opposites." (Anubhasya (2.1.26-31)

Actually this Vallabhacarya is none other than the great Visnuswami reincarnate as will be shown in the following excerpt from the Navadvipa Pilgrim's Guide by Ananakadundubhi dasa (ISKCON).

"Visnuswami appeared in the tenth century, two hundred years after Sankara. He was born in South India. He dedicated his life to exposing philosophical contradictions of Sankara and his defiance of the actual Vedic conclusions. He sought to establish that there is a difference between the Supreme Lord and the jivas and that ultimately, though God's grace, the jiva can transcend the material world and attain the eternal abode of Lord Visnu.

"Just as Sankara had done, to establish Monistic philosophy, Visnuswami travelled extensively to defeat the same monistic philosophies. One day he arrived in Rudradvipa (one of the nine islands that make up Navadvipa dhama Mayapura) along with his disciples. They set up a temporary camp to spend the night before continuing their journey.

"That night Visnuswami's disciples, feeling great enlivenment, began to dance and sing, and Visnuswami began to recite verses from the Vedas glorifying the super-excellence of pure devotional service. Unknown to them all Lord Siva had been listening, and being very pleased by Visnuswami's statements, he revealed himself.

"When Lord Siva appeared in the midst of their assembly, Visnuswami was startled and he fell to the ground to offer obeisances. Then with folded hands he began to offer all kinds of choice prayers glorifying Lord Siva.

"Siva then spoke, "All of you Vaisnavas are very dear to me. Your discussion about devotional service has given me great pleasure. You may ask any boon from me for I will surely grant it. There is nothing I would not give to the devotees of Krsna."

"Paying his dandavats once again, Visnuswami, his heart filled with great love, made the following request, "Please give us this one boon that henceforth we shall perfect a sampradaya which expounds the glories of pure devotional service."

"Lord Siva was very pleased with Visnuswami's request and told him, "Yes, certainly I give you my blessings. You may name your sampradaya Rudra sampradaya after me."

"For some time Visnuswami stayed in Sri Navadvipa. Desiring to increase his love of Godhead he engaged in the worship of Lord Gauranga. One night as he lay sleeping, Lord Gauranga came to him in a dream. The Lord told him, "By the mercy of the Lord Rudra, you have become my devotee. By your good fortune you have come to Sri Navadvipa and attained the treasure of Krsna consciousness. Now go out and preach vigorously the philosophy of suddha advaita. The time for My descent is fast approaching. At that time you will also take your birth again as Vallabha Bhatta. You will meet me in Jagannatha Puri and then after travelling to Vraja, (Sri Vrindavan Dham) you will perfect your sampradaya." After

making this prediction Lord Gauranga disappeared."

In Vallabhacarya's early studies all his teachings were of the Madhva sampradaya (Trirammalaya, Andhanarayanadiksita and Madhvayatindra). Worshipping the Saligram Sila and carrying the Bhagavat Purana he travelled and preached all over, determinating the nature of Brahman in his discussions. He met with the great follower of Madhvacarya of the name Vyasa-tirtha, and during his grand tours he visited Udupi, and from Dwaraka in the west to Bengal and Orissa in the east, from Ramesvaram and Cidambaram in the south to Kedarnath and Badrinath, Haridwar in the north. In the mid regions he visited Vidyanagara (Vijayanagara - Hampi), also Benares on the Ganges and Sri Vrindavan Dhama. During one visit to Vrndavan, which was incidently his third, he installed the deity of Srinathaji, at Govardhan hill, when the muslims raided the area the deity was taken south for saftey, this is the famous deity of Nathji at Nathdwar, Rajastan, (Devadamana, we mentioned earlier).

During his life time there was a Sultan ruling from Delhi by the name of Sikander Lodi who held Vallabha in great regard, and at the request of the sultan a portrait of Vallabhacarya was painted from life. The court painter did a first class impression of his subject, and even to this day one can take darshan of this fine portrait in the family temple of the ruler of Kishangarh, Rajastan.

Having lost his father at the age of sixteen, he married one girl Mahalaxmi on his mother's prompting, and led a life as a householder up until just six months before he passed from this world, when he took sannyasa.

Vallabhacarya was the father of Laxmi Priya devi, the first wife of Lord Caitanya. Whilst Lord Caitanya was on a preaching tour, Laxmi Priya devi was bitten by a snake and died. Nimai Pandit (Lord Caitanya) then married Visnu Priya devi, the daughter of the pandit Sanatana Misra of Navadvipa.

It is said that having accomplished his mission, Vallabhacarya entered into the sacred Ganges at Hanuman ghat (Kashi, Benares) and when he stooped into the water he dissappeared, a brilliant flame at once arose from the spot in the water amongst many on lookers, and he had gone.

LORD CAITANYA

We can safely say that as a conclusion to this chapter entitled " Setting the scene", that most of the philosophies were simply 'stop gap' measures to fulfill the change in the structure or reform to sanity, that is from atheism to pure God consciousness. For one to really understand these personalities and the philosophies that they propergated one has to see things from the aspect of the overall mission that has been revealed in these pages, quoting from the autherized sastra. That goal or mission which was so dearly desired by the devotees of the Lord is now being executed according to the Lord's Supreme plan. As stated earlier in this chapter the Lord was approached by His devotees to change the sinful age of Kali into a veritable clone of the Satya Yuga, an age where the quality of at least the mode of goodness prevails. To do this the Lord has personally come Himself, and as a weapon He has used preached through the philosophy taught by His pure devotee, Sripada Madhwacarya Bhagavatpada. What do I mean by this, was it that Madhwacarya couldn't complete the Lord's mission that the Lord Himself came to preach. NO, it is a transcendental loving reciprocation that the Lord that Krsna has with His devotee. Definately the Lord makes the situations to make His devotees glorious but, sometimes the rasa is so

relishable, the ecstatic mood of preaching is so sweet that He, the Lord Himself also wants to get in on the action. What could be more relishable than to be on the winning side when the victory parade is about to take place. So that Supreme Person who is the enjoyer of these naturally relishable tastes, Lord Caitanya Mahaprabhu, spoke the teachings of Madhwacarya completely out in the open, 'no holds barred', and more.

In fact only Sri Krsna Caitanya Mahaprabhu could follow in line next. The perfect philosophy Madhwacarya presented, embellished by the lotus lips of Lord Caitanya and His followers, the six Goswamis of Vrindavan. By this transcendental teamwork we have actually seen emerge the most simple and wholesome Vaisnava philosophy - that of acintya-bhedabheda tattva, or inconceivably one and yet different, which by its presence has made changes that have changed the course of history. In itself, this philosophy is inconceivably deep and yet very simple. [14]

One must understand in actuality, without personal motivation or design, to really know the purpose of the advent of the Vaisnava Acaryas in order to be non-sectarian and true to the will of the Lord. To do this is not a cheap thing, there is often a tendency towards envy, false ego, and sectarian pride, which are all aspects, or traits of this material world, and which blocks our path to see the Lord's plan unfold. The Acaryas have written countless books to show how to become free from this problem, as we, in our own humble way tried to bring out in the very first chapters of this book.

The following sublime eight verses were left by Sri Caitanya Mahaprabhu and are the summon bonum of all pure Vaisnava feelings, untouched by fruitive action or mental speculation, desires for sense gratification or even liberation. If one takes the time to in depth examine each word that has been chosen by Sri Caitanya Mahaprabhu one will see the whole complete understanding of the personalistic teachings of the scriptues condensed into eight powerful verses. Though eight in number, and eight may seem small but what He has said in eight verses surely outweighs what I could ever say in eight thousand, no eight lakhas.

So Krsna Himself assumed the form of His own devotee in order to experience the intense pure relationship between the Supreme Personality of Godhead and His pure unalloyed devotees, primarily Srimati Radharani, who is the most intimate devotee.[ANI4]

Sri Siksastaka

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam
anandambudhi-vardhanam prati-padam purnamrtasvadanam
sarvatma-snapanam param vijayate sri-krsna-sankirtanam

Glory to the Sri-Krsna sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life of repeated birth and death. This sankirtan movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

namnam akari bahuda nija-sarva saktis

tatrapita niyamitah smarane na kalah
etadrsi tava krpa bhagavan mamapi
durdaivan idrsam ahajani nunuragah

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Krsna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names but I am so unfortunate that I have no attraction for them.

trnad api sunicena
taror api sahisnuna
amanina manadena
kirtaniyah sada harih

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

na dhanam na janam na sundarim
kavitam va jagad-isa kamaya
mama janmani janmani isvare
bhavatad bhaktir ahaituki tvayi

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.

ayi nanda-tanuja kinkaram
patitam mam visame bhavambhadau
krpaya tava pada-pankaja-
stitha-dhuli-sadrsam vicintaya

O son of Maharaja Nanda (Krsna), I am Your eternal servitor, yet somehow of other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

nayanam galad-asru-dharaya
vadanam gadagada-ruddhaya-gira
pulakair nicitam vapuh kada
tava nama-grahane bhavisyati

O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

yugayitam numesena
caksusa pravrsayitam
sunyayitam jagat sarvam
govinda-virahena me

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears

are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

aslisya va pada-ratam pinastu mam
  adarsanam marma-hatam karotu va
yatha tatha va vidadhatu lampato
  mat-prana-nathas tu sa eva naparah

I know no-one but Krsna as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me broken-hearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally.

MADHVA MEETS LORD CAITANYA

Madhvacarya met Sri Caitanya Mahaprabhu whilst Madhva was touring Bengal and the holy places there. One quite rightly may ask, "how is it possible that Madhva met Sri Caitanya Mahaprabhu around 250 years before Lord Caitanya Mahaprabhu's advent?" The answer is that as in Sri Vrindavan Dham Lord Sri Krsna, the darling of Mother Yasoda and Nanda Maharaja, the lover of the gopis and the lifter of Govardhana Hill, is still there, residing in that transcendental abode for those pure souls whom He allows to enter into His intimate pastimes, so Mayapur Dhama is to be taken as identical to Sri Vrindavan Dham. Though geographically Mayapur-Navadvipa Dham may appear in modern day West Bengal of India and Sri Vrindavan may appear to be in modern day Uttar Pradesh, to consider that these places are part of a particular tract of land in a particular geographical or political area, or to consider that this transcendental realm has mundane boundaries is actually an offence to the Holy Dham. Such offences, mundane conceptions, stop us from entering into that actual abode, though superficially one may buy an airline or railway ticket and try to go there. If one is not of the proper consciousness then the Supreme Lord, Who is known as Mayesvara (the controller of the illusory energy, Maya) will not lift His veil to reveal Himself in the form of His eternal Dham, His form as a cowherd boy, His blissful pastimes, etc.

The same applies to Srila Vyasadeva, He resides, even to this day, as we will read later in His Vaikuntha abode beyond the realm of this world, in the highest part of the Himalayas known as Uttara Badri. But for the ordinary man to go there it is not possable. So in the same way please tell me the limitation that you have found in the Supreme Unlimited Lord and the interaction of friendly affairs whith His faithful servant?

Lord Sri Krsna Caitanya Mahaprabhu, the Supreme Personality of Godhead, Who is directly Radha and Krsna combined, "sri krsna caitanya radha krsna nahi anya", revealed Himself to His pure devotee Sripada Madhvacarya in this way. In the Navadvipa Dham Mahatmya it is recorded how on Madhva's visit to Bengal, Mayapur-Navadvipa Dham, which at that time was a strong cultural and religious place of learning as well as a great Holy Dham, he met with Lord Caitanya.

"It was in the forest of Modradumadvipa on one of the nine islands which make up Navadvipa Dham on the sacred Ganges River that the transcendental dancer Lord Gauranga (Caitanya) appeared to Madhvacarya in his dream.

"Lord Caitanya told His pure devotee Madhvacarya, "It is well known to everyone that you are My

eternal servitor. When I appear here in Sri Navadvipa I will accept your sampradaya. I will travel everywhere and carefully uproot all the false scriptures of the Mayavadis and reveal the glories of worshipping My personal form of the Supreme Personality of Godhead. Later when I appear, I will personally broadcast your pure Vaisnava teachings." Then the Lord disappeared.

"When Madhvacarya awoke, he was astonished and as he remembered the Lord he began to cry in separation, saying, "will I ever see that beautiful golden form of the Lord again?" Then a celestial voice from the sky replied, "O Madhva, worship Me secretly and you will come to Me."[15]

Carrying these direct instructions from Lord Caitanya deep in his heart, Madhva continued with more determination and enthusiasm on his travels to smash the foolish Mayavadi philosophy. These direct orders given by the Supreme Personality of Godhead Lord Krsna Himself in His abode of Mayapur-Navadvipa Dham to his devotees, cannot and should not be overlooked. One may say that sruti says this or sruti say that, but when the Supreme Lord speaks directly to his surrendered devotee such as Ramanujacarya, Visnuswami, Sridhara Swami, Nimbarkacarya and even Sankara, He personally reveals His own plan, this is also Sruti pramanam. If one actually examines the life of Sankara one can see what he says, where he's coming from, the part he plays in this great drama, and so he is sometimes called a covered personalist.

As previously stated, the Lord had a plan and in this gradual revelation of His supreme plan His great devotees took their parts in the play as theatrical actors take to the stage, some appeared insignificant and some played leading roles. Some so heavily disguised by the external make-up that even loved ones' could not recognise. If things had not happened as they did then certainly the great Vaisnava acaryas would have had no need to present their doctrines for the benefit of mankind.

If Lord Krsna had of wanted to he could have done the whole job Himself, just like in the Bhagavad Gita, Krsna asures Arjuna that all the opposing armies have already been killed, now simply fight. Lord Sri Krsna is so kind that He likes to make His surrendered devotees glorious, and so gets them to act out the parts to sceans that actually the Lord has already executed. It is the Lord's loving pastime, lila vicitra, with his pure surrendered devotee, no one else can do the Lords' work.

Srila Prabhupada, our eternal guide, would sometimes have his disciples play the devils advocate, and pose themselves as mundane sense enjoyers and sometimes as materialistic scientists, doctors and philosophers proffessing all kinds of half-baked nonsense philosophies, then, just to show how these philosophies were not the Absolute Truth, he would defeat them soundly. Guru does like that, for the benefit of the followers.

In the same way, there are many instances of how Krsna appeared and had innumerable pastimes in this world. Some of His pastimes were killing demons, though we must understand that Krsna fighting and killing demons is not an ordinary thing. In the revealed scriptures there are many examples given such as Jaya and Vijaya, the doorkeepers of Vaikuntha. Due to their offences to the four Kumara brothers they accepted the situation to come to this material world as demons for three births to fight and be killed by Krsna to give the Lord some sport. One of the births taken by Jaya and Vijaya was of Ravana and

Kumbhakarna. We also see in connection with Hanuman, that an Apsara or heavenly dancing girl was cursed by Indra to become a crocodile and would not be released from the curse until Hanuman killed it. During the battle between Lord Ramacandra and Ravana, Laxman was struck unconscious by Ravana, so Hanuman was sent in search of the creeper to bring him back to external consciousness. He encountered the crocodile and killed it, and from out of the body of the crocodile came the Apsara revealing the story thus. Rama was attacked by a raksasa in the forest who was also embodied due to a curse, but ultimately all these events were the Lord's sporting pastimes. In Krsna lila, when the intoxicated sons of Kuvera, Manigriva and Nalakuvera were bathing in a lake with young maidens, they did not offer respects to Narada Muni. He therefore cursed them to become twin Arjuna trees in Vrindavan. Then along came Krsna, tied to a grinding mortar and broke down the trees, releasing the fallen Yaksas from the curse. There are countless untold recollections of encounters like these throughout the Vedic literatures and it's subsidiaries, the Puranas. They have all been enacted for our benefit so that we may take advantage and absorb ourselves in this nectar, giving up this material world and again return to our natural home with the Lord in the spiritual world.

Take a look at the actors in adifferent light, we can understand that although Sankara posed himself as a proponent of an opposing philosophy to our Vaisnava conclusion, we can see the wonderful result - a partial expansion of Ananta Sesa and Laxman in the form of Ramanujacarya appeared to again bring us closer to the proper conclusion. His vasistha dvaita, or qualified oneness is a huge step from the Mayavad philosophy, and just opening the door for the philosophy of dualism to enter. The great soul Ramanujacarya has stated just how the soul is one just as one may say water is one. Yes, one may say that, for all water is called water, so everything coming from the Lord is Brahman is also a fact, but to say it is one is not fact. Distinction is there; there is hot water, cold water, salty water, etc. This was another stepping stone and due to the Lord's plan he forced a mode of dissatisfaction in the hearts of the pious souls, to be for another philosophy to be propounded by the son of the wind god, Vayu, who the Lord Visnu Himself recognises as being renowned for his preaching. In sastra it states that of all the demigods that Mukhyapran, Vayudeva is not swayed by the influence of Kali yuga he always remains fixed in his service to the Supreme Lord, Narayana, Visnu, Krsna!

Lord Sri Krsna Caitanya Mahaprabhu, who is Krsna Himself, personally selected his best and most capable devotees for fulfilling his mission, that of distributing knowledge of love of God to one and all.

In the 2nd Canto of Madhva Vijay there is a recollection of how all the demigods approached Lord Visnu to beg Him to again re-establish the proper, satisfying philosophy to fulfil mankind. On this plea Lord Visnu pleadged that Lord Vayu will appear in three Yugas - in Treta yuga as Hanuman, in Dwarpa yuga as Bhimasena, and in Kali yuga as Madhva, to fulfill this mission.

There are six attributes of surrender that a devotee possesses:

1. To do everything favourable for the propagation of service to the Lord (Krsna).
2. To avoid everything unfavourable for Krsna Consciousness.
3. To have faith that only Krsna is one's protector.
4. To always identify one'self with the devotees of the Lord.[ANI5]
5. To realize that nothing takes place except by Krsna's sanction.
6. To feel oneself as fallen and therefore in dire need of Krsna's mercy, (even if one has some

capacity for doing something).

In the Madhva Vijay of Narayana Panditacarya (2.15-25) he has first stated who is Mukyaprana and how he will appear to do the work of Lord Visnu-Krsna. Simply I, Jayatirtha Caran dasa, am humbly begging for the mercy of the author Srila Narayana Panditacarya, to make a humble attempt at setting the scene for the appearance of Sripad Madhvacarya. I pray that I can present this information now the ground work has been laid. I mean not to offend Panditacarya but to try to support his conclusions with the conclusions of our parampara. My humble understanding of this subject matter, the life of Sripada Madhvacarya, itself is a gift coming down in the disciplic succession of the Brahma-Madhva-Gaudiya (Lord Caitanya) Sampradaya. For myself I know nothing, but I am simply trying to repeat what I have heard from the great devotees. If in any way I offend please forgive me. It is not my intention - my intention is, however, to bridge the gap of the Vaisnavas to bring us all closer under the shelter of Lord Krsna's lotus feet, the shelter for one and all.

tad vag-visargo janatagha viplavo
  yasmin prati-slokam abaddhavaty api
namany anatasya yaso -nkitani yat
  srnvati gayanti grnanti sadhavah

"That literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."
Srimad Bhagavatam (1.5.11)

I simply beg that this attempt can follow in those footsteps.

THE BRAHMA MADHWA GAUDIYA CONCLUSION -----THE TRUTH OF ALL TRUTHS.

In Baladeva Vidyabhusana's Govinda Bhasya commentary 4 th. pada 10 th. adhikarana Sutra 4.4.17 he makes a rather humerous statement reagrding how the Mayavadis say that in the liberated state the mukta becomes God. Baladeva says, "..... if every "mukta" became a God, with God-like power of creation, then there would be many Gods in this universe, and instead of this being a cosmos, it would be chaos. Therefore we again state, the mukta is not equal to God nor does he have the power to create worlds - universes etc. like God. Even though the jivan mukta becomes an object of adoration even for the demigods he remains servitor, (sevaka bhagavat)." (As quoted from Taititreya Upanisad 1.5.3. sarve asmai deva balim avahanti - all the devas bring offerings to Him.)[JCD6]

Acarya Madhva has presented all the basic ground work necessary for Sri Caitanya Mahaprabhu to present the perfect philosophy. As we have stated, Sri Caitanya accepted Madhvacarya's pure Vaisnava sampradaya and the supremely potent philosophy by which to firmly establish the Supreme Personality of Godhead as having all attributes and qualities in full in his sac-cid-ananda form. No-one else had presented this conclusion so fully, so powerfully and to the point. No doubt Madhvacarya has fulfilled

the Lord's mission and brings happiness to the devotees in the form of his philosophy and pastimes.

Unfortunately, however even to this day, some of the descendents of Madhvacarya do not accept Sri Krsna Caitanya Mahaprabhu as being the Supreme Personality of Godhead, but instead merely accept Him as a very great devotee of Lord Krsna. It is a shame actaully that they do not accept. Unofortunately also, when Lord Sri Krsna appeared on the planet, many did not know He was the Supreme Lord, nor would they accept. Anyway, we are not here to argue this way and that and get nowhere based on so much anuman pramanas. One thing I humble beg though, irrespective of which part of our family one comes from - Madhva or Madhva-Gaudiya - we both live by the tenant of Bhagavad-gita, where in 10.10 the Lord Himself says, "To those who worship Me with Love I give the understanding by which they can come to Me." This is my humble plea. The way to taste the quality of the baker's worth is by simply tasting his cakes (pudding), simply taste this nectar, for as Sri Caitanya Mahaprabhu has Himself promised to Madhvacarya, "Later I will spread your glories far and wide."[16] We are seeing this throughout the whole world by the mercy and preaching of the glories of the Supreme Personality of Godhead Sri Krsna Caitanya Mahaprabhu. The glories of Sripada Madhvacarya have been now been spread throughout the entire world.

Lord Caitanya stated to all the acaryas to keep His identity a secret. "In the future, when I begin my sankirtan movement, I will personally preach, taking the essence of your philosophies (Madhvacarya, Ramanujacarya, Visnuswami, Nimbarkacarya). From Madhva I will take two very essential teachings: His complete rejection and defeat of the Mayavadi philosophy and his service to the Deity form of Lord Krsna, accepting Him as an eternal spiritual personality. From Ramanujacarya I will accept two teachings: The concept of devotional service which is unpolluted by karma (sense gratification for fruitive results) and jnana (mental speculation) and his mode of performing service for the Lord's devotees. From Visnuswami's teachings I will accept two elements: the sentiment of complete and exclusive dependance on Krsna and the path of raga marg or spontaneous devotion to the Lord. And from Nimbarkacarya two other important points - the necessity of taking shelter of Srimati Radharani and the high esteem of the pure love of the gopis for Krsna."

So now the all-perfect master-baker has taken all the pure ingredients together and combined them in a porper manner, so not to make any incompatible tastes. Under the heat of His own devotion He has, with great care, cooked the very palatable cake and is now still distributing it's remnants as maha prasad. If you dare, accept even a fraction of this most precious and rare of foodstuffs embellished by the hands of Srimati Radharani to make it even more nectarine. Materialistic life is doomed to be finished, for this cake is so infected with love for Krsna, cooked by Sri Radha and Krsna combined, one hasn't got a hope of maintaining materialistic lusty, independant desires. If one however does wish to maintain materialistic desires there is no way one can actually relish the taste, or understand the baker or His transcendental gifts.

Still the small print is written on the label that even if one does have some lusty material desires for sense gratification, even after coming in contact with this nectar, then the Lord will so arrange things that in the end one's desires will become purified, changed in heart the devotee will be cent per cent engaged in the service of the Lord, having forgotten his mundane desires as being insignficant.

The proof of the pudding is in the eating, but first one has to be nonenvious enough to accept the existance of the baker who has arranged such an increadabley fulfilling cake, and then naturally one will pay the price. It cannot be stollen by the unqualified, nor will counterfit funds pay the price. What is the price?

na dhanam na janam na sundarim
  kavitam va jagad-isa kamaye
mama janmani janmani isvare
  bhavatad bhaktir ahaituki tvayi

"I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth."

Yes this is why we have agreed to take the trouble to write this book, for this is the pure mood of Sripada Ananda Tirtha Bhagavatapadacarya - (Madhvacarya --- the Lord's pure devotee).

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[1]Prasadam literally means the mercy of the person who is being offered the sacrifice. However we see here that in fact there was no mercy shown at all, not to the poor animal who's body was being sacrificed, not to the deity who never sanctioned offerings to be made in this way, and not to the ignoramous who pretends to be a devotee just to fill the shopping basket with meat. Unfortunately it has come to this that those who were meant to be the priestly advisors, who are meant to show by example how to develope love and kindness, for the Lord of all, perform "sacrifices" in the name of the Vedas as a means of livelyhood.

[2]The followers of Madhwacarya say that Lord Buddha appeared on the Vijaya dasami day, which falls in the month of Bhadrapad (September - October) which is the same day that Madhwacarya appeared on some 1000 years later in the yuga.

[3]If one is desireless how one can aspire or want something. Surely that is a desire isn't it, which again is a contradiction to their philosophy.

[4]This was partially the reason that Buddhism was finally driven out of India, the whole social structure was starting to break up as more and more men headed to the forest to give up desire and any activity, becoming renounced from this world. As we know just to try to do nothing is certainly not liberation, actually its the ultimate trick of maya, " the desire to desire nothing," a desire nonetheless.

[5]The modern day Buddhist who do all kinds of heinious act in the name of Buddha,such as meat eating, intoxication and illicit sex are not the real understanders of Buddha, no they use so many exuses ,"the world is not real so its alright, or that its happening according to destiny, I never sought it out, it has come my way so what can I do ? I was not involved in the killing, it was not done for my pleasure but given as a gift from the layman whom I have visited, for his advancement I have to eat meat. Or if the man offers me an intoxicant it is for his advancemant that I take, or a young woman, for her advancement....." But Buddha in Lankavatara sutra states that 1/ "It is not true that meat is permissable to take even if the animal was not killed by himself, when he did not order it to be done or when it was not done specifically for him. No meat eating in any for in any manner unconditionally is prohibited. I do not permit, I will not permit...." There is a prediction that in this fallen age devious kind of hypocracy, after Buddhas' parinirvana (departure from this world), ghosts will mingle in human forms like monks and cheat the people into thinking that by doing anything their goal can be acheived whilst endulging in meat eating etc.

[6]In this same Buddhist scripture Lankavatar sutra he is refered to Visnu and Iswara. I have personally seen many persons from Sri Lanka (Ceylon), worshipping Lord Buddha as Visnu, with Visnu mantras, not only in Sri Lanka but I have also seen in our ISKCON temples, standing before deities of Sri Sri Radha Krsna, Jagannath, and Nitai Gaura and worshipping Lord Buddha,in Pali verse.

[7]Such as Visnu Tattwavinirnaya.

[8]Kumarila Bhatta was another teacher of the time, he was in his own right a great religious leader who tried to ressurrect the Vedic religion after Buddha. His angle of vision was that of support for the Vedic rituals found in the Karma Kanda sections, dealing with how to gain one's fruitive results by performance of Vedic ritual. However his system denies the existance of God, which clearly show the strong influence that Buddhism had, even he thought he was against it. Between the corrupt Vedic system and Madhwacarya there were many little presentations of change in this evolution. Later in this book in connection with the conversion of Trivikrama Panditacarya, Madhwa defeats twenty one known philosophies in brief, that appeared between the pseudo - Vedic period, Buddhism and so on.....

[9] Purusha Suktam mantra 16.

[10] Possessing imperfect senses, subject to illusion, the propensity to cheat others, and to be sure to commit mistakes.

[11]This is the paroksa, from sraddha to prem, begining questioning material existanc, hearing from realized souls, association with the same, by proper engagement by them in the Lord's service, "receiving the mercy", one's heart becomes cleansed to the steady stage, at which one gets a taste, then the preliminary stage of love of God, aparoksajnan, by the grace of the Lord and his devotees, as we went over in the first chapter.

[12]There is some disagreement as to the brahminical line of his family as there are those who say that it was Velnateeya, and not Tailanga brahmain society, still this is a very nice birth within the Bharadwaja Gotra.

[13]Some say his birth was on the Ekadasi in the Krsna paksa in the month of Caitra in the year 1479 A.D.

[14]For a more indepth understanding of this unique philosophy one has to read the works of His Divine Grace Srila A.C. Bhaktivedanta Swami Srila Prabhupada, Founder-Acarya of the International Society for Krsna Consciousness. He has taken and established this philosophy and religion of Lord Caitanya and the Brahma Madhva Gaudiya mission throughout the world on the order of his spiritual master Sri Srimad Bhaktisiddhanta Saraswati Goswami Prabhupada, Founder President of Gaudiya Mission (Gaudiya Math), who intern was called by the Lord's pure representitive, Srila Bhaktivinode Thakura.

[15] Later in this book there is another incident from the Bhavisya Purana which includes another meeting between Madhva and Sri Caitanya in Bengal, and the discussion that took place. These incidents are related to in "The life and teachings of Madhwachariar", by the Madhwa writter, C.M.Padmanabhachar, printed in 1909 reprinted 1983.

[16] (Navadvipa Dhama Mahatmya Ch. 15)

[ANI1]I don't understand this paragraph at all - does it make sense or not?

Page: 40
[ANI2] What does this mean? IS it correct?
Page: 42
[ANI3]Please sort this one out.
Page: 49
[ANI4]Prabhu, these prayers are already in the chapter entitled NitaiBook, where you are giving a history of the guru parampara.
Page: 53
[ANI5]You missed one out prabhu.
Page: 54
[JCD6]This paragraph is not in the right place, but it was on the front of the following section beginning, "Acarya Madhva was presented all the basic ground work ...." Even this section may have to be moved!!!

CHAPTER FOUR

MUKHYAPRANA - THE AVATAR OF VAYU

This chapter entitled "Mukhyaprana - The Avatar of Vayu" is designed to prepare you, the reader, to understand who is Madhvacarya, why he appeared, and how Vayu, the Wind God, expanded himself into three plenary portions whilst still keeping his original identity to serve and associate with his worshipful Lord and master, Lord Visnu. For the necessary information to compile this chapter, I have followed Narayana Panditacarya's Madhva Vijaya, Sripadiraja Tirtha's Sri Madhwanama, and Trivikram Panditacarya's Hari Vayu Stuti. So the reader can accept with confidence the following subject matter. The main source was, I feel, Madhwa Vijay of Narayana Panditacarya. Let us see who is Narayana Panditacarya and where he fits in, and why he should be accepted as the authority on the events leading up to Madhvacarya's appearance and Madhvacarya's life.

Narayana Panditacarya was the third and youngest son of Madhvacarya's disciple, Trivikrama Panditacarya who wrote several books Hari Vayu Stuti, his great work Usaharana, and most famous, his Tattvapradipa. He was, like his father, a great poet and philosopher, what to speak of devotee. Narayana Panditacarya wrote around twenty books of which Madhva Vijaya and Madhva Vijaya Bhavaprakashika are most famous.

In his books he makes it clear that he was a small boy when the great Madhvacarya was preaching and exhibiting his pastimes for all to see. Trivikrama Pandit told these stories to his son, who put them into poetic form, outlining the life, tours, and dynamic preaching as recorded in Trivikrama's diary on Madhvacarya.

Narayana Panditacarya was born in 1287AD and left his body in 1350AD. As the generally accepted birth date of Madhva is 1238AD, Madhvacarya would have been forty nine at the time of his birth, so Narayana Panditacarya would have spent thirty years associating with Madhvacarya and his disciples.

ISKCON's Founder Acarya Srila A.C. Bhaktivedanta Swami Prabhupada, states in his descriptive purport of Madhva's pastimes in Sri Caitanya Caritamrta (Vol 4.9.245), that "If one wants to know more about Madhvacarya one should read Madhva Vijaya of Narayana Panditacarya." Narayana Panditacarya is eternally glorified for his Madhva Vijaya by all branches of Madhva Vaisnavas.

I therefore humbly offer my respectful obeisances unto Narayana Panditacarya trying to follow in his footsteps in compiling the life of Madhvacarya for the pleasure of the Vaisnavas, though unworthy to do so, or to write on this subject. Seeing the need for more information as to who is Madhvacarya, in my humble way I have tried to glorify dually the Lord and His devotee. I am a conditioned soul simply praying for the mercy of the Vaisnavas to bless me, to empower me, to in turn satisfy you all with a true rendition of the life of Madhvacarya. I hope and pray that if anything has been left out that appreciators of Madhwacarya feel should have been there in this summary study, or that due to my many imperfections in presentation, I have not portrayed the full meaning to Madhwacarya's glory. Making such mistakes I pray that by your, merciful Vaisnava nature's they will not be taken as offensive but will be overlooked, and your kindness be shown to me in a gentle Vaisnava way.

In Narayana Panditacarya's Madhva Vijaya, which is as I have said our main source of information, he starts with obeisances to Lord Narayana Whose brightness is just like the sun and Who dispels all darkness in all directions. He then offers his obeisances to His Divine Consort Srimati Laxmidevi. Then defining that Divine Couple, Sri Laxmi-Narayana as the self-same worshipful Lordships of Bharati devi (Sarasvati) and Mukhyaprana(Vayudeva).

He offers his respectful obeisances unto Srila Vyasadeva (Vasistakrsna) by whose mercy the pure cloud of Vedic knowledge, which is dark blackish blue like an early monsoon cloud and Who is raining Vedic wisdom upon us without change or adulteration from time immemorial, and who is very dear to Bhima, the husband of Draupadi.

He then glorifies Lord Sri Krsna saying "It is that same Lord Sri Krsna Who is the charming cowherd boy of Vrndavana having a dark blackish blue complexion like a refreshing monsoon cloud, Who is full in all opulences and Who is dear to the Pandavas."

He then offers his respects unto Madhvacarya who, shining like the sun, dispels ignorance in the form of dark philosophies in this fallen age. Respectful obeisances are offered unto his father, the great devotee and direct disciple of Madhvacarya, and says how by Trivikrama Panditacarya's great philosophical work of the name Tattva-Pradipa he has enlightened the people in general by it's cooling rays, like moonshine, and which give great pleasure and delight to those who come into this world with doubts, by sheding light upon the nature and personality of Godhead.

Narayana Panditacarya goes on to say how he will describe the spotless pastimes of the three avatars of Sri Mukhyaprana (Vayudeva) such as Hanuman who appeared in the Treta Yuga, Bhima who appeared in the Dwarapa Yuga, and Madhva who appeared in the Kali Yuga. He who is always the dear devotee of the Supreme Lord Mukunda, Who is revealed to those who surrender to guru and Krsna.

The humble Vaisnava poet Narayana Panditacarya's writings start first by asking those persons who are richly endowed with the qualities of kindness to please disregard any defects and comprehension of merits. He says he has little knowledge and brief words, but has a sincere desire to recount the story of the avatars of Sri Mukhyaprana which are worthy of being described by even demigods like Rudra and Indra. Narayana Panditacarya compares himself to a jewel maker who may lack expertise in craftsmanship but whose curiosity and love for the subject inundates everything with his devotion for Lord Visnu and His devotee Lord Vayu, who appears in these three incarnations called Mukhyaprana.

HANUMAN

In the Treta Yuga Vayudev came in his expansion as a special kind of vanara (monkey), and was known to all as Hanuman. Hanuman took his birth as the child to Anjana the monkey Queen, and Kesari her husband. There are several stories from different Puranas and parts of the Ramayana that give reference to Hanuman's appearance in this world. From the Kambha Ramayana Purvakhanda, Hanuman's mother Anjana tells her story of how she was previously a maidservant of Brhaspati called Punjikasthala. Once in the forest picking flowers, she saw some other women engaged in amorous activities with their mates. Being disturbed by this, which invoked lusty feelings in her mind, she returned to Brhaspati and threw herself at him, covering him with amorous kisses. Brhaspati the high priest of the demigods, was so furious that he immediately cursed Punjikasthala to become a monkey, but out of concern he also added that after some time the son of the wind god Vayu, with the vitality of Lord Siva, would come as her

child and release her from this curse. At that time she would return to him as Punjikasthala, his maidservant.

THE LEAD UP TO HANUMAN'S BIRTH

Once Lord Siva wished to see the most beautiful form of a woman, that being the temporary incarnation of Lord Visnu called Mohini Murti. Lord Siva knew that he could not be agitated by any so-called beautiful woman. He thought, "The Daityas may have been bewildered but the demigods could not be agitated, what to speak of me who am the best of all the demigods? I will certainly remain unaffected by seeing Her." Because Lord Siva wanted to see Lord Visnu's form as a woman, Lord Visnu decided to appear as a woman and show him a form that would immediately put him in an ocean of lusty desires. In effect therefore, Lord Visnu told Lord Siva, "I will show you my form as a woman, and if you become agitated and lusty, don't blame Me."

The following is taken from Srimad Bhagavatam (8.12.18-34)

"Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Siva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt. Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there. The woman's face was decorated by broad, beautiful restless eyes, which moved as the ball bounced here and there from Her hand. The two brilliant earrings on Her ears decorated Her shining cheeks like bluish reflections, and the hair scattered on Her face made Her even more beautiful to see. As she played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with her right hand. This was so attractive that the Supreme Lord, by His internal potency, in this way captivated everyone.

"While Lord Siva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Uma, his most beautiful wife, as well as his associates nearby. When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Siva observed these

activities, a breeze suddenly blew away the fine dress and belt that covered Her. Thus Lord Siva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Siva became very much attracted to Her. Lord Siva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavani(his wife) he did not hesitate to approach Her. The beautiful woman was already naked, and when She saw Lord Siva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place. His senses being agitated, Lord Siva, victimised by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant. After following Her with great speed, Lord Siva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms. Being embraced by Lord Siva like a female elephant embraced by a male, the woman whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of Yogamaya presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Siva's arms and ran away. As if harassed by an enemy in the form of lusty desires, Lord Siva followed the path of Lord Visnu, Who acts very wonderfully and who had taken the form of Mohini. Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Siva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain. O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Siva, mines of gold and silver later appeared. Following Mohini, Lord Siva went everywhere - near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages."

Some of the semen was carried carefully by Vayu, the wind-god and inpregnated into the ear of the monkey Queen Anjana, and thus Hanuman was conceived, by Vayu.

This story of Siva becoming lusty and following Lord Visnu in the temporary form of Mohini Murti is to be found also in the Bhagavata 8.12 adh of Madhvacarya, and the Siva Purana, Satarudrasamhita.

There is another story from the Ananda Ramayana which relates how King Dasaratha, who had at that time no children, performed the Putrakamesti Yajna. From that yajna some prasadam (payasam-caru) was to be given to Dasaratha's wives so that they could be blessed with sons. However, just as King Dasaratha was going to administer the sweet to his wives, a large kite-like bird snatched some of the prasadam in it's beak and flew off into the forest. In the forest was the monkey queen who was sitting performing austerities to return to the service of Brhaspati. As the kite-bird flew over some of the payasam fell from it's beak landing on the fingers of Anjana. When Anjana finished her austerities she put her fingers to her mouth, and thus eating some of the payasam from the Putrakamesti Yajna. Soon

after that by the Lord's divine plan Kesari and Anjana tried to conceive a child. At that time an aspect of Lord Siva entered Kesari, and then Vayu entered the ear of Anjana. Anjana gave birth to a small baby monkey who was so ugly that in disgust, and angry at Siva and Vayu, Anjana wanted to throw him into the Tungabhadra River from the top of their mountain, but Vayu appeared on the scene and pacified her saying. "This monkey son of yours in not ordinary. He is actually my son and is a great devotee of the Supreme Personality of Godhead, Lord Rama."

As soon as Hanuman was born, Anjana was released from the curse of Brhaspati and she wanted to return to her former service.

The monkey child's first questions to his mother after being born were, what was there to eat, what his future was, and how he would maintain himself. Anjana told the boy not to worry, that he would never be destroyed or die, and that fruits were his food, ripened by the sun. She pointed to the sun, and the monkey child jumped up and tried to reach the sun to eat it, thinking it a fruit. Jumping for the sun he saw Rahu, so he jumped at him to eat him, for he was bigger than the sun. Then as he flew through the sky he saw Lord Indra's elephant Airavata and tried to eat him too. Indra, seeing this, threw his mighty thunderbolt at the monkey which hit his chin and he fell to the earth wounded.

Vayudeva carried him off and comforted and glorified him. Due to the scar made by Indra's Vajrayudha weapon on his chin (hanu), the demigods and Lord Visnu named him Hanuman. Everyone blessed him. Lord Visnu said: "May you live all your life as my greatest devotee." Indra said: "No weapon of any kind will wound or hit your body." Agni said: "Fire will never affect or disturb you." Kala (time) said: "May death never come to find you." Vayu blessed him to have more speed than air. Brahma said: "He will have more strength than even Garuda."

Hanuman is known as the best of the monkeys and is surrendered to the lotus feet of Lord Rama.Upon their meeting Lord Ramacandra glorified Hanuman for his having studied all the Vedic literatures, knowing perfect presentation of philosophy and grammar, with never any faulty expression. Lord Rama said that Hanuman had captured the essence of all the Vedic stuies yet stil he remained humble rendering menial service to lord Rama.

Hanuman, without haughty thoughts, simply serving his Lord, he jumped across the sea to Lanka to

reclaim Sita Thakurani (Rama's consort) from the wicked King of the Raksasas, who, like a dog, steals food from his master's house, stole away Srimati Sitadevi by deceit after tricking the loyal Laksmana away from Her. In the form of a mendicant, the unscrupulous Ravana approached and took the most chaste lady to Lanka, his island of gold. The faithful Hanuman searched the city of Lanka and found Sita in the Ashoka grove. Pure, chaste and in separation from Rama, she waited like a beautiful white lotus surrounded by cruel thorny Raksasas. Hanuman gave Sita Rama's finger-ring to win her confidence, then allowing his own capture by the Nagastra, caused havoc to the demons in Lanka by jumping from roof top to roof top, his tail acting as a giant fire lighter. When the whole of Lanka was ablaze he sped back to his Lord.

The Vanaras and bears celebrated Hanuman's return by visiting the honey grove and became intoxicated from the honey. When Rama heard about this, he understood that Hanuman had been successful in finding Sita.

The war that followed is described as a big yajna, or fire sacrifice - Hanuman as the adhvaryu (the runner who sets things up), and Laksmana as the pratiprasthatri or first assistant to the adhvaryu (Hanuman). One of the pratiprasthatri's special functions is to lead the wife of the sacrificer and to guide her. Knowing the story we can see that Laksmana carried out his particular sacrificial duties without saying very much. Rama was the form of fire, Sugriva, the King of the monkeys, was the yajuman (the beneficiary), and Angada and the other monkeys were the Ritviks (assistants).

A Setu, bridge of floating stones was placed on the sea and the army advanced quickly towards Lanka. Hanuman carried Rama on his shoulders and Angada carried Laksmana. Hanuman was the pride of all creatures who came to help Rama retrieve Sita from the demon Ravana. After Laksmana killed Ravana's son Indrajit, Ravana became extremely angry and personally came to attack Rama and the Vanara army. At the sight of this ferocious demon, many of the Vanaras ran, but not Hanuman. Ravana first tried to kill Vibhisana, his pious brother and friend of Rama, but Laksmana saved his life.

Ravana turned on Laksmana and knocked him unconscious. Sushena, the great physician, was sent for to restore Laksmana's life, the sun had not many more hours in the sky, the Vanaras had to act fast. According to the pastime, if the sun rose the next day without the Vishalya Karani herb brought from the Gandhamadana Mountain in the Himalayas Laksmana would die. Hanuman, being blessed by Vayu to move faster than the wind, leaped into the sky and headed north to look for the golden creeper with blue flowers. Ravana saw Hanuman cross the sky and sent for the magician Kalanemi to trick him. Taking

the form of a hermit in the Himalayas, Kalanemi tried to have Hanuman eaten by a crocodile, but Hanuman killed the crocodile, freeing an Apsara who had been cursed to remain in that form until Hanuman came. Hanuman then killed Kalanemi and threw him back to Lanka with a flick of his his tail. The powerful Ravana, mad with anger summoned the sun god. He ordered him to appear in the sky, even though it was not yet time for him to rise. When the sun god mounted his chariot to rise early, Hanuman expanded himself larger than the largest and captured the sun god, chariot, horses and all, and placed them under his arm pit.

As he still hadn't found the herb sanjivani, out of despiration to save Laksman he lifted the whole of Gandhamadana Mountain effortlessly with one hand whilst keeping the sun still locked safely under his other arm, and with asingle jump flew through the sky and returned to his Lord Rama. Sushena quickly climbed the mountain found the herb and revived Laksmana by holding it under his nose. Hanuman then flew with the mountain back to the Himalayas and replaced it. The sun still had not risen and everyone was confused. Then Hanuman returned, and resuming his normal size, freed the sun god from under his arm to rise into the sky to start the final day for Ravana. Rama killed Ravanasura that day, and Ravana's pious brother Vibhisana brought Sita from the Ashoka Grove. She was thin and weak, but now free to join Rama. Everyone was in ecstasy.

Rama told Hanuman (his greatest devotee) that Sita and Rama would always stay in his heart, and Hanuman will remain as long as the Ramayana is told.

yavad ramakatham vira srosye 'ham prthivitale

tavat sarire vatsyantu mama prana na samsayah

Hanuman vowed, "O My Lord Rama, O Valiant King, as long as I hear Your story told, I will remain in this body for you."

As stated in the Puranas, Hanuman perfected his life in servitude to his Lord and to this day constantly worships Rama in Kimpurusha varsha, Hanumans' abode.

BHIMA

The second expansion of Mukhyaprana (Vayudeva) is the great Pandava Prince born to Kunti, the wife of King Pandu who was a descendant of King Vicitravirya of the Candra Vamsa Dynasty (of the Moongod). Pandu had two wives, Madri and Kunti.

Before Kunti was married to Pandu she was given a mantra from Durvasa Muni after pleasing him with her service. The story is related that Durvasa Muni, who is reputed for his quick anger, came one day to King Kuntibhoja. As a transcendental test Kunti was bidden to serve him as nicely as possible. Once he came to her and demanded his meal be ready by the time he had taken his bath. He was back within a few moments but Kunti had managed to cook for him, which she placed before him on a plate. Alas, it was too hot, so Durvasa looked at her, staring at her back. She realized that he wanted her to turn her back towards him, so she did. Durvasa stuck the hot plate of food onto her back. Kunti tolerated the pain of the hot meal and Durvasa ate his meal from her back. So cultured was Kuntidevi that for her guest she tolerated Durvasa's behavour, being pleased with her humility and tolerance, he gave her a special mantra by which she could call any demigod to come and beget children in her. Like a child with a new toy, Kunti was excited and wanted to test the efficacy of the mantra so she chanted it and thought of the sun god. The sun - god immediately appeared before her eyes and Kunti, being unmarried at the time, she panicked. Surya assured her that though she would have a child by him, she would remain a virgin maiden. The child was born in due course of time, and Kunti placed him in a box on the Ganges River. The child was later found by the charioteer, Adiratha who brought him up as his own son, and he was known as Karna.

Once when Pandu was out hunting he killed a male deer who was having sex with his mate. Actually the deer were really the sage Kindama and his wife, and before they died, they cursed Pandu that if he ever tried to embrace either of his wives he would immediately die. As he hadn't any children, Kunti told Pandu about the boon she had received from Durvasa. Taking his permission she bore three more sons, Yudhisthira from Yamaraja, Bhima from Vayu, and Arjuna from Indra. She then gave the mantra to Madri who had twin sons by the Aswini Kumaras, and they were called Sahadeva and Nakula. At the time of Pandu's death, Madri climbed the funeral pyre and left Kunti the care for her sons.

On the tenth day after Bhima's birth he fell from his mother's lap over a cliff after she was startled by something. He fell onto some rocks but was not hurt, not only was he not hurt the rocks that Bhima landed on were smashed into a powder upon his impact.

The Rsis who stayed at Satasrnga,[1] like Kasyapa and Vyasadeva, gave the boy his nama-karana (name giving) and upanayana (sacred thread), and at a young age Bhima learned the art of fighting with a club from Suka. Later he underwent intensive training in club warfare from the Supreme Personality of Godhead Himself, Lord Balarama.

According to Madhwacarya's Mahabharata tatparya nirnaya chapter 19 when the demon Duryodhana had constructed the house of lac, disguising it with costly jewells and decorations, and then sending the rascal Purocana, who previously was Ravan's associate Prahasta, to escourt the Pandavas to their new abode and remain there as their aid, Bhima smelt a rat. The presence of the rat Purocana was not the only give away fragrance, Yudisthira noticed a strange smell of highly inflamable lac and fish oil, an thus told mighty Bhima to be alert. Vidura had given his hints that this was in store for them, now sent an artisan to dig an escape tunnel leading to a distant place, finished he left that place. Bhima waited,biding his time for six months in that house anticipating Purocana's next move.

One day Purocana's sister arrived with her five sons, she was a drunkard and as demoniac as her brother, for she had come to poison the Pandavas. That night she prepared the meal for the Pandavas, and lacing it with enough poisnon to kill one hundre men she gave that food to the fearless Bhima, who the meditating on his Lord ate that food which was meant for all of them. Bhima digested the food without any problem of ill effects from the poison, but thought that this was the last straw, they tried to kill my mother and brothers. Seizing the opportune moment sent by providence Bhimasena decided to rid the world of such demons and so while Purocana, his sister and her sons slept, and so set fire in the Laksagrha, alowing time to present to Duryodhana his desired five charred male bodies and that of the mother, and Purocana. Little did he know that the Pandavas had all been carried to safety on the shoulders of the mighty Bhimasena through the tunnel which took them to the bank of the Yamuna (Ganga), where Vidura had a boatman waiting to take them all across the river. The next morning the towns folk saw the mess and the bodies and presumed that it was the Pandavas.

Vidura went along with the whole charade and even performed the obsequies to the "departed souls".

After the Pandavas and their mother Kunti escaped from the house of lac, all five of them were carried to safety by Bhima way out into the darkest forest.

One night, in the forest, while Bhima was standing guard over his sleeping family in the, a raksasa who dwelled in that forest by the name Hidimba sent his sister Hidimbi to lure Bhima away so Hidimba could kill and eat him. This Hidimbi previously was an apsara in Indra's treasury, but due to having some affair with Indra, Sacidevi (Indra's consort) cursed her to become an ugly demoness. When Hidimbi saw Bhima her heart became weak and she felt cupid's arrows sinking deep into her. She changed her appearance into that of a beautiful young damsel, and desiring Bhima for her husband, she came before him and told him her desires, and her brother's wish to kill him. Hidimba, in the meanwhile, was hungry and lost all patience and so decided to attack.

In the fight that followed in the dead of the night Bhima killed Hidimba despite the fact that Hidimba had received a boon from Lord Siva that he could not be killed. With the noise of the exchange of clubs, trees, rocks and punches, the death blows to Hidimba the other Pandavas awoke. Hidimbi pleaded to Kunti that due to her heart being given to Bhima out of affection that she had already accepted him as her husband, even though he had killed her brother, so now she wanted the blessings of Kunti that they could at least unite and fulfill her amourous lusty desires. Bhimasena turned a deaf ear to the appeals of both Kunti and Yudisthira. Finally Bhima agreed to the arrangements, on the condition that Bhima return to them to protect them after a child was born to Hidimbi. Hidimbi explained that she would now return to her natural form, which was in fact possessed of an aspect of Bharati Devi the consort of Mukhyapran, and so it was alright for her to feel this way towards Bhima. To demonstrate her mystic powers of knowing the future Hidimbi mentioned to Bhima that tomorrow Srila Vyasadeva, the literary incarnation of Lord Krsna would come to this forest abode and would give her hand in marriage to her Lord Bhimasena. As foretold, full of all auspicious qualities personified Srila Vyasadeva appeared before them, and glancing at the Pandavas, Mother Kunti and the beautiful consot to be of Bhima's, Vyasa glanced over them all with His lotus eyes, and smiled with great affection. The Pandavas then worshipped their Guru and rendered service to Him. Hidimbi also offered her obeisances to Srila Vyasadev; looking at herHe addressed Bhima" this girl is the crest jewel of sidonga loka... marry her". After the marriage exchange of garlands, to everyones suprise Hidimbi picked up Bhima, placed him upon her shoulders and flew into the sky. They their time in amorous pursuit in the sky and on mountain tops, and celestial gardens by the arrangement of Hidimbi's mystic powers, they returned that evening, but due to being in the heavenly planets six months had passed here on Earth. In due course of time a child was born to them who was named Ghatokaca, actually he was an aspect of Rudra, a celestial being named Niryati. This child was quite unique the word ghata in his name refers to the size and shape of his head, ghata means a pot, and 'otkata' means on who has hair standing on end, which he had. Immediately

he became full grown, and, staying with his mother in the forest after the Pandavas departure, he told Bhima that if ever he needed him, all he had to do was call his name, and he would come to that place. When Bhima rejoined the other Pandavas Hidimbi returned to the heavenly planet, swarga loka.

Srila Vyasadeva then took the Pandavas to a village named Ekacakra and placed them in the house of a brahmana and his family, informing them that they (the Pandavas incognito) were his disciples. Because they asumed the guise as brahmins they were to maintain themselves by begging from door to door. Bhima nearly blew his cover, when as a begging bowl he had a huge mud pot as big as a house which everyone knew only Bhima could eat the contents of. Yudhistira advised him to get rid of the house like pot or attract the attention of Duryodhana. Then suggested that actually Bhima didn't have to go out but instead stay at home and look after Mother Kunti, the others will collect enough for them all.

A raksasa by the name of Baka had the whole village of Ekacakra at his mercy. Previously he would attack and carry off the inhabitants for his food, and because the villagers were unable to live peacefully for fear of the raksasa they came to a compromise with him. In return for his "protection of the village", they would regularly send him a cart laden with food, plus one human being for him to eat. Tis deal had gone on for some thirteen years. One day the Pandavas noticed that there was much distress in the house of the brahmana family they were staying with. Upon learning that it was the brahmana's turn to be feed for the raksasa, Kunti immediately told them not to worry, that she would send her son Vrkodara (Bhima) out of gratitude for their hospitality.

Because of the wicked way that this demon had imposed himself upon the innocent townsfolk, when bhima was requested to do this function of killing this Baka asura a glint of pleasure came in his eyes that the Pandavas all recognised. When he heard that he would be taking a cart load of food to Baka, Vrkodara (the voracious eater) was very happy. Yudhisthira was apprehencive as usual and stated that the Pandavas were depending upon the might of Bhima to protect them all, so how could Kunti throw him to the wolves in this way. Kunti then explained to Dharmaraja (Yudhistira) that Bhima was not to be defeated by any demon, demigod, gandharva, yaksa, ghost or anything else, he is Vayudev incarnate, the empowered life air of Lord Visnu, have no fear. Setting out early the next morning, Bhima drove the cart loaded with food up the winding road towards the residence of the raksasa. Then suddenly he thought," why should we waste so much good food on some raksasa, better we put it to some good use." So Bhima ate most of the food in the cart before he reached the approach road to the raksasa's residence. When Baka saw that not only was Bhima late, but that a large amount of food-stuffs was gone, the raksasa was furious, due to his lust being thwarted by Bhimasena, and so attacked Bhima. While Bhima finished the rest of the food with one hand he kept the angry raksasa playfully a bay with the other. Having now finished his meal and washing his hands, Bhima cut the maternal uncle of Ravana, Baka, down in the

way that a king swan cuts down lesser birds with his powerful wings. Baka's body was left at the village boundary battered and dismembered by the powerfull son of Vayudeva, specifically to show the village people not to worry any more, out of gratitude they gave their normal food offerings meant for Baka to Bhima. Bhima offered the foods to Lord Sri Hari in the fom of Narasimha at the temple in the town. On the advice of Srila Vyasadeva the Pandavas left Ekacakra still travelling incognito.[2]

Srila Vyasadeva the spiritual precepter of the three worlds then told the story of Draupadi fromtthe time of her birth, and asked the pandavas to proceed to King Draupada's capital.[3]

On the way travelling north by night they encountered one yaksa of the name Citraradha residing in the waters of the sacred Ganges, he knew that they were actually ksatriyas and not brahmins and so tried to frighten them. "It is not allowed for humans to safely wander in the forest at night it is not your abode, therefore I shall teach you all a lesson and kill you." At this Arjuna shot his powerful Agneya arrow at the yaksa burning his chariot to pieces, but out of compassion for the poor fool Arjuna draged him by his hair from the burning debris. The yaksa was terrified, scorched dark reddish black, begged at the feet of Yudhistira for his life. Arjuna forgave him and told him many stories how he had accepted Dhaumyacarya as his purohit 'family priest'. Arjuna then gave Cirtaradha the weapon Agneya that had almost killed him in tern the yaksa now known as Angara Varna (the dark reddish black one), in tern gave the Pandavas the gift of being able to make one's self invisable at will and a set of divine horses the left for the heavenly planets whence he had once came.

Feeling that the Pandavas were living incognito and wanting to bring them to his kingdom Maharaj Draupada publically announced the swayamvara of his beautiful daughter, Draupadi. The Pandavas decided, as advised by Vyasa, and attracted by the wonderful qualities of Draupadi, the Pandavas headed for Pancala, dressed as brahmanas themselves. The contestants for Draupadi's hand had to string a huge steel bow which had been placed in the centre of the arena and shoot the target in the eye through a revolving disc, taking aim in the reflection in water. Many princes came but many could not even string the bow, what to speak of shoot it at the target. Sisupal brused himself badly as he tried to bend the bow and string it, Jarasandha was so disgusted with his own performance, in his usual mood of false pride left the assembly without even looking at the faces of those there. The Kauravas princes also came and tried, and failed. The whole time the beautiful Draupadi stood, holding a garland for the valiant prince who could win her hand. Then the "unknown archer," Arjuna dressed as a brahmana ask for permission to join in the svayamvara. He first asked permission from Bhima and mentally offered obeisances to Lord Krsna who was there also. He strung the bow, shot his arrows through the revolving disc and into the eye of the target. Dhrstadyumna led Draupadi to came forward and in her natural shy, and chaste

way placed the garland around his neck. They paid their respects to Sri Krsna and Draupadi, Arjuna and Bhima left to go their own way.

The envious Kauravas were so perplexed as to who this person was, to have shot better than even Karna. King Draupada sent his son Dhrstadyumna to find out the identity of the brahmana, making sure that it was non other than Arjuna the Pandava, King Draupada was very pleased. In the mean- time seeing the other kings making an agressive pact to chase after Draupadi and the "unknown archer", but to deter their envy Bhima took up a gigantic tree and ran at them all whielding it to confront them, within seconds there was an absence of kings.

Lord Krsna spoke to His brother Balaram and pointed out that this was the Pandavas, and all the Yadu's became very happy.

When Arjuna returned to show his new bride to his mother, Kunti, thinking he was returning from collecting alms, told him to share whatever he may have with his brothers, as was the usual practice. At this time again Srila Vyasadeva appeared on the scene and treasured the beautiful daughter of Draupada that actually this was not an ordinary assembly of brothers thess were plenary portions of Yamaraja, Vayudev, Purandara (the present Indra), and the Aswini Kumara twins so do not fear oh Goddess.

Draupadi became the wife of all five of the Pandavas, but she was always considered the most chaste lady, and was nicely protected by all. [4] The Pandavas, their new bride, and Kunti then returned to Hastinapura where they were given half of the kingdom of the miserly Kauravas known as Khandavaprastha, a piece of waste land. Later by the grace of their dear friend Krsna it was renamed Indraprastha after, Indra, the king of the heavenly planets. Then after the sanction of Krsna He empowered many other demigods to transform this desolate place into a wonderful fertile kingdom. Krsna doesn't allow His dear most devotees to suffer unnecessarily.

Soon after, desiring to perform the Rajasurya, Yudhisthira sent word to Krsna, "Desiring unrivalled sovereignty, King Yudhisthira intends to worship You (Krsna) with the greatest fire sacrifice, the Rajasurya. Please bless his endeavour." (SB 10.70.41) Yudhisthira was very anxious however, when he heard that King Jarasandha of Magadha did not accept his sovereignty. Lord Krsna then informed him of

a plan devised by Uddhava for conquering King Jarasandha. Dressing themselves in the garb of brahmanas, Arjuna, Krsna and Bhima started out for Girivraja, the capital city of Jarasandha. King Jarasandha, even though a renound demon, was a very dutiful householder and he had great respect for brahmanas, so when Arjuna, Krsna and Bhima asked for charity from him, even though he could understand that from the marks of bow strings on their arms they were actually warriors in disguise, out of fear of offending brahmanas he said he would give them whatever they wanted. Revealing their identity and their desire to fight with him, he refused to fight with Krsna claiming that He was a coward as He once fled the battlefield. He also refused to fight with Arjuna, saying he was too young and inferior in size. He considered Bhima a worthy opponent, so he handed him a club and they went outside the city for their combat.

"Jarasandha and Bhima skilfully circled left and right like actors dancing on a stage. The fight presented a magnificent spectacle." (SB10.72.35) They fought for several days, breaking their clubs on each other, pummelling each other with their iron-like fists, which slapped one another. As they fought they could see they had equal training, strength and stamina. On the twenty-eighth day Bhima said to Krsna, "na sakto 'ham jarasandham nirjetum yudhi madhava" — "Madhava, I cannot defeat Jarasandha in battle."

Lord Krsna then told Bhima the story of Jarasandha's birth and how to kill him.

Jarasandha's father, Brhadratha, was a powerful King who, although he married two daughters of the King of Kasi, had no sons. Being disappointed, the King along with his wives, went to live in the forest to perform austerities. While there he was benedicted by a great rsi named Candra Kausika to have a son, and the rsi gave a mango to be eaten by the queens. The queens ate the mango and very soon became pregnant. The King was very happy to see the queens bearing children, but when the ripe time approached the queens delivered half a child each. In disgust, King Brhadratha threw the two parts into the forest where a she-demon named Jara lived. She was glad to have some delicate flesh and blood from the newly born child, but out of curiosity she joined the two parts together, and the child became complete and regained his life. Being compassionate to the childless King she went to him and presented him with the child. The king, being pleased with the she-demon, asked her what she wanted as a reward. Jara asked that the child be named after her. This child, now called Jarasandha (one who was joined by Jara), was actually born as one of the parts and parcels of the demon Vipracitti, and thus he did so many demoniac acts such as killing humans as offerings to Lord Siva (Mahabairava).

However, now his end was in sight. Krsna demonstrated to Bhima how to kill him, by taking a small tree

and tearing it down the middle by its outspread branches. Bhima, due to his sharp intelligence being firmly focused on Krsna, Bhima had no difficulty in understanding this message. Then being the best amongst fighters Bhima seized the arrogant rascal Jarasandha's feet and threw him to the ground. Then just as a great elephant might break a branch of a tree, or a piece of sugar cane to devour it, Bhima pressed down on one of Jarasandha's legs with his foot while grabbing the other leg with his hands, and tore Jarasandha apart from the anus upwards. The King's subjects saw him lying there in two separate pieces, each with one leg, one thigh, one testicle, one hip, one shoulder, one arm, one eye, one eyebrow, one ear, and half a back and chest. Arjuna and Krsna congratulated Bhima by embracing him, and then the Pandava princes released all the Kings and Princes imprisoned by Jarasandha and returned to the Kaurava kingdom.

On the Pandavas return to Hastinapur they resided in the palace created for them by the demon Maya Danava. Mayasura build this palace out of gratitude to Krsna for saving him in the forest fire in the Khandava Forest where he was hiding when Agni devoured it. He also presented Bhima with a magnificent fighting club. After the Rajasurya sacrifice was performed, Duryodhana, being always envious of the Pandavas, came to the mansion created by Maya Danava's illusions. Bewildered by illusions of many kinds, Duryodhana mistook the solid floor for water and lifted the end of his garment to walk forward on what he thought was shallow water but it was solid floor, and after a few more steps he fell into waist deep water mistaking it for a solid floor. Proud Duryodhana, who was wearing his crown and a costly necklace was very angry, but when he fell into the water everyone laughed, especially Draupadi and Bhima. Yudhisthira tried to check the laughing of all the women in the palace, by raising his hand and his glances. Lord Krsna however, encouraged it by the suggestive gestures of His eyebrows. Humiliated and swearing revenge, Duryodhana turned his face downwards and went back to Hastinapura.

The Kurus then made a conspiracy to trick Yudhisthira into a gambling match by which the Kauravas (Kurus) could cheat the Pandavas out of everything with the dice made from Sakuni's bones. During the match Yudhisthira lost his kingdom, wealth, jewellery, clothing and finally even gambled and lost his wife. When Dussasana went to fetch the chaste Draupadi, she said she couldn't come to the assembly as she was undergoing her monthly period, and was only dressed in one piece of cloth (a simple sari). Draupadi had a beautiful bunch of hair which was sanctified at the ceremonial Rajasurya Yajna, but Dussasana defilled that sacred lady and grabbed her by her hair just to insult her. When he started to pull off her sari just to make her naked, Draupadi, realizing that she had no hope of help from her husbands as they too had been lost, by Yudhisthira being tricked into upholding mundane moralistic codes and now had no free will to act (though Bhima was transcendentally situated from such sentimental codes his brothers tried to make him restrained to follow Yudhisthira's mood and ettiquette). Draupadi then cent per cent, completely surrendered to Krsna, and to the amazement of the assembly, as much sari as Dussasana took from her body, as much again replaced it. Krsna, though protecting his surrendered devotee, decided that for their sinful behaviour the Kurus would be inevitably killed at the Battle of

Kuruksetra and all of their wives would too loosen their hair in public, but this time as widows.

When the Pandavas were exiled to the forest for twelve years after a second gambling match, the Kurus made a clause, that after the completion of twelve years the Pandavas had then to spend one year incognito, thus making thirteen years all told. If, during the final year the Pandavas's whereabouts were discovered, they again had to spend another twelve years in the forest.

Because the Pandavas were concerned how to feed the brahmanas who accompanied them to the forest, Draupadi was given a pot by the sun god called by Aksayapatra. This pot would never be empty until Draupadi had taken her meal and turned the pot upside down. Then it would produce no more. Once Draupadi had finished cooking and had just taken her meal when the Muni Durvasas arrived with many of his disciples. Durvasas and his disciples had secretly been asked to go there by the Kauravas who knew that by this time Draupadi would have taken her meal, and if she was unable to offer them anything to eat, she would incur the wrath of Durvasa. Durvasas and his disciples went to the river to bathe and freshen up before taking their meal. Draupadi, full of anxiety, prayed to Lord Krsna to help her. Lord Sri Krsna then told Draupadi that if there was a morsel of food left He would be satisfied if that were offered by Draupadi, His pure devotee with love to Him. Seeing a fragment of spinach stuck to the side of the pot, Krsna asked for it, Draupadi offered it to Krsna, and simply by eating that morsel of foodstuffs, all of Durvasas' men and Durvasas himself became completely full and satisfied, and out of embarrassment slipped away and didn't come to demand a meal from Draupadi as the sinfull Duryodhana had arranged for them to do.

The last year of their exile was to be spend incognito,[5] so the Pandavas chose to spend it in the kingdom of Maharaja Virata. After hiding their weapons in a tree in the nearby burial ground, each of the Pandavas took a different disguise. Bhima chose to act as a cook to keep up his swadharma; as a true ksatriya cannot eat food cooked by others. Choosing to cook himself avoided the difficulty. You can imagine, after 12 years of forest dwelling he couldn't wait to get a good feed, so out of natural affection for the service, Bhima (Vrkodara) happily served in the Kings royal kitchen. Another reason for Bhima taking the part of cook was to avoid the chance of being recognized. His incisive perception and sharp comments would be made in Virata's court during discussions on Vedic scriptures, should he have heard anything bogus or against sanatana dharma. Nakula was always good with horses, and he showed the King some incredible tricks and feats of training. The King saw these as magical tricks, and immediately employed him in his stable. Sahadeva was put in charge of the cows. Arjuna, accepting a curse from Urvasi to loose his manhood for a year, was engaged as the dancing teacher for all the princesses. Arjuna had previously visited his father, Indra, in the heavenly planets and was approached by Urvasi. Refusing her as she was previously a consort of one of his forefathers, Urvasi cursed him to become a

eunuch, but Indra reduced to curse to one year, to be used during their period of hiding. With a high-pitched voice and effeminate walk and gestures, Arjuna, now known as Brhannala, taught the girls dance, drama and music. The King, recognizing Yudhisthira's intelligence, morality and judgement, accepted him as his companion and court adviser. Draupadi became the chief maidservant to Queen Sudesna and her daughter Uttara, and was known as Malini. She told the Queen that she had five Gandharva husbands and that due to a curse she had now come to earth away from them. Thus being from the heavenly planets she knew how to dress and decorate herself very nicely.

In Mahabharata Tatparya Nirnaya of Madhwacarya ( )there is an interesting story about when once a powerful wrestler came to the King's court and made challenges to the men of Virata's kingdom. He said he had received the blessings of Lord Siva (Mahadeva). All the King's wrestlers were too afraid of the mighty Mahadeva and made themselves unavailable. Yudhisthira advised Virata that he should call for his cook for he looks powerful enough to overthrow anyone, thus saving Virata's honour. Bhima then came before the King, the court, and assembly, and vowed that he would kill the wrestler by Lord Sri Hari's grace.[6] Bhima then paid his respects to his elder brother Dharmaraja (Yudhisthira). Actually again these respects were to the Antaryami Krsna (Paramatma) within Yudhisthira's heart as even Yudhisthira is also a name of Hari meaning He who stays fast in battle. Bhima then approached the mighty wrestler and in a couple of powerful deliveries had smashed the wrestler's head and the victim of his own pride was sent to the nether regions, his limp body spread bloody on the ground.

Towards the end of the year, Kicukar, the Queen's brother, arrived back at the palace from a military campaign. As he came into the royal court his eyes were immediately fixed on Draupadi, at which he lost his intelligence due to lust, and became infatuated. "Who is this?" he asked the Queen. Queen Sudbesna compelled Draupadi to fetch wine and take it to Kicaka's room, but when she did so, Kicukar forcibly caught hold of her. By praying to Krsna - Lord Vasudeva seated within everyone's heart and the indwelling Lord of the sun, she managed to free herself and ran to the King's court crying, "Help, there's a brute after me. He wants me to succumb to his lusty advances." The King and men of the court said, "So, she is a mere maidservant. Why shouldn't he fulfil his desires for her?" Kicukar had caught Draupadi be the hair, pushed her to the floor and kicked her. Draupadi glanced at Yudhisthira, but not wanting to expose their hiding, made the arrangement for Kicukar to go to Draupadi's room that night. Kicukar made himself as attractive as possible, smothering himself with perfumes and drinking intoxication for relaxation. Kicukar was dwelling on these proposed amorous coming events all day, and now it was time!

Draupadi had told Bhima what had happened and how the chief of Virata's army wanted to abuse her body, and he agreed to kill him. When Kicukar slipped into Draupadi's bedroom that night, unbeknown

to him it was the lion among men, Bhima who was waiting for him, and not the beautiful Draupadi. In an angelic voice (angelic for Bhima that is) Bhima said, "I've been waiting for you my love. Come here." Kicukar leaned across the bed and kissed who he thought was Malini (Draupadi) on the hand, then Bhima pounced. He grabbed the rascal Kicukar and began to pound him into a ball. He pushed his head down between his shoulder, his legs up into his stomach, and his broken arms into his chest. Kicukar was smashed into a round ball of flesh.

Seeing Kicukar dead, all of Kicukar's 105 brothers tied Draupadi to Kicukar's dead body to cremate them together. Draupadi cried very loudly, Bhima hearing her plaintive cry, tore up a huge tree, and with it killed all the brothers of Kicukar and led Draupadi back to the palace.

This incident took place about fourteen days before the end of the final year incognito. The Kauravas heard of the death of Kicukar and pieced all the details together to come to the conclusion that this was the Pandavas, so along with the Trigartas, the Kauravas attacked Virata's kingdom on two separate days and stole away his cows. The cowherdsmen appealed to Virata's son to bring them back, but seeing Duryodhana's army was too powerful for him to attack alone, so he ran away. Arjuna was asked to be the chariot driver, but then unable to see the King's son in this way, then revealed his disguise, persuaded the young boy to get back into the chariot and drive it for him (Arjuna). They then successfully defeated the Kaurava army and returned victorious with the cows.

The next morning the Pandavas, their exile now over, bathed and adorned themselves with precious jewels and clothes and sat on Virata's throne. When Virata entered they fully revealed their identities, and Virata immediately handed over his kingdom to them, agreeing to become subordinate. From his kingdom, the Pandavas sent invitations to all the Kings to become their allies against the Kauravas for the pending war at Kuruksetra. Krsna also arrived there.

King Dhrtarastra's eyes were blind, so his chaste wife Gandhari took a vow of her own accord to not try to be better than her husband, and so she blindfolded herself. During the course of the Battle of Kuruksetra, Gandhari sent for her son, Duryodhana. She told him that by dint of the austerity she had performed, just be glancing over his body she could make his body as hard as steel, impervious to any destruction, undefeatable, but he had to come to her quarters naked. As Duryodhana was going through the palace towards Gandhari's room, however Krsna, Who is none other than the Supersoul, the Knower

of all things, appeared before the naked Duryodhana. Knowing that Gandhari was about to give her son this benediction, Krsna desired to fix things in favour of his devotee, namely Bhima. Krsna asked, "Where are you going naked like that, Duryodhana?" Duryodhana replied that he was going to his mother's room. Krsna told him, "You can't go before your mother like that - it's just not proper. At least you should cover your lower parts in front of your mother." Duryodhana then went before his mother who took off her blindfold. Gandhari glanced over his body, then down, and said, "I told you to come naked. Why are your lower parts covered?" Duryodhana replied saying that he had met Krsna on his way to her room and Krsna told him that it wasn't proper to go before her naked, and that was why he covered those parts. Gandhari told him, "All parts of your body will be protected except for these parts, which are covered, for they didn't obtain my glance."

In the final duel between Bhima and Duryodhana, the arrogant Duryodhana was taking every club that Bhima could give him, sometimes knocking Duryodhana off his feet, but Duryodhana would always get back up and laugh. Even Krsna's elder brother tried to stop the fight saying, "Duryodhana and Bhima! Listen! You two warriors are equal in fighting powers. I know that one of you has greater physical power, while the other has been trained to use a hidden technique." In terms of strength Duryodhana didn't have a hope, but due to his mother's glance he couldn't be defeated even by the great Bhima, until suddenly Lord Krsna revealed and reminded Bhima of two things simultaneously. Krsna slapped His thigh, thus indicating Duryodhana's unprotected weak spots, but also at the same time reminding Bhima of the attempt to unveil the chaste Draupadi at the gambling match. In an intoxicated lusty mood Duryodhana slapped his thigh at the gambling match in a suggestive manner, requesting Draupadi to become naked and to come to him. At that time Bhima pledged that he would smash his thigh. Now, by Lord Sri Krsna's grace, Bhima took up his club, and with renewed vigour dealt Duryodhana several deadly blows, dropping Duryodhana to the ground, smashed by Bhima's relentless club.

These are just some of the pastimes of Bhimasena.

In the next section of Madhva Vijaya, Narayana Panditacarya begins with an onslaught against Sankara. He says that demons whose power was previously crushed by Bhima, now conspired to gain revenge, and so in an under handed attack composed books in the Kali Yuga to try to diminish the qualities of the Supreme Personality of Godhead as being without quality or form. Formally in the Dwarpara Yuga, an enemy of Bhima's of the name Maniman possessed great enviousness and an intense desire to preach from these books, and having pleased his Lord Mahesvara, [ANI1]Siva, took his birth in the village of Kalady, with many other demons coming as his assistants.

Sriman Narayana Panditacarya says that this same Maniman took his birth as Sankara.

Panditacarya then compares Sankara in the following derogatory way: The sinful Sankara took to studying the Vedic scriptures as a cat, that eats rats and mice then sneakingly takes the sacrificial offering meant for the sacred fire, or as a dog that eats impure meats takes the ghee at a homa (fire sacrifice) or like an unsteady monkey who takes a garland of jewels meant for the Deity.

This Sankara, having a secret hatred for the Lord, out of his enviousness does these things such as preaching in a way that can be taken as impersonal by those who are envious of the Supreme Personality of Godhead, Krsna or Visnu, otherwise the people in general would not respect him. This Sankara took sannyasa in the same way out of his wicked nature to gain respect like an untamable elephant who is desirous of polluting a pure lotus pond. This Sankara, sided with that of the Madhayamika doctrine (the middle of the road doctrine of the Mahayani Buddhists) which is opposed to Vedic conclusions of rendering service to God. These atheistic philosophies are always refuted by the followers of the Vedas, but now this Sankara has composed his Sariraka Bhasya in consonance with the Buddhists. With his philosophy of covered Buddhism, denying the personal attributes of the supreme creator he enters the dark age of Kali. He has replaced the non- existant world of the Buddhists with the philosophy of evrything is subject to illusion and relative truths as opposed to the attributless, qualityless, Brahman. Thus being the only difference between what the Buddhists say, and what Sankara was saying is that the impersonal Brahman is the only reality, and that everything other than that is illusory. Alas, Sankara has become famous as a Bauddha (Buddhist) in disguise.

In the Madhwa Vijaya canto one verse 52, Narayana Panditacarya states that the Brahma Sutras are compared to the illuminating rays of the sun which are seated on a chariot of the entire Vedas. However, in Their own words they call the Buddhist Sankara a big thief having stolen the sun from public view. Lord Narayana, whose body is made of sat (eternality), cid (knowledge) and ananda (bliss) vigraha (personal form) is extremely tolerant, even though Sankara accuses his literary incarnation Sri Krsnadvaipayana Veda Vyasa of making mistakes. Yet the Sankara has concocted all kinds of interpretative words and phrases just to confuse those who are ignorant and envious of Vedic conclusions. This is his word jugglery. Demons such as Sankara-Maniman and his demoniac followers spreading their poisonous philosophy, has now spread all over the world. The philosophy of Nirvisesa states that the Supreme has no personal attributes, or if he has attributes, then they are defective like ours, thus there being no difference between us and Him. The offensive attitude has been accepted as factual only by fools and rascals. "It is sad to find that Lord Narayana Who, is full in all qualities of personal attribute, Who is Bhagavan, full of all opulences, has now become concealed in the minds of those who are fit to receive the good knowledge of Him, out of fear they cannot outwardly serve their Lord."

As we explained previously it was such a traumatic time for the devotees, those who remained pure and faithful were frustrated by the stifling mood of false renounciation, nothing is real, everything is illusion. How painfull it was for the devotees to hear the lies and roumers that you can become, our most treasured object of service cheaply, and do away with the original Lord. How can man try to centre the universe around themselves, denying the all pure friend of all, to be at best like me. Such rascaldom tears at the devotees soft heart.

These feelings of Narayana Panditacarya certainly give the mood of how the Vaisnavas were feeling. Though these persons have taken to this human form of life, actually they have wasted that human form. Do the blacksmith's bellows not breathe? It is a fact but they have no life - only the Lord, and the Lords' Vaisnava devotees have life. Others who have had the perfect opportunity to receive knowledge of the personal attributes and pastimes of the Lord have, due to their own misfortune which is born of their deep-rooted envy towards the Lord, allowed their fickle minds to obscure the Lord from sight like clouds that hide the sun. They, the impersonalist Mayavadis and Sunyavadis, want forgetfulness of the Lord, so the Lord allows them to forget Him. In the Bhagavad-gita (15.15) it says:

sarvasya caham hrdi sannivisto

mattah smrtir jnanam apohanam ca

vedais ca sarvair aham eva vedyo

vedanta krd veda-vid eva caham

"I am seated in everyone's heart, and from Me comes remembrance, knowledge and forgetfulness. By all the Vedas am I to be known. Indeed, I am the compiler of Vedanta, and I am the knower of the Vedas."

Though the mood of our Guru parampara is that of complete distaste for the formless, nothingness philosophies which have poisened this age we live in, still we, as Brahma- Madhwa Gaudiya Vaisnavas accept the statements of the Siva Purana saying that Sankara was on a mission and do not want to offend Lord Siva in any way. Srila Prabhupada, our founder-acarya, has stated in the Caitanya Caritamrta (Adi Lila, 7.157 purport) that "Sankaracarya has no fault on his part for he was under instruction." In Adi Lila, 15.14 purport he says, "degraded Mayavadis not followers of Sankara", and calls Mayavadis pasandis

(heretics and greatest demons) (Adi Lila 17.53 purport and Madhya Lila 6.169 purport). In the same purport of Madhya 6.169 he says that "If one accepts Mayavadi philosophy his advancement is doomed forever." In many places Prabhupada points out the faults in their philosophy (Adi Lila 7.127 & 7.142). In Adi Lila 7.114 he says "Mayavadis are asuram bhavam asritah", "one who is demoniac by nature having one's intelligence robbed by Maya." but in the same breath again says Sankaracarya was actually Lord Siva on a mission and is faultless.[7]

The direct descendants of Acarya Madhwa in the Udupi mathas say with deep affection for Lord Siva, who even appeared in a previous Yuga to become the seat of Udupi Krsna, that he would never do such a thing as lead the offenders of the Lord. Consequently they do not call the leader of the Mayavadis Shankaracarya, which refers to Shankara - Lord Siva, as the Gaudiya Vaisnavas do, no they call him Sankara (and probably wouldn't use a capital letter to begin his name either).

In the Srimad Bhagavatam also it is pointed out that this Maniman who Panditacarya says is Sankara is actually a disciple of Lord Siva, (SB 4.4.4 & 4.4.17). But definately Narayana Panditacarya, reflects the mood of the day, capturing the firey feeling of the incarnation of Sri Vayudeva, Mukhyapran, Madhwacarya.

Offering my prostrated obeisances to his lotus feet and certainly appreciating his sentiments, as any devotee who hears blasphemy of the Lord, if he is a real devotee, will not tolerate it either.

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[1]Sat Sata srngara is the name of the precipice that the young Bhima fell over, powdering the boulders bellow upon his weighty impact.

[2]Baka could not be subdued by either Jarasandha, Narakasura,or even Lord Rama's young brother Bharata when they met in the forest.

[3]Draupada upon receiving the 'news' of the Pandavas deaths he was quite grief stricken, but never even for a moment did he really believe that the Pandavas had died in the house of lac.

[4] Mahabharata Tatparya Nirnaya of Madhva (19.156) makes some very strong character references in defence of Srimati Draupadi Mathaji's chastity. As some persons with contaminated lusty minds sometimes cast doubts on the five Pandavas dealings, having one common wife. But it is explained that actually Draupadi was only with one husband at any one time, each of them she spent one year with in close association, whilst the others protected her in a caring protective way, but through detachment. Ordinary humans cannot be like this, being on the mundane bodily conception of life. Madhva then states, and so emphasises how actually these Pandavas were all great demigods here to serve the Lords' mission. Within the divine body of Draupadi each of her husbands' particular deva-consort was present. When she was with Yudhisthira, as the tattva of Yama, Syamala was present. With Bhima, the tattva of Vayu, Bharati devi was present. Arjuna, the tattva of Indra, Saci was present. Nakula and Sahadeva coming from the Aswnin Devatas - Usha was present. It is also said that the consort of Siva sent her energy (Uma) but because Siva was not externally present as her husband, Uma

remained undisclosed within the body of Draupadi.

[5]Reflected from Mahabharata Tatparya Nirnaya.

[6] In this verse there is an explanation as to why Bhima has emphasised his invoking Lord Hari's grace. It was because the term Mahadeva in it's prime meaning refers to Visnu (Sri Hari). Lord Kesava (Sri Hari) is the Supreme Personality among the devas, therefore He is Mahadeva. In Visnu sahasra nama Visnu is called Siva (Auspicious) as he is the original all auspicious person. It is stated that all these terms or qualitative titles given to the devas in their primary sense refer only to Sri Hari - Krsna. All others are Siva dasa, Indra dasa, Agni dasa, Chandra dasa, etc. etc. Bhima states therefore by the Supreme grace of Lord Hari he will be enabled to defeat this wrestler. I am His devotee; the specific term Kesava is quite apt: the term denotes, as per scripture, Brahma (Visnu), the ruler of all embodied souls kah vrhya isa. Lord Sri Hari as the indwelling supersoul also controls the devas, therefore he is Mahadeva. Philosophically one can see the mentality of the proud wrestler who says he now has Mahadeva's power by his blessings. Bhima's reply is his full surrender knowing Lord Sri Hari to be the only object of worship and adoration. And due to his sole worship of the original Mahadeva, Bhima is certain of victory over the falsely proud wrestler.

[7]For more details on Sankara, his mission, life, and the puranic verses stating his case see section "Setting the Scene" subsection on Sankaracarya.

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[ANI1]Did Lord Siva take his birth, or Maniman?

CHAPTER III
THE APPEARANCE OF VASUDEVA MADHVACARYA)

In the area of the South West coast of India, the Brahmins there are mostly Koonkans, Sarasvats and Shivallis. As explained perviously, the Shivalli or Shivabelli sect of Brahmins are mostly found around the Udupi area, Shivabelli being an old name for Udupi in connection with Sri Candramuleswaraji. Previous to the advent of Madhva some Shivalli Brahmins worshipped Lord Siva, but most had an affiliation with the Bhagavat sampradaya and had a leaning towards Visnu. Most would worship that form of a lingam, but would see Visnu as his origin (as already mentioned in connection with Sankara-Narayana, and especially Anantesvara, Who is worshipped as Parasurama though in the form of a lingam).

One such Brahmin of the name Madhyageha Bhatta and his wife to be (Vedavati) used to worship daily at the Anantasana Temple in Udupi, performing many rigid austerities in their daily service for Lord Parasurama (Anantesvara). For no less than twelve years they performed their service purely, travelling daily from nearby Pajakaksetra to Udupi to serve the Lord. Most would worship that form of a lingam seeing Visnu as His origin (as already mentioned in connection with Sankara-Naraya, and especially Anantesvara, Who is worshipped as Parasurama though in the form of a lingam.

At this time, not only in the immediate area of Udupi, but throughout the universe, there was an intense feeling of unrest, to such a degree that many of the demigods, headed by Caturmukha (four-headed) Lord Brahma got together to form a body to approach[ANI1] Lord Visnu (Narayana), begging for Him to relieve them of their suffering. None of them could bear any longer the anguish of the poisonous philosophies of the Mayavadis and Buddhists (Sunyavadis). Knowing that a scheduled incarnation of Lord Visnu was not due to appear for many years, Lord Brahma explained that even his sampradaya appeared lost, and there was a more than desperate need to re-establish the link. Lord Narayana looked around the assembled demigods with a view to sending one of them for this difficult service. Lord Narayana saw the worthy candidate, Vaya (prana) who promotes the life of all earthly creatures, who is an expert preacher, and who knows how tosatisfy his

Lord. He possessed the ability to fulfil the desired deed.

Lord Narayana called Vayudeva near. "Oh, you Lord Vayu, possessing an auspicious face. Go to the earth and decorate that place in the Kali Yuga with your third incarnation as Madhva. You will again establish My personal form which pleased those who are not envious of Me. Revive their devotion for Me, as at present My devotees are suffering due to the lack of pure devotion for Me. They cannot tolerate the absence of Me in My personal form for even a moment and are praying to Me for help. Those who have emnity toward Me have polluted the atmosphere with childish, whimsical philosophies squeezed from between the lines of the Brahma Sutras only partially revealling My opulence. Now go and make your appearance in the family of My most pious Brahmanas. Make clear the message of the Upanisads through the Brahma Sutra." Vayu accepted this mission with folded hands and head slightly tilted forward in respect to receive this service with honour from the Lord of the Devas (Devendra).

At this time in the town of Udupi, a huge festival was going on for the Makara Sankranti (marking of the passage of Sagatarius to Capricorn - the half yearly solar equinox on the 14th January). Thousands of devotees had come to the tmeple of Anantasana to make spiritual benefit on the auspicious moment. Suddenly, amidst the crowd, a dull looking man appearing possessed, climbed the flag pillar at the entrance of the Anantasana Temple, then in a bizarre fashion, he started to dance and shout in a deranged manner. When he had captured the attention of the whole town, his mood changed. Actually, it was revealed that the dullard had become possessed by Lord Anantaswara to announce the following message:

"Mukyaprana, the incarnation of Lord Vayudeva the great devotee of Lord Visnu, will appear here in Udupi in a very short time to smash all demoniac impersonalist philosophies and re-establish the loving service in full attributes to the personal form of Lord Visnu. This devotee himself is possessing six wonderful qualities - fame, wealth, renunciation, beauty, strength and knowledge, and whom is none other than Bhagavan Vayu. No longer will any soft-hearted devotee have to hear that the Supreme Personality of Godhead be subjected to criticism and mundane

views of being deaf, dumb, lifeless, limbless, formless or who is covered by illusion by pasandi heretics propounding nirvisesha philosophy. Mukyaprana will appear amongst you and will fulfil your desires for real religion; you will all be satisfied and a new purified doctrine will be your solace."

Then the possessed dullard returned to his normal dull condition, climbed down and again disappeared into the festive, bustling, mumbling crowd. Madhyageha Bhatta walked the eight miles southeast back to Pajakaksetra[1] that evening, not knowing of the coming events that he would be directly involved in.

The pride of the middle house (madhya geha), although a young man, had a wealth of understanding of the Vedas. Throughout his schooling he had the reputation as one who is a devotee scholar, not merely interested in Brahman; his object was Parambrahman, the Supreme Personality of Godhead Narayana. After some time "Madhyageha" Bhatta, as he became known, was arranged to marry a pure and devout lover of Lord Visnu by the name of Vedavati. Both of them were free from attachment to the bodily concept of life and the false attachment to society, friendship and "love" that goes along with it. Madhyageha Bhatta was always very eager to hear the pastimes of the many incarnations of Lord Visnu, and render devotional service to the Deity of Anantasana in Udupi. Madhygeha spoke to his chaste wife about bringing into this world a pure son, one worthy of being called putra (one who saves his parents from hell). [2]

To obtain a putra from the Lord was their desire, but how to bring into this world a child who is not touched by the modes of passion and ignorance, who is pure by nature and worthy of the mercy of Lord Visnu?

Madhyageha Bhatta and his wife decided to approach their Ista Deva (family Deity) Lord Narayana and make a pure vow. They then served Lord Ananrasana in Udupi for twelve years with pure minds in pure devotion, free from lust and greed. As their austerity they drank only milk throughout those twelve years, observing the same vows as Aditi and Kasyapa who were impelled by Lord Brahma to undergo this penance to obtain Lord Vamadeva as their son. Among

their vows they also partook of only milk as their eatables and lived simply, always remembering Lord Narayana and always chanting His glories and Holy Name. At the end of this time they decided to perform the Garbhadana samskara, after taking the Lord's blessings. Madhyageha purified his body with pancagavya prasana, offered arghyas, flowers and lamps to the Lord, and they stated their desire to bring into this world a cent percent pure devotee to save everyone from further suffering. During this twelve year period they observed the same vows as Aditi and Kasyapa who were impelled by Lord Brahma to undergo penance to obtain Lord Vamanadeva as their son. Among other vows, they partook only of milk as their eatables and lived simply always remembering Lord Narayana and chanting His glories and holy name.

After the purificatory menstrual period, choosing the male star and the suitable day for conception according to the proper varam (day) tithi (time) and nakshatra (asterism) they invoked the blessings of Lord Narayana. They then united by the principles of religious sex and by the Lord's grace, Vedavati conceived a child.

In the Madhva Vijaya (2.25) it is described that the incarnation of Lord Vayudeva (Mukhyaprana) entered the body of the wife of that pure Vaisnava Brahmin in his partial aspect, in the same way a King enters a well decorated city, shining clean with bright new gates and containing houses with fine features. Mukhyaprana was that King, who is Bhagavan possessed of six opulences, wealth, fame, knowledge, beauty, strength and renunciation entered into the womb of Vedavati. On this point though, Madhva Vijaya suggests that Mukhyaprana evicted the soul born of the conception of Madhyageha and Vedavati, and thus expelling that child, Vayu appeared of his own will and placed himself in that womb.

Because Mukhyaprana's incarnation was situated in Vedavati's womb, she became incredibly effulgent and was decorated with all thirty two auspicious qualities.[3] Madhva Vijaya describes her body as being like the temple of Lord Visnu, the Supreme Lord because of her pure devotion.

The pumsavana samskara was performed at three months pregnancy and then

simmontanayana (swadabhaksana) feeding the child in the womb, parting the hair, etc. purificatory rites were performed at seven months. The fire sacrifices for the safe delivery of the child were performed according to Brahminical rites, and lo and behold, within a few days a son was born to Madhyageha and his chaste wife Vedavati.[4]

Madhyageha Bhatta called for learned Vedic astrologers to come, and together they performed the jatakarma (birth ceremony) by offering all nice things to the child and bathed him in panca gavya (cow dung, cow urine, ghee, milk and yogurt) and pancamrta (ghee, milk, yogurt, honey and sugar water). They also put gold and ghee on his tongue to invoke good health and intelligence, tulasi to invoke devotion to the Lord, and honey to invoke good appetite. Then the learned astrologers made a chart to see what kind of son had been born. They were amazed as all thirty two auspicious signs were there in his person and the chart said that this boy is none other than the scheduled avatar of Vayudeva. His purpose for coming was that of reform, to change the ways of misguided men and to firmly establish the personal philosophy of Lord Visnu. He would be a great acarya as previously he had been Hanuman and Bhimasena respectively.

THE BIRTH OF VASUDEVA

At the time of his birth, kettle drums could be heard from the demigods in the heavens and everyone rejoiced. Madhyageha Bhatta's family was ecstatic and the whole Brahmin community came to celebrate. The good people and alsoo the ruffians came to congratulate Madhyageha Bhatta, his wife and the whole family. Madhyageha Bhatta worshipped his ista-deva with gratitude and then came to see the child. Upon seeing the bright moonlike face of the newborn child, Madhyageha smelt his new son's head and gave him the name Vasudeva. Mudillaya, a Brahmin friend of Madhyageha Bhatta gave a first class milking cow and calf to the child, for he said that after twelve years of devotion, the Lord of the cows, Govinda, gave Madhyageha a pure devotee son. Everyone looked on the face of Vasudeva. Then they remembered the prediction outside the Anantesvara Temple all those years before. Observing the events, the astrological charts, and

the beaming face of the child, everyone was convinced that this boy and the aforementioned avatara of Vayudeva were one and the same. The prophecy had been fulfilled.

The date of Vasudeva's (Madhvacarya's) appearance is still to this day covered. There are many evidences for each and every date, the place everyone agrees on.....

I will now try to present an un-biased account of what the dates are, who compiled them, and some brief reason behind each where possible.

Most authorities agree that Madhva's appearance was in the year Vilambi and he disappeared in the time of Pingala, but in which Vilambi and which Pingala year is another thing. A list of each is as follows for the particular era which we are dealing with.

Years that Vilambi fell in:
1040 Sakabda Era 1118 AD
1100 Sakabda Era 1178 AD
1160 Sakabda Era 1238 AD

Years that Pingala fell in:
1119 Sakabda Era 1197 AD
1179 Sakabda Era 1258 AD
1239 Sakabda Era 1317 AD

The local Udupi town guide book, without question, gives the year 1238 AD as the date of birth. Dr BNK Sharma presents in his book "History of the Dwaita School of Vedanta and it's Literature" a list of events from an inscription of a direct disciple of Madhva and second "successor" of Madhva on the "Pitha", The evidence of these inscriptions show that Narahari Tirtha was in Kalinga between 1264 and 1293 AD. It appears also that he was Prime Minister of the kingdom between 1281-93. If the statement of the Mahabharata Tatparyanirnaya were to be taken in it's literal sense, Madhva would have lived up to 1278 only, as he is

traditionally assigned a life of seventy nine years.[5] Now according to the uniform testimony of the Mutt Lists, Madhva was succeeded by Padmanabha Tirtha who remained on the Pitha for seven years, and after him by Narahari Tirtha who occupied the Pitha for nine years. On this view, Narahari Tirtha would have come to the Pitha in 1285, but the evidence of inscriptions show he was still in Kalinga in the years 1289, 1291 and 1293. The obvious inference would be from these statements is that he could not have come to the Pitha until after 1293. It cannot be supposed that Narahari Tirtha was allowed to be the minister of Kalinga and to occupy the Pitha at one and the same time (as a sannyasi) between 1285 and 1293. The Mutt lists agree in placing Narahari's demise in the cyclic year of Srimukisa. These two facts show that the event cannot be placed before 1333 AD. Calculating backwards from the recorded year of Narahari Tirtha's demise, we arrive at 1317 (Pingala) as the very latest time of Madhva's disappearance from this world, and calculating 79 years back brings us to 1238 AD. This date has also been accepted by Saltore in his book called Ancient Karnataka (Tuluva History) 1936. In the booklets of Paraya Pejwara Mutt in 1984 by Banajee Govindacarya, he also supports the year 1238 AD, and goes on the say, "We should go back 744 years from now. As many as 4338 years have paseed since the inception of Kali Yuga and the 4339th year is running (1984 AD). Indeed the Vijaydasami, following the Navaratri in the bright half of the month (Sukla Paksa) of Asvayuja (Padmanabha or Asvini Sukla) in the year of Vilambi 1238 AD is a day of great festivity. On the afternoon of that day Acarya Madhva was born in this tiny hamlet of Karnataka."

In the book of Padmanabhacar, the Vijayadasami of Vilambi supported by the year 1199 AD is referred to, and then it goes on to say that the year of his upanayana (sacred thread) was in 1204, Madhva's sannyasa was in 1210 AD and his first trip to Badrinatha was in 1217 AD. Actually Padmanabhacar gives many other example also. He quotes the swami of Adhamar Mutt and other pandits as saying 1040 Saka (1118 AD).

Visvapriya Tirtha Jnr Swami of Admar Mutt told me that Vijayadasami on a Wednesday afternoon was the day of Madhva's birth. This is what is also stated

by Mr. Subbha Rao of Salem College, but he also says that this could have been the year of Madhva's sannyasa initiation. The Uttaradi Mutt in Udupi also says this, as it is written in their inscriptions of all the acaryas from the very start of their guru parampara. Srila Prabhupada, the Founder Acarya of ISKCON also marks the date as 1040 Sakabda Era corresponding to 1118 AD, and he includes that to some he (Madhva) was born in the year 1160 Sakabda Era (1238 AD). Caitanya Caritamrta (Madhya Lila 9.245).

SUBSEQUENT SAMSKARAS AND MEETING THE BRAHMARAKSASA IN THE FOREST

After the usual resting period for the mother in a Brahmin family, the niskraman samskara was then performed. Everyone started out for the Anantasana temple in Udupi to show their gratitude to the Lord. This would be Vasudeva's first journey outside the house. Madhyageha Bhatta, Vedavati, three men in the fron and four men behind, accompanied Vasudeva to walk to nearby Udupi to present the newborn child to Lord Anantaswara. On their arrival at the temple, Madhyageha Bhatta worshiped Lord Anantaswara and prayed for the well-bring of the child. After spending the day in Udupi, Madhyageha Bhatta, carrying his crest jewel, and the others set out to return to Pajakasetra through the forest in the middle of the night.

To say "forest" is an understatement, as it was a jungle with not even so much as a cart track, only a winding overgrown footpath that was sometimes used. This part of the jungle was well known as the abode of a brahmaraksas (demon Brahmin) ghost who used to harass passersby. Suddenly one of the men in the party started vomitting blood and screaming. Madhyageha Bhatta started to recite sacred mantras to exorcise the ghost from his friend's body, sprinkling water him with water from his gindhi (spouted water pot), but to no avail. The ghost, in fact, became more ferocious and said through the man possessed, "I am capable of killing all those who have come at the time of our play (midnight) and who are deoid of the power of protection of Mukhyaprana. However I know that this small boy is that same Pranesvara Vayu. It is indeed wonderful. The only way you can be free of me is by placing the dust of the small Lord, Loka Guru,

preceptor of the world, upon my head, thus freeing me from this ghostly body and your friend from my haunting."

Fearful, Madhyageha Bhatta placed the baby Vasudeva's little lotus feet on the haunted man's head, and in a flash the haunted man fell to the ground, weak, but free from the Brahma Raksas ghost. Blaming themselves for coming through the jungle at this dangerous time of night, and praying to Lord Narayana and His devotee, they were overjoyed with their newcomer. Quickly they headed through the jungle to Pajakaksetra and on their arrival Madhyageha Bhatta, Vedavati and their party pondered over the events, thinking, "So this is the same Mukhyaprana (Hanuman and Bhimasena) that was predicted at Anantasana temple by the crazy man on the flag post. The demons tried many times to kill Hanuman and Bhima. We have to look after this child." Like loving family members they were covered over with family affection and lost their true memory of who saved who in the jungle.

Within a few weeks Vasudeva was crawling and everyone who saw him was astonished to see such a bright and lively baby. His size for his age was already huge. He drank breast milk, as much and more than his mother could possibly supply. Growing and growing, he was always hungry. His mother had to give him milk every half an hour, and still he was hungry.

ANNAPRASNA (FIRST GRAINS)

Once Vedavati, who is described in Madhva Vijaya as Vasudeva's timid mother, went out of the house to see to some household chores, although she couldn't bear the separation of not being with the boy even for a moment. Quietly she asked her young daughter who was older than Vasudeva, to look after him for a moment, but as soon as Vedavati was out of the room and out of earshot, Vasudeva started calling again for his mother and this meant only one thing - more breast milk. Vasudeva was just about old enough to have his Annaprasna Samskara (first grains). It was obvious to everyone that his poor mother could not supply enough milk to satisfy this growing baby. By now the beautiful young daughter of Vedavati was trying her best to pacify Vasudeva. She told him, "Don't cry, there

is really no need. Soon mother will come and give you milk, and maybe even some nice soft bananas." More and more he cried until, in desperation, the girl took up Vasudeva in her arms and tried to console him, but to no avail. In a state of despair she kept glancing down the path, eagerly waiting for the return of her mother, but she could see nothing and Vasudeva's crying would not stop.

Perplexed, and knowing what the hungry young boy wanted, and seeing a bag of horse gram (boiled rough pulse which was kept to feed the household cattle), she tipped the 40 kilo bag onto it's side and allowed Vasudeva to eat. She ran to get her mother, and on their return, to her dismay, they found every grain of the 40 kilos gone, and Vasudeva, with a satisfied moon-like face and full belly inside the bag, chomping away. Thus he performed his own Annnaprasna ceremony in grand style. Baby Vasudeva, beaming from ear to ear surprised Vedavati who said, "Even a young bull would be full with this lot. How is it that my son has eaten and digested all this, and you, my girl, gave it to him?"

Out of her abundant pampering and attentione, Vedavati again gave Basudeva breast milk and then brought Madhyageha Bhatta to see that his health was not impaired by such heavy horse grain. That pure Brahmin recited the Dhanvantari Santisukta for the welfare of the child,[6] and his family members caressed him. The whole time his smile was very attractive.

Madhva Vijaya (2.43) describes how young Vasudeva would speak beautifully in indistinct words playing the part of a small baby, infatuating everyone. His rocking movements, learning to crawl, then standing on his own and gradually walking were very pleasing to the devotees. Just as the childhood pastimes of Lord Krsna captured everyone's hearts, so all these childhood pastimes of the avatar of Vayudeva were very enchanting.

BULL STORY

One morning the small boy wandered off on his own, as small boys do, to discover the world for himself. Vasudeva had just turned one year old, but with

his usual boldness and courage even at this young age, he left the house and walked through the gosalla where the cows were feeding. Vasudeva decided to play with a bull, so catching hold of the tail of the bull, it took off in all directions taking young Vasudeva with him. Now this was no small bull - it's body was big, with symmetrical and sharp horns. Vasudeva, with a strong hold on the tail of the bull, wandered, ran and played all day long in many forests and grazing areas.

Vedavati, unable to find Vasudeva, became worried, so Madhyageha Bhatta and close friends combed the area looking for him. They looked in the houses, even checking the well. Where could he be? They were all in complete anxiety as to the welfare of "such a fragile baby", when in the evening they saw him riding on the end of the most ferocious bull's tail. Looking even more beautiful than ever, this one year old boy was decorated by the dust from the hooves of the bull, beaming with smiles and enjoying the fun.

"Why have you been away like this? You worried your mother so much. We couldn't find you anywhere." all the villagers told him, but how could they chastise him? By the grace of Lord Anantasana this boy was amongst them, and they all loved him so much that the separation and the anxiety was too intense. Now he was back, his bright and smiling face, and the fine features of his body satisfied everyone, like a poor man that has found a precious touchstone that turns iron into gold, or like the devotee who has earnestly taken to the fulfilling path of obtaining the supreme abode of Lord Visnu.

VASUDEVA PAYS HIS FATHER'S DEBTS WITH TAMARIND SEEDS

Vasudeva, in his usual playful way, once approached Madhyageha Bhatta for something to eat, being always hungry. Vasudeva's father tried to explain that he couldn't supply him any more food today as Kakrashetty (the person from whom Madhyageha had received the big bull) now wanted payment. Having no funds to pay him, Kakrashetty had taken to darna (fasting on their doorstep), so Madhyageha told him that they couldn't take food whilst owing monies to him. He explained that there are three things which bring ruination to a family - ill health if neglected, fire, and debts. How could he take foodstuffs or feed his

family with the anxiety of debts, which is the cause of ill health?

Vasudeva told his father to tell his mother to prepare some nice foodstuffs, and that he (Vasudeva) would take care of the previous owner of the bull. Quite often while playing with a small friend, he would collect a few handfuls of tamarind seeds and play with them, pretending they were monetary coins. Now, Madhyageha Bhatta observed Vasudeva collecting a big bag of these dried tamarind seeds that had fallen from the tree in his back garden. When asked what herwas doing, Vasudeva very boldly told his loving father that he was going to pay the creditor for the bull, "So we can eat again." Telling him that he would fast until Kakrashetty was satisfied, Madhyageha bade Vasudeva to have his meal, but instead Vasudeva went to Kakrashetty, who was awaiting payment. Vasudeva told Kakrashetty to come with him as he would be paid in full, but when they reached the tamarind tree, Vasudeva bent down and started pouring handfuls of dried tamarind seeds from the bag that he had collected. At first Kakrashetty, in a playful mood, felt inclined to play with this darling of the middle house and accepted the tamarind seeds into his hands. However, as he did this, he saw the seeds turn into gold coins before his very eyes, many time more than what the bull was worth. Taking the full payment and more, Kakrashetty left that place in ecstacy and Vasudeva ran back into the house to his parents and the waiting meal. Vasudeva told his father to come and eat, as the creditor had been paid in full. Just then Kakrashetty came back to the door and thanked Madhyageha Bhatta profusely for the payment and the gift of extra gold coins for being late. Kakrashetty went on to say how Vasudeva had given him full payment underneath the big tamarind tree in the garden and he went away.

However, another time he came back for payment for something else, and Madhyageha Bhatta told Kakrashetty to obtain payment from his son. Expecting a bag of gold as before, Kakrashetty approached Vasudeva, by by his association, Vasudeva, the incarnation of Lord Visnu's devotee Lord Vayu, completely changed the man's heart and gave him the more precious gift than gold of bhakti lata bija - the seed of devotional service to Lord Visnu. The news of these events made a great impression on the people of the time, and the pastimes of this extra-ordinary boy were being compared to the wonderful childhood pastimes of the

darling of mother Yasoda, Sri Krsna. Knowing these extra-ordinary events to be purely transcendental, the Vaisnavas of South Kanada relished them over and over again.

THE LORD ESCORTS VASUDEVA

When Vasudeva was about three years old, his parents, who are described as being dear to everyone, took Vasudeva to a family function at nearby Nediyoora village where Vasudeva's mother's family lived. It was a huge festival with hundreds of relatives and all their children. At these times there is much meeting, greeting, honouring family elders, children playing, loud talking and general family talks and partying. Family members who hadn't met for so many years, saw the new child and "oh , ... the new baby.", unpacking of gifts, etc., - the usual village talk.

Taking full advantage of the bustle and general confusion of the whole assembly, Vasudeva decided to go to the temple. The Supreme Lord Narayan, knowing that His devotee didn't want to stay in such a mundane gathering, personally came to take Vasudeva on a tour. Persons that Vasudeva met on the narrow path leading south to Kanana Devata at Kudavoor asked him, "Child, where do you wish to go?" but Vasudeva replied only with a pleasing smile from his moonlike face. This is a walk of a mile or two to visit the temple of Lord rama. Vasudeva entered the pagoda and wwent into the inner sanctum and offered his respects there, and then he went to the temple of Talakude (Bannaje) and offered respects to Lord Hari residing within the Siva Linga there. After taking darsan at these sacred tirthas and overjoyed by the sight of the Lord Who has a lotus navel, Lord Visnu, Vasudeva headed for Udupi.

This small boy of exemplary behaviour was showing everyone how to act. Constantly he was remembering Lord Narayana and at every opportunity he was offering his prostrated obeisances to the Lord, but seeing such a small boy of three years spontaneously offering respects and prayers like this was a little bewildering for some of the Brahmins there.

In Udupi, Vasudeva first visited the Candramoolesvara temple of Lord Siva and offered his respects before going to Lord Ananteswara. There he stayed for some time, offering prayers and respectful obeisances.

By this time, back at the festivities, Madhyageha Bhatta had noticed that for some time now he had not seen his son. He asked his wife if she had seen him, and when she told him she hadn't either, in almost desperation they combed the whole area looking for their son. News spread from mouth to mouth that the darling of Pajakasetra had gone missing and now night was about to fall. Alone out there somewhere, with no-one to protect him; what would the poor boy do? Asking everyone in the vicinty if they had seen the boy, they found that he had headed south. Practically the feasting and partying stopped at the family function as everyone was looking for little "helpless" Vasudeva. Madhyageha Bhatta, going from temple to temple, finally found Vasudeva absorbed, looking at Lord Anantasana. He immediately checked his son for any inauspicious presence by smelling his son's head again and again. Tears of joy flowed from Madhyageha's eyes at having found Vasudeva.

In the Madhva Vijay (3.9) it is described how Madhyageha Bhatta came across the small boy just as a bumblebee comes across the nectar to be found in the lotus flower being directed by the scent carrying breeze.

Vasudeva beaming, was not even thinking he had done wrong or put anyone into a state of intense anxiety as he had. He now stood before his father who asked, "Vasudeva, how did you come so far on your own on this difficult path through the forest and lanes? I can't understand how?" Cheerfully the young boy replied that, "Lord Narayana escorted me to Bannajee, then Lord Hari escorted me to the eastern direction and on to Udupi. I then offered my respects to Lord Anantasana in the western direction and He brought me here to His temple, so I wasn't alone, father." Saying this, the child shone like a gem in the assembly of caring relatives and friends who were all wonderstruck.

Madhyageha Bhatta immediately prayed to Lord Anantasana to protect his son, "... who came here to the Anantasana temple without his family. He likes to

wander here and there of his own accord, sometimes on the paths and roads, sometimes in the forests. Please therefore protect him from all causes of fear like wild animals or bandits." After praying like this, Vasudeva and his parents returned to Nediyoora and the family function for as long as social etiquette required. Then Madhyageha Bhatta, his wife and Vasudeva returned to Pajakaksetra and to the lap of Mother Laxmi, in her aspects of Yogamayi (Durga) on top of Vimana Hill.

This great soul, who masqueraded as a small boy playing childish pranks and games like a three of four year old, spent many long hours playing around the Durga Vimana Hill (Vimangiri), and simply loved to be alone in the temple of Yogamayi seated on top of the hill. Some say that his choosing to play on his own on the slopes of Vimangiri was actually as if he were playing in the direct company of Durgadevi, (Yogamayi, the sister of Krsna of Vrndavan) and this was enough for him.

VIDYA RAMBHA SAMSKARA

As Vasudeva grew, day by day he showed signs that he was incredibly intelligent, grasping anything that required study almost immediately, so Madhyageha Bhatta thought it time to perform the Vidya Rambha (also known as Hate Khadi and Akshar Abhyasam) - his beginning of primary education - samskara, even though a year or two early. Madhyageha Bhatta saw that teaching Vasudeva the alphabet and showing him how to form the letters with the fenetic sounds was so natural and easy for the boy to pick up, it was as though he already knew everything but was just keeping it a secret. Traditionally this is a very big event in a child's life, and many relatives, friends and well-wishers come to give presents and blessings to the young boy. The Brahmins chanted mantra suktas, and swastivacan to invoke the blessings of the Lord upon the boy who was clean shaven, bathed and dressed in new cloth. When everyone saw the way Vasudeva mastered the subject being taught in the first few minutes of his primary education on his first day they were astonished. Then Vasudeva asked his father, "Oh father, why do I have to repeat the same group of letters again and again? This I already know." As soon as his father showed him something, that was it - what next?

With no effort one could easily see that the goddess of learning, Bharati Devi, Sarasvati, was in her natural position, standing with folded hands offering her respects to the great devotee of Lord Narayana, Lord Vayu, in his plenary portion as Vasudeva-Mukhyaprana.

Vasudeva was showing himself to be almost too intelligent, because of the way he absorbed everything and people's minds were becoming a little disturbed. So Madhyageha Bhatta decided to teach Vasudeva in a secluded place. He was worried that maybe seeing how smart the boy was, that maybe sopmeone out of enviousness, would perform some tantric misdeed or magical feat, of put "the evil eye" on him. Even Mother Yasoda felt much the same way about the Supreme Personality of Godhead, Parambrahman, Lord Sri Krsna as a baby. Mother Yasoda and the elderly gopis used to perform Nyasa on baby Krsna, touching the parts of His body and asking in the form of mantra that the Narayana expansions of the Lord they had before them come and protect this baby. Such is parental love.

THE DEFEAT OF THE PURANICA (LEARNED RECITER OF THE PURANAS)

A short time later was good proof as to how much this "small boy" was learned. One day Vedavati took her son to a religious festival at nearby Neyampalli. As in religious festivals, there were rituals, pujas, yajnas, dramas, and in this one, a wedding also. Madhyageha Bhatta didn't go to this festival, so while Vedavati attended the wedding ceremony, her son Vasudeva slipped off to hear the recitals and stories from the Puranas told by the renouned Puranic narrator of the name Siva Madinya (Madikullaya). This Puranica was famous for reading to very large audiences, and as the narrator narrated a story from the Puranas, suddenly Vasudeva jumped up and accused the narrator, "The story that you are telling does not confrom with the purports of the great saintly rsis and munis like Vyasadeva and Sukadeva. Therefore what you are saying is highly speculative and cannot be taken as authoritative." Looking around, to the astonishment of the listeners, these

words were coming from the mouth of a small four year old boy.[7] On the prompting of all the persons in the assembly, Vasudeva told the proper account of the story that was polluted by the narrator, giving the correct meaning and completely defeating the bogus speculations of the "narrator". Flowers poured from the sky as the demigods honoured the boy, and all the assembly also glorified and praised the learning of the small boy, Vasudeva. Then the assembly broke up and all went their separate ways, leaving the narrator alone. Vasudeva returned to his mother and they both went back to Pajakaksetra where he asked his father, "Who is correct? Is it the narrator Siva or me who has speculated on the sastra?" Madhyageha Bhatta told his son that he was correct, after hearing what both had said. Madhyageha Bhatta thought to himself that the reason for his son's wonderfully sharp intelligence was due to the mercy of Lord Anantasana, and in that way Madhyageha Bhatta always remembered his Lord Anantaswara.

Another incident of the same nature occured around the same time but in connection with Madhyageha Bhatta, who was reading from Maha-Bhagavat Purana (Srimad Bhagavatam) before a large crowd of people. In the course of the reading and talk that followed, Madhyageha Bhatta explained the meaning of words to a particular verse to be different kinds of trees like the tulasi, banyan, pippal, amla, nim, mango, kadamba trees, etc., but purposely missed out the word 'likuca". Vasudeva immediately interjected and stated, "Father, without giving the meaning of the word "likuca", why do you attempt to give this class? All the other words you have explained. I think you are cheating by not explaining this word." Madhyageha Bhatta was then prompted by the crowd to give the meaning to the word, but despite the prompting, he would not give the meaning. Vasudeva again said, "Why father, are you cheating everyone. You are simply a pretender. This likuca is a lime tree." To this the whole crowd worshipped Vasudeva, who, with his bright moon-like face, was unequalled in learning or spiritual potency.

UPANAYANA (SACRED THREAD)

Generally young boys take upanayana at around eight years, but Madhyageha Bhatta, seeing his son's livel of spiritual enlightenment, arranged for the ceremony

to be performed when Vasudeva was just five years old. For Madhyageha Bhatta and Vasudeva both, this is a marked change is their lives, especially for Vasudeva, for now he had formally taken to brahmacarya training and an acceptance that now childhood was over and that this was a time for Vedic study, spiritual persuits, initiation into chanting of sacred mantras, worship of Surya-Narayana at the junctions of morning, noon and night (sandhyavandhanam), and always wearing the sacred thread of the Brahmin. In fact, this time of life for one who accepts upanayana, is considered one's second birth.

Madhyageha Bhatta showed his pure and simple son how to light to homa and how to perform the oblations into the fire after cleansing oneself internally by mantra, and externally by bathing, wearing clean cloth, the sipping of water called acaman, and performance of nyasa (touching parts of the body with mantras). Before beginning this Madhyageha Bhatta contacted learned Brahmanas to find the proper date as to when this ceremony should be performed. His astrologers had selected Vrsabha Lagna, the bull for steadiness. According to astrological texts, the Vrsabha Lagna is considered a great asset to one's determination for completing a task, so in the matter of upanayana, or receiving the sacred triple thread of the brahmacari, Vrsabha or the bull, aids determination, sensual control, and the undertaking of heavy loads such as study and celebacy. This lagna is said also to be very auspicious as Lord Sri Krsna was born with this lagna.

The the fabulous ceremony that followed, the guru (in this case his father, Madhyageha Bhatta) sat down before the sacred fire and handed his wonderful son his karam chappals (padukas - peg shoes) and rod of the brahmacari, and new yellow cloth. Oblations were offered into the fire amidst the joyous crowd of onlookers, but in private the triple cord (sacred thread) was placed on Vasudeva's body and the gayatri mantra was whispered into the right ear. After the shaving of his head and having the ritualistic bath, he put on yellow cloth, and the mekala kusa grass belt was then placed around the boy's waist. He was shown how to sip water before eating or performing any kind of worship, and also shown how to perform prana ahuti's (om pranaya swaha, om apanaya swaha, om vyanaya swaha, om udanaya swaha, om samanaya swaha) before taking his meals. This was so natural for him to learn, but made him more hungry just chanting the mantras, as

his digestive airs began to work. As a formality one is explained the meanings behind brahmacari life, then there is also acceptance of vows of celebacy, simplicity, and study of the Vedas. Everyone who saw young Vasudeva in his pure beauty accepting his sacred thread were so fascinated by his features that they could not take their eyes off him. The demigods and their wives also came in invisible forms, and enjoying the festive scene, glorified Vasudeva on this all-auspicious day. The sound of kettle drums was heard from above, and showers of flowers and flower petals rained from the sky.

SADHYA VANDANAM[JCD2]

Vasudeva then learned from his father how to perfrom sacred sandhya vandanam. "Sandhya" means at the conjunctions and "vandanam" means prayers.

Sandhya vandanam is performed by all Brahmins in all places to different degress of involvement. First one performs acaman, which is the process of sipping water and reciting mantras for purification, then nyasa, which is that of touching parts of the body with the fingers of the right hand and reciting a mantra whilst touching each place. Then comes vigna apaharanam, praying to the Lord to remove unwanted obstacles from one's life so one can make advancement in spiritual life. Pranayama breathing, and then a declaration of what one is doing called sankalpa. For example:

om bhagavad agyaya bhagavad kainkarya rupam
prathah sandhyam upasisye

"I am now engaged in the morning twilight prayers (gayatri) at the conjunction of night and day, under the order of the guru for the service of the Lord."

The proksanam is performed by placing of tilaks on the body and then sprinkling of purified water. Joined handfuls of water are also offered to Surya Narayana with twelve libations of tarpana.

om bhagavad agyaya bhagavad kainkarya rupam

prathah sandhyam gatyatri mahamantra japam karisye

"I am now engaged in chanting silently the gayatri maha-mantra under the direction of guru as service for the Supreme Personality of Godhead."

ayatu varada devi aksara, brahma sammitam
gayatrim candasam matar idam brahma jusasva nah

"May the all auspicious boon-confering gayatri come here to me in order to instruct me about the Lord, Who is described throughout the Vedic literature. May Gayatri devi, the mother of all meters, favour us with the truths about Lord Sri Krsna, the Supreme Brahman."

ojosi sahosi balam asi bhrajosi devanam-dhamanam asi
visvam asi visvayuh sarvam asi sarvayur abhibhurom
gayatrim avahayami
savitrim avahayami
saraswatim avahayami

"You are the supreme source of nourishment, you are strength, and brilliance, you are everything, you are the supporter, and the cause of all changes in time. I am requesting your presence in the form of the pranava (omkara).

gayatrya viscamitrah rsih nicrd gayatri chandah
savita devata, sandhya vandane jape viniyogah

"Of the gayatri mantra the rishi is Visvamitra Muni, the mt\etre by which it is chanted is called nicrd swara gayatri, and the sun is the Deity. This gayatri is recited at the conjuntions of the day."

In the morning conjuntion of night coming into day after the sun has arisen, one praises the good name of Surya who is the one who supports the heavens and earth. His name is truth, is easily attained and is wonderful to hear. This sun is the friend of the universe, is all knowing and gives the fruits of action to all

mankind. He never sleeps and with munificent rays he glances over all humanity. To him we offer good with ghee for obtaining good health and longevity. O Mitra - Surya Narayana, O cause of everything, we know that one who worships you will be protected and will not become troubled by disease or enemies. Also sins will not even approach that person from near or far.

Sins caused by anger, made by the mind, speech, hands, feat, stomach or reproductive organs will go completely away, thus turning even a rascal into a first class devotee of the Lord, when, with rapt attention, one offers his very life to the Supreme Personality of Godhead Lord Narayana, Whose representative is, and eye is the sun.

At noon we pray for purification from all the bad things we have come in contact with.

apah punantu prthivi puta punatu mam
  punantu brahmanaspati brahma puta punatu mam
yac ucchistam abhojyam yad va dus caritam mama
  sarvam punantu mam apo asatam pratigrahagm swaha

"May the waters purify the earth, May the purified earth purify me and the teacher of the Vedas. May the very purified Vedas purify me. The remnant of a non-devotee's food, or forbidden food which I have eaten, and my bad conduct and the gifts I have received from wicked person, may I be purified from reactions to all that. I offer myself as an offering into the blaze of that Supreme Person - Surya Narayana."

In the evening also - trisandhyam - at the conjunctions of the day, all Vaisnavas offer prayers to the guru and the Lord.

As the sun is about to go down one recites:

om agnis ca ma manyus ca manyu patayasca
  manyu krtebhyah

papebhyo raksantam
  yad anha papam akarsam
manasa vaca hastabhyam
  padbhyam udarena sisnya
ahas tad avalumpatu
  yat kincit duritam mayi
idam aham mam amrta yonau
  satye jyotise juhomi swaha

"Save me from those sins caused by anger, O Lord! Whatever sin I may have committed during this day, by my mind, speech, hands, feet, stomach, and sexual organ as well as all other sins attaching themselves to me, mmay they all be comepletely destroyed. Thus cleansed from all sins I offer myself as an oblation into you the self-luminous truth, the souce of immortality (Surya-Narayana).

In this way, praying for the Lord to hear these prayers, praying that our regular worship does not become diminished, or omitted due to negligence, and any blame that is attributed to me unjustly, like a gamblers', or sins I have performed unknowingly, please forgive all that.
In this way Madhyageha Bhatta showed his beloved son through the proceedures to be followed by the twice born.

So the young Vasudeva was shown the ritualistic bath, given the symbolic rod of the brahmacari, the mekala belt of kusa grass, and the sacred gayatri mantras. from this day on sandhya vandanam became a part of his life, his dhyanam, or meditation.

dhyeya sada savitra mandala mandala madhya-varti
  narayanah sarasijasana sannivistah
kayuravan makara kundalavan kiriti
  hari hiranya vapuh dhrta sankha cakrah

sankha cakra gada pane dvaraka nilaya acyuta
  govinda pundarikaksa raksa mam saranagatam

"Narayana the Supreme Personality of Godhead, is to be meditated upon in the centre of the sun globe. He is situated on a lotus flower and seated in the lotus pasture. He is adorned with beautiful golden bracelets, armulets, earrings, necklace and a crown. He has a golden effulgence and is seen holding the pure white conch and sudarshan cakra in His lotus hands. O wielder of conch, disc, club and other natural weapons, You are the Lord and resident of Dwaraka Puri. O indestructable one, protector of the worlds, O lotus eyed Lord, please save all of us who have taken shelter of You."

Everyone who saw Vasudeva accepting his sacred thread in this way, in his pure beauty, became so fascinated by his features that they couldn't take their eyes off him. The demigods and their wives also came in invisible forms and, enjoying the festive scene, glorified Vasudeva on this all auspicious day. The sound of kettle drums was heard from above and showers of flowers and flower petals rained from the sky,

SNAKE DEMON VANQUISHED

Just after Vasudeva returned back to Pajakaksetra after his upanayana, Vasudeva encountered a huge five-headed snake demon. Many believed this snake to be the demon Maniman who was killed by Bhima during the Mahabharata war. They say that he was so envious of Bhima that he took his birth in the woods near Pajakaksetra just to try to kill the young Vasudeva who, in his second incarnation of Vayu, was Bhimasena.

Once Vasudeva and his friends were in the area of the Durga Vimana as usual, just nearby Pajakaksetra, when Vasudeva passed by the place where the snake demon Maniman dwelt near the thickets and bushes. As he passed by, the snake demon pounced and attacked Vasudeva with his sharp and poisoned fangs. The local people, upon hearing that Vasudeva had been bitten by this deadly creature, were on the verge of fainting.

As everyone knows, when a small boy or five or six gets bitten by a snake, he

needs immediate medical attention in order to survive the poisonous venom inflicted into his system. However, this small boy Vasudeva was attacked by a huge monster of a snake with five heads. The attack was unpredicted, fierce and quick, but Vasudeva, keeping a cool head, vanquished that snake demon with the big toe of his powerful little foot. Looking at the place of the bit that was inflicted by Maniman, there was no wound to be seen. Further more, Vasudeva was not affected by this incident in any way.

Madhya Vijaya (3.41) describes that this Vasudeva, who has accepted the form of a small boy, is only a semblance of such. Definitely he is that Mukhyaprana who was sent to earth at the request of all the demigods including Lord Brahma, Lord Siva, Lord Indra, Lord Candra and Brihaspati.

To this day one can visit the place where this incident happened. Between Vimangiri and Pajakaksetra a small shrine has been erected around an impression of the snake demons hoods pressed into the solid rock, his head being turned into a paste.

VASUDEVA'S FOOTPRINTS IN HIS PARENT'S HOUSE

Caught up in play with his little Brahmin boy friends, Vasudeva used to quite often put his mother in anxiety as to where he was. Although in his play Madhyageha Bhatta and Vedavati were lenient, when they called, they expected Vasudeva to come. On one such occasion, in the same pastime of the killing of the snake demon, Vedavati was calling Vasudeva from the family house at Pajakaksetra. Vasudeva, playing with his friends and with his absorption in play and killing the serpent, did not come straight away. His anxious mother kept calling and calling when finally Vasudeva jumped into the air like Hanuman going to Gandamadana Mountain to collect herbs for the injured Laxman. A couple of kilometers away, his jump finished at his mother's feet. The impressions that this small boy's feet made are still there in the parental house. His mother at this time didn;t even know of his killing the Maniman serpent near Vimangiri, but her motherly instinct made her call out for Vasudeva, and she inspected his body to see for his safe well-being.

EDUCATION

Being satisfied to know where Vasudeva was at any given time was always the prime concern to Madhyageha Bhatta and his chaste wife Vedavati. Knowing that now in the association of all the other young Dwijas (Brahmin boys), Vasudeva was now studying at the place of Totanithillaya,[8] who was the school master for all the Brahmin boys of the srea. Even in school Vasudeva was always a leader. Where he went all the other boys went. He was always several steps ahead in his play, wrestling, studies, everything. Madhva Vijay (3.44) says, "This incarnation of Lord Vayudeva is more swift than the mind having controlled his mind. No-one can compare with him."

In his wrestling he would take on and beat bigger boys and on many occasions he would challenge many bigger boys. His "nick" name at school was "Bhima", his iron vice-like grip of his strong arms and hands could only be released when he wanted to release and not otherwise, and the weight he could lift or carry effortlessly could only compare to Hanuman and indeed this is actually who, in another age, Vayu assumed. In Madhva Vijay is says that Vasudeva, with a gently smiling face, easily defeated everyone. His friends, associates, and peers would sometimes, after being defeated by Vasudeva in water sports, splash water at him out of rivalry, making his lustre and reddish eyes appear even more beautiful.

Vasudeva's Brahmin teacher (Pujavan), who was born in the Brahmin family of Totantillaya, could not relate to Vasudeva's brilliance at all. At every opportunity Vasudeva would run home for more food to eat, and then slowly return to school, avoiding his study. On one such occasion Totantillacaya Brahmin, very angry, accused Vasudeva of not being very attentive to his study either during class or whilst avoiding class, or in his after class homework. "Why do you, Vasudeva, not study with your school friends? You act as though indifferent to study?" Vasudeva replied that he didn't see the point in repeating that which he had already learnt, and besides, "I'm completely up to date with my studies."

Totantillaya was furious at the boldness of the boy's statements and told him to repeat the sloka verses that they had studied that day. Vasudeva not only repreated verbatim the day's slokas, but all the following slokas that they had not studied yet in school. Totantillaya was shocked. His recitation of the sastras complied with all the rules for chanting mantras and put his teacher into a spin. How could it be? Impossible, he thought. His recitation of the sastra complied with all the rules of jata, pada and krama meters for chanting mantras. Not only did he know all these verses but he also pronounced them with such clarity and perfect pronunciation it had caused the demigods to appear in the sky to hear. Who was this boy? After many such incidents of Vasudeva showing some of his nature, he was given the title at school "Anumana Tirtha", for his ability to always find the perfect verse to explain any given circumstance and also elaborate on that point, giving his purport for clarifying the instance.

Once in a desolate part of the forest, Totantillaya's son, who was a fellow student in the gurukula, developed an unbearable acute headache which Vasudeva cured by taking the boy to one side and blowing in his ear. In the Bhavaprakasika it is said that by Vasudeva's divine breath he not only blew into the ear of the boy and this cured him of his head-ache, but at the same time showed Totantillaya's son, as though by television, his many births and the conditions thereof during his time in this world.

In Madhva Vijay (3.54-55) there is a mention of Mahaitareyopanisad which clearly propounds the greatness of Lord Visnu. Madhva Vijay also says how the devotee of Lord Visnu, Vasudeva, having once heared this great Aitareyopanisad understood it's many hymns within a second. This Upanisad became his lifelong favourite. Even it is recorded that at this young age when Totantillaya started to explain this Upanisad, Vasudeva stopped him and gave a more clear explanation to which Totantillaya was immensely pleased. By now he was beginning to realize how fortunate he was of having such an incredible pupil in his school. It wasn't however until graduation day that the bond was duly sealed. Vasudeva gave as his guru daksina (reumuneration in the form of a preceptorial fee) to Totantillaya love of God - Krsna bhakti. Taking permission to leave gurukula, Vasudeva, knowing his mission and how to fulfil Lord Visnu and all the

demigod's desires, prepared himself to propagate the understanding of the personal form of the Lord and try to induce a taste within the soft hearts of the Vaisnavas to develop and appreciate love of God, and to philosophically smash those opposed to the personal form of the Lord. The guru Totantillaya, with tears of love brimming in his eyes, bade his pride and joy, his very best of students Vasudeva, a fond goodbye.

SANNYASA

After graduating from gurukula, Vasudeva's only thought was how to give the innocent people the most substantial gift of which was the cause of his descent; to give everyone a sound philosophy which solely glorified the Supreme Personality fo Godhead, Lord Narayana-Visnu. Only by giving these struggling devotees this priceless gift could anyone really satisfy their needs. Vasudeva saw thatt the only way to do this wholehearedly was to take the rnounced order of sannyasa under the guidance of an ascetic of good repoute coming in a bona-fide line. However Madhyageha Bhatta was already looking around for a nice Vaisnava-Brahmin girl as a suitable match for his son. Vasudeva had no interest in society, friendship and love of this material world, not any desire to become a regulated householder follower of the varnasrama system. His sole thought was preaching, so needless to say, Vasudeva had heard of one old ascetic of Bandarkare village just a few miles north of Udupi. This old sannyasi was reputed to be of the old Bhagavat sampradaya. This Acyutapreksa, whose name means "one who has knowledge of the infallible Lord Acyuta", according to Sri Madhva Vijay (4.7) he was in an earlier birth a bumble bee who used to reside in the house of the Pandavas for some years and used to take prasadam directly from the hands of Queen Draupadi.[9] Nonetheless it was for his asrama, for he possessed a pure mind and pure heart, and this was where Vasudeva was heading.

Due to there being a four hundred year gap in the Brahma sampradaya, breaking for all practical vision with Prajna, some ten guru-disciple generations previous, the gurus in this line up until Acyutaprajna (Acyutapreksa) had, out of fear of the wicked Buddhists and Mayavadins, hidden themselves away and just tried to

maintain their line without drawing attention to themselves. These Kutirchak sannyasis were not strong enought to smash the onslaughts of these demoniac philosophies, so they just stayed in their asramas at the edge of their villages and tried to philosophically maintain themselves.

Once the direct preceptor of Acyutapreksa, realizing his own death to be at hand, called Acyutapreksa near to him and instructed him in secret of a quest to seek. The guru told Acyutapreksa (who was greatly learned in all the Upanisads and other sastras and who was very obedient to his guru) that though they were dressed as Advaitins, they were nor Mayavadis. He instructed him that "This Mayavadi concocted philosophy, 'When knowledge that I am actually Brahman is fully ripened then I can understand that there is nothing differnt from me. This philosophy is to be rejected by all sane men and to not believe it for a second. Certainly Brahman in there and I am here, but to be the knower of Brahman and to be merged in Brahman are not the same. To say that everything is God without any distinction is meaningless since nothing can act like God. Dogs, shoes and humans are hardly omniscient, nor do they create the universe, on the other hand everything is part of the same Supreme Absolute Reality. The sun is the celestial body that shines, but on the other hand one can distinguish from the sunglobe and the sunshine. The identity of the tiny individual soul that the Mayavadis say as being identicaly the same as Brahman in all ways, is not what our line has been following. My guru never understood Brahman in this way, not his guru, nor his guru, nor his guru. For ten generations we have remained hidden; now you be happy, worship Lord Narayana and find what is actual Brahman, Param Brahman." Having instructed Acyutapreksa in this way, the guru passed from this world.

Acyutapreksa pondered over his guru's last words and instructions to him for a long tine. He would daily go about sadhana, worshipping Lord Narayana in the form of Anantasana in Udupi, but though a tranquil devotee, he was transcendentally perplexed. One day, while in deep though on this matter, Lord Anantasana sent someone to Acyutapreksa. It is said that Anantasana again entered the body of an ordinary man and then approached Acyutapreksa thus - "Know that I well send soon to you the best of disciples to fulfil your mission to

your guru and to Me." Acyutapreksa was now residing in the area of the Anantasana temple in Udupi at the Bandarkare Mutt. Taking the initiative, Vasudeva started visiting him daily and then became Acyutaprajna's prospective novice disciple (not unlike underoging a probationary period for studying each other). Acyutapreksa had this divine intuive feeling upon his first meeting with Vasudeva that actually this was the "best of disciples" that the messenger of Lord Anantasana had foretold.

At the same time however, Madhyageha Bhatta, hearing that his one and only son was spending much time with the old sannyasi Acyutapreksa, became worried. He approached Vasudeva who was the only source of life of both he and Vasudeva's loyal, devoted mother, Vedavati. As Madhyageha approached Vasudeva, vasudeva came right out with it. "I want to take sannyasa. Please give me your permission."

Madhyageha Bhatta asked Vasudeva to reconsider, after all, they were old and frail and his mother couldn't stand the separation. He asked him to wait until they passed away, until Vasudeva was older, and after householder life, in his old age he could take to this excellent life of ascetism. In this way with logic, entreaty and argument, Madhyageha Bhatta tried to dissuade his son from taking to the renounced order and thus going away from his home. Even Madhyageha Bhatta prostrated himself at the young boy's feet and begged him on behalf of he and his mother not to take sannyasa, but Vasudeva only replied that, "See, it is already confirmed. The Supreme Lord has given his permission in the forms of omens, signs, etc., for a senior family member should never prostrate himself before a junior unless that junior be in the renounced order of life." Madhyageha Bhatta then begged the old sannyasi Acyutapreksa not to initaite their son into the sannyasa order. There was no reply, and soon after Acyutapreksa headed south to Kuthyadi, now called Kayooru, across the Netravati river which runs about 38 miles south of Udupi with Vasudeva as his companion. It was here at Kuthyadi Mutt in the village of Karem that Madhyageha Bhatta found his on in the process of accepting sannyassa formally from Acyutapreksa. Vasudeva was in the process of tearing cloth into two pieces, one to go around his waist and one to cover his genitals, known as kaupin, or the traditional undergarments of the sannyasi.

Madhyageha Bhatta tried desparately for the last time to stop his determined son. "Oh son! Manu and other composers of the dharma sastra do not speak of any auspicious deed other than the protection of the parents. Those two sons of ours are dead. If you take to sannyasa we have no protector." Vasudeva then replied to his father coolly and with detachment and love. "When a man becomes detached he would take sannyasa at that time. This is well known in the Vedic literatures. Thought I am without any attachment to objects, I do not take sannyasa without fixing someone to serve both of you. (Another child will be born, a son to look after you, then I can take sannyasa.) Madhyageha Bhatta again tried to reply in a sympathetic way saying that, "From a sastric point of view I can understand what you are saying and you are very courageous, but what will your mother say. She is a simple soft-hearted woman ..." Vasudeva to the point, interrupted his father, "Father, you give me permission to take sannyasa now." and paid his prostrated obeisances to his father. Madhyageha Bhatta then said, "If your mother agrees then let it be so!" Then Madhyageha Bhatta returned to his home on the promise that until his mother gave permission, he would not take sannyasa. Soon after, by the will of Vasudeva, his mother Vedavati became pregnant. This pacified the parents of Vasudeva somewhat, though Madhyageha was still adamant as Darasatha was for Rama when at a tender age rama was baished to the forest. Cheefully Vasudeva came to Pajakaksetra and to his parents house. "Mother, if you ever want to see me again, please give me permission to take sannyasa. Otherwise, I will leave this area altogether, and I will not be seen by you even once." Naturally, any mother who felt anything for her child would be forced by such words to agree. Vedavati, distressed, gave her beloved son his desire to take sannyasa, for the thought of never seeing him again was worse than death. Vasudeva stayed around, coming and going from the family home to Acyutaprajna's asrama until finally a boy was born to Vedavati and her husband. Upon the birth of the new son, Vasudeva returned home and in agreeance with the previous arrangement in the form of silent acceptance, Vedavati, the new mother, gave her permission.

THE DATE OF SANNYASA

As with the date of his birth, there is also some controversy with the datye of Vasudeva taking sannyasa. Most madhvas accept that it was around 10 or 11 when Vasudeva took sannyasa. There are other details which are not so clear and these depend on what birth date is followed. Padmanabhacar points out that assuming that the incident of the Ganges coming to Sarovar (lake) in Udupi at the request of Vasudeva being recorded in the year 1248 when astrologically Jupiter was in Leo to be correct, then Vasudeva was in his tenth year, nine years having been fully passed.

There are others also that say Vasudeva's sannyasa took place on the Caturthi (fourth tithi) Krsnapaksa (dark fortnight) in the month of Asadha (pertaining to June-July) of a Vilambi year 1238 AD (or 1178 AD or 1118 AD). Anyway, Vasudeva definitely took sannyasa and Madhva Vijay supports the story of the Ganges.

PURNAPRAJNA TIRTHA —THE NEW SANNYASIN

In this troubled time of doubt and scepticism, the pure character of the new initiate Purnaprajna (Purnabodha) Tirtha was a pleasure for all to see. They could understand that there was no ulterior motive for this young boy to take sannyasa. He was not taking sannyas for the fame such as "I am such a great devotee or strict renunciate" , or using the pulpit of sannyasa as a position just to voice his opinions. Nor did he have in mind the sense of distinction that "everyone knows me for what I am, with my opulent attire and fancy lifestyle. This will make heads turn my way" this was not there in his character. Nor was adoration by followers his motive, as we have seen hundreds of unworthy fools running here and there, eagerly willing to adore the unqualified pretender. Nor was his motivation the subtle sense gratification, that because the material world is such a bad place let me avoid it.[ANI3] Nor was it for his own salvation that he took sannyasa, nor as a form of earning a living whilst harbouring material desires. He was not pessimistic about his own lot; there was no calamities in his life. Simply he was here to preach on the order of the Supreme Lord, his motivation was the will of the Lord, nothing more, completely purely motivated.

Now Purnaprajna was formally initiated into the Brahma sampradaya into the asrama of sannyasa, and had taken vows dedicating everything - body, mind and words, in fact his very life was for the service of Lord Hari. He had accepted the sannyasa order that was given by Sanak Adi Kumar, one of the four Kumaras, who in turn initiated Durvasas Muni into sannyasa. Coming down from Lord Brahma the line went though Sanak Kumar, Durvasas Muni to Jnananidhi, to Garudavahana to Kaivalya to Jnanisa, to Paratirtha, to Satyaprajna to Prajna, and through the hidden line to Acyutapreksa, and now to Purnaprajna Tirtha, one who has full intelligence.

The people in general were touched at the gravity by which this young boy took to the sannyasa order. Even Madhyageha Bhatta was there (according to Adamar Mutt) and it was a heart rending day to see a loved one become a "walking dead man". Why a walking dead man? Because as Madhyageha Bhatta pointed out, Manu says that obligations to parents, to the demigods, to society etc. are there, but for a dead man, what obligations can exist? Only to serve Lord Hari with mind, body, words and one's very existence is the only obligation. Socially one is dead.

With no sandalwood paste decorating his body, no red lustre in his mouth from chewing betel, wearing no ornaments such as rings, armulets, and fancy necklaces, this bright faced boy was instead the ornament of the three worlds, and standing with his sannyasa rod, his lustre was incomparable. All his boyish mischief had now left him and he was sober, pure and deep. Anantasesa, the expansion of the Supreme Lord, and all the demigods starting with Rudra, garuda, Indra and Candra showered flowers from above, and kettle drums could be heard. Having tears of love and expectation in their eyes, they all looked earthwards to Purnaprajna and Acyutapreksa and the assembled onlookers, and chants of "ohu vaha ho" (oh, how wonderous) could be heard in all directions echoing from the mouths of the chanters of the Sama Veda.

When Purnaprajna offered his prostrated dandavats (like a stick) before Lord Narayana in the form of Anantasana in Udupi, a hand touched his shoulder. Again this Anantesvara had possessed the body of a human, and bringing

Purnaprajna next to his sannyasa guru said, "I, Anantasana have given you Purnaprajna, because for a long time you have performed devotional service intently, trying to understand the words of your guru. You are My devotee Acyutapreksa, and I know you sincerely want spiritual understanding of Me. Therefore I give you this Purnaprajna who is the result of that service." And so the Lord revealed His promised plan that had now been actuated.

In Madhva Vijay (4.39) it points out that Acyutapreksa, thus having received the mercy of Lord Anantasana, with great joy and devotion he remembered again and again that this was all the will of the Lord, and that this disciple Purnaprajna was specially sent by the Lord and that he was not an ordinary human being. Acyutapreksa stayed only in the association of Purnaprajna understanding that he (Purnaprajna) was the crest hewel of the Lord's ornaments.

This incident of Purnaprajna taking to the staff of sannyasa, the danda, was at the place known now as danda-Grahana.

THE GANGES (TWO STORIES)

1. Purnaprajna asked Acyutapreksa if he could go to the Ganges to take sacred bath there. Acyutapreksa gave permission for his disciple to go and as he began to wish him a safe journey he realized that this meant that they would be separated for some time. Acyutapreksa immediately became distressed and almost in a state of transcendental panic he began praying earnestly to Lord Anantasana. Being compassionate on his surrendered devotee, Lord Anantasana again possed a person and spoke through him to Purnaprajna that, "On the third day from now, just to save you from leaving this place, the celestial Ganges River will come into our lake, so there is no need of you going. She will be here before you get there." Since that day, every twelve years the sacred Ganges comes to the lake by the grace of Lord Anantasana on Purnaprajna, the life and soul of Acyutapreksa.[10]

2. Purnaprajna Tirtha, as is the etiquette, approached his sannyasa guru Acyutapreksa to take his permission to undergo a perilous tour on foot of the

southern areas of India, where there were many learned pandits who followed the philosophies opposed to the personal form of the Lord. At this time Acyutapreksa would not give his consent to the young acarya, saying that for Purnaprajna to go alone was a very dangerous proposition. Just after this Purnaprajna suggested, "Then let me go for pilgrimage to the north to see Bhagirathi and bathe in the Ganges" but Acyutapreksa couldn't bear the separation. Even when Purnaprajna prostrated before the old ascetic, he would not give his permission, so Purnaprajna, with great intensity, prayed to the Lord to send a remedy. Suddenly a voice was heard from the sky declaring that Gangamayi would appear within three days at the temple sarova (lake) and would subsequently come every twelve years, At this time in the south west corner of the lake, there was seen to appear a clear white stream-like column of water gushing up from within the lake.[11] Previously this lake was known as Ananta Tirtha, but ever since the Ganges appeared to please Purnaprajna, the lake has since been named and is now known as Madhva Sarova.

(Both variations are much the same - the story of the Ganges appearing is in Madhva Vijaya 4.40-42)

PANDIT VASUDEVA DEFEATED

Madhva Vijay 4.43 points out that by now a month and ten days had gone by since Purnaprajna Tirtha had taken to the sannyasa order of life. At this time, one pandit of the name Vasudeva, with all his followers, came to Udupi to challenge local pandits. Pandit Vasudeva asked for Acyutapreksa at the Bandarkare Mutt, hearing of Acyutapreksa's learning before even coming to Udupi. After seeking out Acyutapreksa, Pandit Vasudeva offered his respects and then challenged Acyutapreksa to debate. The whole town came out and assembled where the debate was to take place. Acyutapreksa and Purnaprajna Tirtha took their seas next to each other and listened whilst the challenging Pandit Vasudeva spoke. On a subject of his own choice, Pandit Vasudeva spoke for three days continuously without even an intermission. The assembly were amazed at the powerful way that the pandit presented his subject. At the end of his summary, making his

conclusion to the threeday presentation, everyone applauded the learned pandit.

The young Purnaprajna took up the challenge. Not only did the young sannyasi reply with equal ardour and greater fluency in the subject, but Purnaprajna remembered word for word the Pandit's points and dismantled those statements with his constructive criticism. The sound of Purnaprajna's sweet coice powerfully came across, charming the assembly. Never had they heard such a sweet melodious tone of voice, though the same sweet voice mercilessly smashed the proud pandit's stance. even some of the pandit's followers tried to re-establish the pandit's presentation, but like Bhimasen's mighty club, Purnaprajna deadened the sound of the croacking bull-frogs.

Acyutapreksa was proud of his pupil, and thought that as he had defeated the pandit and his followers single-handedly, it was unnecessary teach basic philosophy and grammer to Purnaprajna as he had already shown his expertise in these subjects. Thinking that these things were learnt by Purnaprajna at gurukula, Acyutapreksa wanted to see how his sisya (disciple) would fare with the istasiddhi adwaitin philosophy of Vimuktatman. Purnaprajna had no interest in such childish word jugglery or bogus wrangling of speculations, but as it is the duty of the disciple to follow the guru, after the preliminaries were gone through and the first verse read, he said to Acyutapreksa that he had found, just in the first verse, thirty-two mistakes. He added that he didn't feel it proper that such an imperfect philosophical treatise should be studied by either of them, and so they gave it up.

By now Acyutapreksa had some pretty intense realizations as to who was guru, and now desired to hear from Sri Purnaprajna Tirtha Swami. Sri Madhva Vijay 4.47-48 makes some very relevent points as to how Acyutapreksa saw the situation. Actually he was a humble Vaisnava despite his dress, and on seeing this young boy who was actually guru seated before him, he became completely free from envy and surrendered at Lord Visnu's lotus feet. He enquired from Purnaprajna as to the proper understanding, the uttama gati, the ultimate goal of life.

Purnaprajna at every spare moment studied the Srimad Bhagavatam (Maha

Bhagavat Purana) with great relish. This Purana made it's appearance just after the disappearance of Lord Krsna from this world, and is full of transcendental subject matters about the Supreme Personality of Godhead, Sri Krsna, written down by the literary incarnation of Godhead Srila Krsna Dwaipayana Vyasa in his maturity. This illuminated scripture, which is the cream of all Vedic literatures, completely eclipses all lesser scriptures.

Once, whilst nearby Acyutapreksa, Purnaprajna Tirtha happened to hear five or six brahmins reading and discussing Srimad Bhagavatam. He noticed that what they were saying didn't follow what Vedavyasa's conclusions were, so humbly but forcefully, he decided to rid the all pure Srimad Bhagavatam of their speculations and concoctions and firmly re-establish the original understanding as laid down by Srila Vyasadeva. Acyutapreksa said to Purnaprajna, "If you know Vedavyasa's methodology, let the prose in the Fifth Canto of this Bhagavatam be read and explained by you." Purnaprajna then wonderfully explained the Fifth Canto according tot Vedavyasa's exact method, reeling off text after text, chapter after chapter, as if he had written the book. Every word and phrase was accurate just as Srila Vyasadeva had written it in the original text. The brahmins studied what Purnaprajna was saying, trying to find some fault, but Purnaprajna, like the Bhagavatam, was spotless.

One thing bothered everyone, including Acyutapreksa "the guru" — how did this young boy know all this? Not only did he know grammer and philosophy, but he knew all the conclusions of all the scriptures, and knew perfectly well the pure untainted conclusions of Vedavyasa, the Personality of Godhead.

Acyutapreksa addressed Purnaprajna as follows: "O victorious one! How does that which was not read by you in this birth come to you?" Purnaprajna's humble reply was that "All of this I knew from my previous births."

Thus the fame of Purnaprajna Tirtha Swami spread far and near. No-one could fully understand who he was, nor would he reveal himself fully. Everyone loved him so much that their minds would not leave thought of his activities and speech for a moment.

Madhva Vijay 4.54 says that like the brightness of the sun that destroys all darkness of ignorance in all directions, and like the cooling rays of moonlight, he was bringing solace to the devotees of the Supreme Personality of Godhead Lord Krsna. Such devotees are compared to happy clusters of blue lotuses.

PREACHING SRIMAD BHAGAVATAM:

Some time after Purnaprajna's initiation into the sannyasa order, being renowned as a great Vaisnava exponant and having been firmly established, this Purnaprajna Tirtha (Madhva) was in great acclaim by the people in general. They had seen him firmly defeat even Acyutapreksa, and now he was boldly preaching from the Srimad Bhagavatam. Acyutapreksa showed by his own actions that he himself was actually a great Vaisnava, and indeed a humble follower of Purnaprajna Tirtha. His attitude towards his disciple is not really explicable without due appreciation of the way the great Mukhyaprana carried out his pastimes on this earth. Being instructed correctly by this plenary portion of the empowered Vayudeva, Acyutapreksa was completely pure and non-envious, in fact loved Purnaprajna. Day by day Purnaprajna Tirtha revealed his good qualities more and more, and more and more Acyutapreksa became attached to his wonderful disciple who was becoming famous for his pure renditions.

By now, Purnaprajna Tirtha's unwritten commentary on the Srimad Bhagavatam was developing according to his bold philosophy, as daily he lectured to large crowds. Embellished by the well wishes of Acyutapreksa and encouraged by the ever eager crowd, like hungry swans they accepted the new understanding in a pure Vaisnavite way, and rejected any previous misconceptions.

srnvatam sva kathah krsnah
  punya-sravana-kirtanah
hrdy antah stho hy abhadrani
  vidhunoti suhrt satam

"Sri Krsna the Personality of Goead, Who is the Paramatma (Supersoul) in

everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to heat His messages, which are in themselves virtuous when properly heard and chanted."

SB 1.2.17

This is also the qualities of Vaisnava guru — to eradicate the miscinceptions which have been collected due to mental speculation, jnana, or one's particular sensual taste based around fruitive material desire.

nasta-prayesu abhadresu
  nityam bhagavata sevaya
bhagavaty uttama sloke
  bhaktir bhavati naisthiki

"By regularly hearing the Srimad Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and the loving service unot the Personality of Godhead, Who is praised with transcendental hymns, is established as an irrevocable fact."

SB 1.2.18

tada rajas tamo bhavah
  kama lobhadayas ca ye
ceta etair anaviddham
  sthitam sattve prasidati

"As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire, and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy."

SB 1.2.19

evam prasanna manaso
  bhagavad bhakti yogatah

bhagavat tattva vijnanam
  mukta sangasya jayate

"Thus established in the mode of unalloyed goodness the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association."

SB 1.2.20

bhidyate hrdaya granthis
  chidyante sarva samsayah
ksiyante casya karmani
  drsta evatmanisvare

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as the master and not a sensual slave."

SB 1.2.21

ato vai kavayo nityam
  bhaktim paramaya muda
vasudeve bhagavati
  kurvany atma-prasadanim

"Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Krsna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self."

SB 1.2.22

uttama sloka caritam
  cakara bhagavan rsih
nihsreyasaya lokasya
  dhanyam svasty-ayanam mahat

"This Srimad Bhagavatam is the literary incarnation of God, and it is compiled by Srila Vyasadeva, the incarnation of Godhead. It is meant for the ultimate food of all people, and it is all successful, all blissful and all perfect."

SB 1.3.40

krsne sva-dhamopagate
  dharma jnanadibhih saha
kalau nasta-drsam esa
  puranarko 'dhunoditah

"This Bhagavat Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krsna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purana."

SB 1.3.43

And so the great son of Vayu preached this great science of bhakti yoga to all the fortunate souls who came there. Everyone flocked far and near to hear this full transcendental message of Srimad Bhagavatam now being placed in the embodiment of the Bhagavatam.

Srila AC Bhaktivedanta Swami Prabhupada explains in his purport to Srimad Bhagavatam 1.2.18, "..... that there are two types of Bhagavatas, namely the book Bhagavata and the devotee Bhagavata. Both the Bhagavatas are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee Bhagavata is as good as the book Bhagavata because the devotee Bhagavata leads his life in terms of the book Bhagavata and the book Bhagavata is full of information about the Personality of Godhead and his pure devotees, who are also Bhagavatas. Bhagavata book and person are identical.

"The devotee Bhagavata is a direct representative of Bhagavan, the Personality of Godhead. So by pleasing the devotee Bhagavata one can receive the benefit of the book Bhagavat. Human reason fails to understand how by serving the devotee

Bhagavata or the book Bhagavata one gets gradual promotion on the path of devotion. But actually these are facts explained by Srila naradadeva, who happened to be a maidservant's son in his previous life. The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuffs left by the sages, the son of the maidservant got the chance to become the great devotee and personality Srila Naradadeva. These are the miraculous effects of the association of Bhagavatas. And to understand these effects practically, it should be noted that by such sincere association of Bhagavatas one is sure to receive transcendental knowledge very easily, with the result that one becomes fixed in the devotional service of the Lord. The more progress is made in devotional service under the guidence of the Bhagavatas, the more one becomes fixed in the transcendental loving service of the Lord. The messages of the book Bhagavata, therefore, have to be received from the devotee Bhagavata, and the combination of these two Bhagavatas will help the neophyte devotee to make progress on and on."

The book Bhagavatam itself goes on to say in SB 1.1.3:

nigama kalpa taror galitam phalam
  suka mukhad amrta drava samyutam
pibata bhagavatam rasam alayam
  muhur aho rasika bhuvi bhavukah

"O expert and thoughful men, relish Srimad Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Goswami. Therefore this fruit has become even more tasteful, although it's nectarean juice was already relishable for all, including liberated souls."

Bhagavata paragiya bhagavata sthani - one should understand Srimad Bhagavatm from the devotee Bhagavat who has realised Bhagavatam.

In the Srimad Bhagavatam the transcendental patimes of the Lord are narrated, and the narration is systematically depicted by Srila Sukadeva Goswami. Thus

the subject matter is appealing to all classes of persons, including those who seek liberation and those who seek to become one with the supreme whole. In Sanskrit the parrot is also known as Suka. When a ripened fruit is cut by the red beaks of such birds, it's sweet flavour is enhanced. The Vedic fruit which is mature and ripe in knowledge is spoken through the lips of Sukadeva Goswami, who is compared to the parrot, not for his ability to recite the Bhagavatam exactly as he heard it from his learned father, but for his ability to present the work in a manner that woud appeal to all classes of men.

In the same way, Purnaprajna Tirtha, the empowered devotee of Lord Visnu, preached to all classes of men purely from the Bhagavatam, and so doing, changed their hearts. Thus he was given the title "Bhagavatpada" by those who could understand that he was the Bhagavatam personified as previously explained.

Acyutapreksa, seeing his glorious disciple preaching so nicely, resolved that actually Purnaprajna should take to the Vedanta Pitha as the Yuvaraja or heir apparent on the Pontificial seat. Preparations were made and Purnaprajna was formally installed as the Pontif, and was given the new name of Anandatirtha. The formal installation was done in much the same way one would install the Deity in the temple, with purified articles, and bathing with sanctified waters poured from conch shells.

ANANDATIRTHA TAKES ON AND DEFEATS ALL COMERS:

Acyutapreksa was always respected for his great learning by all scholars and devotees alike. One incident came about to depict how Acyutapreksa felt about his disciple now known as Anandatirtha.

A sadhu friend of Acyutapreksa came accompanied by many disciples to debate with the learned Acyutapreksa. They were well trained in Nyaya (logic) and a little proud of their learning. Acyutapreksa told them that he had stepped down from the pitha or sea and that now they should debate with his disciple Anandatirtha, who was most qualified for discussion on any subject they may choose.

The challengers choose their own subject in which they specialized. It is said that Nyaya or logic, Vaisesika, that of argument, and that of sankhya or deduction are the philosophies that uphold Anumana or inference as an authority. Though inference doesn't really supercede pratyaksa or perception or that of sabda (sruti-vedas) - testimony of the sastra in any way is nontheless accepted as philosophy by which one may understand things as they are.

In the discussion that followed, Anandatirtha argued that if inference did not rest on perception or on testimony as it's final basis, speculations of all kinds could be made by one's own limited sensual perception based on guess work or inductive thinking. The tiny conditioned soul, being clad with four defects, doesn't always understand things as they are as we have imperfect senses, the propensity to cheat, and to become illusioned and to make mistakes. Every stance the challengers tried to make, Madhvacaya (Anandatirtha), who is full in all divisions of knowledge of the Absolute, proved his pure points against their false controversy. One of Anandatirtha's arguments went like this:

"If we choose not to recognise the authority of sensual experience, and if we set aside the testimony of speech, writings, and revelations, pure unaided reasoning cannot establish any subject as an absolute truth whatsoever, for every argument implies that it lends itself to some kind of sense experience, either that of the arguer or that of an authority, be he a spiritual teacher or the Lord Himself or that of the sastra (scripture) written by one of the same."

In this way, the challenging party tried to argue this way and that, desperately trying to establish their theories about the tiny jiva soul and the Supersoul (Paramatma), but Anandatirtha firmly established that the tiny jiva soul is easily seen as being different from the supersoul in as much as the jiva is controlled and the supersoul is the controller, like the king and his servant.

The tiny jiva has some freedom to act, but even that freedom is witnessed by the supersoul. He may, with the permission of the controller, use his alloted part of this material world, just as the servant of the King resides at the palace and is well

kept, but if the servant tries to usurp the property of the king as his own, then he is punished. This is the swarupabheda principal.

They tried to introduce another controversy that the sky is false because you cannot touch it like silver which is relfected in an oyster shell. But Anandatirtha stated that it is not that they are false for one has that experience of seeing silver in a pearl, and it is a fact that the sky does exist, but they are not seen by the eye in a regular way. Anandatirtha stated the philosophy of abhinava-anyatha khyati-vada in a new way. If a thing is to be seen, then there should be some contact with the eye of the seer and the object. But as there is no direct contact between the eye and the silver in a pearl or the eye and the sky, it can be said that it is not seem, as the observasion does not occur.

And so they argue back and forth, Anandatirtha always establishing the absolute truth as being personal and dispelling the arguments of illusion - Mayavada. At the end of these discussions they gave Anandatirtha the title "Anumana Tirtha" due to his complete understanding of the anumana (logic and argument).[12]

THE DOWNFALL OF BUDDHISAGARA AND VADISIMHA

The next to come to challenge were Buddhisagara, a Buddhists who was a renown Bauddha - hater of the Vedas, who is the inflicter of defeat on those eminent scholars who are like elephants among men. Buddhisagara came to challenge Acyutapreksa along with the Jain (Tarkika) scholar of the name Vadisimha. Madhva Vijay explains how Acyutapreksa quickly defeated their attack by taking an arrow in the form of the great Ananda Tirtha from his quiver (his mutt). There it says how Anandatirtha, who has excellent intelligence and who is skilled in conquering any opponents, looked out over the large concourse of people who had come to listen to his debate. Umpires were appointed to decide philosophical issues as to who made the true points.

Vadisimha was first to lead the attack. His lead was that of eighteen alternative positions, trying to destroy Anandatirtha by his weighty arguments. Anandatirtha

now only refuted each point, but he smashed the envious rascal Vadisimha who was so badly philosophically defeated with just a few quick and unbearable sentences. Vadisimha was impelled to show his real self, shouting loudly trying to present more arguments, but in a cool and dignified manner was the best of all Vaisnava philosophers. Powerful and controlled, Anandatirtha resembled Bhimasena in a fight. Anandatirtha dismembered Vadisimha's every word and Vadisimha fell silent. Everyone knew that this was his sign of his total defeat.

Buddhisagara, whose name means an ocean of intelligence, came forward next with pride to try to make his points against Anandatirtha. Coming in contact with him, he realized too quickly how he, Buddhisagara, had vastly over-estimated himself. With only a back hand slap of a sentence, Anandatirtha smashed the arrogant Buddhisagara, but then the cheating rascals, Vadisimha and Buddhisagara, addressed Anandatirtha and requested, "Let the disputation of philosophies take place tomorrow and today not be counted." The victorious Anandatirtha, the acarya, replied, "If you have something to discuss then discuss it now." but their reply was that it was evening and in an inauspicious muhurta, etc. They made so many excuses to appear undefeated, but all the people knew that they had met their match. The next morning Vadisimha and Buddhisagara's room was empty. In fear of their reputation they had run away overnight. It was plain to see that Anandatirtha had gained a wealth of reputation without any effort and to even a higher degree than by Buddhisagara and Vadisimha, who had earned theirs over a long time of wandering throughout Bharat Bhumi.

Now everyone was inpsired to hear from Anandatirtha. His attacks on the Mayavada philosophy of Sankaracarya's sararaka Sutra Bhasya were so powerful that it left Sankaracarya's work torn to shreds philosophically. Anandatirtha's constructive criticism of any philosophy which did not give full credit to the Supreme Personality of Godhead ended in the same way, after thorough exposure to Anandatirtha's sword-wielding philosophy. This was just what everyone had been praying for, and the people now urged him to tell everyone everywhere the detailed truths which had been hidden for so long, and to establish this "new" philosophy which would benefit all mankind.

Once when Anandatirtha was giving a commentary in the form of discourse on the Brahma Sutra Bhasya, he critisized particularly the Bhasya of Sankaracarya. With a derisive smile on his face, he forcefully progressed to fulfill the request and mission on the demigods who approached Lord Narayana on behalf of the suffering people in general for a pure philosophy. This commentary was like a river of flowing nectar for those assembled devotees intently listening. The learned pandits, who knew Sruti and Smriti, begged Anandatirtha to write his own commentary on the Brahma Sutra (Vedanta Sutra).

Just as one who has developed bad habits in connection with learning to play a musical instrument has to be retrained out of their bad habits before training of a purely positive nature can begin, so Anandatirtha's Brahma Sutra verbal commentary first kicks out all bogus philosophies that the people had acquired out of ignorance. It is actually quite a strange thing that they respected Sankaracarya's Bhasya in the first place.

ANANDATIRTHA IS NOW GIVEN THE TITLE OF ACARYA:

Whoever makes big propaganda in this fallen age of Kali will become recognized irrespective of qualities and qualification. The dog who barks the loudest becomes the leader of the pack. However this is not the case in Vaisnava society, in fact it is just the opposite. The humble devotee of the Lord commands respect. He does not demand respect. His boldness is not like that of the cunning dog, but that of the surrendered devotee. Being completely surrendered to the will of the Lord and only preaching so that everyone can come to know the Lord, Madhva became recognized as being materially unmotivated. Anandatirtha, now accepted as the acarya, became known as Madhvacarya.

Let us look at why Anandatirtha was given the name Madhvacarya. "Madhu" means nectar of pleasing thing, and "Ananda" means bliss or happiness, so when one looks at the content of the name, one can see that Madhu is a synonyn for Ananda, but specifically Madhvacarya means that teacher (Acarya) who gives the required happiness, nectar of bliss in the form of his urgently needed and prayed for philosophy, and his ever pleasing pastimes through which he taught his

message to the devotees (nityasuris).

First he spoke his commentary. The way Madhvacarya's Brahma Sutra Bhasya was composed, it contained statements and meanings properly related to one another in an easily understandable fashion, and everyone could actually understand and realize who is the Persoanlity of Godhead and how everything is coming from Vasudeva (Krsna). vasudevam sarvam iti. This easily understandable Sutra was soundly based on the authority of the Smrtis in conjunction with the Vedas.

In Madhva Vijay 5.22 it mentions how Madhvacarya defeated all of the old schools. Some were highly intelligent due to their intense study of the sastras and they knew well all the laws of logic. Some were even free from envy and desirous of knowing Madhva's Sutra, while others however possessed envy and were desirous of just conquering Acarya Madhva.

Madhvacarya's now aged father, Madhyageha Bhatta, from time to time would come to visit his beloved son, the partial incarnation of Vayudeva, watching him with loving intent as the Acarya dismantled and re-assembled those who came to present their case. This learned brahmin would relish seeing the bodily form and lustre, the dynamic and yet sanguine form of the bull among men who took his birth in that best of brahmins' house. It is said that he drank with hollowed palms the nectar seen through his old eyes, that ocean of nectar Madhvacarya. Through the cavity of his ears he drank that pure sabda brahman - that transcendental sound vibration emanating from Madhvacarya's lotus mouth. Deep in his heart he remembered, how with love, he used to hold him in his arms as a child and play games with him, and recall all his ecstatic childhood partimes. His heart would melt and swim, almost drowning in absorbsion on his great son. Finally tears of love would wash away his vision of Madhvacarya.

ACYUTAPREKSA PREASURES MADHVA TO WRITE:

During one visit of Madhyageha Bhatta, Madhva Vijaya records a discussion between Madhvacarya and his sannyasa guru. Acyutapreksa made a profound

statement for the purpose of getting his required result, knowing well that Madhvacarya could not, would not bear to hear any bogus statements of Mayavadi philosophy. "I have an objection." Madhvacarya interjected. Acyutapreksa said, "If you know the Brahmasutra, then compose it in the form of a written commentary."

Madhvacarya accepted this pure challenge just as the hamsa swan accepts only milk giving up the water mixed with it. Madhvacarya knew Acyutapreksa's heart, that it was not so much that he was challenging, but out of compasssion for all the soft-hearted Vaisnavas who are demigods on earth, he challenged to aid this great mission to satisfy and glorify the Supreme Personality of Godhead Lord Visnu. Acyutapreksa went on to say, "If all the various Bhasyas, beginning with this Bhasya of Sankara are of an impersonal nature and thus opposed to the settled opinion of the great sages and rsis who know Brahmasutra, that's alright. Let it be. What harm can this do? Instead you please tell us the real and intended meaning of this pure Brahmasutra (Vedanta Sutra) and Upanisads."[13]

Some say it was the conditioning of Acyutapreksa that was saying that it's alright, that Sankara's Bhasya be of an impersonal nature. Madhva Vijay indicates however, in canto 5.29, that this best of ascetics was of the same swanlike nature as Madhvacarya, overlooking the insignificant effulgence of stars, and was only interested in the full moon which brightened up all directions in the form of Acarya Madhva. The Acarya, who in no doubt was seflf eminent, spread the glories of the personal form, attributes pastimes, etc of the uinlimited incanration of the Supreme Personality of Godhead as the full moon shines it's moonshine brightening the sky, or as a beautiful rain cloud pours it's merciful rains on everyone. No-one had to come forward to point out that the full moon was in the sky; all rascal-like philosophies were immediately exposed just as a thief is exposed on a full moon night.

ACARYA MADHVA PREACHES THROUGH SOUTHERN INDIA:

In Madhva Vijay it is mentioned that one day Madhvacaya, who is perfect in

intellect, was desirous of preaching in the direction protected by the great Dikpalaka - Yamaraja (the south), knowing well that the pandits of these areas in the south followed various philosophies such as the Mayavada philosophy of Sankaracarya, the mystic yoga system of Patanjali, the Karma Mimamsa philosphy of Jaimini, Nyaya logic of Gautama Muni and the materialistic Sankya philosophy of Kapilasura. There were also Buddhists and those of mixed philosophies. Acyutapreksa didn't mind him going on this preaching tour, providing he could also go along, and so accompanying Madhva, they set out for Visnumangala. According to Padmanabhacar's book "The Life and Teachings of Sri Madhvacarya" there is the following statement. "Authentic evidences fixes Visnumangala as a village about twenty seven miles south of Mangalore."[14] Visnumangala was always a favourite place of Madhva who opted to spend much time at the temple of Lord Visnu there. The name Visnumangalam is specifically given here due to this Deity being said to be the bestower of all auspiciousness to the world.

At Visnumangalam, just as Madhva had finished an enormous meal of Visnu prasadam, a local householder approached the acarya with alms of two hundred 'raja kela' plaintain fruits, and begged Madhvacarya to eat them. These bananas are one and a half feet in length and ten inches in circumference, but this plenary portion of Vayu, who had previously appeared as Vrikodara (Bhimasena) ate every single plaintain in a very casual manner, without the slightest exertion or heaviness to his body. Everyone was amazed, as most persons could maybe eat three of four at the most. They implored Madhvacarya to tell them the truth how this was possible. Madhvacarya answered very seriously with his mind fixed on Lord Hari, "Oh, the fire in my stomach is the size of my thumb, and is burning brightly. Therefore it is always ready to perform it's service for the body and digest anything. In fact, it could be compared to the fire at the time of the devastation of the universe, such is it's potency."

Madhva Vijay tells how Madhvacarya, Acyutapreksa and their party headed further south, crossing at the flag-staff near Visnumangala and going down into Kerela. Criss-crossing over the many waterways in the area, they went on to the

sacred Payasvini River which purifies the minds of those who bathe there. After coming to the river Payasvini, Madhvacarya approached the temple of Ananta Sayana Padmanabhaswami, Who is glorified as having a lustre like that of a blue lotus, and Who has a lotus flower in His navel, lying on Ananta Sesa with Laxmi Devi massaging His lotus feet, and Whose body is made of nearly 18,000 Saligrams.

In the town of Ananta, Madhvacarya delivered powerful lectures on the Brahma Sutra, specifically explaining the name, qualities and form of the infallible Lord Acyuta. His disciples and the local brahmins came to hear how the tiny conditioned soul is different from the mighty infallible Lord. The Mayavadis propose that there is only one living being, and one power of illusion (avidya) which covers that person, producing an illusory appearance of plurality. But this hypothesis leads to the absurd conclusion that when any one individual living being becomes liberated, everyone attains liberation. But how is that? If on the other hand there are many illusions (avidyas) which cover only some part of the living entity, then we would have to talk about his becoming partly liberated at a particular time while his other parts were in bondage. Thus the philosophical conclusion of difference (Dwaita - plurality or dualism) is the unavoidable conclusion.

To try to say that everything is the same was just the kind of fuel that Madhva was looking for to fully propound his Vaisnava philosophy. Madhvacarya points out five kinds of differences. (1) **The difference between the tiny jiva and the infallible Lord.** There is one verse from the Srimad Bhagavatam (10.87.30) which substantiates the difference between the living entities and the Lord.

aparimita dhruvas tanu-bhrto yadi sarva-gatas
  tarhi na sasyateti niyamo dhruva netaratha
ajani ca yan-mayam tad avimucya niyantr bhavet
  samam anujanatam yad amatam mata-dustataya

"O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living

entities are accepted as minute energies of Your Lorship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually guided by a faulty and polluted opinion."

Sripad Madhvacarya's point is driven home with the verse from Srimad Bhagavatam 3.28.41

bhutendriyantah karanat
pradhaaj jiva samjnitat
atma tatha prthag drasta
bhagavan brahma samjnitah

"the Supreme Personality of Godhead,who is known as param brahma,is the seer.He is different from the jiva soul,or individual living entity,who is combined with the senses,the five elements and consciousness."

(2) **The difference between the Lord and matter** — how the Lord is completely original and spiritual, and matter is a temporary manifestation of the Lord's external potency or energy, which is always changing and is put into motion merely by the glance of the Lord. (3) **The difference between individuals**, that definitely I am not you and by feeding you I am not full, nor by dressing you am I clothed. (4) **The difference between the tiny living entities and the material energy.** He explained how the marginal living entity is purely a spiritual entity, but due to misidentification with this material body, which is made of combinations of earth, water, fire, air, ether, mind, intelligence and false ego, he can be temporarily bound by illusion. Dull matter, which is constantly changing, does not go with the purified soul (entity) upon leaving this body. As they say, earth to earth and ashes to ashes. The body may be eaten by worms or by vultures, or burned to ashes and again return to it's material elements, but the eternal spirit soul, which is different by nature, leaves that place and either takes birth again in the material world to wear another body tailor made to fit his particular mentality, or go to the place where Lord Sri Krsna resides (the living entities' natural abode). Here we can clearly see that the living entity is of the

superior nature or energy of the Lord while the inferior energy is matter. The cosmic manifestation comprised of material elements has no power to act unless it is moved by a superior energy which is the living entity. (5) **The fifth is the difference between different kinds of matter.** This can be seen in an example of a tree in the forest and a tree in the fire; the basic elements that go to make up a tree are the same, but by the adding of another element, fire, a different reaction takes place. One can appreciate that in earth the element of aroma is present; in water taste is present; in fire form is present; in air touch is present; and in ether sound is present. So again differences are there. More examples - the original fire, it's flame, it's sparks and it's smoke are all one (fire), yet as fire is still fire but is different from flame, so the flame is different in quantity from the sparks, and sparks are different from smoke. Yet in everyone of them fire is still present, but each and every one of them are differently situated with different attributes or qualities of fire.

Srimad Bhagavatam 3.28.40 supports this statement:

yatholmukad visphlingad
dhumad vapi sva sambhavat
apy atmatvenabhimatad
yathagnih prthag ulmukat

"the blazing fire is different from the flames,from the sparks,and from the smoke,although all are intimately connected because they are born from the same blazing wood."

So every one of these five differences that have been cited, namely the material nature, the cosmic manifestation, the living entities and the individual natures of each are all but different energies of the Supreme Personality of Godhead.

All throughout South India Madhvacarya opened everyone's eyes with his philosophy of Dwaitavada. To depict Madhva's concept of difference, he says, "That there is a concept, a visesa, which gives substance and attributes showing distinctions and similarities to an object, whilst still having it's separate existance." For example, a statement can be made. "The pot is white." The "pot"

and "white", however, cannot be necessarily taken to always be the same, for the pot is something more than it's whiteness. If one were asked to fetch a white thing, one may not necessarily bring the pot, for there may be other white objects - some may or may not be pots; all white things are not pots. One could say bring that pot there next to the ... not mentioning it's attribute of colour, or a blind man may be asked to bring the pot. then what? Definitely it is not all one, for separate identity can be found in both the pot and in white objects. Therefore identity and difference is outlined with the concept of visesas or forms. Different words are given to different forms with different attributes by different persons at different times in different places. Then how can it be adwaita, or one? Difference is there, so we have dwaita.

In this system of Dwaita, by the definitive terms, one can see quite easily how the potency of a given thing determines the "non-synonymous" nature of anything, but at the same time giving some synonymous attributes, such as the jiva is spiritual by nature being qualitatively synonymous with the nature of the Supreme Lord, but the attributes in quantity to which the tiny jiva soul possesses characteristics such as fame, beauty, wealth, knoweldge, etc are quite miniscule.

In this way, Madhvacaya presented the authorized view of Brahma Sutra to the assembly. he also invited pandits seated there, who were maybe not convinced or of a different philosophy, to reply to his statements. Even he requested his disciples to take a false stand and present a particular philosophy so the pure dwaita vedantist philosophy could be preached. defeatibg the impersonal treatise of Sankara who took his birth at Kalady just nearby, Madhvacarya stood firm, powerful and undefeated by anyone. With a kind and gentle smile he preached and preached his new composition of Brahma Sutra Bhasya.

During the tour in the extreme south, Madhvacarya visited many places, including one place in the Anamalai Hills in the district of Udamalpet. On one side of a mountain, which stretches as far as the eye can see, flows a river parallel to the mountain. The bed of the river is made of solid rock and not a grain of sandstone or mud settles there, and so the water is crystal clear. Opposite to this place stands the ancient temple of the Gunavataras (Visnu, Siva and Brahma). In the

river there is a formation of boulders with a flat one on top, making a natural bridge by which the current of the river flows undisturbed under the flat stone and around the three boulders. The flat stone is big enough to seat one hundred men comfortably and is solid. Madhva, on his tour through this area, used to sit on this rock in the river and think of his mission after bathing in the river. The local people of the area were so taken back by Madhvacarya that they had a Deity made of him, which is still there to this day.

MADHVACARYA MEETS VIDYA SANKARA OF SRINGERI:

After Madhvacarya's visit to the Padmanabha Swami temple in Trivandrum, he found himself face to face with his arch enemies' descendent, the followers of Sankaracarya from Sringeri, Sankara's headquarters who were touring in the same areas at the same time as Madhva. It is not that the Vaisnava has enemies or really hold enmity to anyone, but still, those who wantonly blaspheme the eternal, factual, blissful, bodily form of the Lord, the Vaisnava is not pleased to see. In their meeting, Madhvacarya dismantled the poor philosophy coming from the mouth of the elderly Vidya Sankara. He didn't stop for even a moment, and when the Sankarite monist was bitterly defeated, he tried to criticise Madhva. Philosophically he had no hope, so he and his followers tried to say that Madhva was too fat, though every honest soul could see his body marked with all thirty two auspicious signs. One could easily see that due to being soundly defeated by Madhva in philosophy, Vidya Sankara had taken to the boldily concept of life trying to find fault. In due course, Madhva and Vidya Sankara left Trivandrum heading south, but did not meet again until the Caturmasya was about to begin. Madhva, as a staunch sannyasi, decided to observe the vows of the four months of the rainy season in Ramesvaram. Vidya Sankara had also taken to this idea, and so after thier individual tours, which took them to Ananta Sayana, Kanya Kumari and to just outside Ramesvaram, they took their baths there at the place where the bridge was built for Lord Rama to cross to Lanka. From there they went to Dhanuskodi, and on to Ramesvaram for Caturmasya.

They met, and immediately Madhvacarya attacked the impersonalist Vidya Sankara. Madhvacarya made his challenge and stated that if Vidya Sankara was

successful in argument and defeat him, then he would give him his danda to break into pieces. Thus was Madhva's confidence. Madhvacarya said, "Oh highly angry one (oh stupid one). If this staff (danda) is not broken by you in sound discussion, then you are a liar and a eunuch."[15] Vidya Sankara bent his head is shame, then in a sly, selfish way, asked the brahmins there to bless him to break the danda of Madhvacarya. The brahmins replied in a voly, that who could hate Madhvacarya. Just his moonlike face pleases the entire world and the words that come from his lotus mouth are the source of our inspiration. In the discssions that followed, the shining genius Madhva conquered all the arguments of the Mayavadis.

This Vidya Sankara was a sore loser, he would constantly send his men to inconvenience Madhva's party, like some kind of physical guorrilla warfare of petty harrassment. Actually this further re-inforced the defeat of the inadequate advaitin so much so that, being smashed, they now resorted to the bodily concept of life. They were not even humble enough to conceed defeat, instead they tried to arrange that shopkeepers would not give supplies to Madhvacarya and his party, and many other inconveniences, stealing provisions etc. This is the unfortunate nature of Kali Yuga, but Madhva remained, as usual, quite above the pettiness that the Mayavadis tried to harrass his party with.

After the Caturmasya had finished, the lion among men (Madhva), who had resided in his homely den (Ramesvaram) unpeturbed by the pranks of homeless street dogs in the form of the Sankarites, left to go to Sri Rangam,[16] passing through all the sacred tirthas such as Tanjore, Syali and Chidambaram, and his followers increased by the day.

One day, the all compassionate acarya took his mercy on a pregnant woman who was in need of water, as was her whole village. He manifested an abundence of cool fresh water by the aid of his danda. In fact, Madhvacarya struck his danda into the ground and from that place an abundence of water came. That Danda Tirtha to this day always gives the best, purest drinking water.

Finally he reached the seat of Vaisnava learning at that time, and he discussed vigourously with the descendents of Ramanujacarya, the Vaisnava saint of the eleventh century. Taking darsan of the many Deities of the Sri Rangam temple, Madhvacarya, not being disrespectful to the devas, but focussed his time on Lord Ranganatha, Narayana.

From there Madhvacarya visited Chandragiri on the banks of the Payaswini River. At this temple masses of pandits came, learned in all six limbs of the Vedas, such as siksa - instructions on spiritual matters, vyakarana - grammer, chhandas - the proper recitation of mantram, nirukta - root meaning of words, jyotisa - astrology, and kalpa - the study of the method of sacrifices (kalpa sutra - mimamsa sutra). These pandits were all so enthused to hear that such a great personality had come, that they started to observe him closely. Though Madhvacarya was dressed as a simple sannyasi renunciate without ornamentation, he was the ornament that all had come to see. With gentlemanly demenour, gentle smile, lotus like eyes, gold like complexion, and speaking only the sacred words of the Bhagavatam, everyone was taken back by him.

Madhva Vijay 5.52 mentions that Madhvacarya stood out like a beaming sun, diminishing the brightness of all the learned pandits that had come to see him as stars in the daylight. In the places where ill-logic or mental speculation was stored, like a lion he roared, chasing away the elephants of ficticious and mundane philosophies. Yet for those who were innocent he had the form of lilies in a pond; he was as pleasing as moonlight.

EXPLANATIONS OF VISNUSAHASRA NAMA:

Another incident is recorded whereby, in a small temple on the banks of the Payasvini River, Madhvacarya was challenged by an eminent pandit of the time. The pandit said to Madhvacarya that he and the crowd that had gathered there wanted to hear Madhvacarya recite certain hymns of the Aitareya Upanisad. Madhvacarya recited those mantras perfectly, with the proper pronunciation, clarity of each letter, and with absence of speed. It is said he recited them exactly how one would want to appreciate sound of the mantras. Hearing this wonderful

recitation, all those assembled were quite taken aback, but those pandits who had challenged and who were envious of Madhvacarya, gave a different rendition and meaning to the mantras.

Madhvacarya very quickly proceeded to put things straight. He pointed out to the envious pandits how, in the Vedas, every word has three meanings, in the Mahabharata there are ten meanings to every word, and in the Visnusahasra Nama there are one hundred different meanigs for each word. Therefore, although they said that their rendition of the mantra was right, what he said was also right. The pandits, trying to humiliate Madhvacarya, attacked again, demanding to hear all the one hundred meanings of the Visnusahasra Nama, doubting the acarya's potency.

In Madhva Vijay 6.6. Madhvacarya is recorded to have said, "I shall now recite to you all the one hundred meanings. You please repeat them after me with clarity." Madhvacarya then started, with pure mind and intent, free from anger, envy or vindictiveness, to give each to each word accurate meanings, determined in the Upanisads. Following the rules of Vyakarana (grammer), the acarya elaborated on the first word in the Visnusahasra Nama, Visva, the root of the word being vis and the suffix kva, so (1) Visva means Visnu, because it is He who has enetered wach universe, (2) because Lord Visnu has pervaded everywhere in the form of knowledge, (3) because He is carried by Garuda, (4) Lord Visnu is perfect in all respects, (5) Lord Visnu activates Vayu, being the all-knowing supersoul and resort of the devas. Like this, Madhvacarya went on explaining the meaning of each word. He explained all the grammatical intricacies to such a degree that the so-called pandits could not follow what Madhva said, though they were learned in the Upanisads, Mahabharata, etc. (Sruiti, smrti). Therefore they are compared to unfortunate wells, that for some reason, even at the time of dissolution when the whole universe fills with water, they could not contain the abundance of water.

Bewildered and humbled, the "pandits" begged for forgiveness. Addressing Madhvacarya in a humble mood they said, "Oh omniscient Madhvacarya, your learning and understanding of the spiritual name, form and qualities of the Lord are not even matched by the hosts of demigods. Surely you are empowered by the

Lord. We fickle-minded humans have surely offended you. Please forgive us, and give us shelter at your lotus feet." Thus they surrendered to Madhvacarya on the spot.

MADHVA DEFEATS THE PANDITS OF KERALA:

At Chandragiri on the banks of the Payasvini, a large gathering of the most learned brahmins from sixty three different villages in Kerala joined together to discuss with Sripad Madhvacarya. It seemed as if the Kerala brahmins were trying to make some kind of last stand against the foreign acarya from neighbouring Karnataka. The Kerala brahmin's leaders were actually quite fearful of Madhvacarya, thinking that if Madhva were to defeat any of their pandits in debate, it would put a slur on their country. Therefore they had all joined together as one body to defend the fame and glory of Kerala.

They questioned Madhvacarya from different Vedic points, such as Rg Veda. In the Rg Veda 10.117.1 the verse praises those good souls who give in charity to those who are deserving of such charity. "Venket the beggar is glorifying the grain donation, 'We are hungry so we are asking for charity. It is said that not only humans but also demigods can die through hunger. So by giving charity all living entities will benefit, so definitely one should give. And while asking one should not loose heart, for without asking one will not receive charity or be happy.'" (This verse also ridicules those who do not give in charity, for if one does not give, how can one hope in the future to receive charity of be happy by accumulated punya (pious results).

Madhvacarya then gave the root meanings to some of the main word and points in this hymn from the Rg Veda. Givning "priniyat" as an example, Madhvacarya said that the root word in "prina prinane." He then ridiculed the brahmin who he was discussing with who said that the root of "priniyat" was "free." Madhvacarya told him, "O dullard, I thought you were an educated man, a pandit, but it appears that you don't know the differences between "pra, pri and pree."[17] You should again undergo the Vidyarambha ceremony and go back to school, then under the

guidance of a teacher you can practice your letters and vowels by drawing in this dust." Then Madhvacarya laughed heartily. For the proud Keralan pandits this was too much, and were taken back by Madhva's bold critisism, but out of respect they still honoured him, even though they were a little inimical due to being on the bodily platform of life, thinking that they were Kerala brahmins and that Madhvacarya was a Karnataka brahmin.

In another verse, again from the Rg Veda 8.91.7, it talks of Devendra's gift of lustre to the young body of a virgin girl, by whom Devendra was honoured. The Kerala brahmins had said that the word "apala' refered to the girl as being a leper, but Madhva said no, it means a young virgin girl. The arrogant Kerala brahmins obstinantly insisted that apala meant leper, but by this time Madhvacarya had had more than enough of the Kerala brahmins, and as he prepared to leave them festering in their false pride, he told them that seeing as they would not accept any facts from him, soon a very learned man will come to their country. He told them to ask him the meaning of the word. Then he left that place as one leaves the stool field after passing.

Soon after, just as Madhva had predicted, an unknown but very learned pandit arrived in the coutnry of Kerala. He also agreed that the world 'apala' in that verse refered to a young virgin girl and not to a leper. Realizing their misfortune that they had not taken advantage of the great acarya's presence and had enviously challenged Madhva, they lamented, "Oh how unfortunate we are. We were in the direct association of such a great soul, and yet he left due to our offensive challenging spirit. He was simply trying to open our eyes and was only here for such a short time. We were so much on the bodily concept of life that we missed out on receiving transcendental knowledge from such a pure devotee of the Lord."

It is a fact to to some degree they could appreciate who they had in front of them, but they had been covered by their own false egos. Due to being inimical towards the acarya, they made themselves almost unavailable to receive his mercy; instead they just debated over the root meanings of words. Not realizing that this great Vaisnava acarya was a pure representative of the Lord and was right there amongst them, they did not accept him as an authority, even though his learning in

Veda could not be matched. Madhva Vijay 6.21 says that Madhvacarya knew all forms of sastra, sruti, the Puranas, Mahabharata, everything. He also knew Trikalajnan, the past, the present and the future.

The fame of Madhvacarya, by now, had spread by those devotees whose hearts had become softened by hearing of him. To those soft hearted Vaisnavas, who resemble pure white lotuses, the full moon in the form of the rays of his fame penetrated their hearts even in the countries, towns and villages that he had not yet visited.

Madhva then returned to Udupi and Lord Anantesvara, Who is situated on the western side of the town. It is said in Madhva Vijaya 2.14,

rajatapithapuri amaralayadvayam vartate
  tatra purvalayasthah prathamato namyah
pascimalayasthah pascannamya
  iti sampradaya niyamah

There are two temples in rajata Pitha (Udupi) (Vishvapati Tirtha), the eastern one and the western one. One must first pay one's respects to Lord Shiva (Chandramuleshwa) at the eastern temple and then go to Lord Anantesvara (Anantasana) in the western temple. This is the tradition that everyone follows daily here. Madhvacarya did as is tradition, and relished the darshan of Chandramuleshwa and Anantesvara for some time.

MADHVA COMPARED TO BHIMA AND THE PURE SASTRA IS COMPARED TO DRAUPADI: Madhva Vijay 6.24-31

Madhvacarya, having seen that the Mayavadin followers of Sankaracarya propounded the misinterprested sastras, the Vedas, Upanishads, Brahma Sutra, etc. with Sankara's commentary of Advaitavada (monism), out of compassion and kindness he vowed to refute those impersonalistic commentaries and establish the true philosophy of dualism, just as Bhima vowed to kill Dussasana for his rascaldom.

The Vedas, when properly presented by an authorized seer such as Vedavyasa, the great sages and rsis - (the Lord Himself or His empowered devotees) - gives fruit, and that fruit is for the fortunate person who hears this pure sabda brahman; he will become spiritual enlivened. The transcendental pastimes of the Supreme Personality of Godhead are propounded in many different ways throughout the Vedas and it's auxilliaries. Even in the science of proper articulation and pronunciation, the science of prosody, grammer, etymological explanation of different roots in words, etc, astrology and astomony and ritualistic sacrifices and pujas, all are based on and around the Lord, with the purpose of invoking remembrance of the Lord and are decorated by the bright garland of gems in the form of Brahma Sutra (Vedanta Sutra) Bhasya.

Previously it is seen that Draupadi is kept under the protection of her husbands, the five Pandavas, who, being devotees of Lord Krsna, are from the best clan in Bharata Bhumi. She is allowed to remain chaste through this affliation. She is delicately beautiful and nicely decorated from her soft, fine, bright feet, serene walk and graceful movements. Her darkish complexion has given her the name Krsna, and she is completely devoted to Lord Sri Krsna. Just as her delicate qualities are ornaments to her gait, so the proper swara, pronounciation and metre, beautify the body of the Vedas. As Draupadi is kept from harm, so the Vedas are kept from harm from those who have not tried to satisfy guru and Krsna to gain access to the meaning of the Vedas and the sattvic Puranas. Being always chaste is the ultimate Vedic principle - chaste to guru, chaste to husband, chaste to Krsna. In this way the Vedic literatures can be recited purely, like Draupadi who is always keeping proper attire and is empowered with swara suddhi, clarity and melodious voice. Therefore she is compared to the Vedas.

In important yajnas, groups of the Vedas are recited for the pleasure of the Lord. Draupadi would help Dharmaraja (Yudhisthira) in such yajnas as the rajasurya, with her mind firmly fixed on Lord Krsna. She was genuinely recognized as the mother of devotion. But now, as Draupadi was humiliated in the assembly of Kauravas for their own twisted, wicked ways, and they tried to abuse her, the Vedic literatures had become, on the whole, misrepresented by Sankaracarya and

his followers, and everyone was feeling unhappy at this kind of abuse. Due to the strong influence of this fallen age of Kali, even those who are pious souls, the innocent and even some Vaisnava devotees of the Lord, had become powerless and had to look on and see bogus philosophies be bounded around and established in a world full of cheats and the cheated.

Katha Upanisad 1.2.5 says,

avidyayam antare vartamanah
  svayam dhirah panditam manyam anah
janghanyamanah pariyanti mudha
  andhenaiva niyamana yathandhah

"Caught in the grip of ignorance, self proclaimed experts consider themselves learned authorities. They wander about this world befooled, like blind men leading the blind."

Due to the effects of Dharmaraja being cheated into a false challenge to bind the Pandavas hand and foot at the gambling match, with fixed dice, a Ksatriya's honour forced the most powerful of warriors to not act. Bhisma, Drona and others looked on but were helpless for one reason or another, and Vidura also looked on sorrowfully while the Pandavas were bound by their loyalty to King Yudhisthira, the Dharmaraja.

In the Vedas it is again and again propounded that Vasudeva is the Supreme Personality of Godhead - vasudevo va idamagra asit, is the bearer of the earth and it's rescuer in the form of Varahadeva - dadhartta pritvimabhitomayukhaih, and is the Lord of all - atmetyevopasita. To this Supreme Lord Vasudeva, Draupadi surrendered her very life and reputation, loudly calling out His Holy Name Vasudeva, Krishna, Dharanidhara, Natha, In pure intensity she had no other Lord or hope. With her mind fixed on Krsna like Prahlada and Gajendra, she became safe as a recipriant of the Lord's mercy.

In the same way it can be seen that those who had suffered so long, the devotees

and the demigods, were now having their desires fulfilled by the Lord, for the Lord sent His empowered devotee to dismantle the illusions of Mayavada philosophy and give something to those who have been fooled by the Sunyavada philosophy of nothingness. Simply by presenting the philosophy of Vedavyasa, the literary incarnation of the Lord, which is free from all defects, Madhvacarya was successful, just like Draupadi was free from all defects by taking complete shelter of Yadavakrsna (Lord Sri Krsna, the friend of the Yadu dynasty). Madhvacarya had taken a vow to the same Lord Krsna to do away with the philosophy of impersonalism. In the same way he previously vowed, as Bhima, to rid this world of the likes of Duryodhana and Dussasana.

MADHVACARYA GOES TO BADRI:

Compiling his own commentary on Bhagavad-gita before his sannyasa guru Acyutapreksa, Madhva mentioned that now he wanted to go to Badri. Seven years before he had taken to the sannyasa order and had been constantly preaching throughout the south with enormous success. Acyutapreksa gave his premission to go, but before Madhvacarya's leaving, he had a copy of his "Hari Gita Bhasya" transcribed which he presented it to his dear sannyasa guru so he would not be in too much separation at such an old age. In Madhvacarya's long absence Acyutapreksa could study this Gita Bhasya. Acyutapreksa knew that Madhva's purpose was not that of a mere cow or an ass, just to go to this holy place and take bath. Taking his time preparing properly, Madhva headed north with his Bhagavad-gita Bhasya to show to the Lord, Srila Vyasadeva.

Srila Vyasdeva, the compiler of the Vedic literatures, still to this day resides at a place near Badri, Samyaprasa, for those spiritually elevated souls who he decides to reveal himself to. He can be seen, yet for others he cannot.[18]

The old ascetic Acyutapreksa gave his blessings upon Madhva and the small band of followers headed by Satyatirtha, who was completely faithful to Madhvacarya. He himself was too old to travel such vast distances but still his heart went out with the travelling party.

Madhva Vijay 6.36 points out that the great Madhvacarya, who is always in direct contact with the lotus feet of Lord Narayana, even made Lord Siva, the greatest Vaisnava, to be Madhva's subordinate, especially in as much as Lord Siva cannot himself give liberation. In fact, Lord Siva himself says, mukti-pradata sarvesam visnur eva na samsayah. "There is no doubt that Visnu is the deliverer of liberation for everyone." However, Madhvacarya, his fame now spread everywhere for being one who removes illusion, sin and the like, has liberated many to become clear followers of Lord Visnu. Madhva Vijay stresses the point that although Madhva was not subject to the mode of passion and did not hurry in a frenzy-like manner to Badri, he did not waste any time in going there. There is record of Madhva going to Kasi (Benares) at this time, though he didn't waste time in debating with the impersonalist pandits who stay there. His mission was to go to see Vedavyasa and present his Gita Bhasya, and to take darshan of the Lord of Badri.

After sending all the people away to not disturb his concentration, Madhvacarya absorbed himself for forty eight days in unbroken samadhi on Lord Narayana.[19] Praying intently to receive the blessings of Srila Vyasadeva and to bless his Bhagavad-gita Bhasya commentary, Madhvacarya was always in contact with his spiritual master Srila Vyasadeva, though it was not always outwardly displayed. By the will of Srila Vyasadeva Madhva had come to Badri, and now his business was to attract Vyasa's attention and instruction.

BADRINATHA TEMPLE

This whole area is sprinkled with the sacred waters of the Ganges (Bhagirathi) who makes her appearance in this world at Gaumukh - Gangotri and the surrounding glaciers. Joining these streams in the sacred Alakananda River.

Badrinatha temple is situated some 10,244 feet above sea level on the western bank of the Ganges (alakananda). The icy-cold Alakananda here, which is generally also called the Ganges, is made up of five streams all coming from

neighbouring glaciers. They are the river Nanda, River Sarasvati, rishi Ganga, Kancana Ganga (Swarna Dhara) and Vasudhara.

Towering above the temple of Badri Narayana (Badrinatha) is Nara-Narayana parvats. These partvats or mountains are said to be the Rsis, Nara and Narayana, who changed themselves into mountains as they may stay by the side of Lord Badri-Narayana undisturbed. The transcendental brothers Nara-Narayana gave their parents a boon that they could also stay nearby, so Mata Murti and Dharma stay at Kesava Prayag near Vasudhara, five miles or so from Badrinatha, where Dharma meditated to get Nara-Narayana as his sons.

The temple itself is facing east and has a frontage about fifteen feet high, decorated nicely. The pillars of the entrance have the ten main avatars of Visnu, besides decorative floral designs. Just inside the gate is Garuda, the carrier of Lord Narayana and the gate keepers of the door are Ganesh and Hanuman. The Saligram Sila of Badri-Narayana found on the altar was brought here by Sankaracarya from Narada Kunda and placed in the shade of Garuda.[20] The Deity of Badrinarayana is decorated with nice dresses, jewels, crows and flowers, and wears diamond tilak. To His left are the Deities of Nara-Narayana. Lord Narayana is seated in the padmasana, and Nara is standing in the dhanurasana. Keeping the unwanted effects of the Kali Yuga at bay is the Lord's Sudarsana Disc Yantra installed in silver. The eternal lamp called jyotir, which has been continuously burning from time immemorial, summer and winter, is just there in the inner sanctum.

In the sastras there are mentioned "Panca Badris" - five Badris/ (1) Badri Vishal is modern day Badri or Lower Badri where Madhvacarya spent forthy eight days in austerity and where Vyasadeva came to see him. (2) Yoga Badri is the place to where the Utsava Deities are brought in the winter time and worshipped by one brahmin and taken back up to Badri Vishal for the opeing of the temple when again Badri become accessible, that is, free from snow. During the winter time in Badri Vishal the demigods look after Lord Badri Narayana, and foodstuffs and puja articles are left there for the Devas to use for the Lord's worship. (3)

Vruddha Badri - this temple is a halting/resting place for pilgrims where there are Deities of Lord Narayan. This is near Kumar Chatti. (4) Dhyana Badri - at Kalpeswar, five miles off the Kumar Chatti on the other side of the Alakananda river, is a temple of Lord Siva, where Lord Indra worshipped Lord Siva to obtain "kalpatam" or heavenly delights. Lord Siva, being the greatest Vaisnava, is generally approached first to take permission from him to approach the holy places of Lord Hari, as one does in most holy tirthas such as Vrindavan, Mayapura, Puri, Sri rangam, Udupi, etc. (5) Bhavishya Badri - Unfortunately this Badri has to exist, for in the Kali Yuga it is predicted that Vishal Badri will become no longer accessible to pilgrims, and that one will only to able to go to Bhavishya Badri and worship in separation the identical forms of the Lord represented here. The Lord in one place is definitely non-different to Himself in His original place, but at the same time the original place does exist. An example may be given from this modern day world, how a particular nation may have an embassy in another country, and in that host country the foreign embassy is still run according to the laws of the nation to which flag it flies. The guards on the gates are of that same nation, and not of the host nation, and all facilities inside the embassy fall in line with the culture and traditions of that foreign nation. Thus, though the foreign embassy may be at some distance from it's original place, still there is safety and refuge there, even though it is in a country of another. Bhavisya Badri is like that.

This Bhavishya Badri is about eight miles from Joshimutt on the Niti pass to Badrinatha. Bhavishya means future, so unfortunately this is the prediction for the future.

This Badri is not, however, the place to where Madhvacarya was to be going. Those pure devotees of the Lord, who are especially given the Lord's blessings, also have access to another Badri. This place exists on a transcendental plane and is not accessible to the common man, neither is it listed in the guide book, nor is it on any map. The great sages and rsis sing it's praises and Sripad Madhvacarya walked to that place. It is called Uttara Badri, or some call Samyaprasa, the eternal abode of Srila Vyasadeva, and is a transcendental reality.

Again, using a mundane example which has some similarities, if one wants to see the King, it is not an easy process, as there are so many secretaries and private secretaries, guards, etc, which one has no alternative but to pass through. But when one obtains the favour of the king, and the king wants to see you, then practically nothing can stop him from coming to you - a base example, but fitting. So in the same way, when Srila Vyasadeva wanted to see his pure disciple Madhvacarya, he came personally and invited him to come to his asrama.

AT BADRI:

Madhva Vijay 6.39-40 depicts how Madhvacarya, in intense devotion to the Lord, sent everyone to a distance. He then sat at the lotus feet of Nara Narayana Rsis, who, as Arjuna and Krsna, are the original hearer and chanter of Srimad Bhagavad-gita. Madhva then recited his excellent Bhagavad-gita Bhasya for the Lord's pleasure. Madhvacarya said, "I will expound the Gita Bhasya according to my ability." The Lord replied plainly for even some close-by disciples to hear, "Even though you are capable of expressing the entire meaning of this Bhagavad-gita, knowing well the real meanings as it is, you have not expounded the Gita according to your ability. Therefore you should use this word 'slightly' or 'to some small degree' in place of 'according to my ability' at the end of this first introductory verse, for your ability has only been slightly flexed and not fully extended."

Madhva Vijay 6.41 says that while this conversation was going on between Madhvacarya and the Deity, even disciples who were nearby in their beds could hear the Deity of Lord Narayana jubilantly saying "Let it be said!" over and over again, and the Lord gently striking the ground in eager delight. Madhvacarya, being a partial expansion of Mukhyaprana (Lord Vayu), and having completely understood what the Deity said to him, went to his disciples and told them what was said by the Lord.

Madhvacarya then completed his stay at Badri for 48 days, undergoing Vaisnava Mauna, that is, abstaining from talking to anyone - only reciting his Bhagavad-gita Bhasya. Daily he would bathe just prior to sunrise, during the auspicious

Brahma Muhurta hour, in the icy cold waters of the sacred Ganges.[21] During these 48 days, Madhva neither ate anything nor slept, but stayed awake constantly absorbed in thoughts of Lord Narayana, and his mission given by the Lord. One night however, an effulgent form came to Madhva seen by all, and prompted him to go to Uttara Badri, the asrama of Srila Vyasadeva. The very next morning at sunrise Madhva wrote a note and gave it to his disciples. Madhva's mind was fixed on what he was to do. Srila Vyasadeva had appeared to him in an extremely effulgent form and had told him to come to his asrama. To come alone was the instruction, so Madhva had to break it to his disciples. The note read, "Practically there is no other tirtha like Badri, which destroys all sins. There is no other water equal to this holy Ganges, and there is no other philosophy equal to ours. There is indeed no other Deity equal to Lord Visnu. You all stay here, I am going to Uttara Badri, for I am desirious of seeing the literary incarnation of the Lord, Srila Vyasadeva. That Veda-Vyasa only knows whether I will be coming back or not - may you all remain happy here until that time." After writing this, Madhvacarya then headed for Uttara Badri.

His disciple Satyatirtha read the note to the other disciples, that no-one should follow or try to go with the acarya. Satyatirtha had studied the Aitareyopanisad seen by the son of Itaridevi, Mahidasa under Madhvacarya, and was so attached to being with Madhva that he used all his learning to convince everyone that the acarya had said that no-one was to go with him as meaning no-one was to go with him except he. The devoted disciple Satyatirtha, who was prepared to give up his very life to be with the acarya, followed Madhvacarya, not being able to bear the separation.

As Madhva strode through the mountainous regions of the higher Himalayas, crossing passes and glaciers as if small paths, resembling Hanuman he bounded from peak to peak, quickly traversing the path to near Uttara Badri. Poor Satyatirtha could not keep up with his guru, even though running and climbing fast. He could see Madhvacarya jumping easily with speed from one large stone to another with large gaps between them. That great acarya, who resembles Anjanesya (Hanuman) who speeds through the mountains like Bhima, causing

fear to the demons, did not stop for food or for rest.

The sun became red on the ice and snow, indicating that night was to set in, and for certain Satyatirtha would perish from exposure to the cold night air coming across the glaciers of the Himalayas, or the tigers and other wild animals would devour his body. In a fearful condition, in despiration he called out for the lord of his life, Madhvacarya. Madhva turned and gestured to Satyatirtha by the waving of his hand and arm to go back. Satyatirtha then felt an unusual gust of wind come and lift him up and carry the lowly destitute disciple back to the Ananda Mutt at Badri, where he told all the others there these glories of Sripad Madhvacarya's bounding undisturbed through endless uncrossable ranges of Himalayan peaks.

Madhva Vijay 6.55 describes Madhva as having the power of an angry bull. He has perfect knowledge of Krsna consciousness, great determination, is wide-eyed, and completely devoid of any fear as he passes through that of nature's biggest natural barrier. The Himalayas contain birds and beasts, big serpents that emit deadly poison, plus many groups of dangerous animals, but Madhva, having undeterable faith in the Lord, saw no obstacle or threat. Krsna states in Bhagavad-gita 10.25, "Of immovable things I am the Himalayas." The greatest mountains in the world represent Lord Krsna; even Mount Meru sometimes moves, but the Himalayas never moves. Therefore the Himalayas are superior to even Mount Meru.

Narayana Panditacarya has completed this seventh canto of Madhva Vijay with a copulate of two verses called 'Antya-Yugma'. These verses introduce one to the minature Vaikuntha realm, glorifying the killer of the Mura demon, Lord Murari, Krsna, Who is adorned with shining golden ornaments encrusted with the best of all kinds of previous gems. Madhvacarya remembered that same Lord lying down on Ananta Sesa, having His lotus feet embraced by the Goddess of Fortune, Laxmi devi, Who eternally remains with the Lord, smiling sweetly. This is the same Lord Visnu Who, for the caturmasya (four months of the rainy season) takes rest, lying for two months on one side and then two months on the other side of His lotus body. He is Narayana, Who is also the localized Paramatma seated

within the hearts of all His separated tiny living entities.

High in the Himalayan, beyond where any mere mortal can go, is to be found this Vaikuntha paradise. It is surrounded by ponds of full blown lotuses. The lotuses in these ponds are innumerable, nay unlimited, the most fragrant and indestructable. The sages and rsis who reside there make them into garlands for the Lord. Around these lakes are trees that constantly bear flowers, blossoming, sweet fragrant branches with fragrant flowers and fruits. These forest flowers adorn the captivating beauty of the Lord.

Madhvacarya could see all this from where he was standing looking to the north to the abode of Srila Vyasadeva.

After his journey had neared it's end, and after crossing the Himalayas, Madhvacarya could see quite clearly the asrama of Vedavyasa surrounded by jujub trees. That place is definitely not of this world; the whole asrama was effulgent. Though up in the Himalayas, there was no biting cold or rain or snow. The trees and bushes there, which are way above the normal 'tree line', were none less than forests. As there was no unpleasant wind, rain or cold, also the sun was warm and comfortable. In the trees that touched the sky, innumerable beautiful birds nested and sung. Under those shade trees all the renowned brahmins, who were famous for performing huges sacrifices, sat, transfixed in meditation on the lotus feet of the Lord, Who resides in that place. In the surrounding areas, one could see pure white swans, whose necks entwined with the stems of blue, white and pink lotuses.

Madhva could recognize many great and famous Vaisnavas sitting around in the asrama of Srila Vyasadeva. When those pure Vaisnavas saw Madhvacarya approach the asrama, they enquired as to who this saintly person was. "Marked with thirty two auspicious markings, lotus eyed, moon-like face, long arms and a golden complexion, no doubt this man enhances even Vaikuntha. There is no sign of exertion, and his face shows that his mind is fearless." "Is this person coming to this asrama in the guise of a sannyasi, the four faced Lord Brahma, or is it Mukhyaprana?"

Madhva walked quickly due to his intense devotion. Seated under a jujube tree was Srila Vyasadeva. The jujube tree was a representation of Lord Ananta Sesa, with wide branches forming an umbrella which had jewels in the form of bright and fragrant flowers, and hoods in the form of branches. It exactly resembled Lord Ananta Sesa with His hoods encrusted with jewels jutting out in all directions forming branch-like hoods. The branches of this tree support the six sattvic Puranas, the Upanishads, and Mahabharata, and fruits that are sweet and full of nectar that drive away all known miseries like birth, death, old age and disease. These fruits cannot be obtained by those who are not devotees of the Supreme Persoanlity of Godhead, Lord Visnu - Krsna and Their numerous forms.

Madhvacarya approached closely the sages, who, with matted locks of hair on their heads and various Vaisnava tilaks on their foreheads and bodies, sat with clean white sacred threads draped over their left shoulders. They had all transcended lust, anger, greed, false pride, the pushings of the senses, and thoughts of trying to enjoy in the material world separately from the supreme enjoyer, Sri Krsna. All natural opulence was there. Garlands and saffron coloured sandalwood paste was there on their bodies.

On a raised seat sat the preceptor of the three worlds, the son of Satyavati, Srila Krsna Dwaipayana Veda Vyasa. Madhvacarya had always been meditating on the Lord of his life, his preceptor guru within his heart seated on a white lotus. Now, with brimming eyes, wonderstruck as though he had just seen him for the very first time, Madhva drank the nectar of the vision of Vyasadeva through his eyes.

VEDA VYASA:

Madhva Vijay 7.18-59 describes Vedavyasa as follows: Satyavati gave birth to that Vedavyasa after praying to Lord Brahma, and Vyasa was conceived by the sage Parasara. Srila Vyasadeva, who has an ocean of wonderful attributes, is Lord Narayana Himself. Vyasadeva's mind is compared to the milk ocean and his qualities of compassion and respect are like the Mandara mountain. By his churning appeared three mothers who were the three Vedas - Rg, Yajur and Sama.

By Vyasa the father and Veda the mother, the demoniac qualities of Kali Yuga are checked. From Vyasadeva the white rayed cooling moon of the Puranas and the parijata tree of the Mahabharata were given. Later, born from it's own nectar, appeared the Brahmasutras, and Srimad Bhagavatam.

From the time of the Kuruksetra / Mahabharata war, during which Vyasa bestowed his blessings on the Pandavas, and even before this time, Vyasa walked this earth to protect knowledge of the Vedas, helping those devotees who have knowledge of that person who the Vedas are centered around. That is Lord Sri Krsna, Who is known as Vedanta Krt, the compiler of Vedanta, and Veda Vit, the knower of the Vedas. In Bhagavad-gita 10.37 Krsna Himself says, "Of sages I am Vyasa."

Vyasa, still living in Badrikasrama to this day for eternity with his pure devotees, it says, gave up this Kali Yuga for his Vaikuntha realm just as the sun gives up the sky for the coming of night.

Vyasa is seated on an excellent blackish Krsna deer skin Madhva recalls, as he prostrated himself at the lotus feet of Vyasa. Taking the dust from Vyasadeva's feet he placed the sacred dust upon his own head. Madhvacarya was in ecstacy, standing offering respects to Vyasa, the best of sages, whose feet are adorned with the marks of the flag, thunderbolt, boad for driving elephants, and lotus, they are naturally auspiciously tinged with red and have the repute to be red due to evaporating any material desires that may come to the minds of Vyasadeva's devotees.

The nails of those lotus feet gleam and remove darkness, both of an internal nature by their purifying association and rememberance, and externally by their bright lustre. If, by material comparison of age one would think that the old hands of the sage Vyasa would be knotted, no,they are smooth and soft, with long delicate fingers completely free from stress and diseases, such as knots coming from arthritis.

Vyasadeva's two kness, which are large, round and joined to his long shins, are

free from fault. These legs of Vyasa, which are free from fault, account for a basis of good conduct even to those who are inferior in knowledge and devotion.

Srila Vyasadeva's yoga-pattika waist band, aid his firm sitting posture. The lotus waist of Vyasa maintains and fulfills all the devotees, it is amazing that all the pure spiritual desires of the devotees are fulfilled by taking shelter at the waist of Vyasa. This waist is covered by a sacred Krsna deer skin, hiding his deep and delicate navel.

Vyasa's broad chest and broad mind support the pure white sacred thread, and Brahmsutras respectively.

Madhva Vijay 7.34 states that it has been well substantiated by Vedavyasa that caturmukha Brahma is the son of Garbhadaksayi Visnu, being born from a lotus sprouting from the Lord's lotus navel. This world has no equal or superior in all the three worlds. Brahma gave his Kaustubhamani gem to Vedavyasa and that acts like a victory flag hanging around the neck of Vyasa.

The story in brief follows that once when Prajapati Brahma was in the associaion of Vedavyasa and one thousand sages, Srila Vyasa made a statement saying that he would always prove the superiority of Visnu Tattva at all times. The thousand sages took up the challenge and threw at Vedavyasa thousands of questions simultaneously. Vyasadeva answered each question one by one perfectly all at the same time. Amazed at the victory of the literary incarnation of Lord Visnu, Brahma presented the Kaustubha gem to Srila Vyasa.

In Srila Vyasadeva's hands he holds a conchshell and a disc, his hands are again soft pinkish red, his arms are robust, round and powerful. There is no comparision to the broadness of these limbs.

By the tip of Vyasadeva's right hand he bestows divya jnana - transcendental knowledge to his devotees, and with the same tip of the same hand removes the darkness borne of ignorance simultaneously just like thunder and lightning. His left hand is placed on his knee. By this mudra all fear for the dangerous struggle

for material existance is destroyed.

Vyasadeva's neck is marked with the three lines of a conchshell from which only sabda brahman or transcendental sound vibration, in the form of the main three Vedas and it's limbs, are coming.

Seeing his moon-like face is the sweetest benediction to the eyes. Actually the moon-like face of the best of sages is compared to groups of full moons, each being completely free form even the smallest blemish.

Srila Vyasadeva's lotus mouth and teeth are compared to a new row of pearls which shine forth from inside of a perfect ruby. These pearl-like teeth are seen decorated by a gentle smile surrounded by soft ruby red lips.

To hear the speech of the literary incarnation of the Lord at once fills one's heart with transcendental knowledge, just as when the thousand wells in the form of sages became flooded with answers as the River Sarasvati replenishes the best of wells during the rainy season.

As Srila Vyasadeva approached Madhvacarya with a smile on his face, his wide lotus eyes looked unblinking at him, and Vyasa embraced the powerful Madhvacarya and picked him up off the floor, clean as one would one's small son. The powerful partial expansion of Mukhyaprana who previously played the mighty Hanuman and Bhima, felt blessed as his guru, Srila Vyasadeva, lovingly embraced him, and the sages smiled affectionately.

Madhvacarya prayed to his lord after seeing the sprig of tulasi leaf and manjari tucked behind the ear of Vyasa, "Please don't let me become jealous of this tulasi sprig and garland of lotus flowers that adorn your body. They are suprememly fortunate. Please don't let them rob me of my position of being so close to you. Wherever I am, always allow me to remain this close to you by always being absorbed in you."

Madhvacarya could now fully appreciate standing there in the shadow of his guru,

that actually Srila Vyasadeva was looking after the welfare of the entire world. Just by a movement of his eyebrows everything was taking place. The creation, maintenance and destruction of all the three worlds in fact is going on by his design. He is the same Visnu Tattva Lord who maintains as Gunavataras along with Lord Brahma, the creator, who was born from a lotus, and Lord Siva, the destroyer of these material worlds. Coming in contact with the material mode of passion, Prajapati creates uder the direction of Lord Visnu. Lord Visnu Himself maintains the three worlds, the unlimited universes, in one form sleeping as Karanadaksayi Visnu, in another form as Garbhadaksayi Visnu lying down on His serpernt couch Anantasesa, and as the localised form of Paramatma seated within the region of the heart of every living being as the witness. effortlessly Lord Visnu is the Supreme Enjoyer, and not a blade of grass moves without His knowing or sanction.

srsti-hetu yei murti prapance avatare
  sei isvara murti 'avatara' nama dhare
mayatita paravyome savara avasthana
  visve 'avatari' dhare 'avatara' nama

"The avatara of incarnation of Godhead, descends from the kingdom of God for material manifestations. And the particular form of the Personality of Godhead who so descends is called an incarnation, or avatara. Such incarnations are situated in the spiritual world, the kingdom of God. When they descend to the material creation, They assume the name avatara."

As such, there are various kinds of avataras, such as Purusavataras, Gunavataras, Lilavataras, Saktyavesa avataras, Manvantara-avataras and Yugavataras all appearing on schedule all over the universe.

eko devo nitya-lilanurakto bhakta vyapi hrdy antaratma

"The one Supreme Personality of Godhead is eternally engaged in many, many transcendental forms in relationship with His unalloyed devotees."

Madhvacarya again drank the nectar of seeing this Saktyavesa avatara of Lord Visnu with a resplendant blue hue like that of the Indranila gem, personally before him, standing on a mountain resembling an emerald, lush and green, above the natural barrier of the Himalayas. Srila Vyasadeva was wearing tilak of Urdhva Pundra on the twelve places of His body, which are glorfied throughout the Vedic literatures as being "Two straight lines of Lord Hari's abode are drawn at the root of the nose and reach to the top of the forehead, the space between which is Lord Visnu's abode, and is more than a finger's breadth between and slightly wider at the top. Each of these two straight lines is only the thickness of a grain of rice and the breadth of four fingers. That is the abode or temple of Lord Visnu. Sadaisiva and Brahma reside on either side of the central space and Laxmi stays with Narayan in the middle." Seeing this and the red mark made of the ash of plaintain flowers and turmeric mixed together resembling rubies, Madhva relished again and again the sight of Vyasa.

"My Lord, I am so much blessed by seeing You, Your red matted locks of hair and Your hue which resembles a new monsoon cloud, full of depth, with illumination like lightning. Oh my Lord, though I have recorded many of Your auspicious features and qualities, actually to describe You, though counting incessantly the endless good qualities that are eminating from even the nail of the little toe of Your lotus feet, such is my frustration.

"Though You are situated far beyond this material world and it's covering, by Your mercy You have allowed me to approach You. Completely transcending all known boundaries, You have appeared to me and allowed me to come here to take darshan of You, just to fulfill the plan chalked out by You. In obeisances, my body is bent in devotion to You. With folded hands I offer my humble prayers."

With His loving outstretched arms, Vedavyasa, the son of Parasara Muni, gently lifted Madhva up from his prostrated obeisances and again, with a smiling face, embraced him.

Madhva Vijay 7.53 notes that Vyasadeva and Madhvacarya - Visnu and Vayu - are here compared with the powerful current of the sister of Yamaraja, Yamuna

devi, whose mighty but gentle waters join the water of a golden river. The mighty waters of the Yamuna are compared to the dark blue lustre of Vedavyasa, while Madhvacarya is compared to a golden river who is being embraced by the dark blue waters of Vyasa. Previously these two great personalities embraced before. At that time they were dressed in royal clothing as Krsna and Bhimasena.

All the great sages in the assembly at Vyasadeva's asrama honoured Madhva with great respect. Vyasadeva gave Madhva a special seat of honour next to Himself and in a very warm way, the two saviours of degradation of Vaisnava philosophy started to speak of Madhvacarya's urgent mission. Sri Krsna Dwaipayana Vyasa and Madhvacarya discussed all kinds of Vedic literatures, Vedas, Mahabharata, the Sattvic Puranas, Brahma Sutras, and the Pancaratras, which are all very dear to Vaisnava.

Madhva Vijay 8.6 agrees that Lord Narayana Himself directed Madhva to come to the hermitage of Srila Vyasa.[22]

Vedavyasa then took Madhvacarya to meet with the other form of the Lord residing there. Madhva Vijay 8.7 describes how the humble Purnaprajna (Madhva) saw Lord Narayan, the original person, dressed in tree bark with a munja grass belt. His effulgence that surround His beautiful matted locks is compared to being like the best of yajnic fires, pure, bright and free from smoke.

That Lord, Who is always Dhira (self controlled and sober), and Who is Atmarama (self satisfied), Who is Acyuta (infallable and free from the allurements of the sense objects), He is free from all defects, yet with all these opulences is happy to reside in the hermitage as a recluse and perform penance.

"O Adhoksaja Krsna, Who is unobtainable to those of demerit, now I stand before You. You are the same Lord of Brahma born of Your lotus navel. By Your potency of Abhimani You made the Mahatattva, inpregnated it by Your energy and placed there goodness, passion and ignorance. Along with this He created Rudra from Brahma and the tattva of Ahamkara which is threefold - the Vaikarika

- Deities, the Taijasa - entities born of semen, and the tamasa - the five gross elements (earth, eater, fire, air and sky). From this He made the jagad anda, the cosmic egg in which reside the fourteen worlds.

"Lord Narayan, You create, maintain and destroy everything, then effortlessly inhabit those fourteen worlds with varieties of entities - the demigods, gandharvas - servants of the devas, humans, demons who have such masters as Prajapati Brahma, Mukhyaprana (Vayudeva), Garuda, Rudra and Devendra. Those living entities are given, according to their natures, places of residence. There are the uttama jivas or nitya siddhas, Your pure devotees who only have thoughts for you. The nitya samsarins, who wander in the cycle of birth and death, are basically innocent, but just foolishly follow their lusty desires. And the tamoyogyas, who are hell bent, mischievous, wicked and best avoided, for their destination is to practically stay in hell for time immemorial."

In Sri Madhva Vijay 8.14 whilst standing directly in front of Srila Vyasadeva and Lord Narayana at Uttara Badri, Madhvacarya pondered over the many forms that Lord Narayana had taken. He then prostrated himself at the lotus feet of Lord Narayana, and in his mind went over the endless pastimes of the Lord. He was directly in the association of his guru (Srila Vyasadeva), and now had the honour of seeing Lord Narayana face to face. Lord Narayana's affection poured to the pure hearted Madhva who was sitting, looking and relishing. He was so honoured to sit near these two shilst offering respectful prostrations, sitting and standing Madhva dwelt on His Lords.[JCD4]

In the Srimad Bhagavatam 6.9.26-27 it says, "By His inconceivable internal potency, the Supreme Personality of Godhead expands into various transcendental bodies as Vamanadeva, the incarnation of strength among the demigods; Parasurama, the incarnation among saints; Nrsimhadeva and Varaha, incarnations among animals; Matsy and Kurma, incarnations among quatics. He accepts various transcendental bodies among all types of living entities, and among human beings, He especially appears as Lord Krsna and Lord Rama. By His causeless mercy He protects the demigods, who are always harassed by the demons. He is the Supreme worshipable Deity of all living entities. He is the

supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form (virat-rupa). In our fearful condition, let us take shelter of Him, for we are sure that the Supreme Soul will give us His protection."

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[1] It is reputed that the area of Pajakaksetra is always opulent in water due to the mercy of Lord Parasurama, who is the protector of the area. Parasurama created four ponds all within the walking distance of Pajakaksetra, and named them after His weapons. The shape of the kundas were also in the shape of His weapons. They are parasu (axe) tirtha, dhanus (bow) tirtha, gada (club) tirtha and bana (arrow) tirtha. He also established the ancient temple of Yogamaya (Krsna's sister, who revealed her nature as Durga to the demon Kamsa) nearby in Vimangiri. Vimangiri temple is a pagoda on top of a bare rock, high on top of the hill overlooking the Parasurama tirthas. Around this area is a nice Brahmin community who like to put on a very elaborate and costly puja at the Durga temple regularly.

[2] pumnamno narakadyastu
trayate pitaram sutan
tasmat putra iti proktah
svayameva svayam bhuva

"Because a son of one's own, by birth, saves the father the hell called 'put' that good son is called putra."
138-9 Manusmrti & 38-74ch Adi Parva, Mahabharat

[3] "There are thirty two bodily symptoms of a great person; five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave and they are: five large parts are the nose, arms, chin, eyes and kness. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven reddish parts are they eyes, soles of the feet, palms of the hands, palate, one's nails, and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waust and mouth. The three small parts are the neck, thighs and the males

genital organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence." This is taken from Samudrika quoted Caitanya Caritamrta (Adi 14.15 purport).

[4]According to Vayu Purana, Manibhadra, a servant of Kuvera the treasurer of the demigods was at first in the womb of Vedavati. Then at the time of delivery Mukhyaprana (Vayu) entered into that baby body and Manibhadra gave up that place to rejoin Lord Visnu in Vaikuntha.

[5]Madhva's commentary on Mahabharata Tatparyanirnaya (32.131 and 9.100) refer to 1199 AD as date of birth.

[6]Lord Dhanvantari is the incarnation of Lord Visnu who spoke the Ayurvedic medical scriptures of the Atharvaveda.

[7]As stated in the Madhva Vijaya (3.24), whilst the small boy bearing the name of Lord Krsna, the son of Vasudeva spoke, everyone turned to listen and not one person cared for the narrator Siva. Just as when a lion cub begins to roar, who cares for the crying of a jackel?

[8]Sometimes referred to as Pujavana

[9]Others say that he was a Brahmin in the Pandava house who used to take Queen Draupadi's remnants.

[10]Even the scientists have analysed the water found in the lake now called Madhva Sarovara as being pure Ganges water, though geographically the Ganges flows some two thousand kilometers to the north. The same rules for bathing exist as in the sacred Ganges - one bathes in reverence, offering prayers and tarpana. One doesn't use soaps, etc. (Ask locally before entering if not sure, so as not to commit offence.)

[11]In the 20th century a Deity of Bhagirathi seated on a crocodile was installed at this spot.

[12]There are about four different times where it is said that Madhvacarya was given the name Anumana Tirtha due to his power of argument.

[13]Unless one has made a commentary on Srila Vyasadeva's Brahma Sutra (Vedanta Sutra), one's

sampradaya is not accepted as being authorised. Howeve, it is one thing to just make a commentary as any fool can make comments, but the Vaisnavas conclusion is the same as that of Srila Vysasadeva's who has accepted Krsna as the Supreme Personality of Godhead, Who has a transcendental form made of sac-cid-ananda. This is the conclusion of the original author of Brahma Sutra, Srila Vyasadeva. param satvam dhimahi. This is the true Vaisnava.

[14] In LIfe and Teachings of Sri madhvacarya by Pandit Sri M Rama Rao, he also says Madhva visited Visnumangala (Kasargod Taluk.)

[15] This is very strong language for Vaisnavas seven hundred and fifty years ago, what to speak of what it infers!

[16] This is what Narayana Panditacarya's Madhva Vijay says.

[17] In basic grammer for example pra is masculine singular, pri is feminine singular, and pree is masculine plural.

[18] This is supported in the purport of A.C.Bhaktivedanta Swami Prabhupada to S.B.1.4.15

[19] In sastra it is mentioned that at this place Nara-Narayana Rsis reside, and that They are none other than a manifestation of Krsna and Arjuna. In the Devi Bhagavata, Fourth Skandha, it is mentioned how the same Krsna and Arjuna had previously appeared as Nara-Narayana Rsis and had lived as inseparable companions. It says there that due to the curse of Brghu Muni, Krsna and Arjuna appeared in Dwarpara Yuga. Narayana Rsi was the partial expansion of Lord Krsna (Nara and Narayana's father) but about Nara Rsi, the Devi Bhagavata says, "Dharma had his origin from the heart of Brahma and he earned great reputation for his truthfulness and following Vedic codes of dharma. He married the daughters of Daksa, who had four sons by him, their names being Hari, Krsna, Nara and Narayana. The first two, Hari and Krsna, became yogis absorbed in severe austerities, but Nara and his brother Narayana, the partial expansions of the Lord, became renunciates. They worshipped prajapati Brahma for 100 years at Badrikasrama."

In the Matsya Purana 3.10 it is said, "Dharma, the father of Nara-Narayana rsi, was born from the right breast of Lord Brahma and later married thierteen of the daughters of Prajapati Daksa. The Lord Himself appeared from the wormb of Murti Devi, the wife of d\Dharma personified.

Srimad Bhagavatam 1.3.9 says, "In the fourth incarnation, the Lord became Nara-Narayana, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses." SB 1.3.28 purport says, "...The incarnation of Naryana is still worshipped at Badri Narayana on the range of the Himalayas."

According to Manu He who lives in the Naram ocean.

[20]The modern day temple was constructed in the 1400's (15th century).

[21] Madhva Vijay comments that the inhabitants of Badrikasrama do not go to bathe in these icy waters, being afraid of the temperature and the surrounding snow.

[22]Madhva Vijay 8.5 says that Madhvacarya belongs to a class of devotees calle Rju which are the best of the devas. These Rjus are even superior to the Rudras, who, by the grace of Vyasa, were bestowed with knowledge of the Absolute. The Rjus are one hundred in number, and after being given the post of Vayu, they become eligible for the post of Brahma. All of the Rjus are equally great, but they all are superior to Rudra and others.

Page: 2
[ANI1]Can this be re-written please?
Page: 16
[JCD2]This whole section below does not seem to be in your original manuscript. Where does it come from, and should it be there?
Page: 25
[ANI3]Can we please rewrite this better?
Page: 53
[JCD4]Prabhu, where is the Madhva Vijay? I really do need it when I am doing this book, as I don't know what is quotes and what isn't. Some of it doesn't make sense, some is in past sense and some present sense. Please help!!!

MADHVACARYA REMEMBERS THE PASTIMES OF THE LORD:

In Madhva Vijay each of the following pastimes is briefly relished in the unique way that the Lord's intimate associate saw them happening, as if by transcendental television. Acarya Madhva saw the very source of his being, the only refuge of the devotee, the Supreme Person, and fulfiller of the desires of the devotee, and the source of all transcendental pastimes in this world. So many non-devotees may have so many ideas as to who is the Lord and how or where He appears, but to know how the Lord really comes, one must take shelter of the authorised persons who have seen things as they are.

If one requires sambandha jnana, the relationships of the Lord and His devotees, one must approach one who knows this as fact. A comparative material example can be used to shed some light. If one wants to understand who is one's father, then one has to approach one's mother, for she can give the necessary details of such a relationship.

So now the Lord shows Madhva the proof of His identity just to make him more attached.

Suta Goswami said to the sages of Naimisaranaya, "Great sages, please understand that the transcendental pastimes of Lord Krsna are all eternal. They are not ordinary narrations of historical incidences. Such narrations are identical with the Supreme Personality of Godhead Himself. Anyone, therefore, who hears such narrations of the Lord's pastimes becomes immediately freed from the contamination of material existence, and those who are pure devotees enjoy these narrations as nectar entering their ears. ..... Anyone who hears them, as well as anyone who describes them for the hearing of others becomes Krsna conscious. And it is only the Krsna conscious persons who become eligible for going back home, back to Godhead."

MATSYA INCARNATION:

To receive the favour of the Lord, one King, who was the would-be Vaivasvata Manu of the name Satyavrata, performed austerities,

only drinking water on the bank of the Krtamala River. He would take palm fulls of water in his hands and offer them as tarpana oblations to the river. On one such occasion a small fish came into his palms. The fish verbally appealed to the King for protection, and asked to be kept in a safe place.[1] King Satyavrata, not knowing that this little fish was a powerful incarnation of the Lord, gave shelter to him. He kept him in a water jug, but soon the fish was too big, so the King put him in a big well. But then the well was too small. The King then put the fish into a lake, but soon, yes, the lake was too small. Finally the King had the fish taken to the sea. By this time he could appreciate that this wasn't any ordinary fish but the Lord Himself. King Satyavrata then asked the Lord to describe His fish incarnation, what is His name, etc. The Lord then told the King that in one week there would be a flood throughout the universe and that He, as Matsyavatara, would protect the King, the Rsis, all other living entities, herbs and seeds. They were all to enter into a big boat, attach Vasuki, His snake form to His horn, and in that way He would protect them all. The Lord then disappeared.

At the time of the devastating flood, the King saw a huge boat as Lord Matsya had said. Due to this great flood and Lord Brahma's previous experience of these devastations, he was fearful, and out of fear the Vedas, which are coming from the four mouths of the four-headed Prajapati Brahma, literally came out of his mouth and were stolen away by two demons named Madhu and Kaitabha. According to the actual Bhagavata Purana 11.7.11, in a sacrifice performed for the Lord, the purusa of Yajna (Hayagriva) came. He is the Lord of knowledge, and He appeared through the potency of Aniruddha (according to Visvaksena Samhita). He then appeared through Lord Matsya to save the Vedas and kill the demons Madhu and Kaitabha. This is also substantiated in the Srimad Bhagavatam 11.4.17 where it says that "In His appearance as Hayagriva He killed the demon Madhu and thus brought back the Vedas from the hellish planet of Patalaloka."

In other places in the Srimad Bhagavatam it is said (SB 8.24.57): "At the end of the last inundation (during the period of Svayambhuva Manu) the Supreme Personality of Godhead, Matsya, killed the demon named Hayagriva and delivered all the Vedic

literatures to Lord Brahma when Lord Brahma awakened from sleeping."

In SB 2.7.11 it says: "The Lord appeared as the Hayagriva incarnation in a sacrifice performed by me (Brahma). He is the personified sacrifices, and the hue of His body is golden. He is the personified Vedas as well, and is the Supersoul of all demigods. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils."

Again in the Srimad Bhagavatam 7.9.37, it also states, "My Dear Lord, when You appeared as Hayagriva, with the head of a horse, You killed the two demons as Madhu and Kaitabha, who were full of the modes of passion and ignorance, then You delivered the Vedic knowledge to Lord Brahma. For this reason all the great saints accept Your forms as transcendental, untinged by material qualities."

Narayana Panditacarya goes one step further and describes in Madhva Vijay 8.14 two meanings to the situation, that actually Lord Hayagriva, Who had the face of a horse killed a demon of the same name, who had indeed, along with Madhu and his brother Kaitabha, stolen the Vedas. These are the same demons who, in the beginning of creation, when Lord Brahma took his birth from the lotus flower, (according to Devi Bhagavat Skanda 10, Chapter 1), took their birth from the ear wax of Lord Visnu (Garbhadaksayi Visnu). Another version of their birth is found in the Mahabharata Santi Parva, Chapter 348, saying that when the lotus grew from the lotus navel of Lord Visnu, Lord Brahma was born from the top of that lotus. In the petals were two drops of water, one which was sweet as honey which the demon Madhu was born from. He was in the mode of ignorance. Another drop, which was hard and with the attributes of the mode of passion, the demon Kaitabha was born.

They were killed by the Lord, and their body fats and blood floated on the top of the water and coagulated into a blob called Medini, according to Devi Bhagavat Purana Skanda one.[2] Ohu vahaho (O how wonderous).

MOHINI MURTI:

Madhva Vijay 8.15 then glorifies the Lord who appears in the sixth Manvantara millenium, Lord Visnu, the master of the universe appeared in His partial expansion. He was begotten by Vairaja in the womb of his wife, Devasambhuti and his name was Ajita. By churning the ocean of milk, Ajita produced nectar for the demigods. In the form of a tortoise, He moved here and there, carrying on his back the great mountain known as Mandara. Due to the curse of Durvasa Muni to Lord Indra, the three worlds had become poverty stricken, then when the demigods where attacked by the serpent weapons of the demons, many were severely attacked and many lost their lives. All the remaining demigods went to Sumeru Mountain and approached Lord Brahma. Lord Brahma in turn concentrated on the Lord of Svetadvipa and offered prayers to Lord Visnu, even though he had never seen Him.

Because of the prayers of the demigods headed by Lord Brahma, Lord Ksiradakasayi Visnu became pleased with the demigods. Due to the blinding effulgence coming from the Lord's transcendental body, none of the demigods could see anything. They were blinded. They could see neither the sky nor themselves, what to speak of the Lord. Lord Brahma, along with Lord Siva, saw the crystal clear beauty of the Personality of Godhead, Whose blackish body resembles a marakata gem, Whose eyes are reddish like the depth of a lotus, Who is dressed with garments that are yellow like molten gold and Whose entire body is attractively decorated. They saw His beautiful, smiling lotus like face, crowned by a helmet bedecked with valuable jewels. The Lord has attractive eyebrows and His cheeks are adorned with earrings. Lord Brahma and Lord Siva saw the belt on the Lord's waist, the bangles on His arms, the necklace on His chest, and the flower garlands. His neck is decorated with the kaustubha gem, and He carries with Him the Goddess of Fortune and His personal weapons, like His disc and club. When Lord Brahma, along with Lord Siva and the other devas thus saw the form of the Lord, they all fell to the ground offering obeisances.

After offering their prayers and respects, Lord Visnu knew their purpose for coming and spoke thus: "O demigods, fulfilling one's own interests is so important that one may even have to make a

truce with one's enemies. For the sake of one's own interest, one has to act according to the logic of the snake and the mouse." The mouse is food for the snake, so the snake thought it a very good opportunity when they were both captured in the same basket to eat the mouse. If the snake ate the mouse he wouldn't get out of the basket, so the snake made a truce - the mouse could chew a hole in the basket so they could both get out. However, the snake's only idea was that when they were both out he would eat the mouse.

Lord Visnu told the devas, "Throw into the milk ocean all kinds of vegetables, grass, creepers and frogs?[JCD1]. Then, with My help, making Mandara mountain the churning rod and Vasuki the rope for churning, churn the ocean of milk with undiverted attention. Thus the demons will be engaged in labour, but you, the demigods, will gain the result - the nectar produced from the ocean. Be patient and remain free from anger. Whatever the demons ask, agree to their proposal, but if you become angry, all is finished. In the churning a deadly poison will be produced called kalakuta, but do not fear."

The demigods then made a truce with Bali Maharaja and together with the demons, uprooted Mandara mountain and brought it towards the milk ocean. Due to the heavy weight of this huge mountain, many demons and demigods were crushed whilst moving it. Gold is heavier than stone, and as this mountain was made of gold and thus extremely heavy and difficult to move, Lord Visnu arranged that Garuda go to help. With one hand Lord Visnu placed the mountain on Garuda's back, who carried it to the milk ocean, but then left upon Lord Visnu's request so Vasuki, the great snake, could come safely without the fear of being eaten by Garuda, who eats snakes.

They coiled Vasuki around the mountain as a churning rope. The Personality of Godhead, Ajita, took the head end of Vasuki and the demigods followed Him, but the leaders of the demons didn't like to take the tail, seeing it as inauspicious - they wanted the head instead.

Because the mountain had been sunk by the strength of providence, the demigods and demons were disappointed and their faces seemed

to shrivel. The Lord then took the transcendental form of a giant tortoise, entered the milk ocean, and lifted Mandara mountain onto His back. This Lord Kurma, the tortoise incarnation, accepted the rolling and turning of the mountain as a means of scratching His back, thus felt a pleasure sensation. The demigods in the mode of goodness, the demons in the mode of passion, and Vasuki the snake in the mode of ignorance, were empowered to keep churning by the Lord. Because of the flames and blazing breath coming from the thousand mouths of Vasuki, the demigods and demons were affected by the smoke. Their lustre was diminished and their garments became blackened by smoke. Then the Lord sent rain and nice breezes to help the demigods. Lord Ajita churned the ocean very hard, and the poison called halahala came out. Lord Visnu requested Lord Siva to dispose of this dangerous poison, so after informing his wife Bhavani, Lord Siva began to drink the poison. As Lord Siva drank the poison from the ocean by the palms of his hands, his neck turned blue, and this blue line is now accepted as an ornament. Scorpions, cobras, poisonous snakes and spiders, poisonous drugs and all other poisonous animals took the opportunity to drink whatever little drops of poison had fallen from Lord Siva's hands and had scattered on the ground whilst he drank the poison.

Afterward, both the demigods and the demons took courage and resumed their activities of churning. Because of this churning, first a surabhi cow was produced. Great saintly persons accepted this cow to derive ghee (grita) from it's milk and offer this grita in oblations for great sacrifices. Thereafter a horse named Uccaihsrava was generated. This horse was taken by Bali Maharaja. Then appeared Airavata and other elephants that could fly anywhere in any direction, and she elephants to accompany them. The gem known as Kaustubha was also generated. Lord Visnu took that gem and placed it on His chest. Then a parijata flower and the Apsaras, the most beautiful women in the universe, were generated. Then the Goddess of Fortune, Laxmidevi, appeared. The King of heaven, Indra, brought a suitable sitting place for Laxmidevi. All the rivers of sacred water such as the Ganges, Yamuna, Godavari, Namadi, Sindh, Kaveri, Tungabhadra, Krsna, etc. personified themselves, and each of them brought pure water in golden pots for Mother Laxmi, the Goddess of Fortune.

The land then took a personified form and collected all the herbs and spices needed for bathing and welcoming a respectful person. The cows delivered five products, namely milk, yogurt, ghee, mutra, and gobara (dung), then spring personified collected everything produced in spring (the months of Caitra (April) and Vaisakha (May). The sages performed the bathing ceremony, the Gandharvas chanted the all-auspicious Vedic mantras, whilst dancers and singers sang authorised Vedic songs for the occasion of her appearance. Clouds personified beat various drums, and blew bugles, flutes and conches. The elephants carrying big jugs of Ganges water bathed the supremely chaste Laxmidevi. The ocean supplied yellow silken cloth for the daughter of Varuna, Laxmidevi, to be bathed in, and all precious gems for her decoration. Varunadeva, the predominating Deity of the sea, presented flower garlands, surrounded by six legged bumble-bees drunken with honey. Visvakarma supplied varieties of decorative ornaments, Sarasvati the goddess of learning supplied a necklace, Lord Brahma supplied a lotus flower and the nagas supplied earrings of jewels. Having been bathed in the abhiseka ceremony, and holding in her hand a garland of lotus flowers surrounded by bumble-bees humming the svaras of the Sama Veda, her large breast were covered with sandalwood pulp and kumkum, and her waist was very thin. As she walked her ankle bells tinkled. She appeared like a creeper???[JCD2] of gold.

The daughter of the ocean, Laxmidevi, was then given the swayamvara ceremony, by which she was given the choice of any of the assembly as her husband. She looked for that person free from anger and lusty desires, Who is all knowing, the supreme controller. This could only be Lord Mukunda (Krsna) and though He didn't need her, being satisfied in Himself, He accepted Laxmidevi and so now she always remains situated at the bosom of the Lord.

The demons were very depressed at her choice. Bewildered and frustrated, they showed their disapproval. Then from the ocean of milk appeared Varuni, the goddess who controls those who like to drink liquor and become intoxicated. With the permission of Krsna, Bali Maharaja took possession of this beautiful young girl. Then from the churning came a beautiful young male, he was

strongly built, his arms were long, stout and strong. His neck was marked with three lines like a conchshell, his eyes were reddish and his complexion was blackish. He was very young, and was garlanded with flowers. His whole body was decorated with various auspicious ornaments. He was dressed in yellow silken garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with brahmi oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his lotus hands he carried a kumbha (jug) filled to the top with nectar. This was Dhanvantari, a plenary portion of a plenary portion of Lord Visnu. He is very conversant with the science of medicine known as the Ayurveda.

At this point in Madhvacarya's recollection of the auspicious events, he remembered that although Dhanvantari is a plenary portion of the Supreme Personality of Godhead, when the demons saw Him appear with the nectar, they immediately snatched the kumbha from His hands and made off with it, and He couldn't stop them. Seeing this, the demigods became weak and morose, and took shelter of Lord Visnu, Who is known as Bhakta Vatsala. He has the innermost needs of the devotees closest at hand, and told them not to fear. "By My own energy I shall bewilder the demons and create a quarrel among them over who should first take the nectar so that you, the demigods, can get the nectar first. This the Lord did, and a furious quarrel took place, so much so that the kumbha went from one demon to another and no-one drank, they just quarrelled.

Then the Supreme Personality of Godhead, Visnu, Who can counteract any unfavourable situation, assumed the form of an extremely beautiful woman known as Mohini Murti. Her very sight was pleasing to the mind. Her complexion resembled in colour a newly grown blackish lotus, and every part of Her transcendental body was beautifully situated. Her ears were equally decorated with earrings, her cheeks were very beautiful, Her nose was raised and Her face had a youthful lustre. Her large round breasts made her waist seem very thin. Attracted by the natural aroma of Her face and body, bumble-bees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallika flowers. Her attractively constructed neck was

decorated with a necklace and other ornaments, Her arms likewise decorated with bangles. Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the welcoming movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

Now as the demons were fighting among themselves to possess the nectar, they selected this beautiful woman as a mediator to settle their quarrel. Taking advantage of their weakness in this regard, Mohini, the incarnation of the Lord, got the demons to promise to whatever decision She might give, they would not refuse to accept it. Deluded by Her beauty and seeking Her favours, the demons said they would do whatever She said to do. Therefore, seating the demons and the demigods in two different places facing east, knowing the demons should not get the nectar of immortality, She started to administer the nectar to the demigods after satisfying the demons with sweet words.

The demons knew they were getting cheated, but to this beauty, what could they say? "You mighty demons are all heroes and are so pleased with Me, it is better you wait for the demigods to drink." All the demons excepting one did just that. One by the name of Rahu was so clever he could see what was happening so he changed his dress and disguised himself as a demigod, and sat down in the assembly of demigods between the sun and the moon. The sun and the moon were always alert to Rahu, and immediately revealed him to Mohini, who then, as Hari, took the Sudarshan disc and removed the demons head just as the nectar touched his lips. Thus his body died, but the head became immortal. Since then it still attacks the sun and moon on certain astrologically predicted days and nights of the full and dark moon.

After giving the nectar to the demigods, Lord Visnu mounted Garuda and returned to His abode. Then the demons declared war on the demigods. Bali Maharaja, who is the grandson of Prahlad Maharaja and the son of Virocana, became the commanding chief of the asuras. Then the demigods prepared themselves. Lord Indra fought against Bali, and other great fighters like Vayu, Agni, and Varuna

fought against others on the side of the demons. In the fight the demons were defeated and the demigods were freed from all dangers.

The great sage Narada Muni said, "All of you demigods are protected by the arms of Lord Narayana, The Supreme Personality of Godhead, and by His grace you have got the nectar. You are glorious in every way. Therefore stop your fighting."

VARAHA:

In Madhva Vijay 8.15, Part 2, the way that the Lord removes any fear in the form of Nrsimhadeva for the pure devotees and how the Lord protects His devotees displayed by Lord Varaha next crossed Madhvacarya's mind. "How wonderful it is that when the four Kumaras headed by Sanak Kumar approached the door keepers of Vaikuntha, those powerful door keepers could not recognise these four saintly persons. Further, they didn't even question as to how these small boys were standing at the doors to Vaikuntha."

When the door keepers, Jaya and Vijaya, saw these small boys trying to enter Vaikuntha, the gate keepers, thinking them as ordinary boys, forbade them to enter. Thus checked by the door keepers, Sanandana and the other three Kumaras angrily cursed them. "You two fools, being agitated by the material modes of passion and ignorance, you are actually unfit to live at the shelter of Lord Madhuvisa's lotus feet, which are free from all such modes. It would be better for you to go immediately to the material world and take your birth in a family of most sinful demons, for three births as demons, or take seven births as devotees and then return back here to Vaikuntha."

Not wanting to be away from Vaikuntha for any length of time, Jaya and Vijaya decided to accept three births as demons and quickly return. Jaya and Vijaya entered into the womb of Diti, who, being agitated by sex desire, approached her husband at an inauspicious time (during dusk, as the sun was going down) to have her lusty sexual desires fulfilled. As a result, two demons were placed in her womb, and these demons grew up to be the infamous Hiranyaksa and Hiranyakasipu.

The first child conceived in the womb of Diti lived behind the second child, and at the time of birth, the second child conceived was the first child born. In that way, it is understood that Hiranyaksa was the second child to be conceived and was delivered first, and Hiranyakasipu, having been conceived first, came out from the womb second.

Hiranyaksa angrily used to travel all over the universe, club in hand, looking for a fight, feeling himself superior to everyone in the universe. His temper was difficult to control. Golden anklets about his feet, wearing a garland, and with bodily and mental strength as well as the boon of immortality, all made him extremely proud. Upon seeing Hiranyaksa, all the demigods would vanish just as snakes vanish upon seeing Garuda. After going to the heavenly planets for "his sport", he entered into the ocean and in his anger hit his club against the mighty waves of the ocean, and finally reached Varuna's kingdom, Vibhavari. There he asked Varuna for battle. Varuna subdued Hiranyaksa's anger, glorifying him, saying that he was so powerful that there is no-one in the three worlds powerful enough, other than Lord Visnu, who can give you satisfaction in battle. Therefore, approach Him. Upon reaching Him you will find yourself minus your pride, lying dead on the battle field, surrounded by dogs. Lord Visnu will appear in His auspicious form of a boar of the name Varaha, and soon you will be vanquished.

The demon Hiranyaksa was not perturbed in the least, in fact he was very enthused to fight with Lord Varaha, the Supreme Personality of Godhead. Then he saw the Lord as foretold, bearing the earth upwards, lifting it from a filthy place from whence it had fallen. He was in the form of a transcendental boar with the earth on His tusks, with reddish eyes, and was moving through the waters.

Hiranyaksa addressed Lord Varaha, "O amphibious beast, O best of the demigods, dressed in the form of a boar. Just hear me. This earth is entrusted to us, the residents of the lower planets. You cannot take it. I will fight with You and kill You if You do not put it back." The demon continued to threaten: "When you fall dead, O boar, with Your skull smashed by my mace hurled by my

arms, the demigods and sages who offer oblations to You will give up their devotional service knowing me as superior." Although the Lord was pained by these sharp words of Hiranyaksa, the Lord, seeing the earth seated on His tusks, emerged powerfully from the waters and placed the earth safely within sight, floating on the surface of the water.

The Lord then observed the impudent raksasa, who had golden hair on his head and protruding teeth like tusks. Roaring like thunder, he ran at the Lord, yelling abuse. The demigods showered flowers on the Lord, and Lord Brahma looked on. The demon, covered in a wealth of ornaments, bangles and golden armour, chased the Lord from behind whilst hurling abuse, but the Lord tolerated his nonsense.

The Lord then said, "We are creatures of the jungle, (boars) and we are searching after hunting dogs like you. One who is freed from the entanglement of death has no fear from the loose talk in which you are indulging, for you are bound up by the laws of death."

Hissing indignantly, all his senses shaken by wrath, the demon quickly sprang upon the Lord and dealt Him a blow with his powerful mace. The Lord, however, by moving slightly aside, dodged the violent mace blow aimed at His chest by the enemy Hiranyaksa, just as an accomplished yogi eludes death.

The Lord now found it the right time to exhibit His anger potency. Controlled and furious He ran at the demon who bit his lip in rage. The demon brandished about his mace, but the Lord smashed him on the brow, and half protected Himself. Each pounded the other and blocked the other's blows in attack after attack of crashing of mighty clubs. Both had injuries on their body, and each grew more ferocious by the smell of the blood of the other.

Lord Brahma then appeared on the scene and asked Lord Varaha, the incarnation of the boar, to listen to what he had to say. "This Hiranyaksa has been a source of fear and pain for all gentle souls, always searching to meet a competent combatant. There is no need to play anymore, my Lord. Please finish him if You want

to. The time of the auspicious mahurta of abhijitt (midday) is now here and at it's last few moments, so please finish him and declare a victory for the devas, oh best of the devas."

Lord Varaha, Who had sprung from the nostril of Lord Brahma, then sprang with dynamic force and aimed His club at the chin of Hiranyaksa, but Hiranyaksa knocked the club out of the Lord's hand. Enough playing around - Lord Varaha invoked His Sudarsana disc. Hiranyaksa, madder than ever upon seeing this wonderful sight, leapt into the air with club in hand, screaming and hissing, "You are slain. You are slain." The Lord then kicked the insignificant demon's club from his hand. The demon picked it back up and hurled it at the Lord, Who caught it and smilingly gave it back. Hiranyaksa was reluctant to take it, and instead took a trident and threw it at the Lord, but the Lord's Sudarsana disc cut it to pieces before it reached it's target. Now Hiranyaksa pounded on the Lord's chest with his fist, roaring and hissing. The Lord smiled. The demon employed various illusions, tricks and feats of magic against Him. Stones, rocks and dust were hurled at the Lord, strong winds and darkness. The sky rained pus, hair, blood, stool, urine and bones. Naked demonesses with tridents, their scraggy hair hanging loose, ruffians, yaksas and raksasas appeared and shouted abuse.

The Lord had played enough. He now discharged His sudarsana disc and dispelled all illusions. At that moment a shudder ran through the body of Diti, the mother of Hiranyaksa, and blood flowered from her breasts.

Hiranyaksa's final attempt was to try to crush the Lord in his arms, but after trying to embrace the Lord, he found the Lord standing outside of his embrace. Lord Varaha struck the demon below the ear and Hiranyaksa's body began to reel. His eyeballs bulged, his arms and legs broke, and his hair scattered everywhere. He fell down dead still biting his lip and the demigods showered praises and flowers on the infallible Lord.

NRSIMHADEVA:

All but one rejoiced - Hiranyaksa's elder brother Hiranyakasipu.

He vowed to avenge his brother's death and so he began to agitate all the demons and raksasas, and disturb the ritualistic ceremonies of the peaceful sages and other inhabitants of the earth. For want of sacrifice, the demigods began wandering unseen on earth.

After the funeral rites of Hiranyaksa, Hiranyakasipu started to glorify his dead brother, saying how glorious he was to die in battle against the enemy. Filled with hate and biting his lips, Hiranyakasipu gazed at the sky with eyes that blazed in anger, making the whole sky smoky. Thus he began to speak.

"The Supreme Personality of Godhead has given up His natural tendency of equality towards us demons and the demigods. Although He is the Supreme Person, now, influenced by Maya, He has assumed the form of a boar to please His devotees the demigods just as a restless child leans towards someone. I shall therefore sever His head from His trunk by my trident, and with the profuse blood from His body, I shall please my brother Hiranyaksa, who was so fond of sucking blood. When the root of a tree is cut down and falls, it's branches and twigs also dry up. Similarly, when I have killed this diplomatic Visnu, the demigods, for whom Lord Visnu is the life and soul, will lose the source of their life and wither away."

Thus the demons, being fond of disastrous activities, took Hiranyakasipu's instructions on their heads with great respect and offered obeisances. According to his directions, they engaged in envious activities directed against all living entities - setting fire to cities, villages, pasturing grounds, cowpens, gardens, fields and forests. They burned the hermitages of the rsis and sages, important mines that produced valuable metals, the residential quarters of agriculturalists, villages of cow protectors and cow herdsmen. They also burned government buildings and capitals. Some took to breaking bridges and city gopuras (walls and gates). Some cut down important trees like mango, coconut, bael fruit, berry trees, jackfruits, chickoo and papaya, and left the fruits to rot, despite sastric injunctions. Some even went to the residences of the innocent peoples and with fire brands set fire to their houses.

Hiranyakasipu wanted to become immortal, not to be killed by anyone and thus be the absolute ruler of the universe. He decided to undergo austerities for 120,000 years and attract the attention of Lord Brahma. Standing on tip-toes, fire blazing from the top of his head, he thus disturbed all the birds, beasts and animals in the universe. The higher planets of the demigods became too hot to live on, so they all left those planets and went to see Lord Brahma.

Upon hearing the nature of Hiranyakasipu's severe austerities, how, after standing for so long on tip-toes with his arms raised, ants had eaten half of his body. He lived within the marrow of his bones. At first he couldn't be seen for he was covered by an ant hill, bamboo and grass, but when Lord Brahma sprinkled water from his kumandalu pot on the head of the demon, Hiranyakasipu then bowed down before Lord Brahma and offered prayers. Lord Brahma then agreed to give him benedictions. Hiranyakasipu asked that he not be killed by any living entity, and not to be killed in any place, covered or uncovered, not to die in the day or the night, not to be killed by any weapon, nor on land, nor in the air, and not to be killed by any human being, animal, demigod or any other entity, either living or non-living. Then he asked that he may have supremacy over the entire universe, and please give him the eight-fold mystic yoga perfections.

Lord Brahma granted these boons, but the demon Hiranyakasipu only increased his envy for Lord Visnu. Puffed up with false pride at the thought of becoming master of all places including the residence of Indra whom he had kicked out, Hiranyakasipu, enjoying materialistic life to the full, became mad. All the demigods including Lord Brahma and Lord Siva came under his control - all except the best of the devas, Lord Visnu. Lord Visnu told all the demigods that they should not fear for He would appear in a suitable form to deal with the king of the demons, Hiranyakasipu (one who is too much attached to gold, and soft beds).

Hiranyakasipu had four sons. Of them the best was Prahlada, for he was, by instinct, a pure Vaisnava devotee of the Lord. When Hiranyakasipu's wife of the name Kayadhu was pregnant with

Prahlada, she stayed at Hiranyakasipu's palace whilst he had gone to Mandaracala to perform austerities. During this time the demigods attacked the palace looting Hiranyakasipu's treasury. The demigods arrested Kayadhu, thinking that the child within her womb would be another great demon. On their way to the heavenly planets, they met Narada Muni, who stopped them from taking her away. He instead took her to his asrama until Hiranyakasipu's return. Kayadhu prayed for the protection of the child in her womb, but Narada Muni reassured her that this was no ordinary child, and then gave her spiritual knowledge. Inside the womb the small baby Prahlad listened intently to the words of Narada Muni.

This spiritual subject matter cannot be obstructed by any material bodily condition. Sabda brahma goes directly to the soul. Narada mentions that the spirit soul is always different from the body, that there is no change in spiritual form for the living entity. To really appreciate this knowledge one has to be above the bodily conception. In this way the great Narada Muni instructed Prahlad within the womb.

From the very beginning of his childhood Prahlad Maharaja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Krsna consciousness. He was always thinking of Vasudeva Krsna. Sometimes in his separation he would cry out "Krsna Krsna" and sometimes he would spontaneously chant and dance in ecstacy, being fully absorbed in thoughts of the Lord.

Hiranyakasipu's spiritual master, Sukracarya, had two sons named Sanda and Amarka to whom Prahlad was entrusted for education. Though Prahlad's teachers tried to educate Prahlad in politics, economics, logic, etc, Prahlad wasn't interested. He remained devoted to Lord Krsna.

Once Hiranyakasipu seated his son on his lap and enquired from him what he had learned from his teachers. Prahlad replied: "A man engrossed in the material consciousness of duality, thinking 'this is mine and that belongs to my enemy' should give up his householder life and go to the forest to worship the Supreme Lord."

When Hiranyakasipu heard this coming from the mouth of his own son, his first thought was who could have polluted this small boy? Maybe a friend at school? He arranged that his teachers Sanda and Amarka take care of him and "Get rid of nonsense talk."

When these teachers asked Prahlad where he was getting all this, and why he was going against their teachings, Prahlad replied: "The mentality of ownership is false and everything one can conceive of is but the property of the Lord. So because of this I am trying to become His devotee and so should you." This his teachers could not tolerate any more. They chastised Prahlad and threatened him with many torturous conditions. They tried everything to brainwash him, but then resorted to taking Prahlad to his father.

Hiranyakasipu affectionately took his son on his lap again, and asked him what was the best thing he had learned from his teachers. Prahlad replied that the nine-fold process of devotional life to Lord Visnu is the best, starting with sravanam, kirtanam, visnu smaranam, etc.

Hiranyakasipu, in a fit of rage, incessantly angry, chastised the teachers, though the fearful teachers tried to explain that Prahlad was a natural devotee. He had of his own accord been preaching to the other children in the class, and that they, as teachers, were innocent.

Prahlad then explained that the duty of everyone who has taken this most fortunate human form of life, should utilize it properly by engaging mind, body and soul in the service of Lord Visnu, the Supreme Personality of Godhead, under the guidance of a pure devotee who himself has taken full shelter of the Lord.

Enraged at this answer, Hiranyakasipu then threw Prahalad from his lap. "Since Prahlad has become so treacherous that he has become a devotee of Visnu, Who, in the form of a boar, has killed his uncle Hiranyaksa." Hiranyakasipu told his servants to kill the boy. "Although this boy is only five years old, he has given up his affectionate relationship with his father and mother.

Therefore he is certainly untrustworthy."

The assistants of the king of the demons struck Prahlad with sharp weapons, clubs and tridents on the tender part of his body. All the demons had fearful faces, sharp teeth and reddish coppery beard and hair, and they appeared extremely threatening. Shouting "Chop him! Pierce him!" they struck Prahlad again and again whilst Prahlad sat there, absorbed in remembering the Supreme Lord. Despite all their harrassment it had no effect.

Seeing that this attempt was futile, Hiranyakasipu started to devise more heinious ways to kill Prahlad. Hiranyakasipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering massive doses of poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiranyakasipu finally found that he could not in any way harm Prahlad, who was completely sinless, he was perplexed about what to do next. He became somewhat fearful of Prahlad, seeing that he could not be killed by any means. Although at the mere sight of the movement of his eyebrows the entire universe trembled, Prahlad was not in the least perturbed.

The sons of Sukracarya tried to pacify Hiranyakasipu, saying that Prahlad was just a small boy and cannot be the cause of anxiety, and that his good or bad qualities have no value. Hiranyakasipu allowed Prahlad to go back to school. Sanda and Amarka then systematically and unceasingly taught Prahlad Maharaja, who was always very submissive and humble, about mundane religion, economic development and sense gratification, but whenever the teachers left to attend to their household affairs, Prahlad preached to his childhood friends, the sons of demons, about the glories of devotional service. Eagerly all the boys gave up their play and listened to Prahlad talk on the goal of life. The angry teachers would come into the Gurukula school sometimes to find the boys all up and dancing and chanting the holy names of the Lord, Hare Krsna, and so reported their dismay to Hiranyakasipu.

Sanda and Amarka described Prahlada's preaching in great detail to Hiranyakasipu, who immediately decided to kill his son. He hissed and yelled at his peaceful son, "O most impudent, most unintelligent disrupter of the family, O lowest of mankind, you have violated my power to rule you and therefore you are an obstinate fool. Today I shall send you to the palce of Yamaraja, the king od death. My son Prahlad, you rascal, you know that when I am angry all the planets of the three worlds tremble, along with their chief rulers. By whose power has a rascal like you become so impudent that you appear fearless and overstep my power to rule you?"

Prahlad Maharaja answered, "My dear king, the source of my strength by which you are asking is also to source of yours. Indeed the original source of all kinds of strength is one. He is not only your strength or mine, but the only strength for everyone. Without Him no one can get any strength, whether moving or nonmoving, superior or inferior. Everyone, including Lord Brahma, is controlled by the strength of the Supreme Personality of Godhead.

"My dear father, please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make you mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshipping the Lord perfectly. Fools think 'I have conquered all enemies in all the ten directions,' but if a person is victorious over the six senses including the mind, and is equipoised towards all living beings, for him there are no enemies. Enemies are merely imagined by one in ignorance."

Hiranyakasipu angrily replied, "You rascal, you are trying to minimize my value, as if you were better than me at controlling the senses. This is over-intelligent. I can therefore understand that you desire to die at my hands, for this is the kind of nonsensical talk indulged in by those about to die. Prahlad, you have always described a supreme being other than me, Who is above everything, Who is the controller of everyone, and Who is all pervading. But where is He? If He is everywhere, then why is He

not present before me in this pillar?"

At that point Hiranyakasipu leapt from his throne and smashed his fist against the pillar. Then from within the pillar came a fearful sound which appeared to crack the covering of the universe.

By the desire of the Lord's pure devotee Prahalad, the Supreme Personality of Godhead then appeared in a form never before seen. He was neither man nor lion. The form of the Lord was extremely angry with burning eyes like molted gold. His face was surrounded by a beard of flames which was his mane. His razor sharp tongue moved like a duelling sword, His wedge-like ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws were parted fearfully pentive, His body touched the sky, His neck was short and thick, His chest broad, His waist thin and the hairs on His transcendental body as white as the rays of the moon. His unlimited arms spread in all directions, resembling flanks of soldiers. With His nails and teeth like thunderbolts, and His natural weapons like the conch, sudarsana disc, club, lotus and many more, He tore to pieces the hordes of demons and rascals - the atheistic friends of Hiranyakasipu.

Hiranyakasipu tried to attack this mighty form of the Lord with the idea of killing Him, in the same way as a small insect falls forcefully into the fire and is vanquished.

Lord Nrsimhadeva caught the angry demon just as Garuda catches a snake, but for a bit of sport again allowed the demon to go free for a few minutes to increase the Lord's pleasure. The giant incarnation of the Lord chased the demon in this way throughout the three worlds, laughing, catching him and releasing him much to the dismay of the demigods who looked on, as they wanted to Lord to kill him.

Then, when the Lord had had enough playing, he took Hiranyakasipu upon His lap, who was very fearful at being contained by the Lord. Nrsimhadeva then, with the demon supported on His thighs, in the doorway of the assembly hall, at dusk, tore the demon to

pieces with the powerful nails of His hands and adorned Himself with the demon's intestines.

Lord Nrsimhadeva's mouth and mane were sprinkled with drops of blood, His three fierce eyes were impossible to even look at. Licking the edge of His mouth with His tongue, the Lord, decorated with a garland of intestines, tore out the heart of the demon, threw the corpse to one side, and turned on the hundred of thousands of soldiers of Hiranyakasipu, who in minutes were just so much blood, flesh and bones spread on the ground.

The pressure of the Lord's feet caused hills and mountains to form under the intolerable force of His body. The demigods, being fearful of this ferocious form of the Lord, could not approach Him, not even Laxmidevi. Only Prahlad could pacify the Lord with his prayers of devotion and surrender.

When Lord Nrsimhadeva saw the small boy Prahlad Maharaja prostrated at the soles of His lotus feet, he became most ecstatic in affection towards His devotee. Raising Prahlad up, the Lord placed His lotus hand upon the boy's head. Because His hand is always ready to create fearlessness in all of His devotees, by the Lord's touch Prahlad became free from all material contamination and desires as if thoroughly cleansed.

With faltering voice, Prahlad, the transcendentally situated devotee, prayed to the Lord, begging for the Lord's mercy at every step. In this way, in pure love, Prahlad pacified the Lord. He prayed not for material benefits, but for the benefit of humanity at large. Prahlad only wanted to remain the servant of the servant of the Lord.

GAJENDRA:

His hairs now standing erect in ecstacy, Madhvacarya absorbed himself in the pastime of the Lord with the elephant Gajendra.

In the midst of the ocean of milk, there is a very high and beautiful mountain that has an altitude of ten thousand yojanas (eighty thousand miles). This mountain is known as Trikuta. In

the valley of Trikuta there is a nice garden nemed Rtumat, which was constructed by Varuna, and in that area there is a very nice lake.

Once the chief of the elephants, Gajendra, along with many female elephants, went to enjoy bathing in the lake. Surrounded by the herd's other elephants, including females, and followed by many young ones, Gajapati, the leader of the elephants, made Trikuta mountain tremble all around because of the weight of his body. He was perspiring and liquor dripped from his mouth. Because of this liquor, his vision was overwhelmed by intoxication. He was being served by bumble-bees who drank honey, and from a distance he could smell the pollen of lotus flowers, which was carried from the lake by the breeze. Thus surrounded by his associates, who were afflicted by thirst, soon he arrived at the bank of the lake. The king of the elephants entered the lake, bathed thoroughly, and was relived of his fatigue. Then with the aid of his trunk, he drank the cool clean nectarean water, which was mixed with the pollen of lotus flowers and water lilies, until he was fully satisfied. In this enjoying spirit Gajendra took water in his trunk and sprayed it over all the other elephants.

A strong and powerful crocodile, being angry at the distrubance to the lake, suddenly attacked the leg of Gajapati. His wives, seeing him in this grave condition, felt very sorry and began to cry. Gajendra fought for one thousand years with the crocodile, each pulling the other in and out of the water, the elephant at home on the land and the crocodile at home in the water. They fought and fought. Over this long time, Gajendra's strength diminished greatly, and the crocodile, being an animal of the water, became more and more powerful. Seeing his predicament, Gajendra realized he could not save himself, and he was afraid of being killed. He could see that the other elephants, although friends and relatives, could not save him, what to speak of his wives. In despiration, he sought shelter at the lotus feet of the Supreme Personality of Godhead. Gajendra fixed his mind on the Lord and began to pray to the Lord, remembering prayers he had previously learned when he was the human king, Indradyumna.

As Indradyumna, he was the king of the Pandya[3] country.

Following Vedic principles, this king retired from householder life and constructed a small cottage in the Malayacala hills, where he always worshipped the Lord. However, one day Agastya Muni and many disciples came to his asrama. Because the king was absorbed in meditation on the Lord he couldn't receive Agastya Rsi properly, and so Agastya became angry and cursed Indradyumna to become a dull elephant.

"I offer my respectful obeisances to Lord Vasudeva Who is all pervading, to the Lord's fierce form as Lord Nrsimhadeva, to the Lord's form as an animal (Varahadeva), to Lord Buddha, and to all the other incarnations. I offer my respectful obeisances unto the Lord, Who has no material qualitities, but Who accepts the three qualities of goodness, passion and ignorance within this material world. I also offer my respectful obeisances unto the impersonal Brahman effulgence emanating from the personal form of the Lord. I beg to offer my respectful obeisances unto You, Who are the Supersoul, the superintendent of everything, and the witness of all that occurs. You are the owner of the material body, therefore You are the supreme complete. My Lord, You are the observer of all the objectives of the senses. Without Your mercy there is no possibility of solving the problems of doubts. The material world is just like a shadow resembling You. Indeed, one accepts this material world as real because it gives a glimpse of Your existence. My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisances unto You, Who are the shelter of the Vedic knowledge contained in the sastras like the Pancaratras and Vedanta-Sutra, which are Your representations, and Who are the source of the parampara system. Because it is You alone Who can give liberation, You are the only shelter for all transcendentalists. My Lord, as the fire in arani wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic literatures. Because such advanced souls are transcendental, You, however, personally appear in their pure minds. Therefore I offer my respectful obeisances unto You. Since an animal such as I has surrendered unto you, Who are

supremely liberated, certainly You will release me from this dangerous position. Indeed, being extremely merciful, You incessantly try to deliver me. By Your partial feature as Paramatma You are situated in the hearts of all embodied beings. You are celebrated as direct transcendental knowledge, and You are unlimited.

"My Lord, those who are completely freed from material contamination always meditate upon You within the cores of their hearts. You are extremely difficult to attain for those like me who are too attached to mental concoction, home, relatives, friends, money, servants and assistants. You are the Supreme Personality of Godhead, uncontaminated by the modes of nature. You are the reservoir of all enlightenment and the Supreme Controller. After worshipping the Supreme Personality of Godhead, those who are interested in the four principles of religion (occupational duty, economic development, sense gratification and liberation) obtain from Him what they desire. What then is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshippers. May that Supreme Personality of Godhead, Who is unlimitedly merciful, bestow upon me the benediction of liberation from this present danger and from the materialistic way of life. Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benedictions. I, however, am in danger. Thus I pray to that same Supreme Personality of Godhead, Who is eternally existing, Who is invincible, Who is the Lord of all great personalities such as Brahma, and Who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of the senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. The Supreme Personality of Godhead creates His minor parts and parcels, the jiva tattva, beginning with Lord Brahma, the demigods and the expansions of Vedic knowledge (Sama, Rg, Yajur and Atharva) and including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and

again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. He is neither demigod not demon, neither human nor bird or beast. He is not woman, man or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or nonmanifestation. He is the last word in the discrimination of "not this - not this", and He is unlimited. All glories to the Supreme Personality of Godhead!

"I do not wish to live anymore after I am released from the attack of the crocodile. What is the use of an elephant's body covered externally and internally by ignorance? I simply desire eternal liberation from the covering of ignorance. That covering is not destroyed by the influence of time. Now, fully desiring release from material life, I offer my respectful obeisances unto that Supreme Person Who is the creator of the universe and Who is nonetheless transcendental to this cosmic manifestation. He is the Supreme Knower of everything in the world, the Supersoul of the universe. He is the unborn, supremely situated Lord. I offer my respectful obeisances unto Him, the master of all mystic yoga, Who is seen in the core of the heart by perfect mystics when they are completely purified and freed from the reactions of fruitive activity by practicing bhakti yoga. My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisances unto the Supreme Personality of Godhead, by Whose illusory energy the jiva, who is part and parcel of God, forgets his real identiy because of the bodily concept of life. I take shelter of the Supreme Personality of Godhead, Whose glories are difficult to understand."

Srimad Bhagavatam 8.3.12-30

After understanding the awkward condition of Gajendra, who had offered his prayers, the Supreme Personality of Godhead Hari, Who lives everywhere, appeared with the demigods who were offering prayers to Him. Caarrying His disc and other weapons, He appeared there on the back of His carrier Garuda, with great speed,

according to His desire. Thus He appeared before Gajendra.

Gajendra had been forcefully captured by the crocodile in the water, and was feeling acute pain, but when he saw that Narayana, wielding His disc, was coming in the sky on the back of Garuda, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, uttered the following words. "O my Lord Narayana, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You."

Seeing Gajendra in such an aggrieved position, the unborn Lord Hari immediately got down from the back of Garuda. He then pulled both Gajendra and the crocodile out of the water. Then in the presence of all the demigods who were looking on, the Lord severed the crocodile's mouth from it's body with His disc.

Previously the crocodile was a Gandharva King by the name of Huhu who was enjoying in the water of a lake with some Gandharva women. Whilst enjoying in this way he went under the water and pulled the leg of Devala Rsi who was taking his bath in the lake. Devala Rsi became very angry and cursed the Gandharva king to become a crocodile. By the mercy of the Lord, the Gandharva could again go back to his previous status as a Gandharva, being freed by the Lord from his body as a crocodile. However Gajendra, by the mercy of the Lord, obtained the same bodily features as the Lord dressed in yellow silken dhoti, with four arms.

It is said, to those who rise from their beds at the end of night and offer these prayers offered by Gajendra, that person obtains an eternal residence in the spiritual world at the end of their present body. Such is the mercy of the Lord.

In this way, Madhvacarya intensely absorbed himself through his attachment and pure devotion to the Lord and His eternal pastimes. The fullness of these pastimes flashed through his mind whilst absorbed in samadhi before his Lord.

VAMANADEVA:

"Oh how wonderful it is that this same Lord Narayana then appeared as a dwarf brahmin."

By the austerity of Aditi as she followed the payo-vrata ceremony, and by the austerities of Kasyapa Muni, Lord Narayana agreed to become their son. On the auspicious sravana dvadasi when the abhijit star had arisen in the bright fortnight in the month of Bhadrapada (Aug-Sep), Lord Vamanadeva appeared from the womb of Aditi completely equiped with conchshell, disc, club and lotus. His bodily hue was blackish and He was dressed in yellow garments.

Seeing that the Lord had appeared in a purely transcendental body made of sac-cid-ananda, both His parents were astonished. The Lord had thus, like an actor, assumed the form of Vamana, a dwarf brahmana, and a brahmacari. As soon as He appeared, His jata-karma (birth ceremony) was performed followed by nama karana (name giving), niskramanam (first visit outside the maternal house), pausti karma yajna (for continuing health of the boy), and anna prasna (first grains ceremony). Kasyapa Prajapati also performed putra murdhabhighranam (blessing the boy by smelling his head), cuda karan (headshaving), and karna beda (ear boring) in due course. At the time of Lord Vamanadeva's sacred thread ceremony (upanayanya), He was honoured by the sun god, by Brhaspati, and by Bhumi, the goddess presiding over the earth.

At that sacred thread ceremony, the sun god personally uttered the gayatri mantram, Brihaspati offered the sacred thread, Kasyapa Muni gave the Lord His mekhala (kusa grass belt), Bhumi gave Him a deerskin, and the demigod of the moon, Candra, who is the king of the forest, gave him His danda (the rod of a brahmacari). His mother, Aditi, gave Him His kaupin underwear, and the Deity who presides over the heavenly planets gave His chatra (umbrella). Lord Brahma gave an inexhaustable kamandalu (water pot) to the inexhaustable Lord. Saraswati gave Him a string of Rudraksa beads. The king of the Yaksas, Kuvera, the treasurer of the demigods, gave a pot for begging alms, and Mother Bhagavati, the chaste wife of Lord Siva, gave his first alms. Thus properly welcoming the Lord into this world, all these ceremonies, gifts, etc, were all done together on the auspicious day of His appearance.

Hearing that the emperor of the world, Bali Maharaja, was performing asvamedha sacrifices with all the brahmanas of the Bhrgu dynasty, this dwarf brahmin went to see him to bestow His mercy upon him. Bali Maharaja was jubilent to see Lord Vamanadeva and offered him a seat with great satisfaction. He then proceeded to wash the Lord's lotus feet.

The water of the sacred Ganges is sanctified because it emanates from the toe of Lord Visnu. Bali Maharaja washed the Lord's lotus feet and that water became Ganges water. Following in the footsteps of Ganga Dhar (Lord Siva), Bali Maharaja held that water upon his head.

"O son of a brahmana, Lord Vamanadeva, today the fire of sacrifice is ablaze in accordance to the Vedic injunctions, and I have been freed from all the sinful reactions of my life by the water that has washed your lotus feet. O my Lord, by the touch of Your small lotus feet, the entire surface of the world has been sanctified. It appears You have come here to ask something of me. Therefore whatever You want You may take from me, whatever you desire."

When Bali Maharaja, thinking Vamanadeva to be the son of a brahmana, told Him to ask for anything he liked, Lord Vamanadeva praised Hiranyakasipu and Hiranyaksa for their heroic activities, and in that way he praised the family of Bali Maharaja, who was the grandson of Prahlad Maharaja. The Lord then proceeded to beg three steps of land from Bali Maharaja. Bali Maharaja offered Lord Vamanadeva one of the islands surrounding this earth floating in the ocean of space. Lord Vamanadeva, playing the part of an ordinary brahmin said, "If I were not satified with three paces of land, then surely I would not be satisfied by even possessing one of the seven islands, consisting of nine varsas. Even if I possessed one island I would hope to get more. A brahmin is satisfied with whatever providence brings and in this way his spiritual power increases. But the potency of a dissatified brahmin decreases just as a fire decreases after being sprinkled with water. So therefore, O king, I ask only three steps of land, for by such charity I shall be pleased."

Bali Maharaja agreed to this as being insignificant and easy to fulfil, but then the priest of the materially minded persons, Sukracarya, objected. He called Bali Maharaja to one side and told him, "This is Lord Hari - Visnu. You have offered in charity three steps of land, but He will take everything. You should withdraw your promise. He has appeared to fulfil the interests of the demigods. I do not think your promise is good, as it will bring great harm to the demons."

Sukracarya was very learned, but was more interested in receiving his own remuneration from his disciple Bali than surrender to the Lord. Unfortunately this is the nature of smarta - hereditory priests - interested only in personal gain.

Sukracarya continued, "Vamanadeva will first occupy the three worlds with one step, then he will take His second step and occupy everything in outer space, and then He will expand His universal body to occupy everything. Where will you offer him the third step? You will be unable to fulfil your promise and because of this you will become an eternal resident of hell."

Bali Maharaja still maintained his principles as a householder and after making his promise he did not go back on his word. Bali Maharaja thought that even if this brahmacari is Lord Visnu Himself, if the Lord accepts his charity and again arrested him, still he would not be inimical to Vamanadeva. Bali Maharja said, "I do not fear hell, poverty, an ocean of distress, or to fall down from my postion of even death itself as much as I fear cheating or manipulating the brahmanas. Therefore, if Vamanadeva, the wonderful dwarf brahmana, is not satified by whatever charity I have given, why not try to please Him with whatever riches one may have. After all, I have to lose all this at the time of death anyway, and if this brahmana, Vamanadeva, is Visnu, then I am so fortunate to come directly in contact with Him. He is the source of all the holy places. Under these circumstances, I must give this little brahmacari whatever charity he wants from me.[4]

Bali Maharaj first washed the feet of Lord Vamamdeva and having drank some of that water, he held it upon his head, thus taking away the chance of dying untimely, for that water delivers the

entire universe. Then he gave charity to Lord Vamanadeva.

Lord Vamanadeva began to increase in size, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, birds, beasts, human beings, the demigods, and the great saintly persons.

"Bali Maharaja, along with all the priests, acaryas, and members of the assembly, observed the Supreme Personality of Godhead's universal body, which was full of six opulences. That body contained everything within the universe, including all the gross material elements, the senses, the sense objects, the mind, intelligence, and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.

"Thereafter, Bali Maharaja who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasatala, on the soles of the feet of the Lord's universal form. He saw on the Lords feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and on His thighs the varieties of air.

"Bali Maharaja saw beneath the garments of the Lord Who acts wonderfully, the evening twilight. In the Lord's private parts he saw the prajapatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord's navel he saw the sky, on the Lord's waist he saw the seven oceans, and on the Lord's bosom he saw all the clusters of stars.

"My dear King, on the heart of Lord Murari, he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varunadeva. On

His eyebrows were the regulative principles, and on His eyelids were day and night. (When His eyes were open it was daytime, and when they were closed it was night.) On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahma, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Maharja thus saw everything in the gigantic body of the Lord.

"O King, when all the demons, the followers of Maharaja Bali, saw the universal form of the Supreme Personality of Godhead, Who held everything within His body, when they saw in the Lord's hand the disc, known as the Sudarsana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentations within their hearts.

"The Lord's conchshell, named Pancajanyam which made sounds like that of a cloud; the very forceful club named Kaumodaki; the sword named Vidyadhara, with a shield decorated with hundreds of moonlike spots; and also Aksayasayaka, the best of quivers - all of these appeared together to offer prayers to the Lord.

"These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, Who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord's bosom were the lock of hair called Srivatsa and the transcendental jewel named Kaustubha. He wore a yellow garments, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms.

"As the Lord took His second step, He covered the heavenly

planets, and not even a spot remained for the third step, for the Lord's foot extended higher and higher, beyond Mahaloka, Janaloka, Tapoloka and even Satyaloka."

(Taken from Srimad Bhagavatam 8.20.22-34)

Lord Vamanadev'a lotus feet reached even the topmost planet of Lord Brahma, which Vamamdeva easily diminished the beauty of by just the effulgence from His toenails. Lord Vamamdeva's lotus feet pierced the outer coverings of the universe and the sacreed Ganges began to flor. Lord Brahma also washed the Lord's feet at Brahmaloka with Ganges water from His Kamandalu, surely this is the same Lord Narayana who lays on the Causal ocean, and Who is appearing as the Ganges Himself. This same Ganges purifies all the three worlds.

Lord Brahma and all the pedominating deities of various planetary systems began to worship Lordf Vamanadeva. As the Lord returned to the form of a small brahmin boy, they worshipped Him with sixteen varities of puja articles, all kinds of foodstuffs, prayers, and jubilent shouts of "jaya jaya".

When Bali Maharaja's soldiers, seeing the Lord take everything, they became nvious and tried to attack the Lord, but they were stopped by the Lord's associates. Bali Maharaja, seeing his own soldiers being killed, remembered the curse of Sukracarya and told his soldiers not to fight.

Bali Maharja was then arrested by Lord Visnu having lost everything. The Lord then spoke, "Bali Maharaja, as far as the sun and moon shine and clouds rain all that land is yours. But with my first step I have occupied Bhurloka which is all this, and with My body I have occupied the entire sky and all directions. And in your presence with My second step I have occupied the upper planetary systems. Now, where shall I place My third step? Because you have been unable to give charity according to your promise, the injunction is that you have to go down to live in the hellish planets. So now inaccordance with the curse of your guru Sukracarya, go there and live, but because you are being sent there by Me, you will live like the king of heaven there."

Bali Maharaja specifically remembered Prahlad Maharaja in his tolerant mood of devotional service. In This way he decided to surrender his very life by offering his head in charity for the third step of Lord Vamanadeva to be placed. By Bali Maharaja's intense meditation on his grandfather Prahlad Maharajam Prahlad appeared there before him. When Prahlad saw Lord Vamamdeva he paid obeisances with his head and begged for the Lord's mercy to be shown to his grandson Bali. Bali Maharaja's wife Vindhyvali and Lord Brahma also approached the Lord in this way.

"By offering even a litte water, newly grown grass, or flowering tulasi buds at Your lotus feet, those who maintain no mental duplicity can achieve the most exhalted postion within the spiritual world. So this Bali Mahraja completely, without duplicity, has now offered everything in the three word to You. Please fo not arrest him and punish him. He does not deserve it."

The Lord then spoke saying, "Due to false pride of having material opulence, one become mad and has no respect for anyone and even defies My authority. To such a person I show them my special mercy and thake away everything they have. In the cycle of birth and death they come by good fortune to this human form of life, which is rarely obtained.

"Although being born in an aristocratic family or opulent vaisya family, it can be an impediment to devotional life, due to false prestige and pride. These opulences never disturb My pure devotee. Bali Maharaja is My pure devotee, and although now bereft of all riches, defeated and arrested by the ropes of Varuna, deserted by friends and relatives, chastised by his materialistic guru - still he is fixed in his words to Me. Thus he will always be famous and will live on a special planet created by My order, made by Visvakarma. This planet is Sutala, and it is always free fram fatigue, mental and bodily miseries, dizziness, defeat and other disturbances. Now you may go there and live peacefully , protected by My Sudarsana disc. "

In Madhvacarya's deep meditation, he then dwelt driefly on the pastimes of Lord Parasurama. Being of the Parasuramaksetra, the Lord's pastimes in this form were well known to Madhva.

Madhva Vijaya 8.18 glorifies the warrior incarnation of Lord Naraya as being the foremost personality, Who, as an empowered sakyavesa avatara, made His appearance in the family of Bhrgu, and so is known as Bhrgupati. Duraing this time the ksatriya (warrior - administrator, kingly) class of men had become devious in their ruling. They had become proud because of the influence of the mdoes of passion and ignorance. Not listening to the good advice of the peaceful brahmins, they became vicious, rampaging the earth that they were meant to protect. One in particular, of the name Kartaviryarjuna, the King of the Haiahaya people, had recied a boon from Lord Dattatreya, the plenary expansion of Lord Visnu. This boon consisted of having one thousand arms on his body. He also was undefeatable by his enemies and received unobstructed sensory power, beauty, influence, strength, fame, and all mystic powers, such as becoming lighter than the lightest, heavier than the heaviest, creating and destroying planets at will, becoming bigger than the biggest and smaller than the smallest, and being able to collect anything from anywhere just by desiring it, etc. Due to his pride of having received all these opulences he became unimaginably proud, and rode all over the earth in his golden chariot menacing the innocent peoples.

Not being satisfied with this reign of terror, the puffed-up rascal and his men headed for Indra's abode. He rampaged through the heavenly gardens where Indra was sitting, resting with his wife. Indra though to himself, that this had gone too far. So combined, all the saitnly brahmanas, rsis and sages, along with the denizens of the heavenly planets, approached Lord Visnu for help. At this time, Lord Visnu revealed His plan of appearing as a celebrated incarnation in the form of a brahmin, but with extraordinary powers to rectify this henious situation.

Remembering the unusual circumstances that King Gadhi, the father of Visvamitra (Brahmarsi) gave before he would allow Rcika to marry his daughter Satyavati, King Gadhi told the brahmana Rcika, "My dear sir, because I belong to the dynasty of Kusa, and because we are aritocratic ksatriyas, you have to give some dowry for my daughter. Therefore, bring at least one thousand horses, each as brilliant as moonshine and each having one black ear; left or

right, it doesn't matter."

By this demand of King Gadhi, Rcika could understand that the King considered him unworthy and was making things difficult for him to achieve. Therefore Rcika went and appealed to the demigod Varuna (the father of Laxmi devi) and brough from him one thousand pure white horses, with one black ear as King Gadhi had demanded. After delivering these fine horses, the sage was presented with the beautiful Satyavati. After a short time Satyavati began to desire a son. At the same time, Satyavati's mother also desired a son. Each of them requested the learned brahmin Rcika to prepare some caru (sweet rice) as an offering for the sacrifical fire. Preparing the offering for his wife with the brahmana mantram, and the caru for his mother-in-law with the ksatriya mantram, he then went to take his bath before giving it to them.

Thinking that because the husband will naturall have more affection for his own wife rather than for the mother-in-law, the mother-in-law snuck unside and took the caru intended for Satyavati, thinking it to be the caru intended for her. Consequently Satyavati partook of the caru meant for the ksatriya's wife. On Rcika's return, he could immediately understand what had happened, and approached his wife Satyavati. Rcika said to her, "You have done a great wrong. Your son will be a fierce ksatriya, able to punish everyone, and your brother will be a learned scholar, wise in the spiritual science."

Satyavati begged that her son not be a fierce ksatriya from the great muni who was her husband. Rcika relented and said, "Then your grandson will be of that ksatriya spirit." In due course Jamadagni was born of Satyavati, who, after giving up her body, later took on the form of the sacred rive Kausiki to purify the entire world, and her son Jamadagni married Renuka, the daughter of Renu. Of this marriage, many sons were born, headed by Vasuman the elderst, and the youngest of them was named Rama, later to be Parasurama.

Though the youngest of five sons, he was extremely powerful. Even in their childhood wrestling and play his physical strength and stamina and heroic feats would leave all of his play mates teary-

eyed and wondering, sometimes painfully, at young Rama. In weaponry he was expert and powerful, and as he grew into a galiant youth, his determination, chivalry and courage knew no bounds. One day, this youth of ksatriya mood, approached his father Jamadagi to as permission that he may go to Gandgamadana Mountain to perform austerities to achieve the favour of Lord Siva. Jamadagni, though he didn't want to loose his son, gave his blessings.

The youthful Rama then went and appeased Lord Siva, who gave Rama a bow and a parasu (battle axe). Then he gave his blessings on how to use them. Thus blessed by his warrior guru, he returned to his father's asrama. From that day on he was known as Parasurama.

Once, the arrogant Kartaviryarjuna was sporting in the waters of the saced Narmada River with many beautiful women. He was garlanded with the victory garland due to his defeating all the kings in all the kingdoms of the earth. Whilst playing in the river with these beautiful women, Kartaviryarjuna, for fun, blocked the river and made the waters flow backwards.

Nearby on the bank of the Narmada was camped the ten-headed demon Ravana, just outside the town of Mahismati. Deu to the blackage and backward flow of the river, Ravana's camp was inundated with water. Ravana, at the time, was on his own dig vijay campaign, trying to show his superiority to all that be. finding that it was none other than his enemy Kartaviryarjuna who had caused this, Ravana attacked him, hurling insults in the presence of the beautiful women, and thus offending him greatly. In Kartaviryarjuna's rage, he easily captured Ravana and imprisoned him inside the city of Mahismati Pura, and just to add further insult to him, Kartaviryarjuna released him almost out of neglect as if he didn't matter.

Kartaviryarjuna once was wandering without a real purpose in the forest, from time to time hunting or relaxing, when he approached the hermitage of the sage Jamadagni. Upon reaching that place, Jamadagni and his wife received him and his army nicely, and supplied all necessities for their needs, for Jamadagni had in his possession the wishfulfilling Kamadhenu cow.

Kartaviryarjuna wore a jewel in the shape of a Kamadhenu cow which gave him all opulence, and so he was not impressed by the reception given by the sage. Instead he wanted to, and indeed did, take the Kamadhenu cow of Jamadagni. Out of his arrogance and false pride he also insulted Parasurama in his absence, boasting himself to be more powerful than Parasurama.

On Parasurama's return to his father's asrama, he heard of what Kartaviryarjuna had done. Now, being more angry than a snake that has been trampled upon, Parasurama took off after Kartaviryarjuna just as a lion chases an elephant. As Kartaviryarjuna entered his capital Mahismatipura, Parasurama, the best of the Bhrgu dynasty, closed in on his prey, holding his battle axe, shield, bow and arrosw, his body covered with a black deerskin, and matted locks of hair on his head. When Kartaviryarjuna saw Parasurama, he feared for his life and sent seventeen aksauhini to attack him. (One aksauhini equals 21,870 chariots and elephants, 109350 infantry soldiers, and 65,610 horses.) They were all equipped with clubs, swords, arrows, rstis, sataghnis, saktis, and many similar weapons to fight against Parasurama, but Parasurama killed all of them alone, and unaided. As he tore through their ranks like the wind, moving at the speed of the mind, he left trails of dismembered corpses muddying the ground in their own blood.

Seeing his army devastated, mad with rage, Kartaviryarjuna rushed to the battle field. with his one thousand arms he similtaneously fired thousands of arrows at Parasurama, but the mighty Parasurama released for his one bow enough arrows faster than inaginable and countered all the arrows of Kartaviryarjuna, not only countering the arrows, but cutting all one thousand of his bows to pieces. Kartaviryarjuna then started throwing uprooted trees and boulders at Parasurama with the idea of killing him. Parasurama then used his axe with great force to cut off Kartaviryarjuna's arms and finally his head.

When Kartaviryarjuna's ten thousand sons saw the remains of their father's dismembered body lying in the pool of his own blood, the fled in fear. Kartavirayarjuna was actaully cursed to be put into this situation by the sage Apava who was in his ofrest cave

meditating, performing penances and austerities, when Agnideva, the fire god, appraoched Kartaviryarjuna and asked for food. Food for Agni meant wood, and so Kartaviryarjuna told Agni to take as much forest as he needed in this direction... Agni then devoured cast areas of forests and mountains throughout the entire territory, consuming every twig in his path, including the place where Apava Muni had his hermitage in the forest. Apava, knowing that Kartaviryarjuna was behind this, cursed him to be killed by the powerful incan\rnation of Lord Visnu of the name Parasurama.

After killing Kartavitya, Parasurama picked up the Kamadhenu cow and brought it back with it's calf to the asrama of Jamadagni. When Parasurama told his father of what had happened, the soft hearted brahmin said to his son, Parasurama, that actually he had committed a sin in killing a king who is supposed to be the embodiment of all the demigods. "It is because of Lord Brahma's being the supreme spiritual master, full in brahminical qualities like forgiveness, tolerance, etc, that he attained his post of loka-guru. The duty of brahmins is to culture the quality of forgiveness."

Jamadagni suggested to his son to attone by visiting all the holy places and taking shelter of saintly persons who reside there. Thus he would be released from the sinful reaction. (Jamadagni did not see his son as the powerful incarnation of the Lord.) And so, for one year Parasurama visited all the holy places, and then returned to his father's asrama.

Once, when Jamadagni's wife renuka went to the bank of the Ganges to collect water, she saw the king of the Gandharvas decorated with a garland of lotuses and sporting in the waters of the Ganges with celestial Apsara women. Though she had gone there to bring water for the Ganges to be used in her husband's daily fire sacrifice, upon seeing this handsome Gandharva, Citraratha, sporting with these beautiful damsels, her mind became overwhelmed with lusty desires. Fearing her husband's wrath, being late for the yajna, she returned to his asrama and palced the water ot before him. Immediately upon her arrival, without even discussion, Jamadagni knew her mind, and ordered his sons to kill this sinful women. Her sons refused to do so, until Jamadagni

told Parasurama, "Kill this sinful woman!" Parasurama picked up his axe and killed her without a second thought. "Now kill your brothers who disobeyed my order!" Parasurama did it immediately. Jamadagni then said to Parasurama, "You have pleased me greatly. If there is anything you may desire, now ask that of me."

"Let my mother and brothers live again, but not remember being killed by me. This is all I ask." Everything returned to normal, as if they had just awoke from sleep.

Parasurama and his brothers then went out into the forest. At this time the revengeful sons of the wicked Kartaviryarjuna attacked the asrama of Jamadagni, taking the opportunity of the absence of Parasurama and his brothers. The wicked vengeful sons of Kartaviryarjuna saw Jamadagni sitting in meditation next to the sacrifical fire, purifying his consciousness by dhyana (meditation) before starting his oblations. Taking this opportunity, they slayed him there on the spot. Renuka begged for the life of her husband, but these low class ksatriyas who were devoid of Ksatriya principles, cut off Jamadagni's head and took it away. Renuka called for her young son Rama, and within a short time he appeared there. On his arrival Parasurama, eyes red like the fire of devastation, took up his battle axe and vowed to kill every ksatriya starting with the sinful sons of Kartaviryarjuna.

In the midst of the city of Mahismati, he started his rampage by making a mountain of heads, severed from their sinful bodies. For all to see, Parasurama created a river of blood of those sinful ksatriyas who had no respect for brahminical culture. Then, touring the planet looking for ksatriyas, he made no distinction between pious or sinful - "Are you a ksatriya?" - "Yes!" - Chop. In this way he went on until he had finally removed the burden of the earth. Parasurama had made twenty one tours of the earth, thus killing twenty one generations of ksatriyas. With the blood he filled five lakes known as Samanta-Pancaka at Kuruksetra. Parasurama;s pleas was that ksatriyas had killed his father, but the face was that the ksatriyas were not protecting any of the innocent citizens. Their position was inauspicious as they had become polluted by power and had rejected their actual dharma. Kshatri means one who frees one from harm, but the skatriyas had

actually become a race of ksatriyabruva (wicked rulers).

All the forefathers, including Rcika, now appeared before Parasurama and told him that enough killing had been done, and that now the burden of the earth had been lifted, they were appeased. As atonement Parasurama joined his dead father's head and body together and placed the whole body on kusa grass and performed a sacrifice to please the Supersoul of all beings, Lord Sri Krsna. At the time of the yajna, Lord Parasurama, as daksina to the brahmanas, gave the eastern direction to the hotri (he who offers oblations into the fire) and the southern direction to the Brahma or chief priest. The western direction he gave to the adhvaryu - the runner, or the one who set up the yajna. To the udgatri, the chanter of the beautiful samaveda, he gave the northern direction, and the four corners he gave to other assisting priests. He also gave the middle to Kasyapa, and the tract of land known as Aryavarta from the Himalayas to the Vindhya Hills to the upadeasta desica - umpire priest. Parasurama also gave all the lands conquered by him to Kasyapa, as the chief priest.

Kasyapa now requested Parasurma to reside in his lands, to go south and reside in that land next to the western ghats. After this Parasurama took his avabhrtha (ritualistic bath at the end of the yajna) standing in the River Sarasvati.

By this great sacrifice Jamadagni was brought back to life and obtained to the Saptarsi Mandala, which orbits the pole star, Dhruva Loka. This constellation can be seen every night in the north where the seven sages reside (Kasyapa, Atri, Vasistha, Visvamitra, Gautama, Jamadagni and Bharadvaja).

This area of Karnataka - Kerala - the western ghats, is as dear to madhvacarya as it is to Lord Parasurama. Madhvacarya made his appearance in the Parasurama Ksetra at Pajaksetra, nearby Udupi.

RAMACANDRA:

Madhvacarya, who is the expansion of Lord Vayu and who previously appeared as Hanuman, then absorbed himself in the essence of the

wonderful pastimes of Lord Rama, the son of King Dasaratha descended from Raghu in the Surya (Sun) dynasty.

When the Lord descended in this way from the postion of Narayana, Vasudeva, Sankarsana, Pradyumna and Aniruddha, the quadruple Purushas descended together along with Laxmi. Vasudeva became Lord Ramacandra, Sankarsana became Laxman, Pradyumna became Bharata, Aniruddha became Satrughna, and Laxmi devi became Srimati Sita devi.That same Lord Narayana thus appeared with His associates, Laxman being Sesa, Bharata His sudarsana cakra, Satrughna His sankha conchscell, and Laxmi the beautiful lotus flower.

Madhvacarya looked with great affection towards Srila Vyasadeva and lovingly remembered how previously Vyasa had taken His pastimes to be with and tell the pastimes of the best of kings, Lord Rama. Vyasa, the literary incanraion of the Lord, then Himself appeared as Valmiki.

Previously Valmiki, having the name Ratnakara, was living in the forest, and to amintain his fmaily he would kill and rob passers through the forest. Some days he would come back with not very much, to which his demanding wife would reply to his entrance, "Is that all you've brought?" "Be patient dear, tomorrow a group of rich merchants will pass through the forest and I will relieve them of their wealth, " he would dutifully reply.

One day seven great sages [assed through the forest. Ratnakara stopped them with his usual demands for their wealth or their lives. The sages replied that they were actually in the renounced order, and did not possess any wealth. They then asked the robber why he robbed as a profession. Ratnakara replied that he had to maintain his family, and robbery was his only means of livelihood. The sages asked him if his family, who live on the fruits of his sinful activities, would partake of the results of his sins also, and told him to go and ask them and then come back with their answer.

Ratnakra seemed to think they would be with him completely, however when the robber asked his wife and son if they would also

share in the resultant reactons to his sins as well as the fruits, they both replied, No! You are the sinner. Why should we share your sins?"

Devastated at the replies from his so-called loved ones, in tears he returned to the sages. Throwing himself at their feet he begged for their mercy and forgiveness. The sages told Ratnakara to chant the holy name of Rama, but Ratnakra stated that he had always preferred to chant Mara, or death. Anyway, those Saptarishis, who are full of compassion told him to just sit there and recite Mara continuously. As he chanted maramaramaramara continuously like that, the holy name of ramaramarama gradually became manifest. Sitting and chanting in this way in deep absorbtion on the holy name of the Lord, he sat for months and years, until finally his body became covered over by a valmiki (ant hill).

One day, many years later, the seven great sages returned and called to the now reformed robber. Bursting from the ant hill, the pleased sages gave him the new name Valmiki. By the costant and intense devotion of Valmiki Muni, best among the Rsis, he had meditated on the holy name of Lord Rama, even at first unknowingly, but the potency of the holy name acts whether chanted knowingly, unknowingly, or even in a mocking way.

Valmiki, now surcharged with spiritual potency, became respected everywhere by saintly devotees of the Lord. At this time, Narada Muni came to see Valmiki. Valmiki, accepting Narada as his eternal spiritual master, enquired from him as to who among men is the most perfect. Narada Muni said that King Rama, the King of Ayodhya, is the most perfect person, for He is the Personality of Godhead Narayana Himself. Then Narada Muni narrated the full story of the ramayana - the wonderful life story of Lord rama, after which he took his leave.

Valmiki thought of nothing else, for he was always abosrbed in thoughts of Rama. Once Valmiki, with some of his sisyas (students) headed for the Tamasa River for bathing, as Valmiki desribed the glories of the Lord's creation - the river, the forest, the animals and birds who have taken shelter of the

forest, h saw two kraunch birds in a tree, in courtship. Then in a second, a hunter pierced the male bird with an arrow and the bird fell to the ground, dead. The female bird, in despair, wailed in grieving tones for her mate.

Valmiki said, even to his own surprise, to the hunter in perfect rhyme,

ma nisada pratistham tvam agamah sasvatissamah
  yat krauncamithunad ekam avadhih kamamohitam

"O hunter! May you ne'er be blest,
nor reach the realm of timeless rest,
for thou hast rent this kraunch-pari,
while they were joined in love most rare."

Valmiki Ramayana 1.2.14

As soon as he said these very peotic words, which were born out of grief (shoka), he had realized that a new format of stanze had come about. Later as Valmiki wrote down the Ramayana, the Sanksrit shoka becam shloka, the poetry of his writing.

Lord Brahma personally came and instructed Valmiki Muni, who had heard perfectly from Narada Muni the story of Rama, to write down the epic Ramayana. Empowered by guru, he propounded these following pastimes.

Acarya Madhva, in brief, relished the intensity of the life of Lord Rama, son of King Dasaratha of Ayodhya, and his queen Kausalya.

Dasaratha had two other wives of the names Queen Sumitra and Queen Kaikeyi. Laxman and satrughna were born to Sumitra and Bharata was born to Kaikeyi.

This incident is no ordinary thing not only from the view point of these wonderful pastimes of Lord Rama,but from the view of Acarya Madhwa,this incident propounded the living truth of Madhwa's philosophy.

When Rama was sixteen years of age the sage Visvamitra came to Ayodhya and requested Dasaratha to allow Prince Rama to go to the forest with him. Visvamitra told Dasaratha that raksasas, man eating demons, were constantly disturbing the sacrifical fires of the brahmins in the forest. Visvamitra Muni insisted that Rama, though you, was the only one who could perform the task, and so Rama, accompanied by Laxman, his devoted brother, went with Visvamitra to the forest.

To show to their devotees that they were independant and superior to even hordes of raksasas and raksasis who had received temporary material boons from various demigods,who in themselves were dependant on the Supreme Lord who now appeared before them in the form of a mortal king.

Practically as soon as they entered the forest, Tataka, the raksasi attacked the party.

tam apatantim vegena vikrantam asanimiva
sarebirasi vivyadha sa papata mamara ca

"She (Tataka) ran at Rama in a flash like lightning. But rama sent an arrow into her breast and she fell down dead on the ground."

Valmiki Ramayana 1.25.14

Visvamitra then taught Lord Rama, the Supreme Personality of Godhead, how to master the art of weaponry, using mantra astra weapons of all magical types. Visvamitra, being a great brahmin, knew all the Vedas, including the Dhanur Veda, governing warfare and weaponry.

After desposing of the demons that were causing a disturbance to the sages' sacrifices, Sri Rama, his brother Laxman, and Visvamitra then headed north to the beautiful town of Mithila which was ruled by King Janaka, hearing that there was to be the svayamvara of Janakaraja's impeccable and chaste daughter, the Princess Sita.[5]

atha me krsatah ksetram langalad utthita mama

ksetram sodhayata labdha namna siteti visruta

"(King Janaka recalled), "And as I was tilling the fround, a girl-child came out from under the plow. I gathered her up as I cleared that field, and I have named her 'Sita" after that furrow."

Valmiki Ramayana 1.65.14

King Janaka put a challenge out to the many suitors to come and win the lovely Sita's devi's hand as their wife. Janakaraja had stated, "Come to Mithila in the kingdom of Videha, come and string the great bow of Lord Siva and win the hand of my daughterr. Any Prince who can do this surely will be qualified." Princes and Kings from all over came, even Ravana, the king of the demons, but none could even lift the bow individually or collectively, what to speak of stringing the famed Haradhanu of Lord Siva. That is, none except the Supreme Personality of Godhead, the crest jewle of the Surya Vamsa dynasty, "Raghu Pati" Rama. Without even the slightest effort, Lord Rama, with one hand, raised that mighty bow that was sheeled into the assembly by five hundred men carriers. Not only did Rama raise the bow, he strung it and then as he flexed the bow string, he broke that bow. Who can imagine the potency of Lord Rama? Upon winning the hand of Sita devi, everyone in the assembly was extremely pleased. Mother Sita then garlanded her Lord and that day their wedding was performed by expert brahmins.

Lord Rama and Mother Sita returned to Ayodhya where they lived for many years happily. Everyone loved the divine couple and because of their presence, Ayodhya prospered. In due course, Rama's aged father Dasaratha, announded his desire to retire and give up the throne, and that his eldest son, rama, was to become heir apparent ot the throne. All kinds of lavish arrangements were made and the whole of Ayodhya was decorated like a beautiful bride awaiting her husband.

But fate knew of another plan - the envious hunchback maidservant Manthara, who served Queen Kaikeyi the mother of Bharata, verbally tried to poison Kaikeyi's mind. She suggested to Kaikeyi that actually her son, Bharata, should be King and not Rama. If Rama

became King, surely Kaikeyi would be banished or treated like a second class person, and made to serve them hand and foot. Keikeyi could not believe such things, but with the constant bagging of the wicked Manthara, she became infected and weakened, just as sense gratification ruins a brahmin's austerity even though taken in small doses. Becoming covered over by the nagging Manthara, Kaikeyi belived what she said was true, and Manthara manipulated the weakened Kaikeyi into her plot. Manthara said to Kaikeyi,

"Do you remember the time when Dasaratha was once wounded in battle and you alone saved him from death at the hands of his enemy? For your devotion to him and your valour, he gave you two boons. However you chose not to request those boons until you wanted them Kaikeyi, Now request those boons - ask that Bharata be made King and that Rama be sent ot the forest in exile for fourteen years. Do this Kaikeyi and you will be happy."

Kaikeyi sent a messenger to King Dasaratha and he came to her rooms. She then made her demands. Dasaratha, obliged to fulfill her boons, consented to her wish. Poor Dasaratha then collapsed, almost dead. "O Rama, what have I done?" He remembered the curse of an old couple in the forest when he inadvertantly killed their son. Mistaking the gurgling sound of the boy filling his water pot for an elephant drinking at the river, he pierced and killed him. The old blind couple (his parents) cursed Dasaratha that he would also loose his son when he wanted him most.

"O, the reactions of past deeds eventually catch everyone, for every action has it's concominant reaction."

Dasaratha sent for Rama, and on his arrival he heard the words that his father had promised to Kaikeyi - the instructions of going to the forest. Lord Rama, to keep his father's promise intact, prepared himself to go the forest for fourteen years. On hearing this, Sita and Laxman convinced Rama to allow them to go as well, and they all donned tree bark clothing, giving up costly silks and jewels, and took to having matted hair.

The citizens of Ayodhya were up in arms, begging Rama, Laxman and

Sita to stay. Upon hearing their plea denied, they said then they would also accompany Rama to the firest. Rama however would not let the citizens accompany him into the forest, though the whole city was ready to go. They accompanied the trio to the edge of the forest, but at their night resting place on the far edge of the kingdom, Rama Sita and Laxman slipped away unnoticed. Heading south they crossed the Rivers Tamasa, Vedasruti and Gomati, before finally reaching the Ganges. There Rama, Sita and Laxman met the chief of the hunter tribe by the name Guha, who supplied them with a boat to cross the Ganges. At this time they bade farewell to the chariot driver Sumantra and to Ayodhya.

In Ayodhya, King Dasaratha, out of intense separation, gave up his very life in constant remembrance of Rama. When Bharata arrived back in Ayodhya after spending some time at his maternal parents' house, he found out what his mother had been a party to. With all of his army he took off to the forest to try to request Rama, Sita and Laxman to return.

Seeing the forest animals disturbed and a great movement of dust heading their way, Rama could understand that Bharata and his army had come from Ayodhya. Enquiring as to the welfare of his dear father, Bharata made the sad report that their father had passed from this world and had gone to the spiritual world. Bharata stated that he didn't want to be king, and that Rama should come back and take the throne. When Rama declined, Bharata, in great humility, put on tree bark clothing, rubbed the sap of bhurja (a kind a birch tree) into his own hair, and begging at Rama's lotus feet, asked Rama for his karam chappels (wooded peg shoes). Rama stepped out of his peg shoes and Bharata placed them on his own head. "Rama, if you will not come back, then I will rule on your behalf, placing your worshipful shoes on the throne, I Prince Bharata, will report to your tadiya (worshipful paraphernalia) daily, the activities of Ayodhya until your return." Bharata then returned to Ayodhya and for fourteen years ruled Ayodhya in that way.

Meanwhile, rama, Sita and Laxman pushed on further south, and met the sage Atri and his good wife Anasurya (the parents of Durvasa Muni). Staying with them for one night, Rama and Sita rejoined

Laxman to head further south and into the Dandaka forest.

Rama protected Sita from the onslaught of the raksasa Viradha, who was really a demigod cursed to roam in the forest, and who would be freed by the touch of Rama. The freed Viradha told rama, Sita and Laxman to go further into the forest. Doing so, they arrived at the asrama of the sages headed by Sutiksna, who welcomed the party very pleasingly. Rama, Sita and Laxman stayed for some years at the sage's asrama as their protectors. During Rama's stay, these ascetics knew the peach and tranquility they constantly sought, living lives of recluse in the forest with their Lord.

Rama then moved further south with Sita and Laxman to the asrama of Agastya Muni. The stern and bold Muni bestowed all kinds of mystical weapons upon Rama, and told him of Pancavati just sixteen miles from there. Pancavati is beautiful and abundant wiht all kinds of natural opulences, such as fruit bearing trees and bushes, root crops, fresh water, and deer.

Rama, Sita and Laxman went to that beautiful place, Pancavati, and stayed there happily for quite some time. Many seasons came and went and they all enjoyed their new forest home. from time to time Rama and Sita would explore the forest, enjoying the wonders that nature manifests. All the animals, birds, trees and creepers of the forest were pleased to be there with the Lord and His divine consort, Mother Sita, served and watched over by theprotective Laxman.

Then, one daym the sister of the King of the demons came by Pancavati, the ugly, hunch backed demoness, Surpanakha. She saw rama and immediately wanted him for herself. Surpanakha, (which means one whose nails resemble a winnowing backet or sieve) lusty and overcome with passion, with copper coloured hair, large belly, deformed eyes and harsh croaking voice, said to Rama, "Wearing matted locks and dressed in the barg of an ascetic, wielding a bow and arrows, and accompanied with your wife, how have you come to this region frequented by agres? What is the object of your visit? Please tell me why."

Rama told Surpanakha the whole story so far. Surpanakha then glorified her own lineage - her father Visrava, her demoniac brothers Ravana, Kumbakarna, Khara and Dusana, and Vibhisana who was not really an ogre at all, being of a pious nature. Then Surpanakha glorified herself saying how she surpassed all of them. "O Rama, ever since I set eyes on you I wanted you for my husband. I am richly endowed with power, therefore be my husbnad. Forget this Sita. What can you accomplish with her? She is ugly and deformed too, she is not worthy of you."

Rama, laughung replied, "I am already married and for you to be a co-wife would be most painful. But here is my younger brother Laxman, glorious and brave, strong, handsome and unmarried. Accept him as your husband charming lady."

Surpanakha spoke to Laxman, "Come with me. I shall be your wife. Possessed as I am with nice complexion, let us wander through the Dandaka forest together and enjoy bodily delights."

Laxman replied, "I am just a servant of Rama. How could you want to become a maidservant. You should insist that Rama accept you as his wife."

"Yes" said Surpanakha. "Why Rama do you cling to this hideous human lady, deformed with a sunken belly. I will devour her today then you will marry me, Rama."

As the demoness ran at Sita to devour her, Laxman drew his sword and cut off Surpanakha's nose and ears. Yelling and cursing, the demoness covered in her own blood, ran into the forest screaming.See how the faithful Laxman was always ready to serve the divine couple in a selfless manner.

Surpanakha returned to her brothers Khara and Dusana, who then, with their entire armies attacked Rama. Killing all of their fourteen thousand raksasas with the mystical weapons given by Agastya, Rama emerged victorious. Hearing of this, Ravana planned to go to Pancavati. With red eyes full of lust and anger, the demon Ravana took advice from the demon Akampana and desired revenge for his sister and brothers.

When Ravan approached Pancavati to distract Lord Rama from the asrama, he sent Marica the magician, the son of Tataka, disguised in the form of a golden deer with silver spots. Sita, wanting that deer, asked Rama to get it for her. Laxman feared a trick, for it was too attractive a deer to be real. Rama went to the forest and with an arrow, shot the deer as Lord Siva killed Daksa.[JCD3] The fake deer let out cries of Laxman, come help me!" before it died, revealing it's true form as Marica.

Laxman was reluctant to leave Sita alone for fear of Raksasa tricks. Sita, however, forced Laxman to go to rama even though Rama had told Laxman not to leave her. Sita suggested to Laxman that the real reason he didn't want to go to see if Rama was alright was that really all these years Laxman had been waiting for the opportune moment to himself take Sita. Laxman was bitterly hurt by this. Sita called him an ignoble and merciless enemy of his righteous brother. Bereft of her Rama, Sita was ready to throw herself into the Godavari River or even hang herself. Somehow or other casting off her bodily circumstances or even drinking strong poison or enter into fire. Never would she consider another partner other than Rama.

Aranya Kanda, Canto 45.35-37, Valmiki Ramayana

Laxman, unable to bear Sita's torment any longer, conceded to go and look for rama.

Soon after Laxman's leaving the asrama, the demon Ravana, the younger half brother of the yaksa treasurer, Kuvera, came by as per plan dressed as a mendicant. He was dressed in saffron robes, wearing sikha and carrying an umbrella on his right shoulder. In his left hand he was carrying a sannyasi danda and a kamandalu fashioned from a coconut shell for carrying water. At the sight of the ten headed Ravan dressed as a wandering mendicant trying to trick Sita, even the sacred Godavari River which has a swift current, slowed and in places ran backwards out of fear. Ravana chanting Vedic mantra to make Sita think he was saintly, then approached her with lust in his heart.

"O lady, you possess a beautiful counternance. Decorated in gold

and silver and dressed in yellow silk, your eyes, hands and feet are like lotuses. Are you Hri (the goddess residing over modesty), Sri (the goddess of elegance) or Kirti (the goddess of fame). Are you Laxmi (the goddess of fortune), Bhuti (the goddess of mystic powers) or Rati (the goddess of bodily love, the consort of Kamadeva-Cupid). Your smooth white teeth like jasmine buds, and your large clear eyes tinged at the endges with red and large dark pupils. Your broad and fleshy hips..... etc etc." the lusty rascal continued.

Aranya Khanda Valmiki Ramanayana Canto 45.15-28

Sita received her guest well and offered him some nice foodstuffs. Over the meal Ravana enquired all about her. He then asked Sita to become his principle queen. Ravana glorified himself as the king of the demons. Sita rebuked the approaches of ravana and tried to get away, but ravana captured her. Returning to his normal form with ten heads, he summoned his chariot drawn by donkeys. Sita still verbally challenged him as she was carried away. Saying, "It may be possible to survive after the abduction of Sacchi the consort of Indra, but to try to do this to the consort of Rama, you will never find peace."

"Just as a tiger seizes unprotected sheep when the shepherd is absent, Ravana kidnapped Sitadevi the daughter of the King of Videha. Then Lord ramacandra wandered in the forest with his brother Laxman as if they were very muc distressed due to separation from rama's wife. Thus he showed by his personal example the condition of a person attached to women." (SB 9.10.11) This was his pastime.

When Ravana kidnapped Sitasdevi he was obstructed by Jatayu the eagle friend of King Dasaratha, but the powerful Ravana cut off the valiant Jatayu's wings and claws in a fight that knocked Ravana from his flying chariot and left him bleeding from the attack of Jatayu.

When Rama came by that area later, he almost mistook the dying Jatayu for a demon. rama could see that a fight had taken place and then Jatayu revealed who he was, what had happened, and who had take mother Sita. Lord Rama then performed the funeral rite

(antyesthi) for Jatayu.

As Ravan flew through the sky with mother Sita, she saw five monkey chiefs, and threw a small bundle of jewels in their direction, hoping that they may get word to Rama of what was happening to her. As they passed by the Pampa lake region, Ravana, delighted with himself, carried in his arms his own death personified, Sita. Finally they reached his island kingdom of Tripura (Lanka) and placed SItadevi in his own rooms and again approached her to become his queen. The pure hearted Sita refused again, and was then escorted to the Asoka garden by ugly and demonioac ogresses on the order of Ravana.

In the meantime, while Rama and Laxman looked in the forest for Sita, Rama killed the demon Kabandha, who, after revealing his true identity and how he was cursed to raom the forest, told Rama and Laxman to make friends with Sugreeva. Reaching the area of the vana (forest) where the Vanaras (a race of forest dwelling monkeys) live, he made friends with Sugreeva and other chiefs, and then killed Vali the brother and enemy of Sugreeva, the monkey king.

Lord Rama, with the aid of the monkeys, planned how to recover Sita from the king of the demons. Staying the four months of the rainy season at Hampi on the banks of the Tungabhadra River, the rainy seasons called caturmasya came and went. Aftyer the autumnal month of Kartiki, which is the fourth month of the rainy season, water cascades in the rivers and the hills are lush and green. This is the time for the Vanaras to go further south and turn upside down every place until they find where Ravana has hidden Sita.

The intoxicated Sugreeva needed to be reminded of his promise. Hanuman urged Surgeeva to collect his army to search out Rama's Sita. Laxman prepared to kill Sugreeva for breaking his promise, but was pacified by Rama. He then cast his angry eyes upon Prince Angada, who dragged out the intoxicated Sugreeva by his feet. He had been sleeping with Ruma (the aunt of Angada) and Angada's mother, Tara. Hanuman told Sugreeva to pacify Laxman and start the search for Sita.

When Sugriva commanded the vanaras to go in different directions to look for Sita,they each disclosed their capacities to jump across the sea,thus proving that all living entities are not one and the same for even the monkey soldiers had their limitations.(Tamekam matram param samartaha),but Hanuman who has the biggest jumping power proved his supremecy over the others and flew through the air towards Lanka. Hanuman was the last to arrive back and amazingly, with good news. He had met Sitadevi, and she was safe and well, yet in deep separation from Rama.Upon hearing this Rama wanted to confere all kinds of boons upon the galiant Hanuman,but Hanuman only asked,"Let me be blessed that at every moment of my life it be filled with devotion for You without terms or conditions, this is my desire and let that only increase."This was the pure devotion of Hanuman.

The fact that Lord Rama controlled the masses of vanaras,who normally were figity and easily distracted proves not only that He is the well wisher of all living entities,but also the natural dependancy of all living entities on the Lord.Lord Rama prepared the Vanara armies and went to the farthest tip of land in the southern direction. Fasting for three days at that place, Dhanuskoti, Rama awaited Samudra, the ocean personified, to come before him. When Samudra did not come, the Lord exhibited his pastime of anger, and simply glancing ocer the ocean all the living entities within the ocean were struck with fear. Then Samudra, in a fearful state, approached Lord Rama candra. Worshipping him with sweet words and paraphernalia, Samudra said to rama that he and his Vanara army may cross to the abode of that demoniac person who is a source of distrubance and cause of crying for the three worlds, Ravana, by name and nature. sanudra continued by urging Rama to go now and kill the demons and reclaim his beloved wife.

everyone helped to construct a floating bridge across the ocean, which was made of the peaks of moutains and huge stone carried by the monkeys. Actually even the lesser physically endowed animals, and even insects, helped like the spider. All came to render service to Rama. At one stage Hanuman ridiculed the spider for him rolling small stones to help construct the bridge, but Rama

rebuked this saying that his devotional service was just as valuable as that of the monkeys and bears who carried mountain peaks and logs.

After Vibhisana, Ravana's pious brother, tried to convince Ravana to give up Sita, and admit he had made a mistake, thus stopping the aforecoming destruction of Lanka and the dynasty of the demons. Ravana, full of materialistic false pride and arrogance, stubbornly maintained that he was right becoming angry at the good advice given by Vibhisana. Vibhisana flew through the sky across the ocean and joined Rama.

With the inside help given by Vibhisana, Rama, Laxman and the Vanara army headed by Sugreeva, NMila and Hanuman, entered Ravana's kingdom which had previously been devastated by fires set by Hanuman, the son of Vayu and a great battle ensued.

When RAva saw the disturbance created by the monkey soldiers, he called for Nikumba, Kumbha, Dhumraksa, Durmukha, Surantaka, Narantaka and other raksasas, and also his son, ZIndrajit. He then called for Prahasta, Atikaya, Vikampana and finally the gian Kumbhakarna, but one by one they were all vanquished by the army led by Rama and Laxman. Even thought the raksasas were materially very powerful, because their leader had done the worst thing of taking Mother Sita, they were all doomed.

Finally Ravana tried to attack Rama mounted on his aircraft, which was decorated with flowers. He rushed at Rama, but with his arrows Rama took off the deomn's ten heads one by one, but another head would simultaneously grow back. Rama smashed Ravana for seven days continuously. It seemed that the raksasa could not be killed, but then Vibhisana reminded Rama of where to get Ravana. Loading his bow with an especially powerful arrow given by Agastya Muni, Rama pierced deep into the raksasa king's heart like a thunderbolt. Ravana' vomitting blood from his ten mouths, fell from his airplane.

Madodari, the chase and faithful wife of Ravana, rushed to his side and collapsed at the sight of his dead body. Vibhisana looked on sorrowfully at the devastated Mandodari, but what could

now be said. Vibhisana tried his utmost to warn Ravana and all of his dead accomplices, but they would not listen. Determined to fulfil his lusty materialistic desires for sense gratification and try to enjoy the property of the Lord, Ravana brought this catasrophy upon himself.

Vibhisana then approached and took shelter of Rama, who gave his approval to perform the funeral rites for the whole of the raksasa clan. Afterwards Vibhisana released Sitadevi and reunited her with Rama.

Sita was thing, aggrieved out of separation from her Lord, and Rama, seeing her in that condition, was compassionate though still a little distant due to her being away from home for some time in another man's house. Sita swore in a quavering voince that her purity of body and her chastity of heart were never touched by any of the raksasas. Distressed at Rama's doubt, Sita opted to enter into fire to prove her point.[6]

Agnideva personally carried out Sita unscathed from the fire and she resumed her place with Rama. As the real Sitadevi reappeared from the blazing fire dressed in fine yellow solken sari, Rama greeted her saying that he never for one moment doubted her purity or chastity, but that this whole ordeal was arranged to remove the doubts of the general populous.

Srimati Sita devi is definitely the most chaste uttama patni (first class chaste wife), for she only had thoughts for rama - no other person entered her thoughts for even a second. In the four types of chaste women, the adama (fourth class), even though she has desires to associate with other men, has no opportunity. Obviously this is not Mother Sita, for the demon Ravana gave her every opportunity, but she had no interest in anyone other than Rama.

It is not either, as in the case of nikrist or the third class chaste women, who, out of fear of her husband, remains faithful to him. Rama is the most kind and compassionate husband who saw to Sita's every need. She didn't live in perpetual fear. In the nikrsit stage, social etiquette and prestige may also play an

important restrictive role. But this is not Sita devi's situation for who other than the Supreme Personality of Godhead, Raghupati Rama, could offer an alternative, higher in value, to her, and in the forest where was the question of prestige?

In the second class Madhyama, the woman or wife sees every man other than her husband as either father, brother or son, and so who is that person to whom the chaste Madhyama will go to - no-one. Still even this is not Mother Sita, for no other consideration was there. She has no other desire or thought. Her humility supreme, alone in the forest full of danger, and on the isalnd of Lanka surrounded by raksasis, but she is so chaste that not for a second did she become separated from rama. her love was instead transferred in the mood of separation, intense and pure, and oinly for Rama.

Giving the kingdom of Lanka over to Vibhisana, Lord rama placed Mother Sita upon his flower decorated airplane puspaka, and accompanied by his intimate followers, Rama, his brother Laxman, Hanuman and Sugreeva returned to Ayodhya.

Upon his return, Lord Ramacandra, the Supreme Personality of Godhead, heard that his brother Bharata, in his absence, was eating only barley cooked in the urine of a cow, living dressed in tree bark, sporting matted hair of an ascetic, and lying on a mattress of kusa grass.

"When Bharata understood that Lord Ramacandra was returning to the capital, Ayodhya, he immediately took upon his own head Lord Ramacandra's wooden shoes and came out from his camp at Nadigrama. Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned brahmanas loudly chanting Vedic hymns. Following in the procession were chariots drawn by beautiful horses with harnesses of golden rope. These chariots were decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armour, servants bearing betel nnut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing umbrellas, whisks, different grades of precious jewels,

and other paraphernalia befitting a royal reception. Accompanied in this way, Bharata, his heart softened in ecstacy and his eyes full of tears, approached Lord Ramacandra and fell at his lotus feet with great ecstatic love.

"After offering the wooden shoes before Lord Rama, Bharata stood with folded hands, his eyes full of tears, and Rama bathed Bharata with his own tears while embracing him with both arms for a long time. Accompanied by Mother Sita and Laxman, Rama then offered his respectful obeisances unto the learned brahmanas and the elderly persons in the family, and all the citizens of Ayodhya offered their respectful obeisances unto the Lord."

"The citzens of Ayodhya, upon seeing their king return after a long absence, offered him flower garlands, waved their upper cloths, and danced in great jubilation.

"Bharata carried Lord Rama's wooden shoes, Sugreeva and Vibhisana carried a whisk and an excellent peacock fan, Hanuman carried a white umbrella, Satrughna carried a bow and two quivers, and Sitadevi carried a water pot filled with water from all the holy places. Angada carried a sword, and Jambavan, king of the Rksas carried a golden shield." (SB 9.10.35-44)

Vasistha Muni, the purohit (priest) of the family, had Lord Rama clean shaven ready for the coronation installation. With the assistance of the elders of the family, the abhiskea, bathing ceremony, was performed with water from the four seas just as it was performed for King Indra. Clean shaven and dressed in fresh cloth and decorated with ornaments and garlands, being blessed by the full surrender and loving submission of Bharata, Lord Rama accepted the throne of state.

During the time when Rama ruled the kingdom there were no shortages of anything. Everyone was free of all bodily and mental suffering, old age, disease, fear, in fact, all inauspicious things had gone. No woman became a widowm lifespans stretched to one thousand years, families had many sons, rains fell in just the right amounts, just when they were needed, and neither a wild beast nor foreign enemy threatened the peace of the

kingdom.Everyone in the kingdom lived very happily according to the tenants of sastra, thus absorbed in every aspect of the personification of the Lord,His name,fame,attributes,kingdom,law(sastra),and pastimes,though they lived on earth ,they lived in Vaikuntha.

Lord Rama took a vow of ekapatni - only to accept one wife, and thus even though as a ksatriya king he had no other connection with any other woman. By the character of Mother Sita, her submissiveness, shyness, chastity and faithfulness to Rama, She was always free from demands and materialistic desires for accululating mundane possessions like ordinary women due to her understanding attitude to her husband. Her loving service mood attracted the mind of the Lord, Sitadevi being the ideal wife.

Lord Rama and his younger brothers performed various Vedic sacrifices by which He worshipped Himself, and at the end of the jayna he gave land to the hota, adhvaryu, udgata and brahma priests. repsectively He gave them the eastern, wester, northern and southern directions according to their Veda, and the balance He gave to the acarya. Lord Rama's faith in the brahmins and affection for his servants was observed by all the brahmins who offfered their prayers to the Lord, and returned whatever they had taken from Him. They regarded the enlightenment given to them by the Lord within the core of their hearts as a sufficient constribution. Lord Rama then dressed himself like an ordinary person and began wandering within Ayodhya to understand what impression the citizens had of Him. By chance one night Rama heard a man tlking to his wife who had gone to another man's house. In the course of rebuking his wife, the man spoke detrimentally about the character of Sita devi, saying that he (the husband) is not like Rama who allows his wife to come back after staying at another's house. Rama immediately returned home, and fearing such rumours, he externally decided to give up the company of Sita devi. He sent her away to the asrama of Valmiki Muni. Sita, who was pregnant at the time, later gave birth to twin sons named Lava and Kusa.

Rama continued to perform many sacrifices during his ruling Ayodhya. At one such sacrifice, some fifteen years later, two

boys came into the arena of the sacrifice while Rama was sitting on his asana. Valmiki had taught the boys the whole poem of the Ramayana and had put the story to a very beautiful and melodious tune. Valmiki, accompanying the two boys, asked Rama's permission so the boys could recite his poem. Rama gave permission, and the boys commenced in perfect unison.

Ramacandra Bhagavan was deeply stirred by the depth of the knowledge of him and his pastime. Night after night the recital continued until it came to Sita's ebandonment to Valmiki's asrama. Rama was then convinced they were his very own sons born to Mother Sita. He sent word to Valmiki that he should come with Sita and couch for her purity and faithfulness. If Sita was willing to come before the assembly and give proof of her innocence, she could resume her rightful place at her Lord's side.

Everyone agreed and the next day Sitadevi came. Everyone was touched at the sight of her, her head and eyes downcast, tears running down her bautiful face, her long hair chastely adorning her back.

iyam dasarathe sita suvrata dharmacarini
apapa te oparityakta mamasramasamipatah

lakopavadabhitasya tava rama mahavarata
pratyayam dasyate sita tamanujnatumarhasi

(Valmiki Ramayana Uttara Khanda 7.87.14-15)

Valmiki respectfully approached Rama saying, "O son of Dasaratha, here is your wife Sita. She has been staying in my asrama since you abandoned her, performing austerities. She is completely without blame and is pure and innocent. Due to your position as King you played the part that you feared public opinion may be detrimental for you, and so you have also performed severe austerities. However it is now proper that your impeccible wife be allowed to prove her own innocence."

Sita stood in silence, her eyes fixed on the ground without

blinking. With folded hands she said, "If Rama has always been foremost in my heart, then may Mother Earth (Bhumi) herself deliver me. If I have been only true to him, wholly, mind, body and soul, then may Mother Earth deliver me. If I have loved none but him, then let Mother Earth deliver me."

As she spoke, the earth rumbled, shook and cracked open where Sita stood. Bhumi devi then appeared, seated on a throne of incredible natural earthly opulence, surrounded by nagas (snakes), and she invited Sita to take her seat along side her.

Sita, entrusting her children to Vamliki, ascended the throne supported by nagas adorned with fiery eyes and jewels on their heads. There, seated besides her mother, Bhumi and Sita disappeared from sight. The earth closed up leaving not even so much as a furrow on the surface as thought nothing had happened.

Madhvacarya's Mahabharata Tatparaynirnaya 9.40 he says,

pravisya bhumau sa devi loke drstyanusaratah
reme ramenavi yukta bhaskarena prabha yatha

"That beautiful Sita devi seemingly entered into the earth though actually she always remains with Lord Rama, just as the sun's rays are always with the sun."

Rama, true to his vow of ekapatni, never accepted another woman other than Sita. Next to him on his asana he kept a golden deity of Sitadevi for some time, performing sacrificies for thirteen thousand years.

At the end of this period, Agastya Muni and many demigods and sages approached the Lord and reminded him that his pastimes on earth had now been fulfilled and he should now return to Vaikuntha. Lord Rama performed acaman, sipping water and reciting mantras, once, twice, thrice, then he resumed his form of Visnu, for it is from that seat of Visnu that his pastimes became manifest.

"Lord Ramacandra returned to his abode, to which bhakti yogis are

promoted. This is the place to which all the inhabitants of Ayodhya went after they served the Lord in his manifest pastimes by offering him obesances, touching his lotus feet, fully observing him as a fatherlike king, sitting or lying down with him like equals, or even just accompanying him."

(SB 9.11.22)

As Lord Rama thus appeared the Vedas personified appeared as the Ramayana.

Veda vedye pare pumsi tate Dasarta Atmaje
Vedaha prachetasat asit sakshat Ramayanat manaha.

Sripad Madhvacarya, being in the mixed rasa or mellows of devotional service, then meditated on his worshipful Lords, Krsna and Balarama.

As Hanuman, the avatar of Mukhyaprana, perfectly performed devotional service in the dasya rasa or devotional service in servitude and in the incarnation as Bhima, his mood was that of fraternal love. This group is usually divided into four. (1) well wishers, (2) friends, (3) confidential friends, (4) intimate friends, and the group is called vayasyas (friends).[7]

Mostly the rasa or mood of Madhvacarya follows the dasya rasa. The devotees of the Lord in servitude are divided into four classes: (1) appointed servants - (This is how the third incanration of Vayu came to take up these wonderful pastimes.) Others such as Lord Brahma and Lord Siva, who aare appointed to control over the material modes of passion and ignorance. (2) Devotees in servitude who are protected by the Lord. (3) Devotees who are always associates. (4) Devotees who are simply following in the footsteps of the Lord. To more of lesser degrees all these four apply to Madhva but adhikrta devata - appointed servants specifically covers the pastimes of our hero.

In these moods of servitude and friendship Madhvacarya stood before his friend and Lord and remembered the unlimited pastimes of Lord Sri Krsna. When He, the Original Supreme Personality of Godhead Himself, appeared in Sri Vrndavan Dhama in His original form and expansion, Sri Sri Krsna and Balarama, the divine cowherd boys, Mukhyaprana was preparing to make his second incarnation

into the Yadu dynasty as Bhima.

Once Bhumidevi (the goddess of the earth) assumed the form of a cow and took shelter of Lord Brahma. She humbly begged for relief, the whole earth is in a mixed up condition. Everyone is distressed due to the presence of so many demoniac kings. Hearing the distressful condition,Lord Brahma, Mother Bhumi and many other demigods, approached Lord Visnu on His island Swetadvipa. Standing on the shore of the milk ocean they told their woeful tale. Lord Visnu instructed those devas there to go and take their births on earth in the Yadu dynasty. He said at that time I will come in My original two-armed form along with My transcendental brother and sister and will be knows as Krsna, Balarama and Yogamaya. In these forms We will kill the demons, protect the deovtees, and have unlimited pastimes for the pleasure of the devotees.

In the Yadu dynasty at that time was the king named Surasenta who had a son named Vasudeva. Another Yadu king by the name Ugrasena had a beautiful daughter called Devaki. After some time Vasudeva and Devaki were mattied. Devaki had an evil brother by the name Kamsa, and that Kamsa, afterthe wedding, drove Vasudeva's and Devaki's wedding chariot to their home. However, in mid journey, suddenly from the sky came a profectic voice saying, "Kamsa you are a fool. The eighth son of your sister Devaki, whose cariot you now drive, will kill you." Without a second thought Kamsa grabbed Devaki by the harti and raised his sword to kill her. Vasudeva promising that he personally would present any children they may have, first to Kansa, andso there is no need to worry for now, as we don't have any children, and when we do we will give them to you. So don't kill your sister Devaki on her wedding day.

Kamsa imprisoned his father, sister and brother-in-law to be sure of Vasudeva's promise being kept. The transcendental devotee Narada Muni then appeared before Kamsa at the arrival of the first child and told Kamsa that now Krsna's friends, the demigods, are lying in wait, taking births in the families of Nanda Maharaja, his wives, and the cowherd men of Vraja. In this was Narada excalated the advent of Krsna. As each child was born, the was presented to Kamsa who, with rage, smashed them one by one to the

ground and killed them.

Kamsa then made himself King. Soon came the time of Devaki's seventh baby. This child was non other than Lord Balrama, but as the child was born, Yogamaya took the child and placed him safely with Rohini in the house of Nanda and Yasodamayi, and news spread that Devaki has miscarried.

When news reached Kamsa's ears that Devaki was pregnant for the eighth time, Kamsa changed extraordinarily. He became completely paranoid for the child that would kill him was now in the womb. In an adverse way Kamsa performed devotinal service, always being absorbed in thoughts of Krsna. When he slept he dreamt of Krsna, whilst eating, working, walking, talking, sitting, he couldn't spend a moment without thoughts of Krsna, but those thoughts were not at all favourable. Kamsa feared for his life, knowing his arch enemy was there, the child that would kill him.

Narada Muni reassured Devaki that Kamsa would not kill this child, and that Krsna is coming just to kill the demons so that the devotees may live in the world peacefully.

All kinds of auspicious omens were sseen all around prior to Krsn's appearance, and in the heavens the all-auspicious nakshatra of Rohini welcomed the Lord to begin His pastimes. Rivers ran clear and full with pure water, lakes were full with full blown pink, blue and white lotuses, all the birds and animals of the forests were singing in great delight., and the soft breezes carried the fragrances of aromatic flowers in all directions. Gandharvas and Kinnaras began to sing, and the Siddhas and Caranas offered prayers in beautiful unison. The Apsaras began their heavenly dances and the great sages, Rsis and all the demigods showered flowers from the skies.

Them just after midnight as the constellation (nakshatra) Rohini moved into position a great storm came. The four-armed form of Lord Visnu then appeared before the beautiful Devaki. Devaki, who for some time was covered by Krsna' internal potecy, thought that this was like a normal birth, and thought that only due to the trauma of the birth she didn't remember the actual birth. But the

Lord appeared fully adorned with jewels and looking very beautiful. Vasudeva saw his son first with four arms carrying conch, club, disc and lotus, surrounded by a glistening effulgence within the prison cell, with the Srivatsa mark of LAxmi devi on His chest and Kaustubha mani around His neck, and dressed in yellow silken cloth.

Krsna then told Vasudeva to take Him out of the prison and go to Gokul and exchange Krsna with the girl child just born to Mother Yasoda. Turning Himself into what seemed to be an ordinary baby, Vasudeva carried his newborn son out of the prison. The prison gaurds were unusually all sleeping and all the doors miraculously opened to allow baby Krsna, carried by Vasudeva, to go out.

The night was dark as it was the eighth day of the fortnight of the waning moon (Krsna paksa) and the sky was full of rain clouds. Thunder and rain of monsoon time made the Yamuna River fill it's banks with turbulent water and the wind whipped up the waves. Thus due to the rainy season the Yamuna was impossible to cross. But now effulgent baby Krsna suddenly manifested his divine umbressla, Ananta Sesa, whcih, with His many snak like hoods, gave shelter to Krsna and His devotee Vasudeva. As they approached the Yamuna River again, suddenly miracles started to ahppen, and despite the rough and deep waters, Vasudeva, carrying baby Krsna, walked across the Yamuna and over to the house of Nanda Maharaja. Picking up her girl child, he again crossed the Yamuna and back to the prison.

In the morning the guards told Kamsa about the sounds of a baby crying in the prison, and Kamsa came down to investigate. Devaki begged Kamsa not to kill her child, as it was a girl and the prediction was that her eighth son would kill him. The cruel demon Kamsa was just about the dash the child to the ground when the baby flew up into the air and manifested herself as Durga. In her eight arms she carried all kinds of weapons - a bow, spear, sword, club, shield, arrows, conch and disc. Dressed in fine ornaments and exquisite garments and surrounded by devas, Durga addressed Kamsa, "So you think you can kill me. You cannot. The child who will kill you however has already been born before me somewhere else. Now don't be cruel to your sister, Devaki." and

disappeared. Kamsa was now petirified, and begged Vasudeva and Devaki for forgiveness for killing their six children, but by the next day his normal demoniac nature was back. Kamsa then ordered his men to kill every child born in the last ten days.

In the meantime in Nanda Mahraja's house, the Nandutsava (birthday ceremony) of Lord Krsna was performed. Nanda Maharja and the local cowherds people, the elderly gopis, and the young gopis, all assembled there along with pure hearted brahmins including Gargamuni. After the abhiseka bathing ceremony of baby Krsna, and after all the well wishers had came and presented so many nice present for Krsna, Gargamuni cast an astrological chart to see the nature of the child. Gargamuni was astounded. This is no ordinary child. This is the Personality of Godhead, Lord Visnu. But in their parental love, Nanda and Yasoda overloked this face and gave abundances of well decorated cows, grains and golden ornaaments to all who came to invoke their blessing upon the child.

Afterwards there was a sumptuous feast, for any samskara is not complete without daksina given to the vaisnava brahmins, and distribution of prasadam. The Nanda and Yasodamayi performed nyasa, touching Krsna's transcendental body and praying to the Supreme Personailty of Godhead to protect each of His limbs and thus protect completely "their child."

At this time Lord Balarama was also growing up in the hosue of Nanda Mahraja but as the son of Mother Rohini. Nanda Maharaja then asked Garga muni to perform a secret nama karana (name giving ceremony.) Garga muni told that Rohini's son, who has a whitish complexion will be called Rama because he is so pleasing, and he will be called Balarama because of his strength. The other boy who is actuall the son of Devaki, will be known as Syama for His blackish complexion and Krsna for His all attractiveness, and by some he will be known as Vasudeva, the son of Vasudeva. This child will grow in power, beauty and opulence, being the Personality of Godhead.

Kamsa sent all kinds of demons in many varieties of disguises to try to kill Krsna, one in particular was the evil witch Putana.

She would take babies and smearing her motherly nipples with poison, would push tem into her victims's mouth and kill them. Assuming a very beautiful form, Putana appraoched the house of Nanda Maharja. Seeing baby Krsna, she placed Him upon her lap and pushed her poisoned nipple into Krsna's mouth. Krsna accepted this motherly service that she rendered, but as well as sucking the witches breast milk, Krsna sucked out her very life air. As Putana screaming gave up her life, she returned to her ugly and huge form , but Krsna just played of her dead body. Because of her contact with Krsna , when all the inhabitants of Vraja burned up her body, there was a very pleasant smell.

Krsna and Balarama used to crawl and play with the cows, holding onto their tails until eventuall the cows would run off with the boys holding the cow's tails. In this way they would enjoy a ride as they ran off through the dow dung. This usded to asmuse everyone watching the transendental brothers playing just like cheeky, funny boys.

Kamsa would periodically send his friends who were all demons to try and cause harm to baby Krsna and Balarama. But Krsna, the Supreme Personaily of Godhead, even though appearing as a small baby, finished the demons easily.

Once a whirl wind demon Trnavarta came and tried to take Krsna away by force, but little Krsna suddenly became heavier and heavier until Trnavarta felt Krsna to be like a mountain. Krsna grabbed the demob by the neck and choked him, and Trnavarta's eyes popped out of their sockets as he screamed in agony with his last breath.

When Krsna and Balarama had started walking around, they would go to the houses of the gopis wvery morning before the cows had been milked and would release ll the calves. Each calf would immediately run to their respective mother and drink all the milk. When the gopis would come to milk the cows there was no milk, and so they would go to complain to Mother Yasoda. On other occasions Krsna and Balaram and some of their cowherd friends would go to the cool store room where the gopis would have their yogurt hanging ready to prepare into butter. Krsna and

Balarama would take that yogurt and butter and sit and eat it directly from the pots. Other times they would feed their remnants to the monkeys and then break the pots. when the gopis would catch them, They would just smile charmingly. These boys are transcendentally cheeky.

Another time some of Krsna's freinds headed by Balarama told Mother Yasoda that Krsna had eaten earth. Krsna complained that they were just trying to get him into trouble, but Mother Yasoda insisted on looking in Krsna's mouth. Opening his lotus mouth, Mother Yasoda saw the entire universe, planets, mountains, oceans, everything and even herself sitting with Krsna on her lap looking into his mouth. Stunned, by her parental love, she gave Krsna a big hug and a kiss.

Once the two sons of the demigod Kuvera, Nalakuvera and Manigriva, were enjoying in Lord Siva's garden next to the Mandakini River, otherwise known as the Ganges. They were naked and intoxicated and playing like elephants they splashed and frolicked in the waters accompanied by naked women. Suddenly the great staunch devotee Narada Muni came by. The intoxicated sons of Kuvera didn't even bother to try to cover themselves, or pay any respect to Narada. To teach them a lesson Narada cursed them to stand naked as trees in the garden of Nanda Mahraja for 36,000 years until Krsna would free them.

It so happened that one day when Mother Yasoda was making butter in the kitchen, baby Krsna being hungry, climbed upon her lap to drink her breast milk. remembering she had left the milk on the stove which by now was ready to boi, over, Mother Yasoda put Krsna down and ran off to the kitchen.

Krsna, who hadn't finished drinking, was so angry. He broke a pot of butter and started to eat the contents. When Mother Yasoda returned to find the broken pot, she took a stick and went to find her rascal son Krsna. [8] When she finally caught Krsna, she tried to bind him with rope, but every tope she tried to bind him with was two inches too short. Even all joined together it was two inches too short. Krsna, withholding His mercy, not allowing himself to be bound, was one inch and the other inch was the love

and endeavour of His devotee - mother Yasoda. Finally when Mother Yasoda was at her wits end, in despiration she prayed to the Supreme Personality of Godhead, Narayana, then that same Supreme Personin the form of her child bestowed His mercy upon Mother Yasoda and allowed Himself to be bound by her ropes of love.

When Mother Yasoda left that place leaving Krsna tied to the grinding mortar, Krsn, to fulfill the curse of Narada, dragged the mortar into the garden and between the twin Arjuna trees. As Krsna crawled between the two trees the mortar became stuck. Krsna pulled harder and the trees came smashing down to the ground. As the trees broke, the two devas came out. Yes, it was the now repentent sons of Kuvera, Nalakuvera and Manigrive, and they offered prayers to Krsna.

Sometimes at the houe of Nanda Maharaja different sales people would come by selling their wares. On one such occasion a fruit selling lady cam by with a big basket of fruits. When Krsna saw her and the fruits, He took a ahndful of rice and approached the lady to purchase fruits. The fruit lady was so taken abck by this beautifully decorated and charming boy that she gave him his required fruits. As she piled Krsna up with fruits, and watched the little boy waddle away dropping an occasional fruit here and there, she laughed. Looking back to her basket, se saw that the remaining fruits that she had had turned into priceless jewels. Krsna had rewarded the fruit lady for her unmotivated, unexpectant service to Him.

On another day Krsna and Balarama were playing on the banks of the Yamuna when Mother Rohini (Balarama's mother) called them for their lunch. Nanda Maharaja was waiting to take, and wouldn't start without the whole family there. Mother Yasoda stayed , and Rohini went back to the house. Mother Yasoda scolded the and told them to get home immediately. Yasoda Mayi finally got the boys home. They were oth covered in dust and dirt, so she gave them both a good bath., redressed them nicely with ornaments and jewels. Then the brahmins came to receive charity for the occasion of Janmasthami (Krsna's birthday. As is Vedic culture, one should give in charity on one's birthday and not expect returns.

Sometimes Krsna and Balarama and their friends would play near Govardhana Hill. They would go there on carts with all the residents of Vrndavan in a very festive mood, blowing conches and horns. Krsna and Balrama themselves would take care of small calves, and with their friends and calves they would all play in the fields. Sometimes they played on their flutes and other times they played ball with bitter tasting amalaki fruits, or covered themselves with the calves blankets and pretended to be bulls. Whilst they were playing like this, one day a demon by the name of Vatsasura came and turned himself into a calf and mingled with the other calves, waiting to attack Krsna and Balarama, but the divine brothers had their own plan. Instead they sneaked up on Vatsasura and Krsna caught the calf-demon by it's back legs and threw him hish into a tree, and the demon fell down dead.

When once Krsna and Balarama and their friends were at the Yamuna River with the calves, they saw what looked like a huge ducvk. Yes, this was another demon sent by the evil Kamsa to kill Krsna. The demon attacked and even swallowed Krsna. Krsna became so hot like the sun in the throat of the demon that the demon released Him. Krsna then grabbed the demon's beak and as one would split a piece of grass, Krsna tore the demon Bakasura's beaks wide open and killed him.

One day the younger brother of Putana witch and the duck demon Baka came by with a plan to eat Krsna, Balarama and their friends. Assuming the form of a gigantic snake, he opened his mouth like a huge cave. At first the boys thought it was a statue, but they could see it moving and smell the fishy smell of it's liver on the demon's breath. This demon's name was Aghasura. Suddenly all the cowherd boys began to climb up over his big lips past his teeth and into the cave-like mouth to explore the inside. Krsna and Balaram also climbed in much to the dismay of the demigods who had gathered there to see the boys play. Then Krsna began to grow bigger and bigger until finally he choked the demon to death. After the death of Aghasura the boys used to play on the gigantic body without fear, knowing that Krsna had killed him.

One time Krsna and Balsarama and their friends, being desirious of enjoying the suculent fruits of the Talavana Forest, amde plans to go there. However, some of the boys tried to warn Krsna and Balarama that there was a herd of donkey demons who stayed in that forest headed by Dhenukasura, and so it is not safe to go there. Krsna and Balrama who had dealt with so many demons, were not perturbed. The fruits in Talavana Forest were all ripe and juicy but were all high up in the trees. When Dhenukasura and his ass-like friends came, Krsna and Balarama caught hold of the demons and began throwing them up into the trees, thus killing the demons, and knocking down all the nice fruits.

In the summertime the boys and the cows would go down to the Yamuna River and take a break from the heat of the day. But for some time now another demon of the name Kaliya had taken his residence just down stream from the area known as Raman Reti or shimmering sands. He was a big black snake with many many heads and hoods. Due to his presence, the waters of the Yamuna in that area had become dirty, black and poisonous. On these hot days the cow herd boys normally would go to the Yamuna and drink also, but upon drinking this time, they became sick and then died. Only Krsna could bring them back to life by His glance. Krsna didn't like his friends to be caused suffering in this way, so He climbed up a big Kadamba tree and in a fighting mood, umped into the murky waters. After attracting the Kaliya serpent, Krsna sported with Him for some time. Finally Krsna made his transcendental body bigger and bigger, until finally He took hold of the demon's hoods and began to dance, pushing down with Supreme pleasure. Kaliya began to vomit all kinds of bad things and even his own blood. As Krsna danced, he kicked the demon with His lotus feet. Kaliy was now almost dead because of associating unfavourably with Krsna, the Nagapatnis (Wives of Kaliya) appealed for the life of their husband. Krsna then sent the demon away from that place in the Yamuna to where he now resides, in the south Pacific Ocean near Fiji. Krsna said that Garuda will not bother you if you go there immediately.

The daily pastimes of Krsna and Blarama are too numerous to even comprhend, what to speak of tell. Even Sesa Naga (Ananta Deva), Who has unlimited heads, possessing ears and mouths, is still in a

transcendentally frustrated condition, for even though with His unlimited eyes and mouths he is neither capable of hearing nor reciting the oh too numerous, wonderful pastimes of the Lord.

Krsna and Balarama and the cowherd boys love to wrestle together. Sometimes they would pick sides, and on some days some of the boys were on Krsna's side and on some days they were on Balarama's side. One day while they played like this, the demon Prahlamasura joined in. He took the disguise of a cowherd boy. Krsna, the knower of all activities and the performers thereof in the past, present and future, knew this cowherd boy was a demon in disguise. On this particular day Balarama's team were the winners and so Krsna's team had to carry them on their shoulders. As they walked in this way through the forest, Pralambasura who was carrying Lord Balarama, carried Balarama far away. Suddenly the ferocious demon assumed his normal horrific size and shape. Lord Balrama, who is known for his superhuman strength, with a couple of good punches from his fists which are soft like lotuses and powerful like thunder bolts, killed the demon, blood pouring from Pralamba's mouth.

Krsna, the transcendental cupid, always attracts the gopis and teases them, in fact, he gets them in such a state that they can never forget him for even a second. Their surrender to Krsna is completely selfless as one can see by the incident of when Krsna said He had a headache. He approached the brahmanas and asked for the dust from their feet, for Krsna told them by taking their foot dust his headache would be cured. The brahmins flatly refused, saying that they would go to hell never to return for such an offence of allowing their foot dust to be placed upon Krsna's head. However when the gopis headed by Srimati Radharani were asked for their foot dust without a second thought they gave, for they didn't care even if they went to hell eternally, as long as Krsna was happy.

The brahmanas over attachment to rules and regulation in this incident proved their reservation to be a limitation in actual service to the Lord. This is in the same way that other brahmanas who were worshipping the Kord within the sacrifical fire could not see the Lord directly before them asking for alms. But when Krsna

and His cowherd friends approached the wives of the brahmanas, who were pure devotees they gave so much foodstuffs for the boys.

Too much attachment to rules and regulations becomes an obstacle to approaching Lord krsna, and neglectfulness to follow guidelines for acknowledging who is the personality of Godhead and what He looks like are also a problem. One cannot whimsically speculate what Krsna wants or how to please Him. Appearing as a small boy with his brother, cowherd friends and girl friends, the gopis, many persons did not recognise Krsna for who he is due to one reason or another. Those pure vaisnavas who know what he and his friends look like, how to recognise them are constantly engaged in hearing, chanting, remembering Him, offering prayers, etc, and serving him with their every action.

As we can see by Madhvacarya's life he is one of those pure unalloyed devotees of the Lord, for if he were not the, the incarnations and wonderful pastimes of Lord Krsna would not be manifestng themselves before his eyes. Nor would he be there before Srila Vyasadeva in the presence of Nara-Narayana Rsis.

If one shows that Krsna can put his faith in a person, knowing that that person will not exploit the situation for mundane sensual pleasures, either mental, bodily, or extended through family or national, humanitarian, etc, the Lord will give that pure devotee the three worlds for he will only use it for the Lord's pleasure.

Nanda Maharaja and the cowherds men were preparing to worship Indra the demigod in charge of distribution of rainfall. Being of the mercantile community for the growth of their crops, and grass for their cows, rain is very important. Krsna, however, was not impressed by the worship sepparately of demigods. He told Nanda Maharaja to instead worship the local brahmanas and Govardhana Hill and forget worshipping Indra. Agreeing to this, the cowherdmen arranged for all kinds of fabulous foodstuffs to be cooked and offered to Govardhana Hill. There were many nice vegetable preparations, juicy, fried and dry cooked with spices, all kinds of rice, dahls, pakora, puris, chappatis and other breads. There was sujika halavah, sweetballs, sandesh, barfi,

sweets in syrups like gulab jamens, rasagulla, laddhu, all kinds of nice preparations from scriptual recipes and local traditions.

The brahmins chanted the glories of the Lord through choice hymns from the scriptures. The cows were nicely decorated with embroidered blankets, painted hoofs and horns, gold, silver, brass and copper ornaments adorned their bodies, and they were fed with unlimited juicy green grasses and other favourites of theirs.

Daksina was given to the brahmanas comprising of gold coins, grains, cows and cloth, and every man, woman, child and animal was fed with nice prasadam. The gopis were all dressed nicely and decorated with nice ornaments, their long hair nicely plaited and bound at the end with flowers, so they looked very chaste and pure, sitting upon bullock carts chanting the glories of Lord Sri Krsna.

During all this Lord Krsna, who was about seven years old, suddenly turned himself into a gigantic form of Govardhana Hill and He firmly stated that he is non-different from that Govardhana Hill. The Lord in His transcendental form, began to eat all of the foodstuffs offered at that pplace. Who can understand the wonderful pastimes and forms of the unlimited omnipotent Lord, Who has assumed the form of a small boy, though. He is the origin of everything that be.

When Lord Indra found out what had happened, in foolish anger he ordered his samcartaka clouds to rain over Vrndavan and flood everything and in this way punish the residents of Vrndavan for not supplying the regular yearly offering. Krsna out of compassion for his dear devotees, lifted the whole Govardhana Hill, which is very high and many miles around, just as though this huge hill was a mere frogs' umbrella (toadstool). Krsna held Govardhana Hill for seven days on the little (pinky) finger of his left hand.

Indra could now understand that he had gotten carried away by the mod3s of passion and ignorance, and so he came before Krsna to beg forgiveness. After this King Indra, the demigods, and the surabhi cows worshipped Krsna, bathing him with Ganges (Yamuna) water and

fresh milk from the wish fulfilling surabhi cows. Now Krsna is remembered as Girigovardhana, and is worshipped in the form of Govardhana Hill.

Once, midway through the period of dusk, Krsna was about to engage in a rasa dance with the cowherd girls when suddenly the Aristasura demon (bull demon) madly entered the village of Gokula, terrifying everyone. His roar was so frightening and tumultuous that pregnant mothers, cows and humans had miscarriages immediately. Krsna verbally chastized this bull demon, which made him more angry. Krsna stated that He was here just to punish wicked rascals like Aristasura. He provoked the demon into a charge, pointing the sharp tips of his horns straight ahead and gearing with anger from his bloodshot eyes, Aristasura tried topierce Krsna. Krsna however grabbed the demon by the horns and threw him back eighteen paces. Enraged, the bull charged again, breathing heard and sweating. He was determined to finish the eternal Lord. As Aristasura attacked Krsna grabbed the demon by the horns and smashed Arista to the ground with His foot. The He thrashed him as a washerman thrashes the dirt out of a wet cloth. Finally Krsna broke off the demon's horns and pulverized Aristasura with them. Vomiting blood and passing stool and urine, kicking his legs in agony and rolling his eyes, Aristasura painfully gave up his life. Meanwhile the demigods showered flowers upon Lord Krsna.

After Krsna killed Aristasura, Narada Muni went to speak to Kamsa, Krsna's evil demon uncle. Narada told Kamsa the real course of events, how Krsna is really the son of Devaki, and that Yasoda Mayi really had a girl and was swapped over by Vasudeva. Also that Balarama is the son of Rohini, and that out of fear of Kamsa's vengence Vasudeva entrusting the transcendental boys to Nanda Maharaja. Thus accelerating the coming pastimes of the Lord. Narada Muni emphasised that these are the same boys who have killed all the demons that you Kamsa have sent.

Kamsa then sent the Kesi demon to try to kill both Krsna and Balarama. Arranging with the innocent devotee Akrura, Krsna sent Akrura to Vrndavan to fetch Krsna and Balaram to Mathura. Kamsa's plan was simply to arrange for his asuric friends to try to kill

Krsna and Balaram, and then to rule the world. When the Kesi demon arrived in the form of a gigantic horse, his loud neighing terrified all the inhabitants of Vrandavana, who all took shelter of Krsna. The bold Kesi demon came and approached Krsna and tried to attack with his front legs, but in a fatal swoop, Krsna grabbed the demon's legs and whirled the demon around and around several times, and threw the horse demon three hundred metres or so. The demons lay half unconscious for some time, the Krsna, noticing the demon regaining consciousness, jumped on him, and thrust his left arm into the demons' mouth. The demon tried to bit it, but Krsna simply expanded it more and more, finally choking Kesi into an agonizing death. Krsna then calmly removed His arm from the dead demon's mouth.

Soon after this Narada Muni, the sage among the demigods, came and offered respects to Krsna, glorifying the Lord's future pastimes.

One day not long after, while Krsna and Balarama were tending the cows, a game of hide and seek came about in which all the boys were so absorbed. Some were playing sheep, some shepherds, and some as thieves who steal sheep. A demon called Vyomasura assumed the form of a boy and taking advantage of the game, stole away five of Krsna's friends. The demon then secured them in a mountain cave and blocked the entrance with a big rock. Lord Krsna saw what Vyomasura was doing, and just as a lion grabs a wolf, Krsna forcefully grabbed the demon as he tried to steal away more boys. The Vyomasura demon then changed into his normal terrifying ugly form, as big as a mountain. Krsna, being the strength of the strong, withdrew the strength of the demon as he held Vyomasura in a death grip. He then smashed him to the ground and strangeled the foolish servant of Kamsa.

Krsna and Balarama then nicely recieved their uncle Akrura, and prepared to go to Mathura to take up the 'invitation' of Kamsa. ALl the young gopis were extremely upset to hear that their life and soul, Sri Sri Krsna and Balara, were going to leave Vrndavan. The gopis condemned Lord Brahma for making eyes that blinked for during that blinking action the were without Krsna for a second. But now Akrura, which literally means 'not cruel' was the cause of Krsna and Balarama going away, and repeatedly they said Akrura was

not worthy of such a name, As the gopis wept pitifully, Krsna assured them that He would be back soon. With their minds fixed in thought of Krsna and Balarama, the gopis stood and watched as the chariot given by Kamsa, the flag on top and the dust of the chariot's wheels on the road disappeared out of sight. Then in despondency they wandered back to their individual homes.

Krsna, Balarama and Akrura reached Mathura late in the afternoon. After Krsna and Balarama met with Nanda Maharaja. Akrura went home with Krsna's blessings. He then informed Kamsa of Krsna and Balarama's arrival in Mathura. The boys, wanting to see the oppulent city of Mathura, then entered further into the city on the King's road. Festoons, full water pots, banana trees, gems of all sizes decorated the city. Grains were scattered here and there, flower garlands were hanging here and there, all kinds of natural oppulences auspiciously adorned the city. As the boys and their friends entered the city many women climed to the roof tops to see Krsna and Balarama. The ladies were is such haste to see their Lordships that forgetting themselves, some of them put their clothes and ornaments on backwards, others forgot one of their earrings or ankle bells, while others applied make up to one eye forgetting the other one. Abandoning family gatherings, their meals and those breast feeding mothers even abandoned their suckling babes to see Krsna.

The Lord, smiling, walked like a bold bill elephant, dressed nicely. He was a festival for the eyes of the ladies of Mathura, who had gathered there with melting hearts to see Him. The women rained flowers upon the boys who, without a doubt, are the Supreme Lords of the three worlds.

Seeing a washerman approaching who had been dyeing clothes, Krsna asked the washerman to give some of these nice clothes in charity by which Krsna would bless the washermon with His mercy. But this washerman was the arrogant servant of King Kamsa, and was carrying the King's cloth. The washerman foolishly started to insult Krsna and Balarama, suggesting that they were being impudent for asking for the King's cloth. Krsna, with the greatest of ease, lopped off the sinful rascal washerman's head with the touch of his finger. Seeing this, the washerman's associates dropped their

bundles and ran for their lives. Krsna and Balarama then dressed themselves nicely in the oppulent clothes and then distributed the rest to all their friends, the cowherd from Vrindavan. Those that they had no need for, they simply left scattered on the ground.

As Krsna and Balarama and thier friends walked the streets, various person brought many auspicious items for their Lordships, such as garlands, perfumes, pan, etc, and thus received Krsna's benedictions.

Krsna enquired from the local people as to the whereabouts of the sacrificial arena where the bow sacrifice would take place. When Krsna walked into the arena and saw the most oppulent bow given to Kamsa by Lord Siva, even though it was huge and guarded by a large company of men, Krsna pushed His way forward and effortlessly picked it up, strung it, and broke it in a fraction of a second. Kamsa was struck with terror and instructed his men to grab Krsna and Balarama and kill them. Krsna and Balarama picked up the two halves of the mighty bow and started killing hundreds of the soldiers who tried to attack them. As the sun began to set on that day, Krsna and Balarama returned to the cowherd's wagons on the edge of town.

Kamsa couldn't sleep that night as all kinds of inauspicious omen were seen by him. Kamsa was terrified by the prospect of his own death which he knew was imminent.

The next day was the day of the wrestling match. Worshipping the arenta and giving special seats to himself and other provincial rulers, Kamsa took his seat though his weakened heart trembled. Then the lavishly dressed and extremely proud wrestlers entered the arena to the sound of loud horns and drums, announcing their presence. The King's powerful wrestlers Canura, Mustika, Kuta, Sala and Tosala sat down on the wrestling amts. Kamsa called forward the leaders of the comminuty of Vraja (Vrindavan) to present their offerings before him now. Kamsa then spoke with Nanda Maharaja and pointed out how Kamsa had arranged this whole wrestling match because he had heard that the boys of Nanda Maharaja were supposed to be powerful. But where are they now? Out of disrespect for Kamsa, Krsna and Balarama had decided to

neglect Kamsa'a arrangements and go and do something else, elsewhere.

The next morning Krsna killed the elephant demon Kuvalayapida. That elephant, on the orders of the mo\ahoot (keeper), grabbed Krsna in his trunk, but Krsna then disappeared from the demoniac elephant's sight and stood behind the animal's back legs. The elephant again tried to capture Krsna in playful torment, but Krsna escaped. Then Krsna seized the elephant, ripped out one of his tusks, and began to beat both the keepers and the elephant until they were dead. Then, sprinkled with the blood of the elephant and holding one tusk in His hand, Krsna appeared decorated in this unqiue way at the wrestling arena.

In different relationships, the different persons assembled there saw Krsna in different ways. The wrestlers in fury saw Krsna as a lightning bolt. The men of Mathura saw Krsna in wonder as the best of all males, the women folk saw Krsna as Cupid personified, and the cowherd men as their funny friend and relative. The Kings assembled there saw Krsna as the chivalrous chasitiser, and His parents as their merciful child. Kamsa, the king of the Bhoja dynasty, saw Krsna as death personified. The unintelligent there saw in ghastliness, the Lord of His universal form, and the yogis, out of peaceful neutrality saw the Lord as the absolute truth. The Vrsnis, in love and devotion, saw Krsna, the Supreme Personality of Godhead, their supreme worshipful deity.

Out of envy and fury Canura challenged Krsna to a wrestling match, not being able to bear the praises of the public upon the two transcendental brothers. Canura revealed his envy for Krsna and Balarama when the boys said that they are just yopung boys and should play with boys of their own age. Many of the public also felt like this, that it was an uneven match, but Canura revealed his hate for Krsna, saying, "You aren't really a child or even a young man and neither is Balarama, the strongest of the strong. After all, playfully You have killed so many of our men, including the elephant who had the strength of a thousand elephants. Therefore I, Canura, will fight with you and Balaram with Mustika.

Krsna fought with Canura, seizing each other's hands, locking

legs, Canura struggled for victory. Fist against fist, knee to knee, the g\fight went on, running, dragging in circles, shoving, throwing this way and that, until finally Krsna had played enough. He then grabbed Canura's arms and whirled the demon around several times before smashing him to the ground dead. Mustika found himself in a similar situation. After bring stuck repeatedly by the supreme powerful palm of Lord Balarama, Mustika vomited blood, and fell down dead. The remaining wrestlers fled for their lives.

To congratulate the victorious Krsna and Balarama, all their friends came and joined them. Everyone was chanting and dancing, and their ankle bells made a wonderful musical accompanyment. Everyone excpet Kamsa rejoiced at the killing of the wrestlers. Kamsa told his remaining men to "Drive the two wicked sons of Vasudeva out of Mathura, confiscate the cowherd's property and arrest Nanda Maharaja. Kill Vasudeva and his father and thier followers, our enemies." Hearing this monsense, Krsna pproached Kamsa as dath personified. Kamsa took up a shield and sword but was disarmed by Krsna, Who was unarmed, in seconds. Then, as Garuda might capture an insignificant snake, Krsna grabbed Kamsa by the hair, knocked off his crown, and dragged him by the hair into the arena. Straddling Kamsa's chest as one straddles a horse, Krsna then repeatedly pounded Kamsa again and again until Kamsa finally gave up his miserable life.

Seeing Kams'a death, Kamsa's eight younger brothers then attacked Krsna, but Balarama killed them one after another with Kuvaliyapida's broken elephant tusk. Kettle drums resounded and the devas rained flower petals upon the Lord.

Then Vasudeva arranged for his boys to be given their sacred threads in the Upanayana ceremony which was conducted by the saintly brahmana Gargamuni. Soon after this Krsna and Balarama went to Avantipur to the place of their spiritual master, Sandipanai Mani.

Krsna and Balarama themselves are the origins of all branches of knowledge, yet they concealed their perfect knowledge by performing their wonderful pastimes with thier human-like forms

and activities. They resided with Sandipani Muni, their spiritual master, in the Guru-Kula, and under the care of their guru, Krsna and Balarama studied just like ordinary boys the Vedas and Upanisahads. In fact, sixty four arts in as many days all were perfected and understood by the boys, and after this they gave guru daksin to Sandipani Muni.

Traditionally when one's education is complete, one gives charity in the form of daksina, renumeration for all that was taught. Sandipani Muni's son had died earlier, so Sandipani Muni asked as his daksina that his son be returned to him. Bringing him from the place of Yamaraja, the guru's son was returned by Krsna, fulfilling the guru daksina as requested. Thus receiving the permission of Sandipani Muni, the 'boys' Krsna and Balarama, graduated and returned to mathura.

Around this time and after the disappearance of Maharja Pandu, Dhrtarastra assumed the royal throne. Krsna and Balarama sent messages to Dhrtarastra asking him to remain fair to the sons of Pandu or face hell as the consequences.

Shortly after this Krsna and Balarama went to see Jarasandha and they defeated the demoniac brother-in-law of Kamsa seventeen times. After all, it was not that Krsna and Balarama had done any wrong to this demon, but Jarasandha had attacked Mathura repeatedly with the intent of killing every last man there. One night Lord Sri Krsna suddenly removed, unnoticed, all the citizens of Mathura in their sleep. When they awoke in the morning they were surprised to find that they were sitting with their wsives and families in golden palaces in the city of Dwaraka. Krsna then returned to mathura to find the city under seige by another demon. Krsna killed the army and made off back to Dwaraka with all of the booty the army had collected in the form of gold and jewels. Then Jarasandha arrived. Krsna and Balarama left the booty and acting as if afraid, ran to the big Pravarsana mountain and climbed to the top. Jarasandha, thninking they had hidden in a cave, set fire to the whole mountain, but with ease Krsna and Balarama jumped ninety miles from the top of the mountain to the ground unharmed. Then they returned to Dwaraka, and Jarasandha though he had burned the boys to death. So thinking, he happily

returned to his kingdom.

Dwaraka, before the advent of Krsna and Balarama, was known as Kusasthali, and was ruled over by one great king of the name Revata. Maharaja Revata had one hundred sons and a beautiful daughter named Revati. When this beautiful girl came of age, Revata, being anxious to find a good busband for her, appraoched Lord Brahma for advice, along with Revati. Lord Brahma told revata that there was only one person befitting his daughter and that was the son of Vasudeva, the Personality of Godhead, Lord Balarama. The king, on the good advice of Lord Brahma, returned to Dwaraka and married his daughter to balarama. Also at this time Krsna married Mahraja Bhismaka's daughter Rukmini. Maharaj Bhismaka had five sons and one daughter of loverly counternance. One of these sons felt envy towards Krsna. This was Rukmi. He was opposed to the marriage of Rukmini and Krsna as he prefered her to marry the envious Sisupala.

Rukmini devi also wanted to marry Krsna. Sometimes she would send letters to Krsna saying how he and only He (Krsna) was the one for her. Rukmini planned how she would get her Lord, and in her letters she told Krsna how and when to kidnap her, as was the tradition in many a royal wedding.

All of those kings who envied Krsna were to be there for the wedding of Sisupala and Rukmini, as arranged by Rukmi. Sisupala, Dantavakra, Jarasandha, Salva and others were all present. Much politics were going on. Sisupala wanted Rukmini and so had brought his friends to guarantee getting his bride. Lord Balarama, hearing of this, had his whole army move into position at Kundinapur.

The night before the wedding, Rukmini felt auspicious twitching in her left side, giving her solace not to be in anxiety. The next day, as she approached the Durga temple surrounded by guards and her suitors, Rukmini paid respects to Durga devi, turned, and there she noticed Krsna. Krsna then took her away from that place as alion takes his rightful share from a bank of jackals. All the low class kings had no chance of coming within so much of a hope of stopping Krsna. Thus physically and morally defeated, they all

condemned themselves. Rukmi alone attacked Krsna, but was defeated. Instead of killing Rukmi, Krsna cut off half of Rukmi's moustache and a bit here and there from his hair. He looked a sight. This was worse than death. Lord Balarama then allowed Rukmi to be set free. Krsna and Rukmini returned to his capital of Dwaraka, and married with great pomp. everyone is Dwaraka was very happy to see Krsna with his new Queen, Rukmini.

Once there was a king of the name Satrajit, who had received the Syamantakas gem from the sun god. He used to wear that gem in a locket around his neck. By the worship of that gem daily, the Syamantaka gem produced one hundred and seventy pounds of gold every day. being so oppulent with gold, and engulfed with the shining effulgence from the gem, the local inhabitants of Dwaraka mistook Satrajit for the sun god himself.

On one occasion Krsna requested Satrajit to give the gem to King Ugrasena, but Satrajit refused, obsessed with greed. Not long after, Prasena, Satrajit's brother, went out hunting on horse back wearing the hewel around his neck. Unfortunately for him he was killed by a lion who took the effulgent jewel up inot a mountain cave where Jambavan, the devotee of Lord Rama, was living with his family. Jambavan killed the lion and gave the precious gem to his son to play with.

When Satrajit's brother didn't come back from the hunt, Satrajit presumed that Krsna had killed him for the jewel. Krsna heard this rumour that was going around and decided to clear it up. going with some of the citizens of Dwaraka, they went in search of Prasena in the forest. After a short time they found his half eaten body and his dead horse lying nearby. It was obvious he was killed by a lion. Next they found the body of the lion killed by Jambavan. Krsna decided to go inot the cave while all the others waited outside. He very soon saw the Syamantaka jewel in the hands of Jambavan's son, but when He tried to take the jewel, the child's nurse gave out a scream that brought Jambavan running. Jambavan and Krsna fought for twenty eight days continuously until Jambavan , knowing that no ordinary man could fight with him like that, realized that this must be the same Lord Rama who is his worshipful Lord.

With intense devotion Jambavan gave Lord Krsna not only the Syamantaka jewel but also his beautiful unmarried daughter Jambavati. Along with his new bride, Krsna reutrned to Dwaraka. Rumours had gone around due to the townsfolk leaving that cave entrance after twelve days, and returning to Dwaraka despondent, they were thinking Krsna too had been killed. But now, Krsna entered the city of Dwaraka with Jambavati and the Symantaka jewel. Calling for Satrajit, Krsna told the whole story and gave the jewel to him, who accept it back with great shame.

Later Satrajit on reflection, came back to Krsna and not only presented the Syamantaka jewel, but also his daughter Satyabhama, who was endowed with all wonderfully divine qualities.

Around this time also, in Hastinpura, the Kauravas were harrassing the Pandavas and tried to burn them all to death in the house of lac.

Meanwhile, back in Dwaraka, Satyabhama's father, Satrajit, was killed and she felt her very life taken. Putting her departed father's body in a vat of oil, Satyabhama went to Hatinapur to meet with her husband, Krsna, Who had just gone there to be with the Pandavas. Krsna then returned to Dwaraka and killed the killer of his father-in-law (Satadhanva) and take back the syamantaka jewel. When the greedy rascal Satadhanva's horse collapsed, terrified by the speed at which Krsna and Balarama approached him, Krsna took off Satadhanva's head with His sudarshana disc.

Although technically Satyabhama's son to be was the heir to the jewel, Lord Krsna gave it to Akrura, who was performing religious sacrifices with the jewel. Krsna then went to stay for some time with the Pandavas, during which time he married five more princesses who were Kalindi, the daughter of the sun-god who lived in the Yamuna River, the king of Avanti's sister Mitravinda, and from the kingdom of Ayodhya from King Nagnajit, Krsna accepted his extraordinarily beautiful daughter Satya (Nagnajiti). Subsequently Krsna married Bhadra, kidnapping her from her own swayamvara veremony, and also the royal daughter of the King of

Madra known as Laksmana, again it was from her syawamvara just as Garuda once stole the nectar of the demigods.

Bhumi, the goddess of the earth, had a son of the name Narak. He was born from the contact of Hiranyaksa the demon killed by Lord Varaha, and Bhumidevi had to bear this son. After Narakasura stole Lord Varaha's umbrella, Mother Aditi's earrings, and the playground of the demigods called Mani-Parvata, Lord Indra went to Dwaraka and described the demon's activities to Lord Krsna. Together with His queen, Satyabhama, Krsna mounted Garuda His carrier and went to Narakasura's captial, Pragjyotisa. At that place Lord Sri Krsna killed the Mura demon and Mura's seven sons. Then the demon Narakasura challenged Krsna and threw his lance at Him. The sakti weapon (lance) of Naraksura proved totally ineffective on Krsna, who destroyed it and then went on to kill all of Narakasura's armies, finally killing Narakasura with that best of weapons, the Astraya sakiti, Sudarsana disc weapon.

Then mother Earth, Bhimi devi, returned all the items that her son Narakasura had stolen. Bhumi also presented Narakasura's son to the Lord, and the Lord pacified him for he was so frightened.

On entering the demon's palace Krsna found in the maiden's quarters 16,100 princesses which were the unmarried daughters of the demigods, kings and demons. As soon as they saw Lord Krsna they all without hesitation accepted the Lord as their husband. Narakasura had imprisoned them in his palace after kidnapping them. Krsna had all the princesses dressed nicely and sent on palanquins to Dwaraka along with all kinds of wealth.

Krsna and Satyabhama then went to Indra's palace and returned Aditi's earrings, and Indra and his wife worshipped nicely Krsna and Satyabhama. On Satyabhama's request Krsna uprooted the beautifully fragrant Parijata tree and brought it to Dwaraka after a bit of a tussle with Indra and the devas. Once planted in the grounds of Queen Satyabhama's palace, intoxicated bumble bees followed the fragrance of the Parijata from the heavenly planets, hungry and greedy for the taste of Parijata's sweet fragrance and sap.

Now in Dwaraka, the Lord lived happily with all of his 16,100 wives in as many palaces, simultaneously at once, and yet receiving service from them all individually in each of the 16,100 palaces, where he manifested Himself in full to each wife. After some time, each of Krsna's wives had ten sons who in turn had many sons, so including Rukmini, Satyabhama, Jambavati, Nagnajit, Kalindi, Laxmana, Mitravinda and Bhadra, who are Krsna's principle queens in Dwaraka, He had a total of 16,108 queens with as many palaces.

Around this time Lord Balarama took permission to go back to Vraja (Vrindavana). Remembering the deep friendship he once enjoyed with the cowherd folk of Vrindavan, Lord Balarama went alone to Vraja. In Vrindavan the gopis quizzed Balarama to see if Krsna still remembered them. Lord Balarama stayed for two months in Vrindavan during which he enjoyed his own pastimes with his own gopis on the banks of the Yamuna known as Sri rama Ghatta. Intoxicated with joy, Balarama wore beautiful flower garlands and a single earring. Beads of perspiration decorated his pure white smiling face, which was gentle like snow flakes. Wanting to play in the waters of the Yamuna River, He summoned Yamuna near, but she disregarded His command, thinking He was drunk from drinking honey. So angered, Lord Balarama began to drag the river to him with the tip of His plow. Threatening to split the river into one hundred rivulets and in that way bring her close, Lord Balarama chastised Yamuna for not coming when He had told her to. trembling in fear, the river goddness aproached Lord Balarama. With her hair forward in a seductive way, covering her breasts, she tried to pacify the Lord, though her thoughts were conjugally based (Gopal Campu).

After releasing Yamuna Mayi from His plow, Lord Balrama slong with His gopis entered the Yamuna River to play in those waters. Coming out, the goddess Kani (Laxmidevi) presented Him with blue garments, ornaments and a brilliant necklace.

Narakasura, the demon that Krsna killed, had a friend who was an ape, Dvadida. After Krsna killed Narakasura, Dvivida, seeking vengence, caused all kinds of disturbances, flooding the coastal lands by splashing water with his mighty arms. He would also tear

down trees in the asramas of the sages who lived in seclusion, and would even pass stool and urine on the sacrificial fires and arena. This devious rascal would even kidnap innocent ment and women and imprison them in mountain caves, and he would try to pollute the chaste and modest women of respectable families with his own materialistic ways. [9]

One day this Dvivida came to Vrajabhumi where he found Lord Balarama dancing in the forest with his gopis. Balarama was rather intoxicated from drinking varuni liquor and enjoying the gopis' company. At that time Dvivida came into the clearing and in an uncooth way, displayed his anus to the gopis right in front of the Lord. Then, as if that wasn;t bad enought, began to make all kinds of crude gestures, and moved his eyebrows this way and that. Then he passed stool and urine in front of everyone. Dvivida's outrageous behaviour angered Lord Balarama, and to get rid of the ape he threw a stone at him. To add further insult, the demoniac ape started to tug at the clothes of the gopis. This was too much for Lord Balarama. Taking his plough and club in hand, he neared Dvivida, who in turn took up a tree. When Balarama smashed the tree to tiny pieces, Dvivida picked up another. Balarama repeated the action. Dvivida picked up another and another, until the forest was bare. Balarama smashed them all to splinters. Dvivida then foolishly tried his luck with rocks, but Balarama turned them to powder. In desperation Dvivida charged Balrama and pounded on Balarama's chest with his fists. Lord Balarama had decided the playing had come to an end. Infuriated, Lord Balrama put down his plough and club and apporached the ape and smashed his collar bone and neck instanly with one swipe. Vomitting blood, Dvivida fell down dead.

Lord Balrama then returned to Dwaraka as the demigods and sages showered flowers, and glorified him with prayers and abeisances.

Then came the great Mahabharata war. Krsna helped Arjuna and spoke the Gita-Upanisad for the benefit of all humanity. Madhva states that in Krsna's pastimes, Vayu incarnates as Bhima, Sugriva as Karna, and Vali as Arjuna.

Lord Balarama, to avoid conflict, went on a pilgrimage to all the

holy places and returned after the war was over. During this time Madhva remembered his own pastimes with the Lord as this expansion of Lord Vayu, Mukhyaprana, played out his part of Bhima in the Lord's association.

By the grace of Lord Sri Krsna, the Kauravas were completely destroyed and Arjuna and his brothers were victorious.

Madhva, of course, relished the meeting of Bhima and Hanuman, where Bhimasena tried to lift the outstretched tail of Hanuman that was blocking the path. Simultaneously they are one and yet different expansions of Vayu deva, Mukhyaprana.

Sri Krsna and Balarama's transcendental lila was about the wind up. After one hundred and twenty five years, the eternal youths had decided to return with all their paraphernalia to their eternal abode. Greatly fearing separation from the Lord, Uddhava, Krsna's dear devotee, was distraught for he could not give up the Lord's company. finally, feeling great pain and offering obeisances again and again, and placing the Lord's slippers on his head, Uddhava departed for Badrikasrama. On route to that place he heard of the Lord going to Prabhasaksetra. Uddhava then returned to the Dwaraka in the spiritual sky via Badrikasrama.

Lord Krsna took note of many bad omens that announced that soon the Kali Yuga would appear. There was a halo around the sun, and on earth there were small earthquakes. In outer space there was an unnatural redness on the horizon. All this announced like flags of death in Dwaraka, the end of the Dwapara Yuga. Krsna advised the Yadavas to abandon Dwaraka and go to Prabhasaksetra on the bank of the Saraswati. At the place the heroes of the Yadu dynasty, covered by the Lord's internal potecy, became intoxicated from their extragant drinking and began to feel arrogant. when they were thus bewildered by the Lord's personal potency, Krsna Maya, a terrible quarrel arose among them. Infuriated, they seized their bows and arrows, swords, lances, clubs and spears, and attacked one another on the shore of the ocean. Riding on elephants and chariots, with thier battle flags flying, some rode on donkets, camels, bulls, buffaloes, mules and even human beings, the extremely enraged warriors came together and violently

attacked on another with arrows, just as elephants in the forest attack one another with their tusks.

Thus bewildered, sons fought with fathers, brothers with brothers, nephews with paternal and maternal uncles, grandsons with grandfather. Friends fought with friends and other well-wishers fought with well wishers. In this way, the intimate friends and relatives killed one another. when all their bows were broken and thier arrows, lances and missiles spent, they fought with stalks of cane with their bare heands. These atalks in their powerful fists were like iron rods. With these weapons the warriors attacked each other again and again, and when Lord Krsna tried to stop them they attacked Him also. Mistaking Lord Balarama for an enemym they attacked Him also.

Now the Supreme Lords were angry, and taking up cane stalks, they began to kill everyone with these mighty cane clubs. when every last member of the Yadu dynasty were killed, Krsn thought to Himself that now the burden of the earth had been removed. 560 million warriors died in this fratricidal battle of the Yadu dynasty.

Lord Balrama then sat down on the shore of the ocean and fixed Himself in mediation upon the Supreme Personality of Godhead. Merging Himself within Himself, He gave up this world in a rather unique way. Lord Balarama manifested a pure white snake from His own mouth, climbed upon it's back, and rode off back to His eternal abode.

Lord Krsna, the son of Devaki, having watched the disappearance pastime of Lord balarama, seated Himself under a nearby pippala tree. Just then a hunter named Jara approached that place. Mistaking the Lord's lotus foot for the soft pinkness of a deer's face and thinking he had found his prey, Jara touched the foot with his arrow thinking he had pierced it.[10] Thinking in this way, Jara begged forgiveness saying, "I am the most sinful person. I have committed this act out of ignorance. O purest Lord, please forgive this sinner!" Krsn then explained that everything was actually going according to His plan and that the hunter Jara was only playing his part. "Now hunter, go to the

spiritual world upon this airplane and reside there with Me." Circumambulating the Lord three times and offering obeisances, bowing before the Lord the hunter ascended onto the airplane. Then while Daruka (Krsna's chariot driver) was looking for his Lord, he suddenly found an unusually strong aroma of tulasi. Following that aroma he found Krsna resting at the foot of a banyan tree. Right before Daruka's tearful eyes, and as Daruka was still speaking to the Lord, Krsna's chariot suddenly rose in the sky along with it's horses and flag marked with Garuda. All the weapons of the Lord, personified, rose up and followed the chariot. Krsna then spoke to the astonished Daruka, and instructed him to go to Dwaraka and tell all His family how all their family members had destroyed one another. Tell them of the disappearance of My Sankarsana (Balarama) and of My present condiiton. Both you and your relatives should not stay in Dwaraka any longer. Myself (Krsna), having abandoned that please, it will soon become unmanifest by becoming inundated by the great ocean. Go and seek Arjuna's shelter and protection at Indraprastha.

Then after circumambulating Krsna and taking Krsna's lotus feet on his head, Daruka returned with the Lord's message to Dwaraka. Upon hearing from Daruka the news that Krsna had wound up His pastimes and had returned to His abode, Vasudeva and all of Krsna's family and associates remaining in Dwaraka became disturbed by lamentation and left Dwaraka in search of the Lord. Though Devaki, Rohini and many others actually remained in Dwaraka as they do today, invisible to material eyes, their partial expansions went to Prabhasaksetra to see their dead relatives . They then entered into fire.

tatah katipayair masair
  vrsni-bhojandhakadayah
yayuh prabhasam samhrsta
  rathair deva-vimohitah

"A few months passed, and then, bewildered by Krsnamaya, all the descendents of Vrsni Bhoja, Andhaka who were incarnations of various demigods went to Prabhasa, while those who were eternal devotees of the Lord did not leave but remained in Dwaraka."

SB 3.3.25

Even though the Pandavas were also demigods, they, as eternal asssociates of the Lord, also went to Dwaraka. The niskarma or devotees without any material desires are always the Lord's intimate associates whereas the sakarma bhaktas, though still bahktas, have the tendency to try to fulfill their own desires. Thus it was the sakarma devas who went to the Prabhasksetra and not the unalloyed devotees. Madhva confirms this in his Sutra Bhasya 3.3.27, that they Lord is best served by those who are "released souls'. Released from what? The desires of the material world. Therefore he is talking about the nitya suris who are cent percent only dedicated to fulfilling the desires of the Lord.

Arjuna kept a cool head by remembering the many instructions Krsna had personally given to him. Arjuna deposited Rukmini devi's own personal deities of Krsna and Balarama as small boys in the Rukmini Vana of Dwaraka, and then carried out the antyesthi, funeral rites and offerings of pinda for all his dead relatives. Then the ocean engulfed and swallowed up Dwaraka Puri, all except for the Lord's own residence.

Though Dwaraka had been created by the empowered devotee of the Lord, Visvakarma, the architect of the demigods, and even parts of Dwaraka were brought direct from the heavenly planets like the Sudharma assembly hall, that Dwaraka Puri had now become unmanifest, though eternally there for those who are not covered by Krsna's deluding potency, maya.

remembering these pastimes of the Supreme Lord brings about devotional service and the same destination of being able to return to the Lord's abode to eternally reside with Him.

So looking at the one complete Lord, we can see the unlimited incarnations that He has. Therefore obviously this section has only really been a brief look into some of the incarnations. There are many, many others, such as Hari, Hamsa, Prsnigarbha, Vibhu, Satyasena, Vaikuntha, Sarvabhauma, Visvaksena, Dharmasetu, Sudhama, Yogesvara, Brhadbhani, Buddha, etc. Dattatreya, Rsabhadeva appeared in days of yore.

Madhvacarya states that Lord Narayana also appeared in the form known as Mahidasacarya. He took His birth from His father who was a brahmin and Itaradevi who was not of the same caste. However due to her purity and deep devotion to Lord Visnu, she gave birth to Mahidasa. Mahidasa is attributed with compiling the Aitareya Upanisad which belongs to the Rg Veda, comprising of Chapters four, five and six of the second section of Aitareya Aranyaka of Rg Veda.

Mahidasa was an incredibly enlightened personage. Madhva quotes the Srimad Bhagavatam 1.3.8 as saying that he is referred to in the verse which reads are follows:

trtiyam rsi-sargam vai
  devarsitvam upetya sah
tantram satvatam acasta
  naiskarmyam karmanam yatah

"In the millenium of the Rsis the Personality of Godhead accepted the third empowered incarnation in the form of Mahidasa (Devarsi) who is known to be a great sage among the demigods. He collected expositions of the Vedas which deal with Satvata Pancaratra and which deal with devotional service free from fruitive action."

The Lord's incarnation as Mahadasa is also mentioned in Garuda Purana 3.5.10. There his mother is called by the name of Yamini devi; still he is accredited with preaching the philosophy of Pancaratra in this Purana.

According to Chandogya Upanisad in text 3.16.7-8 verily it was this that Mahidasa Aitareya, who knew he was not of this bodily realm, when he used to say "Why do you afflict me with sickness - I who am not going to dfie with this?" He lived for one hundred and sixteen years, for according to his history, he followed the soma yajna mentioned in the scriptures, which bestows life in vigour for one hundred and sixteen years, which is considered a full lifes span. When one restrains himself from hunger and thirst, and abstains from sensual pleasures, these constitute the initiatory rites of the soma yajna.

In the future, at the conjunction of the end of the Kali yuga and the beginning of the Satya Yuga, there will appear the incarnation of Lord Kalki as foretold in the Srimad Bhagavatam. His father's name will be Visnu Yasa, a learned brahmana, and he will appear in the village of Sambhala. It is stated that Lord Kalki will appear on the sixth day in the bright fortnight in the month of Bhadrapada (Sept) of that year, and he will slaughter the demoniac peoples who are all over the earth. After ridding the earth of unwanted population the remaining few devotees will accompany the Lord to welcome the Satya Yuga.

So the innumerable incarnations of the Lord are manifested all over the universes constantly, without cessation. Just as we see the sun here, now it is noon, and in another place it is the morning sandhya (conjunction at dawn) and in another place it is the evening sandhya, it is not that noon no longer exists but ut has finished in that place and has gone on to another, and another. In the same way, the eternal pastimes of the Lord are eternally existing, going from one universe to another.

Madhva Vijay 8.42 says that this great Purnaprajna, who is meditating intensely on the name, form and pastimes of the Lord, then prostrated himself again before the most worshipable Lord Narayana, Who was standing directly before him. Madhvacarya, who was honoured with affection by Lord Narayana and Srila Vyasadeva, saw all these pastimes as if by spiritual television. Absorbing this transcendental association, as Vyasa honoured Lord Narayana, so Madhva honoured Vyasa, and took his seat at their lotus feet. Now feeling himself insignificant, Srila Madhvacarya waited with baited breath for an instruction from his guru and Lord Narayana. In a mood of complete surrender, untinged by any material thing, Madhva waited in ecstacy.

Srila Vyasadeva then leaned down and embraced Madhva, then picked him up clean off the broung by his embrace, even though Madhvacarya was a giant of a man himself. At this time Madhvacarya's hair stood on end in ecstacy, and his eyes relished and treasured every second of the embrace which sent his mind into again remembrance of the Lord.

All the renounced saints and sages who resided in Srila Vyasadeva;s asrama, treated Madhva with such kindness and hospitality that he found himself completely at home. Vyasa then gave him personal instructions on how to present the Brahmasutras (Vedanta Sutra and Srimad Bhagavatam), what subjects to cover, and where to visit and where to preach.

Madhvacarya, the avatar of Vayu, being especially picked for this service by the Lord himself and being empowered by Him to be successful, was then initiated by the instructions of Vyasa.

Srila Vyasadeva is the original compiler of the Vedas, and co-ordinatoror of all the branches of Smrti (Puranas, Mahabharata, etc) and first established Brahmasutra-Vedanta Sutra, but since that time his meanings had become distorted by the Mayavadis.

Even though Madhva would have been at home to stay at Byasadeva's asrama indefinitely, Vyasa now told him to go and preach what is the true conclusion as told by his guru Veda-Vyasa.

"O respectable Lords! May there by one favour I ask you to bestow upon me. Please allow me to constantly bathe in the nectar of the form of both of You. This is my only wish other than this my dear Lords. I cannot obtain real happiness in this world."

Taking akshata and arghyas upon his head and taking permission to leave, Madhva, enthused and pregnant with purpose, started his descent from this transcendental realm. Lord Narayana, Who spoke little during this visit then gave His instructions as Madhva departed.

"There are many persons who are fit for receiving this knowledge of Me. They have many good qualities, such as devotion and knowledge of Me. Preach to them, there are also innocent persons, whoare good by nature but have become covered due to lack of good association. Preach to them and cleanse them of their coverings by means of the words coming from your pure mouth. Like gems that are covered by the dust of material conditioning, your words will be like pure water, washing off layers of coverings. Of course

you will make many persons feel sorrow by your dynamic preaching, just as the owl feels great sorrow ar the arrival of the brightness of the sun. Those devotees of Mine who are waiting for the sun to shine, whill emerge and become your followers."

Madhvacarya kept these words close to his heart.

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[1]This was all taking place at the end of the previous Manu's life. During one day of Brahma there are fourteen manus, and at the end of each one;s life there is a devastation up to the earthly planet. This vast water of devastation is even fearful to Lord Brahma.

[2]Garuda Purana, Chapter 34, describes the worship of Lord Hayagriva.
om haum ksraum sirase namo haum is His mula mantra. Next is his dhyana (meditation). There is a wonderful desription of the Lord, Who is white as a conch, moon and flower kunda, shining like a lotus stalk and silter, bearing conch - disci-club-lotus in His four hands. Hayagriva wearing a crown earrings and a garland of forest flowers, His cheeks are crimson coloured, and wears bright yellow robes. He is known as the incr\arnation who gives understanding of Himself; this quiet Lord, Who is untouched by material modes' the destroyer of those with wicked or demoniac tendency; He is the Supreme Personality of Godhead. Hayagriva appeared on the full moon days (purnima) in the month of Sravana (July-August). On this day a special preparation of Hayagriva maddi is offered to the Lord and it was of favourite of his.[2][2]

[3]Pandya is a province of Dravidadesa (South India).

[4]If Visnu in His four-armed form had come before the great Bali, he would have still acted in the same way, but for the Lord to enjoy His sweet pastimes with his devotee, he has manifested the form of the most beautiful dwarf brahmana.

[5]Sita literally means pure, impeccable and of a whitish complexion.

[6]Madhvacarya quotes Skanda Purana to clarify his point. "It was actaully impossible for Ravana to take away Sita. The form taken away by Ravana was an illusory representation of Mother Sita - Maya Sita. When Sita was testedin the fire, this Maya-Sita was burnt up and the real Sita came out of the fire." (Quoted SB 9.10.11 purport)

[7]In the Bhakti Rasamrta Sindhu (Nectar of Devotion) the fraternal rasa has some light shed upon it, by the following statements:
"When there is full knowledge of Krsna's superiority and yet in dealings with Him on friendly terms respectfulness in completely absent, that stage is called affection. There is one brilliant example of this affection. When the demigods, headed by Lord Siva, were offering prayers to Krsna describing the glorious opulences of the Lord, Krsna's friend in Vrindavan stood before Him with his hand of His shoulders and brushed the dust from His peacock feather.

When the Pandavas weere banished by Duryodhana and forced to live incognito in the forest, no-one could trace out where they were staying. At that time, the great sage Narada Muni met Lord Krsna and said, "My dear Mukunda, although You are the Supreme Personality of Godhead, the all powerful person, by making friendship with You the Pandavas have become bereft of their legitimate right to the kingdom of the world - and moreover, they are now living in the forest incognito. Sometimes they must work as ordinary laborers in someone else's house. These symptoms appear to be very inauspicious materially, but the beauty is that, the Pandavas have not lost their faith and love for You, in spite of all these tribulations. In fact, they are always thinking of You and chanting Your name in ecstatic friendship."

Another example of freidnship may be given again described by Narada Muni, who reminded Krsna thus: "When Arjuna was learning the art of shooting arrows, he could not see You for so many days. But when You arrived there, he stopped all his activities and immediately embrassed You."

[8]Here Mother Yasoda is going to bind Krsna. It is not that Krsna is unhappy, He is feeling happy. It is a pleasure for Krsna to be bound by the ropes of love by his pure devotee. It is not that anyone can chastize the Supreme Personality of Godhead, Krsna but He is taking pleasure in being chastized by Mother Yasoda.

[9]Previously Dvivida was an associate of Lord Ramacandra, but due to his disrespect to Rama and Laxman, he was sent away. Due to his pride and offensive mentality, even though he was an attendant of Lord rama for some time and fought against Ravana's army, he was sent away. Lord rama sometimes chants hymns addressed to Mainda and Dvivida, much like the example of Jaya and Vijaya.

[10]In Madhvacarya's Mahabharata-Tatparya-Nirnaya, he states that all this has taken place to bewilder the demoniac class of men. The four armed form of the Lord was never harmed by the arrows of Jara, who is actually the devotee Bhrgu Muni, who previously placed his foot on the chest of Lord Visnu to find out who was the Supreme Person, after first approaching Lord Brahma and then Lord Siva. Anyway, Brghu Muni, in the guise of a hunter, concluded the Lord's pastimes as previously arranged, by piercing a material body left by the Lord.

[JCD1]I don't think it is frogs.

[JCD2]IS this right?

[JCD3]Are you sure that Lord Siva killed Daksa?

MADHVACARYA EMPOWERED RETURNS TO PREACH

By the time Madhvacarya had reached ground level, so to speak, after leaving that holy place and returning to the lowlands, he had his Brahma Sutra Bhasya and several hand written copies prepared. As usual, an advance copy was sent to Udupi to the old Acyutapreksa.

Seeing Madhva back from the Himalayas everyone was very very happy, and a huge feast was prepared by five or six brahmins, headed by Agnisharma, to celebrate in true Vaisnava style. However Madhva ate most of the feast that was set for him and all his followers. Madhvacarya, if he so wanted, could eat the entire world, like at the time of devastation. That is, if he so desired, what to speak of a feast for just a few hungry men.

Narayana Panditacarya, the compiler of Madhva Vijay, states how our hero composed his Brahma Sutra Bhasya on Vedanta Sutra, to instruct the devotees about the nature of God. Vedanta Sutra consists of four chapters. The first two chapters discuss the relationship of the living entity with the Supreme Lord Krsna. This relationship is called sambandha-jnana.

The third chapter describes how one can act in that relationship with the Lord. This is called abhidheya-jnana. It discusses how we are the Lord's eternal separated parts and parcels, qualitatively one with the Lord, yet quantitatively very tiny compared to the Almighty personality of Godhead, and that we are meant for His pleasure, to serve Him.

The fourth chapter describes the result of such devotional service - prayojana-jnana, which is to go back to home, back to Godhead, which is the ultimate goal of life (anavrttih sabdat).

Each of these four chapters is again divided accordingly into five different adhikaranas or themes.

(1) Pratijna, is the initial declaration of the purpose of each treatise. For example, the declaration at the beginning of Brahma Sutra states athato-brahma-jijnasa - now is the time to enquire

into the subject matter of the Absolute Truth.

(2) Hetu, is giving the reasons for the declaration and how it must be expressed.

(3) Udaharana means various examples are given to substantiate those facts.

(4) Upanaya, the theme of the particular subject, must be gradually brought to it's conclusion so the hearer can grasp the understanding of the subject.

(5) Nigamana, every statement must be supported from authoritative quotations from the Vedic literatures.

Brahma-sutra-padais caiva hetumadbhir viniscitaih - understanding of the ultimate goal of life is ascertained in the Brahma Sutra by legitimate logic and argument concerning cause and effect. As Brahma Sutra Bhasya is niyaya prasthana, the Upanisads are known as sruti-prasthana, and the Gita, Mahabhata and the Puranas are known as smrti prasthana.

The correct conslusions are made not by mere mundane logic and argument, but by bonafide logic and argument, taken from the revealed scriptures that support smrti and sruti. Simply sensual perception (pratyaksa) and reason is not enough. These are the tenants of Vedanta Sutra.

Purnaprjana Tirtha (Madhva) compiled this Sutra Bhasya under the direct instructions of the original commentator of Vedanta Sutra, Srila Vyasadeva. He has firmly established the differences between the tiny jiva soul and his worshipful Lord, the Supreme Personality of Godhead. So establishing difference of dwaitavada, the kevaladwaita exclusive oneness philosophy of Acarya Sankara, has now only a limited life span. This dark and limited philosophy of Adwaita cannot stand in the light of Sutra Bhasaya, just as where there is sun there cannot be darkness.

Madhvacarya not only comments on the shakey philsophy of Advaita, but also attacks twenty one other previous commentators of Vedanta

Sutra. In this way Madhva let no other stand without it's philosophy being known. Twenty one other commentators according to Madhva Vijay footnote 9-12 are as follows, (1) Bharativijay, (2) Sacchidananda, (3) Brahma Ghosa, (4) Satananda, (5) Udvarta, (6) Vijaya, (7) Rudrabhatta, (8) Vamana, (9) Yadavaprakasha, (10) Ramanuja, (11) Bhartruprapanca, (12) Dravida, (13) Brahmadatta, (14) Bhaskara, (15) Pisaca, (16) Vrttikara, (17) Vijayabhatta, (18) Visnukranta, (19) Vadindra, (20) Madhavadasa, and (21) Sankara.

MADHVA STARTS HIS TOUR

Madhvacarya then started a return tour taking a rather indirect route back to Udupi - via Bihar, Bengal, the banks of the Godavari, and finally back to Udupi. One can imagine in the days when sannyasis would walk everywhere, this journey took some months. During this tour many wonderful things happened.

Madhva started out heading east through Bihar, following the path of the Ganges into Bengal, where Acarya Madhva met with and discussed with the Personality of Godhead, the son of Saci Matha, Sri Krsna Caitanya.[1]

The following story is found in the Bhavisya Purana supporting an actual meeting of Sri Krsna Caitanya and Madhvacarya, in that sacred place known a Navadwip Mayapura Dham, of which Santipur is part.

Even thoughfrom a mundane historical point of view Madhvacarya appeared more than 200 years before Caitanya Mahaprabhu, still it is more amazing that Bhavisya Purana records this, having itself been written at least five housands of years before both. In the original sanskrit texts, the son of Saci is referred to as 'she' and 'her' depicting Lord Caitanya's mood of Srimati Radharani. Bhavisya means prediction, so this Purana itself is the book of predictions of the Vedic library.

Chapter 19 of Pratisarga Parva.

48. Sri Madhvacarya who is completely absorbed in Krsna knowing

that 'yajnamsa' is perfect and having reached Santipuri which is supremely attractive, that twice born brahmin asked the Lord.

49. Krsna is the original Personality of Godhead and He is the cause of these worlds. Then what is the reason for some not worshiping Him and Him only? What is the root cause for one to worship demigods?

50. Those learned in the path of 'sakti' engage in sacrifices of violence and they worship the devas (demigods) in this world by sacrifices such as 'asvamedha'.

51. The son of Saci - the yajnamsa - on hearing this smilingly said, "For those in the mode of ignorance, who worship sakti (Durga), Krsna is not revealed as the Supreme Bhagavan."

52. "They are only interested in material sense gratification, absorbed in violence and meat eating. They enjoy other's wives and for these activities attain only the abode of Yama."

53. "These criminals, especially those engaged in the sin of killing other living beings, reach the abode of Yama. Devoid of the proper sentiments towards life, they have no realization that Bhagavan is superior to the material nature that they worship."

54. The Supreme Lord was in another aged worshipped as follows. His intelligence is Brahma and identification Siva (auspicious). The very sound of who is Ganesa and His touch is Yama.

55. Form is Kurma and taste Kuvera. Smell is Visvakarma and hearing is Lord Sani.

56. Skin is Brmh (which shines, with lustre) and the eternal sun is the eye. Tongue is Lord Svara and the new dawn of the day is the son of Aswin.

57. The face is like that of the jiva and Indra the moving hand. Krsna is the feet and Daksa the progentive male genital organs and the back is death. O obeisances unto that Lord Purusha.

58. By violent sacrifices only He is to be satisfied. Previously in the days of yore sacrifical animals were offered and this Deity, it is to be understood then that in those days He was present to receive the offering. By liberating the sacrifical animal from that animal body, one obtains great pious results.

59. However by breaking these rules, whoever performs such violent yajnas in this age of Kali certainly becomes sinful. Due to this sin that person will dwell in Andhantamasa[2] hell for practically eternity.

60. From voilent sacrfices both great pious results and great impious results can be achieved. Sri Krsna has put a stop to these violent sacrifices in the age of Kali, replacing them with another sacrifice.
61. On the first day of the waxing moon in the month of Kartika (Oct-Nov), the Lord has initiated a sacrifice which is known as Annakuta (Govardhana Puja).
62. The king of the devas, Indra, became displeased because his sacrifices were being stopped and so he tried to flood the land of Vraja. But the eternal energy of Krsna Who is compasssion personified intervened for the welfare of the inhabitants.
63. That energy, the divine mother in her beautiful form manifested from Krsna in the form of Radha.
64. By that energy, Bhagavan Sri Krsna held the Govardhana Hill. Due to this feat He has become worshipable as 'Giridhari' for ever.
65. In this divine form of Radha and Krsna, Brahman is eternally complete. In this form Krsna is not Bhagavan, yet as Radha Krsna, the energy and the energetic pleasure potency personified, is more perfectly Supreme, infact even more completely complete than Krsna alone.
66. Hearing this description from that person who is the personification of Radha Krsna combined, Madhvacarya, who is very dear to Lord Hari, became even more fixed as a pure devotee of that Lord, and an eternal worshipper of Sri Krsna Caitanya.

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brahmam padmam vaisnavam ca
  saivam laingam sa-garudam
naradiyam bhagavatam
  agneyam skanda-samhnitam
bhavisyam brahma-vaivartam
  markandeyam sa-vamanam
varaham matsyam kaurmam ca
  brahmandakhyam iti tri-sat

These verses were taken from Maha Bhagavata Purana (Srimad Bhagavatam) as they list the eighteen major Puranas that were written by Srila Vyasadeva. These were all compiled and written before five thousand years ago by the literary incarnation of

Godhead, Vedavyasa. These verses (SB 12.7.23-24) are also supported in the Varaha Purana, Siva Purana and Matsya Purana, so Bhavisya Purana is defintely an authorised source of information.

Madhva proclaimed that the Sruti says that in this age animal sacrifice is not permitted. Of course this was just reminded to Madhva by the Yajnamsa shortly before in Navadvipa Dhama by the son of Saci, Krsna Caitanya.

In other places like Navadvipa Mahatmya, instances of the Lord appearing to Madhva in dreams whilst he stayed at Navadvipa, west Bengal in the district of Nadia all confirm that Madhva actually visited this seat of learning. According to the Upansidas also this Navadvipa Dhama, consisting of nine islands in the Ganges River, is said to be equal to the original birth place of Lord Krsna - Sri Vrndavana.

In Rg Veda (8.29.7) it is also stated how the original Personality of Godhead, Who previously appeared as Urukrama (Vamanadeva), also visited that place (tirtha) where the devotees like to go, because of its holy sanctity.

In Sri Krsna Caitanya Upanisad 5, Lord Brahma said, "I shall speak to you this supreme confidential knowledge. The two armed form of Syamasundara of beautiful blackish blue conplexion, who is the original Supreme Personality of Godhead, the Supersoul within everything, the greatest mystic, beyond the three modes of material nature and endowed with a form of trancendental goodness with a beautiful golden complexion, will appear in Navadvipa Dhama, the spiritual counterpart of Goloka on the banks of the Ganges, to disseminate devotional service throught the world. These verses are the summary of this matter."

Text 6 says, Lord Caitanya, Who is a golden colour, is the original Personality of Godhead. He has a universal form, He is the great soul and in previous ages He appeared in forms that were red, blackish and white. His self is pure consciousness, for His energy is certainly transcendental. He has the appearance of a devotee and bestows pure devotion for Himself upon all. He can only be known by means of devotional service."

Madhvacarya, in his Mundakopanisad, quotes the following words from Narayana Samhita. "In the Dwapara age Visnu was worshipped by all peoples by the method laid down in the Pancaratra. In the present controversial age of Kali, the Supreme Lord Hari is worshipped by His name alone."[3]

Again Caitanya Upanisad 9 says, "The almighty Lord pleases everyone with the mula-mantra of His holy name." and 11 says, "He Himself chants the maha-mantra which consists of three names: Hare, Krsna and Rama."

In Mundaka Upanisad (3.1.3.) it is stated that "One who sees that golden coloured Personality of Godhead, the Supreme Lord, the creator, Who is the source of the impersonal Brahman, is liberated."

Madhvacarya not only went to this holy place, but Lord Caitanya appeared to him in at least two instances and spoke with Madhva. When He appeared in Madhva's dream, the Lord told Madhva that later He would appear and make use of Madhva's pure vaisnava philosophy and would also accept Madhva's sampradaya. Acarya Madhva was instructed to preach like anything and establish the Vaisnava conclusion, but to worship the Lord who had revealed himself in His golden form in secret, for the time was not yet right for the public to accept Him.

After this time, Madhva many times spoke the philosophy of acintyabhedabheda tattva, but Madhva never used the actual term. In Bhagavata Tatparya (11.7.51) where Madhva cites a verse from Brahma-Tarka, he directly used the philosophy of simultaneously one and yet different but without saying one, for as Sri Caitanya pointed out, the time was not right for this philosophy, no-one would be ready for it.

Madhvacarya, from Navadvipa Dhama, travelled down to Jagannatha Puri in Orissa to take darshan of the Lord of the universe. Madhvacarya visited all the important sacred tirthas down that east coast of Orissa, such as Sri Kurmaksetra at Ganjam near Kakulam. It is a very ancient place of pilgrimage, dating back to

the time of Svetamaharaja in the time lost through ages. This fine old temple stands with it's silver dome glistening in the sun by the side of the Kurma lake. Lord Kurma shows His opulence in the form of the opulent temple with fine colonades, columns and open court yards where the devotees still assemble for discussions, festivals and chanting the Lord's glories.

From there he toured still further to the hill at Simhacalam near Vishakapatnam, taking darshan of Lord Varaha Nrsimhadeva there. This is the place where Hiranyakasipu, Prahlada's demoniac father, threw Prahlada into the sea from off a mountain. He then placed this mountain on top of Prahlada's head, but Prahlad remained unscathed by such torment. The main feature today at this splendid temple is the Saligram Deity of Lord Varaha Narasimha, though this can only be seen on the Nrsimha Caturdasi day falling at the end of April beginning of May on the fourteenth day of the rising moon.

From there Madhwacarya travelled still further south into Andra Pradesh to the banks of the sacred Godavari River. On the banks of the Godavari, which flow across country forming a natural border with Karnataka, some say it was at Rajamundry at the mouth of the Godavari that Madhva countered and defeated the attacks of all the popular philosophies of the day.

To define points of philiosophy, Madhva used the Pramanas (ways of validifying knowledge) or as Madhva put it, yathartham pramanam, the process by which an object is made known as it is. Taking each philosophy, that of Bhattam Prabhakara, Vaisesika, Nayayaka, Bauddha and Charvaka, Madhva clarified the truth to establish things as they are in relation with the Lord.

For example, the smarta followers of Kumarila Bhatta regarded knowledge as something transcendent and non-sensible which can only be inferred to by a mental state of cognition. Their validity of perception of anything is only tangible or apparent when an object has inference to it such as a jug. They say that the object is permanent by knowledge of it. However they deny the permanance of any form, be it jiva or God.

Thinking by limited reasoning that all known form is like that of this temporary material world, and knowing that these things, because of their misuse, causes frustration, anxiety and suffering, then how can there by anything other than this. Actualy they have no conception of the Supreme Personality of Godhead, Whose body is made of sac cid ananda vigraha (eternality, knowledge and bliss), or of the nature of the Lord's separated parts and parcels the tiny jiva souls as dependant servants of the Lord. Indeed they are a strange breed of materialistic brahmanas who see everything in relation to what they can get out of it.

Kumarila Bhatta recreated the ancient brahminical train of thought stemming from Manu (Manu Samhita or Manu Smrti) and established what is known as smarta-ism. Much stress was put on animal sacrifices, the chanting of Vedic mantra, etc. as outlined in Mimamsa philsophy. He was around the time of Sankara (700 AD) and his philosophy is generally referred to as Nyaya-Vaisesika. Madhwacarya addressed some of the basic points of Nyaya-Vaisesika which are (1) the self validity of the Vedas, (2) the eternality of the Vedas, (3) disbelief in any creator or God, (4) eternality of sound (sabda) and according to Kumarila (5) direct perception of the self in the vague notion of ego.

Another of the personalities that Madhwa dealt with was Prabhakara. The followers of Prabhakara regard knowledge or understanding as self-luminous, in that way at any given moment, understanding through revelation of any given object, can be had and thus one knows the subject of the object of knowegde - "I am aware of that." (But are they???) ZAP, POW, instant self realization.

Vaisesika's reasoning, and their conclusion, is that we can directly percieve the self in a feeling of I am that, and that they have no need therefore to rely or depend on any scripture for proof of the existance of the self. Reasoning or inference of that existance of the self is only an additional proof of what they have already found through perception," that I am."

Kanada points out that since there is nothing else but self to which the expression "I" may be applied, there is no need to fall

back on scriptures. The problem is one can and will find oneself way off track in a very short time. They have gotten things completely the wrong way around. Sensual perception can it is a fact, be used as a means of knowledge, providing it falls into the conclusion of the original creator, the Supreme Lord, Sruti. What then to speak of their logic and argument? That's alright in itself again provided that the logician is sane and his arguments agree with the Lord's conclusion found in the sruti or scriptures. For when any intelligent person creates, he also gives operating manuals for the benefit of the user or those who will come later. So these arguments are really just like the ramblings of children who don't really know anything as fact, but are playing with the controls, and thinking see I am doing.

Madhva strongly makes his stand through Upajivya pramana or the logical starting point to define the validity of any subject. He says with what one concludes from this furnishes the next stage of thought or knowledge. But if one's examination does not fall in line with proven facts as stated previously, then that sensual perception or knowledge found by Upajivya pramana or Pratyaksa can be rejected. But when it comes to saksipratyaksa, saksi is the knowledge which comes down from time immemorial like the smrti sastra, what the Lord's pure representitive, the guru has said, which is enforced by by combinations of sastra and practical reaization, this cannot be doubted and has never seen to have been wrong. The other authority that must be accepted is bheda sruti, one has to accept. Despite everything, sruti or that which has been spoken by the Supreme Lord in the form of scripture, must be fully accepted.

According to Svetasvatara Upanisad (3.18)

nava-dvare pure dehi
  hamso lelayate bahih
vasi sarvasya lokasya
  sthavarasya carasya ca

"The Supreme Personality of Godhead, Who is living within the body of a living entity, is the actual controller of all living entities all over the universe. This body consists of nine gates,

two eyes, two nostrils, two ears, one mouth, the anus and genital. The tiny living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within and becomes subservient to him, the jiva becomes just as free as the Lord, even while in this body."

If one is on the brahma bhuta platform then certainly the Lord may reveal things from within but in the conditioned state if one expects the Supreme Lord to become his servant, this is simply wishful thinking. An example of our power of perception can be given through the example of some blind men and an elephant. One may touch the trunk and say that an elephant is long and wet at one end. Another may touch the ear and say no, an elephant is round and flat like a dish, whilst a third man may feel the stomach and say that it is big and round with spiky hairs. How much can each of them perceive? Another example may be given in connection with a son. If he wants to know who his father is, then he has to ask his mother. He could, by his own speculation or inductive thinking, try to find out who his father is by who was in the vicinty at the time, or he could go up to every man on the planet and ask, "If you,sir are my father?" But easier would be to ask one who will know.[4] If one simply waits for that knowledge to come of its own accord, or instead makes vast endeavour to get it, one could very easily be wrong, there is no guarantee. Actually it is a great field for mental speculators. "Now there is a horn and there is a hare, thats it, a horn of a hare. I've seen the horn of the hare." "Or flowers that float in the sky." Or seeing pumpkins in a field of horses and asuming them to be horses eggs. Definitely flowers are real and so is the sky, but flowers that float in the sky? Sounds like the ramblings of an over producive mind.

These "Jains" though, see it to be that knowledge will be revealed to us from within. The Jains say that actaully getting any said objective is directly a result of the effort to get it. So they say by having the indication that an object or objective exists and by a flash of inner knowledge one will have the object, and will also have full realization or understanding of the subject. This philosophy relies on sensual perception also, as stated earlier, one can actually perceive things with the senses and the

mind, but alas, when we are dealing with spiritual topics which temselves are not of this world, just how much can a limited material mind or the senses perceive. Sometimes the mind will recall gold and another time a tree or a mountain, then the mind may combine them together and come up with a golden mountain which may or may not exist, yet now we find we are witnesses to the mind's picture show. There are so many concoctions the mind has introduced to us as it's wonderful revelations.
If this philosophy leaned to the acceptance of the Supersoul, some would say that the Supersoul or Paramatma within had revealed this knowledge, but the don't.

Mostly they are mayavadis, and false renounciates. They won't ride on any conveyance, to them everything is false. They fall in somewhere between the Buddhists and the Mayavadis. It is nice that they are nonviolent to others but their annihilistic philosophy is set on killing their real self. Unfortunatelly they try to avoid God thinking that simply negation of worldliness will suffice. Although the will not accept the Vedic authority originally they are an off shoot of the followers of Lord Rsabhadev.

Madhwa presented the question, then an answer. Some doubt arises who can distinguish between the mind and the supersoul without real knowledge of each, simply relying on inner revelation to define what is true and what is false. One must accept an authority, and this is the guru and scripture for they are the guiding intelligence personified.

Around this time there were many speculator for Madhwa to clean up. Another mentioned in Madhwa Vijay was the Naiyayika philosophy. This tries to say that by inference or reasoning with known factors, and the harmony or corresponding of our perception of a particular thing with the activity of it has prompted us to realize it. An example of this can be that when I am sure that if I work in accordance with the perception of an object I shall be successful, and I call that valid knowledge of the object in question. Like if I work hard I'll become a millionair, but its not necessarily a fact there are many who have worked like asses only to remain poor hard working asses.

Though their philosophy says that by inference or reason through experience one can understand that consciousness, pleasures, pains, willing, etc could not belong to our body or the senses, there must by some entity to which they belong. They say that by seeing the world as a source of suffering one should renonounce it for it is false. By the understanding that this world is the cause of suffering due to our bondage or attachment to it which is based on misidentification or false knowledge, therefore we should just think of the opposite of all that is the cause of us suffering. So when pleasure comes, we are to think that this in relatity is pain, so rejecting all pleasure, be fixed in renounciation of this false place. (just another twist under the influence Buddhistic insanity).

The Buddhist (Bauddha) view of Pramana, they say that simply by thought of anything it will manifest and thus for as long as it is there one will have knoweldge of it. An example they give is that knowledge of any thing is possible only by virtue that one puts the particular name on a thing that gives it identity to oneself, and thus making things similar or tangible, when you take the label off it disappears, after all everything is coming from only my idea that it is existing anyway. But this can be easily refuted with the verse from Bahagavad-gita (2.12),

na tv evaham jatu namam
  na tvam neme janadhipah
na caiva na bhavisyamah
  sarve vayam atah param

"Never was there a time when I did not exists, nor you, nor all these kings, nor in the future shall any of us cease to be."

Every material thing has it's origin in the eternal spiritual Lord. The Lord asures us in Bhagavad-gita (10.8) "I am the source of the material and spiritual worlds. Everything emanates from Me ...."

But the Buddhists reject this saying that there is nothing but "I". They completely reject that there can be "you" or any other. Therefore just for us to repesent an argument against

their philosophy defeats this, for an argument to take place there must be two, or at least a second factor, yet this is their main principle, that it is only "I am", only I count, (the sound of one hand clapping). As individuals with independence to choose and to act and dress differently, separate from the "Buddhist philosopher" in a different place at a different time, how can it all be a product of their fertile minds?

As far as the hedonistic philosophy of Carvaka, Carvaka himself was an existentialist, which, according to the dictionary means, "one who follows a philosophical theory emphasizing that man is responsible for his own actions and free to choose his development and destiny." [5]

This philosophy is the paradise of the cynic. It came to be known as Lokayata philosophy, propounding that there is no future life; our parents are our progenitors, and that nothing which cannot be proven by one's own perception should be believed.

This sceptic, whose only idea was that of "enjoyment" in this material world, once made the following statement - since everyone wants to enjoy nice foodstuffs one should eat as much ghee as possible. One may say, "I have no money, then how shall I purchase ghee?"

Carvaka's reply is:

rnam krtva ghrtam pibet
  yavaj jivet sukham jivet
bhasmi-bhutasya dehasya kutah
  dunar agamano bhavet

"If you have no money, then beg, borrow or steal, but in some way secure ghee and enjoy life. You will not be held responsible. As soon as your body is burned to ashes after your death then everything is finished."

In this way people have been trained up - do anything you like but somehow or another get money, for if one has money one can eat nicely. Cakvaka's philosophy goes along with the atheistic mood

of perform any kind of activity one likes, completely disregarding the scriptural injunctions and completely without concern for future bondage, what to speak of distress or violence caused to others in the pursuit of sense gratification. According to Bhagavad-gita (18.25) this is action in the mode of darkness or ignorance.

Actions which need great endeavour in which to make them succeed - the goal being again to satisfy the lusty desires of the senses, and which are based on the platform of false ego, are considered by Bhagavad-gita (18.24) to be in the mode of passion at best.

To work hard to become a 'big man' in society with lots of money which brings, of it's own accord, recognition, honour and prestige, irrespective of whether the money is black (illegal) or white (laundered), just bring in money at fever pitch. Opulent conveyances and expensive clothes maketh the man is propounded by Carvaka. Its now or never enjoy at all costs even if one is up to the neck in debts. This philosophy is the fuel for fools, you are a success in the Kali Yuga. "Look at me, I'm a success everywhere I go, all heads turn attracting the glances of the opposite sex, women adore me for my opulence and 'self control', men are forced to look up to me. I am the Lord of all I survey. All this I have gotten by my own efforts. I have worked hard for this and I have the right to enjoy."

Loans and mortgages are taken out to build a nice house, simply for sleeping in. After sleep, sex indulgence with persons who the false prestige image has won over. This system of Carvakas', of satisfying one's own lusty desires, has no regard for another's property for it or she can be bought when required, for the world is my oyster, for as long as I am here, and then who cares?

Anyone who comes to say anything different from me is my enemy, through polarization, manipulation, diplomacy and duplicity I will defend my property and position against others. Those who wish to be my friends can work according to my rules. If not, the rules for dealing with an enemy take over to belittle and ridicule the victim.

These persons are always very cunning like the dog and expert in biting others' heels through expertly planned executions in forums judged by vollies of public insults.

The followers of this hedonistic system of philosophy propounded by Carkava are, according to Bhagavad-gita (18.27) extremely greedy, always envious and impure, even though externally they may look very good. Consequently they are moved by their own distress and own search for mundance happiness but have not a thought for others. For the sake of sense gratification they will lie, cheat, and steal. Being envious of everyone they are prepared to do any deed to get what they want.

Thinking themselves lord, they avoid scriptural injunctions, they do not accept the actual Lord either directly or indirectly, primarily because it is His injunctions which makes the standard that is designed to stop such exploitation of the senses. Therefore they are especially envious of the Lord.

The followers of Carvaka's philosophy are thus more than just materialistic. They work according to their particular mode of nature as previously stated, which is sometimes in ignorance, sometimes passion, and sometimes mixed.

Unfortunately, due to the elements of lust and greed, the followers of Carvaka Muni are mostly unhappy, for they have no faith in anything tangible other than their own feeble bodies, mind, and puny intelligence. Because of their exploitive natures, they are without actual friends, for who can they trust, and who would put their trust in them. Duplicit and cynical towards anyone who is happy or free, they are more dangerous than snakes, for a snake can be killed. But an envious man daily spreads his poison through his plans to increase his sense gratification, and his kingdom.

Naturally this philosophy appeals to those who don't care how they get what they want out of life, irrespecitive of what it is, or how it is come by, or who gets in the way. However, despite Madhva's outright condemnation of Carvaka's hedonistic philosophy, Madhva accepts the pratyaksa (or reality of experience, memory and

sensual awareness that Carvaka uses as his only source of knowledge), though Madhva doesn't accept pratyaksa as the only source of knowledge. Madhva calls Carvaka's philosophy dehatmavada, or the philosophy that I am this body.

Relentlessly presenting many arguments in this mode, Madhvacarya barely flexed his philosophical muscles and yet smashed all of these so-called pandits from each respective school. At this time an exponent of the doctrine of the Vedas came forward. This was the great Sobhana Bhatta, who was the best of logicians. He had recently refuted the Bhatta philosophy. Sobhana Bhatta was learned in all aspects of Veda, Mahabharata, the eighteen Puranas, and naturally he followed the injunctions and observances thereof.

Sobhana Bhatta came forward amidst the hundreds of famous pandits, and after undergoing some preliminaries, mediators were established. Sobhana Bhatta presented the philosophy of Advaita and Madhvacarya presented his 'new' philosophy of dwaita. Though eighteen departments of Vedic learning were represented in the asssembly of pandits, all of those who had been previously defeated by Madhva looked on. Now Sobhana Bhatta was to face the same end even though he was to put up a good fight, but Acarya Madhva was more than his match. Victorious in his debate, Madhwa, having countered all the arguments of Sobhana Bhatta, in an all-illuminating way outshone the Bhatta in every way. After this, as stated in Madhva Vijay (9.20), Sobhana Bhatta, so taken back by the greatness of Madhvacarya and his Gita Bhasya, that Sobhana Bhatta never had any further love for any other sastra from that day on. Madhva Vijaya (9.21-22) says that any man who disregards Madhva Sastra is no better than a man who owns a lime kiln that pounds limestone for using it in chewing betal, and who, whilst searching, sifting through the limestone, finds a priceless Valamuri conch. Seeing that it could not be baked into lime he just throws it away even though to those who know this conch it is very rare and precious. Sometimes this right handed Valamuri conch is called "Laxmi" conch, born from Varuna and who bestows the worshipper with wealth, etc.

In their firey debate Sobhana Bhatta, who was learned in the 14 schools of Vedic learning, was silenced by Madhva in fourteen

seconds. He begged in humble submission to his newly found guru, Bhagavatapada Madhvacarya. In full prostration Sobhana Bhatta longed to become a disciple of the amazing Madhvacarya.

Another pandit of the time, Sami Sastri, who was the son of noble-man, approached Madhva for debate. His father held a very high post with the monarch of the King of Kalinga, Orissa. He had inherited the prestige and postion of his noble father, and was a favourite around the King's court. Sami Sastri's learning of the scriptures didn't seem to fit in his position as son of a nobleman. If he had been the son of a sage or rsi, maybe, but not as a noble man's son, he was so learned.

Sami Sastri had heard many things about Madhva and was very much attracted to him, so much so that he approached Madhva and asked for initiation. Madhva accepted the boy as his pupil-disciple, and gave him the name Narahari. Narahari now constandtly studied Madhva's Sutra Bhasya and soon became expert in it's conclusions. Soon Madhva decided to leave the area of the Godavari to return to Udupi. Narahari also joined him as Madhva left for that place.

After travelling only but a short distance, Madhva told his disciple Narahari to go back to the kingdom of Kalinga. In the Narahari Yatistotra it states that the purpose for Narahari's return was on the direct order of Madhva to procure from the royal treasury the Deity of Sri Mula Rama. Mula literally means root, or original sourse, an so this was a very special Deity. This Deity was the legendry Deity of Maharaja Iksvaku of the Sun Dynasty. This exquisit Deity of Lord Rama was later given to Maharaja Dasaratha the father of Lord Rama. Maharaja Dasaratha worshipped this original form or Deity before Lord Rama was even born to him as his son, and just before Lord Rama wound up His earthly pastimes, Laxman gave the Deity to one old brahmin devotee who, throughout his life had taken a vow that during the life of Lord Rama, had said he would not take his food until he had seen Lord Rama. Once upon a time, for a period of eight days, he could not take personal darshan of Lord Rama. As he was fasting totally, even from water for this whole period, he became weak and delirious. On the eighth day Rama gave a public darshan and the brahmin staggered in. Lord Rama, seeing His great devotion for

him, told Laxman to give the Mula Rama Deity to this Brahmin so that this would enable the old brahmin to daily see his worshipful Lord. As time passed, the old brahmin became invalid, and could not even come to the palace to see Rama. Constantly worshipping Mula Rama though, even up until his death bed, with his final breaths he gave the Deity back to Laxman who the brahmin summoned near. When it was time for Lord Rama to wind up His earthly pastimes He arranged through Laxman that the Mula Rama Deity be given to Hanumanji.

Hanuman, for many years, carried Him around his neck, worshiping Him daily. Later, during the Dwapara Yuga, the Deity was given to Bhimasena whilst he was picking flowers for Draupadi on Ganda Madan hill. Mula Rama was kept with the Pandavas until finally they were given to the trust of the King of the Gajapati Kings of Orissa, named Ksemakanta. When the Pandavas wound up their earthly pastimes, this historically priceless Deity was kept in the King's treasury house as a most treasured heir-loom.

However Sripad Madhvacarya, who is that same tattva of Vayu, previously possessing the Mula Rama Deity in the forms of Hanumana and Bhima, now requested Narahari not to take to the order of sannyasa as Narahari had requested to do, but to go back to Kalinga and secure Mula Rama. returning to Kalinga Nagara, Narahari again served in the kingdom.

Not long after that the ruling king passed away, and his infant son, for obvious reasons, could not be made king. As is the time honoured tradition, the royal elephant was sent out with the royal garland held high in his trunk to look for the successor to the throne. With the ministers following closely behind, they witness an incredible scene - the royal elephant garlanded Narahari, thus making him the heir to the throne of the Gajapat kingdom of Kalinga.

Around the year 1280 AD, when the Prince Regent, heir to the throne, became twelve years of age, Narahari relinquished his post as acting King. The child King, out of extreme gratitude, asked Narahari to ask for anything that he may have wanted, be it riches, kingdom, women, anything. Narahari asked for, and was

thus given, the Mula Rama Deity by the King. Then he, who had become ruler of the whole country, returned to Madhvacarya, his beloved guru, and in a surrendered mood, renounced worldly affairs. Madhvacarya gave him the sannyasa order and the suffix 'Tirtha' to his name.

It seems that I have fallen prey to the same sequence of events as other commentators in getting caught up with this wonderful story of Narahari Tirtha and Mula Rama. Anyway, back to the present scene of events.[6]

It is stated in Madhva Vijay (9.28) that Madhvacarya inundated everyone with his philosophy, though due to the nature of this Vedanta Sutra, mostly he preached to those of the brahminically learned society, just as a monsoon cloud pours rains and fills the needy low-lands with water, not shedding it's water on the other areas or those places that are not so needy or firtile. For the brahminical class of men had been taken in, and in some cases forced to accept unpalletable philosophies. But now after this crying out for the pure Vaisnava teachings, the Lord had sent his empowered representative. Acarya Madhwa made all brahminical society happy again for the first time in many years.

Madhva was honoured by all for his very learned presentation of Sutra Bhasya, arousing the curiousity of everyone on the way back to Udupi.

MADHVA RETURNS TO UDUPI

On his return, there to greet him was the elderly ascetic Acyutapreksa. Previously Madhva had sent a copy of his Sutra Bhasya when he just left Badri, before his long tour of the east coast.

Acyutapreksa still played the part of the advaitin - such was his pastime, so Madhva could, in depth, explain to everyone in Udupi his Sutra Bhasya. Acyutapreksa was proud of Madhva and his achievements, his preaching and all the followers he had made. After Madhva had completed fully his explanation of Brahma Sutra Bhasya to Acyutapreksa, Acyutapreksa relented and agreed that this

Sutra Bhasya was just like the King of swans that drives away insignificant crow-like philosophies of the Kali Yuga.

Daily Madhvacarya would go to the Anantesvara (Anantasana) temple. As on walks in, to the left side of the entrance in the area in front of the Deity, Madhva would sit and preach to many of his followers. Sitting in the open air, his golden body shimmering in the sunlight and propounding strongly thatt the Supreme Personality of Godhead, the Suprem ISvara, is and always will be Lord Krsna - Narayana - Visnu and we are but His insignificant servants.

To thus prove submission from the Supreme Lord, Madhva arranged from the Pancaratiki system that his followers accept the marks of Vaisnavism - panca samskaras. The five reformitory - purificatory procedures as stated in the Padma Purana, Uttara Khanda.

tapah pundram tatha nama
  mantro yagasca pancamah
ami hi panca samskarah
  paramaikanti hetavah

(1) Austerity, (2) wearing the marks of Visnu on one's body, such as tilak, (3) accepting a new name at the time of initiation, (4) chanting the glorification of the Lord in the form of the Lord's Holy name, and (5) engaging in the performance of the Yuga dharma or supreme sacrifice.

In his Mundakopanisad quoting Narayana Samhita, Madhva says, "... In the present controversial age of Kali, the Supreme Lord Hari is worshipped in the form of His Holy name alone."

tapto 'tra tapta cakrada-mudra dharanam ucyate
  tenaiva hari namadi-mudra capy upalaksyate

Austerity means to accept the heat mudras or fire brands of the Lord's weapons - the conch and disc - as well as the Lord's names, His lotus and club. By taking these heat mudras upon one's body, detachment from the bodily concept of life is invoked.

pundram syad urdhva pundram tal
  chastre bahu vidham smrtam
hari mandiram tat pada
  krty adyati subhanaham

Pundram here means marking the body with sacred clay from such holy places as Dwaraka, Prayag, the banks of the Ganges, Yamuna, Godavari, Pampa (Tungabhadra), Kaveri or from the sacred Tulasi plant. By marking the body with Vaisnava tilak or urdhva pundra or the forms of the Lord's feet, one marks out the humility that one's body is the temple of Lord Visnu.

Madhva instructed that as well as the vertical lines of gopichand, jointed at the mose like the letter U, a dark red bindu dot, made from the ash of plaintain flowers mixed with turmeric, be placed beneath a line of dhupasesa, which is the thickness of a grain of rice. The dupasesa is made from the burnt wick of the flames offered to the Lord during the arati ceremony.

namatra gaditam sadbhir
  hari bhrtyatva bodhakam
mantro 'stadasa-varnadih
  swesta deva vapur matah

The word nama means name, and this means that when one is initiated the guru changes the name. As one changes one's heart one must change one's name indicating that he is a servant of the Lord. Next is mantra diksa. In this verse it is said that the Gopal gayatri, which is the same as the Lord Himself, is given.

salagramadi pujan yaga sabdena kathyate
  pramanany esu drsyani duranadisu sadhubhih

By the world yaga, the worhsip of the Saligram Sila and other Deity forms of the Personality of Godhead are described, glorified and sung about in great joy. So in this way, taking the system from references throughout the Puranas and other Vedic literatures, Madhva established Vaisnava agama of initiation for his disciples based on the Pancaratriki system.

Narayana Panditacarya in Madhva Vijay (9.39) says "Both good knowledge and the mark of the Sudarshana disc have naturally an undesirable effect to those who wish to remain sinful."

Traditionally in Udupi, tapta mudras are still accepted on the devasayan ekadasi day in the light fortnight in the Vaisnava month of Vamana or Asadha (June-July).

All the Madhva Vaisnavas, from that day on, accepted this panca samskara, giving up their old ways in a mood of self surrender to Madhvacarya's pure Vaisnava teachings. Devotees would gather around Madhva wherever he would go; if it were to the temple, all the ears waited with baited breath for just one word of divine wisdom. If he went to the ocean to take bath, again crowds would assemble just to take tirtha (his caranamrta or water that had touched his holy body.) Such a pure Vaisnava is a walking place of pilgrimage. The result of taking unlimited baths in all the sacred bathing tanks or rivers can be had just by one eleventh of a second's association with such a pure Vaisnava devotee of the Lord.

Many times Madhva would go to the beach at Malpe to perform his daily ablutions, performance of acaman, nyasa, etc., and distribute the tirtha and Tulasi afterwards. On other occasions he would slip away on his own around two or three o'clock in the morning to take his sea bath.

On one such occasion a wonderful and famous incident took place.

KRSNA COMES TO UDUPI

One morning in 1285 AD he had set out for Malpe beach, and as he walked he composed some of the verses, which later became part of the famed Dwadasa Stotram, in glorification to the Lord. On this day, Madhva felt a very special thing was about to happen - something that would be for the greatest benefit for all the devotees. Though Madhva didn't reveal to anyone, he knew that before the sun had set on this coral reef beach, the Lord of his life would appear. Soon a storm occured and the wind blew up a tempest.

Madhva, calm and peaceful, stayed where he was on that beach, meditating on Lord Krsna. As this freak storm peaked, Madhvacarya saw a merchant ship with sails fully up being blown onto the edge of the coral reef. Being merciful by nature, Madhva, the son of the wind god, took his shawl and attached it to his sannyasa rod and waved it in the air. At the same time he deeply breathed in and miraculously the ship was sucked through a safe area of the reef to the beach where Madhva was waiting. As the ship touched the safety of the shore, the joyful crew glorified the lone ascetic who had saved their lives and costly cargo.

In the same swift way the storm had appeared, now it had gone, with it's mission fulfilled. The captain of the ship approached our hero, Madhvacarya, and asked how could they repay him for saving them. "We have silk, spices, gems and gold - what would you like as certainly we are indebted to you?" Madhva simply asked from where had they come. Dwaraka was the reply. "O Dwaraka? Do you have any Gopichand on board?" I believe you do! The captain was happy to reply that they were using it as balast to keep the boat stable in the water. He immediately sent his men to bring the Gopichand from the cargo hold. Madhva however had his sights on a particular piece of Gopichand - it was huge and heavy and none of the fifty crew members combined could carry it. Madhvacarya reached into the hold and picking it up with great ease, lifted it out just as Hanuman lifted the Gandamadana Hill. In fact, as he did this feat, the crew members were heard to say, "Oh look, just like Hanuman, this ascetic monk has easily with one hand lifted this huge clod of Gopichand that all of our crew of fifty could not even move. How wonderful it is."

It is said that just as the Purohit or priest gives up the association of the Yajuman (donor) after receiving the donation, and just as a prostitute gives up a pennyless man after extracting his money, so in the same way Madhvacarya, in deep and intense devotion, then carried single-handed this clod of Gopichant up the beach and towards the road which leads to Udupi.

As Madhva reached the end of the beach front, as the road turns to the right at the village of Odapaandi (modern day name meaning

"where the sailing boat carrying the Deity came in") a large piece of Gopichand broke off, and as it fell to the ground it revealed a deity of Lord Balarama. At that place was an ancient temple of Skanda Maharaja (Kartikeya, Subhramaniyam, Murugan, the son of Lord Siva). By tradition one cannot place a Deity of either a demigod or the Supreme Lord Visnu if the mood is not conducive to the harmony of both. So we can see that in this case, everything was perfect. The son of Lord Siva naturally worships his father Lord Siva, and Lord Siva worships the Lord known as Sankarsana. Lord Sankarshana, Who is whitish in complexion and dressed in a blue dhoti, is non other than an expansion of Lord Balarama, and so a happy union was made.

Madhva then installed the deity at that place where the Lord is known as Vadabandesvara.

In great jubilation, Madhvacarya carried the remaining piece of Gopichand to Udupi. As he walked he composed the rest of his Dwadasa Stotram prayers.[7]

Upon his arrival in Udupi, Madhva gently placed this clod of gopichand into the temple lake called Madhva Sarovara. As he put the Gopichand into the water, the Gopichand broke open and dissolved, revealing a most wonderful sight. Soon, in excitement, a large crowd had gathered to see what the Gopichand had revealed. It was Bala-Krsna, holding a rope in one hand and a rod for driving cows in the other.

At the time of the advent of the Kali Yuga, Dwaraka and all of it's residents wound up their pastimes as Lord Krsna and His transcendental brother Lord Balarama left for Their own abode, Goloka Vrndavan in the spiritual world. At this time Arjuna placed these Deities of Krsna and Balarama into Rukmini Vana in Dwaraka.

There is an oral tradition of the history of these Deities that has been handed down through time which gives us an account in accordance with Madhva Vijaya (9.41).

atraivam purvacarya pravadah-

kadacit devaki devi dwarakayam sutam harim
  ucava bala lilanam darsanutsukamanasa

Mother Devaki, being desirous of witnessing the childhood pastimes that were denied her by fate, being locked up in the prison of Kamsa, appraoched Lord Krsna and asked this favour of Him.

yasoda balalilaste vilokya paramam mudam
  jagama kila tatraikam lilam me krsna darsaya

O Krsna, Yasoda was so fortunate that she had the pleasure of enjoying Your childhood pastimes. Why don't You please show to me similar sports and pastimes?

evam matra cuditu dwarakayam
  krsno bhutva balakah karhicit tam
prapamandam dadhi samloodhayantim
  lilabhavai ranjayan matr cittam

Taking into account of His mother's intense feeling of love, Krsna assumed the form of the child again. Then by mystic potency He re enacted the drama of when she was churning curds into butter, and Krsna came crying to her and in this way entertained His mother, Devaki.

tad nkamaruhya papau srutam sah
  stanyam tadasyam prasamiksamanah
tada tadiksavivasantara sa
  sukhamburasau vijahara devi

Staring at His mother's face, child Krsna climbed onto her lap and began to drink her breast milk. Devaki's joy knew no bounds and she forgot herself in the ecstacy.

  dadhyamatram vibha jyatna navanitam prabhaksayan
navanita viliptangoo manthanam damacaharat

Krsna then got up and broke to pieces the pot of curds that His mother was churning and started to eat the lumps of butter. In

the whole confusion of stealing the butter, Krsna's body became smeared with butter and curds. Then with a cheeky face, He snatched away the churning rod and rope from His mother.

kalamalpam vihrtyaiva makrtim tamathapyadhat
devaki cati santusta vismita cabhavanmuhuh

So after some time of playing, enacting His childhood pastimes for Mother Devaki, Krsna abandoned that form of a child, but Devaki remained spell bound, stunned in ecstacy for some time.

tadaiva bhaismi ca samiksya madhavam
sadapyanantakrti drstimatyapi
punah punarnutanametada krtim
nirmapayamasa tada tadakrtim

Even Rukmini Devi, who could see the numerous forms of the Lord in Dwaraka, was quite fascinated by this ever fresh and enthralling form of this tiny, naughty child, and so she asked Krsna to give her a form like this that she could always keep with her.

Junior Admar Swami (Visvapriya Tirtha Swami) also mentioned to me another story which tells of how the Deity came about.

Lord Krsna then called for Visvakarma, the architect of the demigods, who immediately came to that place, to satisfy the desire of Rukmini Devi. Krsna then gave him instructions to go to the sacred Kali Gandaki River in Northern Nepal and secure two large Saligram Silas and from those Saligrams, fashion the transcendental forms of Krsna and Balarama.

Actually a set were also made for Devaki, though smaller, and they returned to Vrindavan with Uddhava, so records say, but have been lost due to time.

After the Deities were fashioned, the Deities were first checked by Mother Yasoda to see if Their likeness was true. Then They were presented to Rukmini Devi, who worshipped them.

janan vidambayanti sa nityam tat pratimagatam

pujayamasa vibhavaih saksat tam pujayantyapi

Rukmini began to worship those Deities with all the formalities in addition to serving Krsna as her husband and Lord in person daily.

krsnavatarevasite phalgunoo dwarakasthitam
sthapayamasa tamarcamuttamam rukminivane

And so when Lord Krsna wound up His pastimes after the accomplishment of His mission, Arjuna deposited those deities in Rukmini Vana in the place called Dvaraka.

gopicandanagnatvad gopicandanabuddhayah
pratimani tam samaj ajrurdaivat samyatrikah kalau

As by the Lord's arrangement, those Deities that were buried at the advent of Kali Yuga, were unknowingly dug out and used as balast by the sailors and carried in the ship.

After the Krsna Deity was nicely washed off, Madhvacarya ordered that the deity be taken to his Mutt with great care. Alas, thirty of the strongest men in Madhva's Mutt couldn't even move the Deity an inch. Krsna made Himself just too heavy.

Madhva then, with great devotion, touched the Lord's feet and with both arms, cradled the Lord and himself carried Krsna to the Mutt. Krsna would only move for Madhva. The town was alive with talk of how Madhava came to Madhva. Soon many Vaisnavas came forward to eagerly give donations to have a small temple built for the Lord.

It is said that Madhva purposely chose not to build huge gopurams like many of the temples in the south. Instead he chose the simple pagoda style, traditional to the Karnataka area. All kinds of donations were made available for building, but this simple sannyasi kept everything nice but simple, and in proportion with Chandramulesvara and Ananta-Padmanabha temples.

Acarya Madhva then performed a fabulous installation ceremony for the Lord, and inaugurated and regulated the method and formula of

the worship. Even the slightest detail he took into consideration, and after conducting the pujas himself, he trained others how to worship Udupi Krsna.

To those who know something of Deity worship, and who have a little appreciation for it performed nicely, Madhva's system and the punctuality and cleanliness is formidable.

He established sixteen pujas daily, though generally fourteen are considered as the main pujas for the Lord, which I will now outline.

(1) Nirmalaya Visarjana Puja - at 4.00 am. The door is opened and Madhva would go and take his bath is Madhva Sarovara, and after performance of different proksanas, acaman, nyasa, tilak and pranayam in the room adjacent to the actual Deity room, he would enter the shrine. Then, accompanied by the chanting of sacred mantras, the flowers, tulasi and sandalwood paste from the previous day are removed before Arundaya when the sun shows first signs of coming up. At this time he would ring the hand bell. All the ornaments are removed at this time, then one can see that first sight that Madhva saw (the churning rod in the Lord's hand and butter in the other). Seeing the Lord at this time is known as the Visvarupa Darshan.

Then five services are performed for the Lord. Tulasi manjari buds and thick sandalwood paste are offered, and then a naivedyam (small food offering) consisting of ground nuts and curds, ginger, jaggery (date palm sugar), tender coconut, and betal leaf and nut. Then there is a mangal arati offered in a round plate.

(2) Usahkala Puja (dawn puja occurs between 4 - 6 am). Madhvacarya pours water over the deity from two silver pots and Krsna is completely washed. Again Tulasi buds and sandalwood paste are offered. Krsna is then given his naivedyam of sweet rice payasam, curds, tender coconut water, bananas, coconut, betal leaf and betal nuts.

(3) Aksaya Patra Puja and Go Puja. Madhvacarya established this principle of using the aksaya patra for mass prasadam distribution

daily. This aksaya patra was originally given by Surya's son, Vivaswan to Dharmaraja (Maharaja Yudhisthira) when he started the exile after the gambling match with Duryodhana. Whilst in exile Draupadi used it to cook for different rsis and sages. Madhva personally gave this pot and ladle for the Lord's puja and blessed them that this annadana, mass prasadam distribution, will go on in this holy place forever.

At this time the daily go-puja is performed and the tiny local cows of Udupi-Krsna's goshalla are led in for Krsna's pleasure. They are given free run of the temple room and a selected cow is then formally worshiped. Following each puja there is naivedyam. This one for Gopal Krsna consists of fried rice, laddhu made of local country sugar, 'gaur', banana etc. First it is offered to Krsna the cowherd boy, and then his prasadam is offered to the cows. During this time the aksaya patra is also worshipped by arati ceremony, offering of lamps.

(4) Pancamrtabhiseka Puja. Madhvacarya established that first the conchshell be worshipped as Pancajanya, then five substances are poured from that conch over the Deity of Krsna. First is a conch full of pure cow's ghee which is poured on the head of the Lord, and the golden nectar flows down to His feet. Then milk, then yogurt, then honey, then sugar water. Then pulp of banana and tender coconut water are poured over the body of the Lord. At this time thirty two tender coconuts are used to make sufficient water for the bathing, and rinsing.

After this puja, sandalwood paste, flower petals and Tulasi buds are offered. Then the Lord again takes His meal, this time or rice, coconut followed by betal leaf and betal nut. This again is followed by arati of offering lamps circulating eight times around the Lord's body.

(5) Udvartana Puja. At this time the body of Krsna is thoroughly rubbed down by the aid of powder of green gram and hot water. This takes off any grease from the ghee or stickness of honey or sugar from the previous puja. Again after this puja is over, sandalwood paste, flowers and Tulasi buds are offered at the Lord's feet.

After Lord Krsna has taken His hot bath then he is offered hot rice, milk, butter and tender coconut, and again arati is performed, but this time offered from a large round plate.

(6) Kalasa Puja. So to follow the hot water bath, the Kalasa Puja is done. By mantra and mudra the presiding Deities are invoked into two golden pots.

The Kalasas (pots) are then decorated and annointed with Tulasi and sandalwood paste. Then after om is chanted over the pots and the mula mantra and Krsna mantra, the kalasa is worshipped. Then the worship of the pitha (sitting place) and again naivedyam of rice is offered. Arati is again performed, and then that prasadam rice is given to the Lord's carrier, Garudadeva.

(7) Tirtha Puja. At this time cool water from all the sacred rivers which is held in a golden pot, is poured again over the Lord. At this time Madhva would chant the Krsna Yajurveda Purusa Suktam prayers. Then all that sacred "tirtha" water is collected up and Krsna is wiped dry with fine silken cloth. Again sandalwood paste, Tulasi buds, and flowers are offered, followed by naivedyam (food offerings) of pancakes, butter, date palm jaggery, thick pongal pudding, coconut, banana, betal leafs and beyal nuts. Then eight circles with a ghee lamp make a mangal arati again.

(8) Now the darshan is prohibited, up until Tirtha puja everything is done in public, but now the Alankar Puja is performed with restricted entry and vision. At this time all kinds of fabulous ornaments are offered to the Lord. depending on the particular day, Lord Krsna dresses in a different way, sometimes as Gopal Krsna, some days Vamanadeva, Kalki, Buddha, Kurma, Rama, etc. for instance, in April-May when Matsya appeared a special dress would adorn the Lord looking like the Matsyavatara, the body at least. The face of the Lord is never covered. From day to day throughout the year the Lord wears many different costumes. Some gold, some diamonds, some rubies, pearls, etc. The only forms the Lord doesn't dress in is Narasimha and Varaha, for to perform these pastimes His beautiful

face would have to be covered by a mask, and this is never done here. On the day of Devi or the Mother Goddess, which is Fridays, Krsna takes such forms as Mohini, Sita, Rukmini, Satyabhama, and dressed in a sari gives darshana looking exquisitely beautiful.

After the Lord is appropriately dressed in the costume of the day, then His darshana is again available. As usual a nice offering of rice, pongal pudding, laddhus, flat rice, yogurt and kusumbari etc are offered, followed by sixteen waves around the Lord's body slowly with the ghee lamp, highlighting His form.

(9) Avasara Sanakadi Puja. When Madhvacarya installed Krsna in the Udupi Mutt, the Four Kumaras, headed by Sanak Kumara, came there and expressed their desire to worship Krsna at this time. Madhva leaves the deity room and the four Kumaras worship Krsna in private. Afterwards Madhvacarya comes back into the Deity room (inner sanctum) and offers foodstuffs and arati.

Sanaka, Sanandana, Sanatana and Sanatkumara are the originators of the sannyasa line of the Madhva priesthood, so Madhva continued like that, only sannyasis in the eight Udupi Mutts worship Lord Krsna here in Krsna Mutt. Those sannyasis are, to this day, chosen from all the inhabitants of Udupi. Six astrologers check a new born child's astrological chart and if there is any mention or indication of contact with woman or family life, then the candidate is rejected. Only those boys whose natal chart shows a life of celibacy, religiousity, devotion to God, purity, etc are considered as candidates for training. Then if the candidate is successful in his training, he will take sannyasa before he is seventeen years of age. One takes his order of sannyasa from a senior swami and then becomes the junior swami, usually the senior swami only has one initiated junior swami who will become his successor after he expires from this world. This is the system established in Udupi.

(10) Mahapuja (Raja Bhoga at lunch time). Mahapuja is the last puja of the morning. Before the puja again Madhva goes to the Sarovara to take his bath. Freshly bathed and annointed with fresh tilak, Madhva enters the inner sanctum. The drum known locally as Nagari is sounded to tell the town folk the puja is to

begin, and everyone comes to see Madhva perform the puja.

Visnu Sahasra Nama (thousand names of Visnu) and many other Vedic hymns from the rg, Yajur, Sama and Artharva Vedas are chanted at this time. The Brhad Naradiya Purana verse Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krsna Hare Krsna Krsna Krsna Hare Hare is also chanted. Madhva insisted that there be kirtan, the congregational chanting of the nakes of the Lord, for it is the yuga dharma.[8]

At the end of the archanas, a huge feast is offered to the Deity of Krsna consisting of fourteen seers (one seer equals about one kilo) of rice, sweet pudding 'paramanna', huggi, appa, vade cakkuli, gulloorige, hoolige, atirasa, laddu, laddige, pancakajjaya, milk, yugurt, fruits, coconut, betal leaf and betal nut. (For your pleasure I have included the preparations.)

Huggi - is a savoury preparation with rice, green gram dhal, spiced with tumeric, ginger and salt, boiled in water.
Appa - is a sweet preparation made from rice flour, jaggery (date palm sugar) and plaintain fruit fried in ghee.
Vade - again is a savoury preparation prepared from toor dhal, black gram dhal and salt, rolled into little cakes and fried in coconut oil.
Cakkuli - a very nice savoury preparation made from rice and black gram dhal, roasted, ground, then the flour is made into traditional cakkuli shapes and fried in coconut oil.
Gullorige - is made from semolina and is similar to pooris, white in colour, fried in ghee.
Holige - is a sweet preparation made from Bengal gram flour, maida (white flour), date palm sugar - jaggery. All this is mixed together and flattened like a chappati. In fact it is cooked on an iron plate like a chapati.
Atirasa - This is made from rice flour, jaggery, black pepper powdered and then fried in ghee and is a wonderful sweet preparation.
Laddige - is another sweet made from paddy flour (poha-flatrice) flakes, then mixed with cardamom powder, jaggery and made into round balls.
The specialty of Udupi is Panca Kajjaya - dry coconut flower

scrappings - 'flakes of copra ' are then mixed with Bengal gram dhal then heated and powdered with local country sugar and spices, primarily cardamom.

Along with this there are two other preparation - a rice cake and rice kitri offered in silver bowls. During this offering ritual of samarpana reciters and musicians chant Madhva's Dwadasa Stotram and after the Lord has taken His lunch, various musical instruments and bells are played for the Lord's pleasure. This is a wonderful experience to witness.

After this Madhva worships the associates of Krsna such as Garuda and then Bhagirathi in an unseen form at Madhva Sarovara, then in the afternoon Madhva would sit in an adjacent room on his simhasana and have persons come and see him. Devotees who come would receive mantraksatam on their heads. Sometimes discussions would go on for an hour or so until the next puja at 4.00pm. During this time the Deity of Udupi Krsna is open for darshan (2.00pm - 4.00pm), unlike many Deities, Who, in a more relaxing and restful mood, take rest after lunch whilst the inauspicious muhuratas are prevalent. But not here in Udupi, as here Krsna is worshipped as a small boy, so at that time after lunch, small boys like to play.

At 4.30pm sharp Madhva would start his evening discourses on the Mahabharata and Ramayana. After worshipping these sacred books in the form of recitation, around 6.00pm Madhva would personally distribute prasadams to the devotees. Then whilst devotional musicians and singers would assemble in the candrasala singing songs about the Lord and His pastimes, Madhva would go for his evening bath in the sarovara tank to repare himself for Camara Seva, which is at 6.30pm. However before this there is Laxmi Puja of Krsna where Krsna is bathed in a shower (abhiseka) of pure gold coins.

(11) Camara Seva Puja. The functional (Utsava) deity of Udupi Krsna is brought out and placed before the main Deity, then the Utsava Deity is carried on a palanquin in procession to circulambulate Udupi Krsna. Baskets of fried rice are kept both sides of the Lord. Milk, fruits, coconut, betal leaf and nuts,

laddus, etc are also placed before the Lord.

While this was happening, Madhvacarya would chant on his japa mala (beads) then to complete the ceremony he would come before the Lord and fan Him with gold handled camaras (yak tail whisks). One in each hand, he would fan Krsna for about five minutes, then go inside the inner sanctum and offer five upacaras (sandalwood paste, flowers and Tulasi buds, incense, lamps and foodstuffs - naivedyams). The foods consist of the fried rice and date palm sugar (jaggery) kept in the baskets.

(12) Ratri Puja (night worship). At the time of entering the deity room and after performing acamana, then Madhva would chant one hundred and eight names of Krsna and offer nice foodstuffs consisting of tamarind rice, pancakes, tender coconut, coconut pancakajjaya, then betal leaf and betal nut tambula. Then all the different kinds of arati flames would be waved before the Lord - camphor on a plate, ghee lamps, lamps with kusa grass and ghee, some of five wicks, some seven, some nine, some in the shape of the Kurma (tortoise). (The remanants of these foodstuffs are spread on banana leaves between rows of lamps and are formally offered to the Mukhya prana Deity.

(13) Mantapa Puja - Astavadhana Puja. Again the small functional, festival Deity of Krsna is brought out, and in sankirtan with the accompaniment of musical insturments the Lord goes into a cradle and in a loving mood Madhvacarya rocks the cradle. Again a nice offering of fried rice is given to the Lord as the musicians play and the devotees chant. Then the arati is performed again.

Flute seva is next as the Utsava Deity of the Lord enjoys, now in a palanquin and circulambulates the Deity room where Udupi Krsna resides. The devotees follow whilst one devotee plays the flute for the Lord's pleasure. At this time all the devotees, according to their particular service mood, offer eight kinds of sabda seva, that is, each chants according to the proper swara or meter the mantras from each of the following to glorify the Lord, very melodiously. There is Rg Veda Seva, Yajur Veda Seva, Sama Veda Seva, Atharva Veda Seva, Vedanta Seva, Itihasa Seva, Purana Seva

and San-gita Seva.

(14) Ekanta Seva - Sayanutsava Puja. This service is more of a private affair for the Lord. The small functional utsava Deity is now placed back into a cradle and is taken to and placed on a small bed in His private 'bed room' specifically reserved for the Lord. With the Lord in the cradle, Madhvacarya gently rocks it whilst he sings lullabies to the deity there. Such is the parental mood. The Lord now takes rest in private.

Cooked down milk, sandalwood paste, sandalwood oil, Tulasi leaves, nutmeg, cloves and fragrant perfumes are now placed before the Lord in His cradle and a final arati is performed. Then Madhva would return to his simhasana seat in the room nearby and distribute prasadam to the devotees, guests and pilgrims. This he would do until quite late, during which time he would personally strike up discussions with the assembled devotees.

The time is now after 11.00 pm, and the temple itself is now locked for the night, but as for Madhvacarya, he would talk sometimes all night, and still be the first up and about in the morning to start the pujas. When Madhvacarya slept he would only rest for one or two hours and arise fresher than those who had slept all night. Madhva would rise around 2 am to start his next day.

In this way Sripada Madhvacarya dedicated his whole life to serving the Lord, every hour of the day he was engaged in pure devotion to the Lord. As with everything that he did, it attracted the minds of everyone, and more and more devotees gathered around him.

Madhva supervised and oversaw all the activities of the new Mutt, taking an active leading role, and naturally everyone followed. His cleaning, cooking, everything was spotless. Arrangements for foot baths for pilgrims was made so as no-one would enter the temple without washing his own legs and feet.

Udupi Krsna looked out of his small temple room overlooking the Madhva Sarovara tank so He knew who had washed or not. Apparently

Madhva purposely made the temple room small so that large crowds would not gather in a roudy or raucous fashion. Instead in a mood of awe and reverence, they would file in to see Krsna Who had come from Dwaraka.

Madhva insisted that the temple be washed meany times daily, and to this day one can still see the high standard that he set. Some of Madhva's standards for cleanliness are that one must bathe at least three times daily and certainly before puja. A plunge bath in Madhva Sarovara in the waters of the Ganges was the best. After taking one's bath and washing one's cloth, one puts on fresh cloth. Unwashed cloth, even silk, he would not tolerate - everyday it had to be freshly washed.

Due to Madhvacarya's need for preaching, he started to train some of his intimate disciples how to worship the Lord properly, all the little things - how to avoid touching one's fingernails, which are to considered like dead skin, to pure pure water that is to be used in puja or for one's own acaman, proksana-cleansing. He arranged that if some impurity was found in the disciple that he had placed in charge, the disciple had to purify it by fasting to absolve it.

MADHVA CURES FRIEND'S HEADACHE

During the time when Madhva stayed in Udupi to establish the process of Deity worship, a funny incident happened. In Madhva's childhood there was one boy who was the son of Madhva's teacher, who was very dear to Madhva. He once came to Madhva because he had a severe headache, and Madhva blew into his ear and cured that headache.

At this particular time this boy was making arrangements for a very large fire sacrifice, in which he planned to spend vast quantities of money, feed thousands of brahmins, and perform this yajna to a grand scale. Madhvacarya's younger brother, who was very qualified in the conclusions of the Vedic rituals, was asked to be the hotri (officiating priest) for the yajna, to which he accepted.

The day came to start and the pandal pavillion was erected. All the preliminary pujas had been performed, all participating had been identified by the tying of Kankabandanam strings to their right wrists. Everyone, the assistants and so many brahmins who had assembled there, were just ready to perform their individual functions, when suddenly out of the air came one envious brahmin from the Jaraghatita Gotra by the name of Maradittaya, who had been festering and conspiring to spoil the yajna. It is suggested that he was a dikshitar of the smarta brahmin community and he wielded a very influential voice with people in general. Narayana Panditacarya in Madhva Vijay however refers to him as a second Jarasandha who tried to stop the rajasurya sacrifice of Yudhisthira.

As previously mentioned, the Bhavisya Purana records the meeting of Madhvacarya and Sri Caitanya Mahaprabhu (the son of Saci) during his return to Udupi via Bengal. Madhvacarya received some very interesting points from Sri Caitanya Mahaprabhu. The Lord gave instruction on the avoidence of animal sacrifies, pointing out in 19.49-62 that He didn't accept the offerings of poor animals into the fire as in previous yugas, and that this was not the way to worship Him. Madhvacarya accepted this and from this time on, instigated a few changes to make the new non-violent yajna in accordance with sastra. Vast changes couldn't have been made at this time for the philosophical evolution hadn't progressed very far as yet (see my 'Setting The Scene' section). Madhvacarya performed the necessary changes that Sri Krsna Caitanya (the Personality of Godhead) told him to do.

These reforms and ceremonial changes, such as the offerings of 'flour-made sheep' instead of the previous live sheep of Vedic sacrifice Pishtapasuyajna. Pishtapasu Yajna never involved killing animals in previous days, [9]but had become in vogue due to the wicked desires of meat eaters, but undoubtedly this kind of yajna was obviously what the smarta Maraditaya objected to. He wanted to offer animals into the fire and protested like anything at Madhvacarya's method, but Madhva stood his ground as usual, and in the company of the King of the country of Balakanya and his court pandits, Madhvacarya explained from every known angle as to why the new system of yajnas should not be boycotted, but should,

in fact, be supported, and how the smarta was just trying to support his own sense gratification by going directly against the injunctions of the Yuga Dharma.

According to Srimad Bhagavatam (11.28.8-9), "One who has properly understood the process of becoming firmly fixed in theoretical and realized knowledge, as described in this chapter entitled Jnana Yoga, by the Supreme Lord Himself, does not indulge in material criticism or praise. Like the sun, he wanders freely throughout this world - by direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is not he ultimate reality. Thus one should live in this world without attachment to sense gratification."

The Lord has stated what kind of sacrifices are for what Yugas and even the Personality of Godhead appeared as Buddha to do away with such dramatical shows that they had the nerve to call yajnas, in the same way if God has stated that He dosen't accept such rituals, then we may well ask, who was this yajna refered to by the materialistic smarta brahmin meant to please? If I ask for water and someone brings me milk, that person may argue that milk is very nice - but it is not what I asked for, so it cannot be considered as service, as the word service means serving that which is required by the person who has made some request.

Many arguments were presented and Madhva, and proven to all that were there, that what he was saying was right. The court pandits replied, ".....everything he says conforms to sruti, smrti, Puranas, Pancaratra, etc. He has no personal mundane motive for performing activity."

Then the yajna continued, being sanctioned by the Balakanya King, all the pandits and local brahmins. All the local shop keepers who were previously told by the smarta to withhold certain essentials for the yajna now brought them as donations to the best of Vaisnava brahmins.

Madhva gave all the necessary instructions about karma in action, and acting in a way free from entanglement in karma himself,

everyone could see that he was acting freely on the liberated platform. Madhva Vijay (9.52) confirms this by stating how everyone was completely captivated by Madhvacarya's deep knowledge and realization of this subject. The Demigods resounded with melodious chants of - Oho vaha ho ! O how wonderous!

Madhvacarya had been in Udupi, as one can see by his achievements in the form of Sri Krsna Mutt, for quite some time, and now he decided to again go outside of Karnataka to preach, for his mission was feeling more urgent than ever.

MADHVA'S SECOND TOUR TO BADRI

Madhva Vijay is the accepted authority on the life of Madhvacarya, and although others throughout the length and bredth of Bharata Bhumi (India) made diaries at the time on the Acarya's movements, Madhva Vijaya gives the most insight into Madhva's life.

Taking a few notes from Indian history which points out that during Madhva's second tour he visited many places of pilgrimage en-route to Badri. Madhvacarya and his party were quite amazing. Altogether the main party comprised of some fifty sannyasis and a number of devoted householders and brahmacaris. They travelled alone, sadhu sanga, in their association of devotees. There were no hired hands, no extravagence, just fifty simple sannyasis, a few household men, and brahmacaris.

Madhva insisted that his disciples not only preach with dynamic valour as he did, but also be expert in singing to satisfy the Lord, composing prayers for the Lord's pleasure, dance, (for they were not dry impersonalists), and also be able to wrestle. Needless to say, Madhva had a burly build, like a bull, and all of his followers were healthy able-bodied men, but not fat.

It is suggested that on the basis of the monarchy at the time, chronologically speaking, and in regard to some of the areas that Madhva passed through and the names of Kings and kingdoms mentioned, it must have been between 1260 and 1271 that Madhvacarya made his second tour to Badri. At this time there is mention of the name of one Yadava Dynasty king in Madhva Vijay

Canto 10.4-7 whose name was Iswara Deva, sometimes known as Mahadeva, and he ruled at Devagiri in the kingdom of Kandesh, now modern day Maharastra state. This king, who is known to have a strange mood of charity and was renowned for usurping the goods of others in the name of charity, still he would often plant trees, and dig wells and lakes, or rather "engage" others in that "charity work."

When Madhva and his party came by this miserly king Iswara Deva, the king thought he could engage all these strong healthy men in digging his lake. However, when the King's men stopped the party and told them that the King had put a toll on anyone who wished to pass through his kingdom, which was that they had to spend some time digging out the earth for the proposed lake. Madhva never missed a move, he personally convinced the King that due to their being Vaisnava ascetics, they had no idea of how to dig the ground. He said, "If your Majesty would be so kind as to enlighten us by showing each of us what to do, for we are unskilled in this work. Please show us how the digging should be done."

The King himself, full of brainless enthusiasm jumped down into the hole and personally showed each of Madhva's fifty men how to dig out the lake. By the sharp intellect of Madhvacarya, he tricked the King into digging out the whole section that the King had ascribed for Madhva and his men. The devotees were amazed.

Unfortunately though it cost Madhva time which really he didn't want to waste. Madhvacarya had no business hanging around the rich or royal, aristocratic or influential circles, simply he is a devotee and only took interest in one's devotion to the Lord. In Madhva Vijay at the end of the Ninth Canto, it points out how even obligations to family, gotra, and any other material things, Madhva gave up to satisfy Lord Hari, and so in the mood of a Vaisnava ascetic monk, he travelled quite freely without hindrance or attachment.[10]

After leaving that place Madhvacarya and his party pushed on further north to reach the southern shore of the Ganges. During this time much of the North of India was completely ruled by the

Mohamedans, though so far Madhva travelled through the Kingdoms of the pious kings of Dravidadesa (South India), but now he had reached their northern boundary. The boatmen, who in peaceful times would normally take the travellers across the river, had been given orders that no brahmins or followers of Sanatana Dharma, Vaisnavas were allowed to cross the river which was too wide to swin across and too deep to walk across. Madhva offered to pay the regular price to the boatmen, and even tried to bribe them by giving them more than the normal price. However these boatmen feared for their lives, and so no boats were available. The boatmen told Madhvacarya and his party, that the Muslim ruler on the northern bank stated that any non-Islamic traveller would face death if he so much tries to cross the river.

Hearing this Madhvacarya told his followers to hold onto his garments and form a chain. This they did, and the incarnation of, and the plenary portion of Vayu the wind god then made his whole party light enough to walk on water.

On the northern bank, the Muslim ruler came from his tent to see what all the excitement was coming from the mouths of his men. Upon seeing the party of fifty Vaisnava sannyasis walking across the surface of the Ganges river, the Muslim ruler fainted, and upon coming to, and rubbing his eyes, looking again he fainted once more. This happened seven times, for Madhvacarya and his party crossed the mighty waters of the Ganges just as the way they crossed the ocean of birth and death, which is compared to a calf's hoofprint for the pure devotee.

Trying to deter Madhva and his party from coming ashore, the soldiers of the Muslim leader, shouting to each other to kill the infidel sannyasis before they reached shore. It was an increadible sight, the Muslimad fully armed, and turbans upon their heads, stood up to their necks deep in the Ganges, thrusting their spears in the direction of the sannyasis.

Madhva Vijay (10.11) records Madhva saying, "Certainly it is strange that all of the army has come down into the waters of the Ganges to try to stop a handful of mendicants. Why do you do this? We are of no threat to you. We are coming with a desire of

meeting with your king, now allow us to pass and meet him. It is strange that you act like fools simply wishing to quarrel with us."

Insisting on meeting with the ruling Sultan Madhwa strode towards his tent, finally amid all the niose, the Sultan came there to see what was happening. At the first sight of Madhva's form, he was taken aback.

It is suggested in Padmanabha's "Life and Teachings of Madhva" that the Sultan was the cousin of the notorious brahmin killer Alauddin. This somewhat peaceful Muslimad by the name of King Balban, otherwise known as Jalaludin Khiliji, who had just come to the throne at seventy years of age was not like his nefarious cousin. He was very learned and known for his kindness. When he saw Madhvacarya standing there he knew this was ordinary man. Strong and stout, with a beautiful hue of golden lustre, this giant of a man dressed in the cloth of a renounciate stood boldly before the Sultan.

The Sultan then enquired as to who this effulgent person was, and how he had walked across the wide Ganges River. "O fair faced one! How is it that you managed to pass by my ferocious army? How did you do this amazing feat of crossing the river? Why have you come here? Who are you? Why did you come across onto the soil of occupied land? Do you not know that you are risking death?"

Madhvacarya replied in chaste Turkish, saying how he was on his life's mission to spread the glories of the almighty God to all souls who will take to it. Now you occupy this land, previously it was occupied by another and another before them. Actually we are not the proprietor of this land, we are only here for a short time and that all of us are actually servants of the actual owner of this and every other land. Every honest man should come to terms with this understanding and dedicate his life to serving God.

After but a few words coming from the lotus mouth of Madhva, the Sultan was so impressed, in fact, he was charmed. Just like a

tantric snake charmer standing amidst a thousand or more dangerous snakes, Madhvacarya fearlessly stood amidst the Muslimad army and preached this philosophy of Krsna consciousness to the Sultan, Jalaluddin Khilji. Confident that he was under the protection of Lord Krsna, Madhva had no need to fear. Tantrics, we have seen, sometimes sit amidst hundreds of cobras or scorpions without being poisoned due to the potency of their mantra siddhi or tantra siddhi, but in the case of our hero, it was his devotion to the Lord.

Just for the record, Madhvacarya's incantation was much stronger than any mechanical materialistic ritual, his purity, faith and natural compassion shone through. He was not talking to an oppressing war-lord, rather Madhva was talking to a spirit soul who now in the dress of a Muslim Sultan, could be engaged in the service of the Lord.

At this time the Sultan, realizing his mistake in hindering their travels, offered Madhva half of his province and told him that he would also make sure that Madhva and his party had safe passage through the rest of his territory on his travels north.

THE PROWESS OF MADHVA

Defeating the Dacoits

Certainly these were troubled times. There were many such war-lords and many dacoits, thuggies, gundas, etc. who waited on the roads and byways for unsuspecting travellers. Many times Madhva and his party would travel through thick jungle and via mountain ranges to directly and quickly keep heading true north.

One day as they travelled through the jungle, Madhva saw a group of thieves coming in the opposite. Madhva told his party to stay still - he had a plan. Usually when travellers saw gangs of dacoits they were petrified and would soon become easy pickings for the proffessional theives and murderers. Madhva, now putting his plan into action, took a handful of stones and put them into a piece of cloth, and when the thieves approached and declared their intent, Madhva threw to one of the dacoits the bundle wrapped in

cloth the result was chaos, one thief not being able to trust another due to their mutual greed. This action of Madhva caused the dacoits to start fighting amongst themselves. Lusty and greedy, they tried to fulfill their desire to gain the 'bag of gold', as one took it from another and another snatched it from a third, amidst the confusion Madhva and party slipped off unnoticed.

Lust for gold and material possessions of others had brought them all together by mutual agreement, but it was a shallow working agreement with no sincerity, and it was also their downfall.

Madhva and party looked back from a safe distance before continuing the journey.

On another occasion as the party travelled along, they were apprehended by more than one hundred dacoits. From an external mundane view point, things looked very dangerous for Madhva and his fifty man party of peaceful ascetics monks. The air was very tense, one could say it could be cut with a knife. Suddenly out of nowhere one of Madhva's disciples, young boy Upendra Tirtha, rushed forward and wrestled a sword from the leader of the dacoits. Upendra Tirtha fought with the skill and courage of an experienced swordsman, though in his whole life he had never picked up so much as a stick, what to speak of a sword. The robbers, those who had not been killed or dismembered by the valiant Upendra Tirtha, fled for their lives.

Everyone of his godbrothers complimented him for his bravery. Madhva smiled knowingly, and Upendra humbly smiled, looking at Madhva. He had empowered his disciple to such a degree that all one hundred or more dacoits were no match for the humble Vaisnava sannyasi who suddenly had assumed the mood of Bhimasena. The tattva of Mukhyaprana had taken possession of the young sannyasis' arms and instead of Upendra Tirtha's arms, it was the mighty Bhima who fought to the dacoits death.

There was another occasion when another group of thieves lay in wait for Madhva and his party. The theives could see the party coming down the road, and so they waited in hiding, preparing

their attack. As they lay in wait watching the ascetics approach, suddenly all of ascetics turned to a group of stones right before their eyes. Then as boulders the party started to move down the road towards the dacoits.

With fear and disbelief in their hearts, their minds confused and rubbing their eyes again and again, the theives watched the party of ascetics turn back into men. This was all too much for the theives. They knew somewhere unside these were not ordinary persons, and so in a more than humble mood, giving up their previous intent, they approached the party.

Madhvacarya, the guru, stood self-effulgent at the head of the party. The dacoits prostrated themselves at Madhva's feet and sincerely begged forgiveness for even thinking of such offensive things as robbing Vaisnava brahmins. Neddless to say, the dacoits of late turned over a new leaf by the influence of Acarya Madhva.

TIGER STORY

Whilst travelling through the thickest of Himalayan jungles one of the party, Satya Tirtha, a very dear and devoted disciples of Madhvacarya, was brutally attacked by a demon in the shape of a tiger, a huge and powerful beast nine feet long and weighing some 300 hundred kilos. The tiger leapt from the undergrowth onto poor Satya Tirtha as he led the party through the jungle. Trapping Satya Tirtha in his powerful jaws, and about to carry him off to a distant place to devour his body, Satya Tirtha, in a state of shock, suddenly felt the tiger collapse and found himself free from death's grip.

Madhvacarya had seen the attack, and with the speed of the wind, with a single thunderbolt like punch killed the tiger dead on the spot. He then released Satya Tirtha from the jaws of the huge male tiger. Satya Tirtha was in such a state of shock it took quite some time for him to realize that he was now safe, even though the Lord's holy name was on his tongue he didn't know if he was live or dead. The whole time he was absorbed internally in the holy name of the Lord, even up to when his mauled body was rescued by his ever loving guru.

SatyaTirtha was so grateful to the Lord of his his life, his guru, Madhvacarya, that this made him even more inspearable and devoted than ever before. He prayed for the boon that from that day on he never be separated from Sripada Madhvacarya.

After walking another couple of days or so, the peaks of the western Himalayas came into sight. The party pushed on to reach Badri high in the western Himalayas. After reaching Badri Madhva left his disciples there and crossed the ice-barrier to enter into Uttara Badri again to see his guru. Madhva felt ecstacy as he drew nearer and nearer to Vyasadeva's asrama, then as he reached that place he saw Srila Vyasadeva sitting beneath a Badri tree surrounded by many disciples.

Madhva stayed there for some time in his absorbtion of being with Vyasadeva at Uttari Badri. He nearly forgot about life on the lowlands of Bharata Bhumi. Madhvacarya was now in his natural constitutional position, settled at home in his guru Srila Vyasadeva's asrama.

During this visit to Uttara Badri Srila Vyasadeva appointed Madhva with the task of explaining the essential meanings of the Mahabharata. This great epic, dealing with the the battle between the two royal familes, the Pandavas and the Kauravas, is considered the fifth Veda and an essential scripture as there are so many good examples and instructions to come from it.

Madhva, on the authorization of Srila Vyasadeva, points out in his Mahabharata-Tatparya-Nirnaya, (2.3.6) that much of the original texts had now fallen prey to others interpolations, missing out some important meanings, so now Madhva had been given the task to re-establish Mahabharata as it is. Mahabharata-Tatparya-Nirnaya is in thirty two chapters, following the Mahabharata with constructive critique of Madhva. The first two chapters deal with Madhva's exposition of the philosophy and the poltics of the Mahabharata, as well as Madhva's appearance, mission, dwaita philosophy, etc. Chapters three to nine are devoted to a critical summary of the Ramayana, explaining from Mukhyaprana's (Hanuman and Madhva's) point of view of how Rama and Sita were and are all-

perfect, and that any seemingly compromises that one may see, such as Rama's lamenting or the pastime of not trusting Sita, were just a dramatical play on Rama's part to invoke the emotions of His devotees. Also Madhva introduces an incident, the encouter of Parasurama and a demon called Atula, and elaborates on the pastime unknown by most. Madhva as usual quotes many authorities to substantiate his statements. Chapters ten to thirtytwo one finds the actual story of the Mahabharata, elaborately dealt with following Madhva's critique 'I was there - I know' kind of mood.

This great work of Madhva closes with his comments about the advent of Kali Yuga being the door opening for the rise of the philosophies of Buddhism, Jainism and Mayavada, and that now he himself had come to set things right. This is where Madhva himself mentions his own advent, putting the date as 4300 Kali Yuga, which corresponds to 1199 AD. Mahabharata-Tatparya-Nirnaya (32.13) and Chapter 9.100 also confirms this using the same reference.

Madhvacarya stayed for some time in the Vaikuntha atmosphere of Vyasadeva's asrama, studying, gaining further realizations at the lotus feet of Badarayana. Srila Vyasadeva then gently reminded his best of disciples, who was going from strength to greater strength, and though his body was growing older, for him it increased his lustre with a mystic maturity, dignity and grace.

Madhva bounded down into the foothills and onto the plains of Northern India. Surely he is not a mere mortal! He took his disciples to Hastinapura and showed them the sights of the political intrigue of the Pandava-Kaurava war, telling stories in places which again only a Pandava would know, inside stories about Bhima's escapades, lifting and fighting bull elephants, and other feats of valour. They stayed in Hastinapura (Delhi) for the four months of the rainy season of that year.

Madhvacarya purposely stayed away from the crowded banks of the river, however news spread like an uncontrolled wild fire that Madhva Muni was staying in Hastinapura with his party of men, and many a pious soul came to visit him.

On one occasion whilst the 'Ganges' was in flood, Madhva's disciples wanted to cross to the other bank, but due to crowds of people there were no sufficient boats to transport the sannyasis across. Knowing Madhva's superhuman powers, the disciples neglected the tradition and this time they neither remembered Hanuman who jumped across to Lanka, nor Bhima who just for fun would swim the mighty 'Ganges' and play in her waters. Instead they remembered Madhva, who is of that same nature as Anjaneya (Hanuman) and Bhima.

All the disciples were waiting and waiting intently thinking of their guru to come there and help. Just before sunset on that day Madhva returned to them from his studies and in front of everyone's eyes, the acarya collected all the sannyasis together as before, and they all walked across the flooded turbulent waters of the holy river. Everyone who was there was astounded. The King, the local people, the pilgrims, the fishermen and the boatmen all saw the fifty man party headed by the plenary portion of the wind god - Vayu - casually walk on the surface of the water as though it were a footpath, that is without their clothing becoming so much as damp, what to speak of wet, they safely crossed to the other bank.

The King and all the others assembled offered obeisances in a respectful and wonder-struck atmosphere. Madhva then at this place on the bank of the sacred river gave discourses on his Mahabharata Tatparya-Nirnaya, giving personal insight into the activities that happened some four thousand years before in that same place of Hastinapura.

As Madhva glorified Lord Sri Krsna, the Pandavas and that place of Hastina, Mother Ganges herself appeared before the sannyasi acarya, Madhva in her personified form with folded hands and head bowed slightly forward in respect. For those whose eyes are bound to the happenings of this material world the only visible thing to be seen was a small pool of pure Gangajal bubbling just in front of Madhvacarya's lotus feet. For Madhva and a few others who had spiritual vision, they could see the chaste Mother Ganges personified standing with folded hands, head looking down at Madhva's feet, with her hair parted in the centre and chastely

braided at the back, her head covered so as not to entice. She just had to come to offer her respects to the empowered representative of the Supreme Personality of Godhead Lord Krsna, from Whose feet Gangadevi herself gets her purificatory powers. Madhva himself carries Lord Krsna's lotus feet by means of his mind, body and words, and gives them to everyone through his pure philosophy, in this way he is a walking place of pilgrimage.

It was just after this that Madhvacarya bid Ganga Mayi her leave, after firmly propounding the Vaisnava conclusions, namely who is God, and what our relationship is with Him and how to attain that etc. They then left Hastinapura, and the party walked along the course of the Ganges, visiting many holy places until they reached Benares. Benares (or Kasi, as it is refered to in Madhva Vijay 10.37) was a great Mayavadi stronghold.

Madhva had a light playful mood at this time, but non compromising, seeing time for a challenge, he put his disciples on the spot. Sometimes he would hear them say a little boastfully of what physical feats they could perform, their wrestling prowess.

Madhva Vijay (10.38) says, "You who consider yourselves able, come and fight with me. Don't hold back your strength out of some sentimental affection. It is not befitting our renounced order." With these words Madhva dragged to the floor fifteen of his most able bodied men. "Come on, get up. Let's see who has some ability to fight then." he said, laughing loudly. His disciples couldn't do anything out of sentiment, so Madhva got them off the sentimental plane by his physical prowess, but now the defeated disciples fearfully begged the acarya as follows:

"Our dear spiritual master, please don't attack us again. we are no match for you. even your fingers, what to speak of your arms are like the heaviness of Mount Meru. You have practically killed us all in but a few seconds. Please be kind to us and forgive our false pride and leave us alone."

Madhva and party stayed for quite some time in benares quite frequently smashing the impersonalistic philosophies that riddled this town. On one such occasion an Advaitin monk of the name

Amarendra Puri came to challenge Madhva with the statement, "Can you show how karma or activity that is supported by knowledge can give one salvation, what is your explanation of this?"

Madhva threw one question back to the Mayavadi: "If you supposedly have knowledge then surely this subject would be understood by you - if not, the question does no arise nor does liberation, for by negation of activity, as your school does, you will still keep yourselves soundly entangled in the material world. Anyway, seeing that you have asked, in Bhagavad-gita (4.14) Lord Sri Krsna says,

na mam karmani limpanti
  na me karma-phale sprha
iti mam yo 'bhijanati
  karmabhir na sa badhyate

"There is no work that affects me (Krsna); nor do I (Krsna) aspire for the fruits of action. One who understands this truth about Me (Krsna) also does not become entangled in the fruitive reactions of work."

evam jnatva krtam karma
  purvair adi mumuksubhih
kuru karmaiva tasmat tvam
  purvaih purvataram krtam

"All the liberated souls in ancient times acted with this understanding of My (Krsna's) transcendental nature. Therefore you should perform your duty, following in their footsteps."
BG 4.15

kim karma kim akarmeti
  kavayo 'py atra mohitah
tat te karma pravaksyami
  yaj jnatva moksyase 'subhat

"Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain (Krsna says) to you what action is, knowing which you shall be liberated from all

misfortune."

BG 4.16

karmano hy api boddhavyam
  boddhavyam ca vikarmanah
akarmanas ca buddhavyam
  gahana karmano gatih

"The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is."

BG 4.17

karmany akarma yah pasyed
  akarmani ca karma yah
sa buddhiman manusyesu
  sa yuktah krtsna-karma krt

"One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities."

BG 4.18

yasya sarve samarambhah
  kama-sankalpa-varjitah
jnanagni dagdha karmanam
  tam ahuh panditam budhah

"One is understood to be in full knowledge whose every endeavour is devoid of desire for sense gratification. He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge."

BG 4.19

If one is serious about liberation from material bondage, one has to understand the distinctions between action, inaction, and unauthorized actions. One has to apply oneself to such an analysis of action, reaction and perverted actions because it is a very difficult subject matter to understand. One who has learned this perfectly serves Lord Sri Krsna with mind, body and world,

and in that way associates with the Lord directly. Otherwise even the most intelligent will be bewildered.

brahmarpanam brahma havir
  brahmagnau brahmana hutam
brahmaiva tena gantavyam
  brahma-karma samadhina

"A person who is fully absorbed in Krsna consciousness is sure to attain the spiritual kingdom (Vaikuntha or Goloka) because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of that same spiritual nature."

BG 4.24

Just as for one who is suffering from a disease of the bowels due to an over indulgence in milk products, so the disease is easily cured by taking another milk product, curds (yogurt).

So in the same way Lord Sri Krsna is completely spiritual and the rays of His transcendental body are called the Brahmajyoti, Krsna's own spiritual effulgence. Everything that exists is situated in that Brahmajyoti, but it is temporarily covered by a material cloud which is pertaining to material sense gratification.

When that cloud is removed by acting in full Krsna consciousness one comes to the liberated stage, but not to become one with the effulgence or the owner of the effulgence. Instead the devotee, the Vaisnava, surrenders himself to being one with the Lord's desire or will whilst still remaining an individual.

In that way understanding what is Brahman, but knowing difference, one satisfies the Supreme Lord by the sacrifice of those activities.

In yajna it is considered that the fire is Brahma, the offering is also Brahman and the offerer, the hotri is also Brahman, but it is not that of exclusive oneness. For by the strange philosophy of Kevaladvaita - exclusive oneness, if one pours the ghee and grains

onto the hotri (the priest) or puts the hotri into the fire, the same result will not be achieved as if the hotri pours the ghee and grains into the fire-brahman.

Differences are there. Knowing this, all kinds of activities performed for the Lord's service can bepurified by one in actual spiritual consciousness.

Spiritual consciousness which is aligned with the Lord, the contributor who is a devotee of the Lord, the contribution which originally is the Lord's potency anyway and is now properly re-united with the Lord, the consumption thereof by the Lord and distribution of His remnants or utilization of facilities for Him, the priest who conducts the procedure and the result, Krsna consciousness, in all there differences are one with the Lord the Param Brahman or Supreme Personality of Godhead.

In ways like this Madhvacarya completely set Kasi alight as Hanuman set fire to Lanka roaming the city freely. He samshed all the objectives of Mayavada philosophy and re-established Lord Krsna or Narayan to be supreme.

eko vai narayana
  asin na brahma na
isano napo nagni-
samau neme dyav-aprthivi
na naksatrani na suryah

In the beginning of the creation there was only the Supreme Personality of Godhead Narayan. There was no Brahma, no Siva, no fire, no moon, no stars in the sky, no sun.

Maha Upanisad 1

Madhva left no stone unturned. Stating how the Supreme Personality of Godhead Lord Sri Narayana actually creates, maintains and destroys the entire creation and permiates it also in the form of Paramatma. Actually Narayana is the original Personality. He was there before everyone.

Narayan Upanisad 1 states,

atha puruso ha vai
  narayano 'kamayata prajah srjeti
narayanad brahma jayate
  narayanad prajapatih prajayate
narayanad indro jayate
  narayanad astau vasavo jayate
narayanad ekadasa rudra jayante
  narayanad dvadasadityah

"Then the Supreme Personality Narayana desired to manifest living entities. From Narayan Brahma is born, and from Narayan the patriarchs are also born. From narayana Indra is born, from Narayana the eight Vasus are born, from Narayana the eleven Rudras are aborn, and from Narayana the twelve Adityas are born."

He is the original, the Adi Purusa, He is superior without an equal and has a spiritual form made of eternity, and bliss and He is all knowing.

Madhva, established the authority of the Lord second to none and equal to none, from every possible angle, we are small dependant jiva souls and Narayana is the omnicient, independnt omnipotent Supreme Soul.

Hearing this the small soul Amarendra Puri, who was thinking himself big soul, had to concede to being an insignificant tiny jiva soul at the feet of the servant of the greatest soul, Narayana. Not being able to refute Madhva's strong stand the follower of the school destined for hellish suffering due to their offences, had to concede ultimate defeat.

In Hrsikesa (Rsikesha) a Sankarite surprised everyone with his hospitality and friendly and respectful ways towards Madhva. Not only did he bring alms for the acarya, but also insisted that Madhva eat at his house and thus purify him and his family. He greeted Madhva with full kumbha ceremony and offered all respects. Indeed this was very unusual for a follower of Sankara in Hrsikesa (Rsikesha).

Actually this Saivite had a dream, and it was made clear to him that this Madhvacarya was not an ordinary person but was the protector of the Vedas and direct representative of God. He then gave up his old Saivite ways and also became a follower of Acarya Madhva.

From Hrsikesa, Madhva and his party went to the holy place of pilgrimage known as Kuruksetra. At this place Madhva unmistakably proved himself to be the amsa of Vayu who previously appeared as Bhimasena and who fought like a thousand men at that same sacred place of Kuruksetra.

Madhvacarya took Satyatirtha and the others to the many places that Bhima had his valiant pastimes. Going to all the different places around Kuruksetra Jyoti Tirtha, the lakes created by Parasurama, the place where Bhisma gave up his life, etc. Madhva however showed a special insight into those places of the pastimes of Bhimasena the powerful club wielding Pandava.

Satyatirtha asked Madhva is he knew where Bhima's club was, to which Madhva said, "Dig there and it will be revealed." After digging for quite some time, some five or seven feet, they came across the club. None could lift it, save and except Madhva, who carried it with comfrot and familiar ease. Madhva then ordered that it be replaced back into the ground and recovered over. This they did and there it stays.

Madhva revealed many places known by him that were used in previous times by Bhima, including Bhima's eating plate, and the place where Duryodhana was finally killed. Only Bhima could know these exact places, only the tattva of Mukhyaprana that is.

VRKODARA REVEALED

From Kuruksetra the party headed south again, ceasing their wanderings in the north. After many days walking they reached Isupata Ksetra which in the region given to Lord Parasurama. At that place Madhva meditated on Lord Narayana, the husband of the Goddess of Fortune in the form of Parasurama.

This whole area, from modern day Nasik in Maharastra down to the most southern tip on the western penninsular of Bharata (India) was given to Lord Parasuram by Kasyapa Muni, and so there are many places of pilgrimage in this area. Madhva felt very at home in the Parasurama Ksetra worshipping his Lord there.

From there Madhva pushed on to Goa, and in Goa an amazing feat was witnessed by all. One local king came and presented Madhva with one thousand rajakeli bananas. A rajakeli banana is a plaintain, these were normal full sized ripe rajakeli plaintains, each one and a half feet in length and ten inches in circumference. Actually they were given in a light joking mood hearing of Madhva's gastronomic reputation. But now Madhva even surprised those who joked by eating all one thousand plaintains without so much as having a full belly.

Again in Goa a short time later it is recorded in Madhva Vijay 10.52, that a brahmin named Sankara brought as an offering to Madhva four thousand big lustrous and juicy plaintains and also thirty gallons of milk. Madhva ate the four thousand plaintains and unceremoniously washed them down with the thirty gallons of milk. From time to time Madhva liked to do things like this just to leave the mark of his wonderous pastimes on a place.

Sometimes due to these extraordinary feats some persons would become very envious, in one such incident one rascal went to the ruler of this part of Goa and complained about Madhva, his party, and his feats. The ruler sent his men to arrest Madhva and his party, but as usual Madhva was always one step ahead. Right before everyone's eyes Madhva disappeared with all his party minutes before the hostile soldiers arrived to arrest them. The ruler gave up on the idea right there and then, knowing well he could not restrain the wind.

Madhva and his party reappeared at their camp, but soon left that place to go further south.

At the place known as Pasupa (Bajapey) local people requested Madhvacarya to sing, as they had heard stories saying that the acarya's singing could do unusal things to those who had the good

fortune of hearing it. By Madhva's purity of chanting the holy names of the Lord, it was rumoured animals and humans would forget their bodily differences and would dance and chant together. There were all kinds of stories where men would embrace tigers, elephants would embrace tigers, etc, completely forgetting that under normal conditions one would be food for the other. During the times when Madhva would recite of chant or touch someone, those objects or persons in the vicintiy would become transcendentally transformed by the pure spiritual potency of Sripad Madhvacarya Bhagavatapada.

Just like on this one occasion at Pasupa, in the assembly of hundred of people, he took a few seeds in the palm of his hand and began to sing melodiously to them. His singing was magical, hypnotic with a range that no mundane songster could even imagine, what to speak of imitate.

Just as when Lord sri Krsna would play His flute the Gopis would completely forget themselves, their husbands, housework, crying babies whom they were feeding, and they would just go to Krsna, so in the same way, depending on what he wanted to do, different things would react in different ways, reciprocating with him. Like these seeds in Madhva's hand - as he sung to them they started to move about in his hand. As the singing became more intense everyone could see little sprouts emanating from each seed. right before their eyes they saw the seeds sprout, grow into trees, and bear fruit.

Defying all laws of material nature, Madhva appealed to the spirit soul within each and every body, be it plant, bird, mammal, animal or human.

Madhvacarya amazed the crowd, who were more than satisfied by the way that he had confirmed the stories they had heard, as being true.

Madhva and his party of sannyasis then left that place for the short journey back to Udupi. Everyone was so pleased to see the party back after so long.

Madhva Vijay closes Canto 10 verse 56 saying how Madhvacarya and his disciples filled and nourished the people of Udupi with stories of their adventures with the acarya over the last year or so. Narayana Panditacarya who was in Udupi at this time, desribes the people as being dried trees that were waiting for these refreshing, long awaited rains in the form of the incredible pastimes of Madhvacarya, to pour upon their thirsty ears. Having received these pastimes began to show new sprouts of life in the form of happiness and satisfaction.

So much so did the local people love Madhvacarya that the tumultuous sound of their welcome was like thunder, and he himself was like lightning and the refreshing and stimulating rains gave the needed releif, like those oh so welcoming first rains of monsoon after a long hot dry summer.

VAIKUNTHA

The Eleventh Canto of Madhva Vijay tells of the fruits of the result of becoming fixed in the conclusions of Madhvacarya, how by always remembreing the Lord one can obtain to the realm of Vaikuntha. There are also elaborate desriptions of Vaikuntha and how one resides there in a body made of eternality, youthfulness, always happy and free from the miseries of birth, death, old age and disease of this material world.

Even there are desriptions of loving exchanges which are free from bodily defects such as lust, anger, greed, quarrels, etc in as much as there is no jealousy between persons, the feelings even between co-wives of a husband are harmonious, everyone is serving the Lord and His eternal associates constantly.

That Lord Narayana is elaborately desribed as being the most perfect and oppulent person, surrounded by assistants who are non-envious and always ready to serve Him at any moment. Even those residents of Vaikuntha, they are also always willing to serve each other and are free from duplicity, and other material defects, etc.

Those who are eligible to see the Lord's form see Him as having

endless forms, some with the lustre of gold, some with the lustre of rubies, another the lustre of newly risen sun, another may have a blue complexion like a sapphire and another mixed, such as tawny green. Another is the form of bliss and knowledge with the fragrance of an indescribable natural nectarean aroma and all good qualities.

His face in all these forms makes the moon look faulty (having sixteen phases or kalas), His eyes are as wide as a pink lotus, and His lips are so pleasing for the devotees to see.

His neck has three lines like the creases inside a beautiful conchshell, and His neck is adorned with the kaustubha mani which is as lusterous as the sun. Also adorning His neck are the finest natural white pearls. On His arms He has an excellent golden armulet studded with priceless gems. The bangles on His wrists are beyond compare.

In each of His hands He has a different natural weapon - the Sudarsana disc, as effulgent as a group of suns, a pure white conch that resembles the disc shape of the moon on the Purnima (full moon night). In another hand He holds the lotus, in another He holds His mace (kaumodaki) that shines like fire. The bow of the name Sarnga which keeps all ghosts and demons far away from Vaikuntha resides in another hand, and another hand bestows blessings. His hand is soft, round, and broad, the palm is tinged with red hue.

Between the broad and robust shoulders on the Lord's chest is where the goddess of fortune, Laxmi Devi, makes her residence in the jewel mandapam made especially for her.

The Lord's small belly which is praised by Lord Brahma in the form of a bumble bee, contains the fourteen worlds in it's deep lotus navel. Oh how auspicious Lord Narayana is.

His dhoti of yellow silken cloth that shines like gold, is adorned at the top by a highly decorative girdle. This all auspicious covering has beneath it two thighs that resemble the trunks of well proportioned celestial elephants, that are round with

delightful knees.

Lord Narayana reveals His person to His devotees and rarely to others. He has fingers with nails that resemble the lustre of a new pearl.

His lotus feet are the residence of the devotees prayers, and I offer my obeisances at those lotus feet.

PADMATIRTHA, PUNDARIKA PURI AND OTHER FOLLOWERS OF SANKARACARYA DEFEATED

Previously on Madhvacarya's tour of the south he had continuous conflict with the head of the Mayavadi Sringeri Mutt of the name Vidyasankara. Due to very unfortunate circumstances those persons, the follwers of Vidyasankara, who were poorly realized in transcendental matters and after the demise of their leader and guide, Vidyasankara appointed Padmatirtha as the next in line. Though he had studied well and could repeat the philosophy of the Sankaracarya he was really just a puppet, a legislative replacement to fulfill the needs of those follwers of Sankara who had other plans. The original Adi Sankara, the incarnation of Lord Siva, stated once to one of his follwers that persons who had other motives, material desires to fulfill in this world would lake to living as ascetics to attain their needs. Seeing these things now present, these envious persons, full of lust, envy and greed, planned to present Padmatirtha who actually was, to some degree, quite innocent, as their representitive. These situations may survive for a short time amongst the cheats and cheated but soon they were to be put to the test.

Padmatirtha was one of the foremost disciples of Vidya Sankara who held office between Vidya Sankara and Vidyaranya. But now, pushed forward by his follwers, Padmatirtha was urged to seek revenge on behalf of Vidya Sankara who was defeated in Travancore, Trivandrum, Ramesvaram, etc, by Madhvacarya.

The Mayavadis of Sringeri were so envious of Madhva that they all combined together to stir up the naturally envious nature of the Sankarite Padmatirtha. Though he was now their guru, they taunted

him in such a way, suggesting that due to Madhvacarya's fame and reputation Padmatirtha had become a coward. In the meantime another follower of Padmatirtha by the name Kasta, who was a reputed half-wit but who was extremely proud of what little learning he did have, tried to challenge Madhva. Kasta then in a loud manner, advertised the plan of the Sankarites to send of deligation headed by Padmatirtha to attack Madhvacarya.

They were actually so envious due to their lacking of sound philosophical arguments that they tried all kinds of underhanded means such as departments of tantra. This tantra sastra, which is really the property of Sukracarya the guru of the demons, was now being employed against Madhvacarya and his saintly follwers. Employing tantrics that are opposed to the priests following Brhaspati, the priest of the demigods this was how low they got. Padmatirtha's men used Vasikarana to try to physically put Madhva under their control. They tried istambhana to try to paralize him physically, vidvesana mantras to create opposition or anger in members on the camp of Madhwa, causing animosity and divided interests. They tried uchchatan to disturb the mental equilibrium of Madhva and his men, and put fear and uncertainty and delusion in their hearts. But when none of the above tantras worked, they tried maran mantras to kill them. By the purity of Acarya Madhva, he repelled all the tantric curses as a lotus sheds the water of a pond without even so much as a second thought.[11]

Instead of these material tactics of tantra causing problems for him, Madhvacarya was becoming more and more popular by the second, the Sankaraites decided to try to politically put a stop to Madhva and his philosophy of dwiatavada.

Any brahmin who was found to have any learning toward dualism was ostracised from society as an outcaste. So in this way those envious persons, evious of the Supreme Personality of Godhead in the first case, and envious of His devotees and the philosophy which glorifies both in the second case, tried all manner of devious means to discredit those who followed Madhva.

Sri Madhva Vijay desribes one of the collegues of Padmatirtha by the name Pundarika Puri as being like a dog, who by nature goes to

dirty places and rummages through the dirt only to invite the lion to lunch, or who is like a mucus eating crow who has only one eye, yet invites a pure white swan to associate. This cunning jackal further more is compared to a small fire fly, small and weak, with an inconsistant mind, about to be burned in the fire.

Philosophically speaking, how could the philosophy of avidya (ignorance) hope to defeat the philosophy of vidya (knowledge)? Madhva states, "How can the Vedic scriptures declare all but Brahman to be unreal? A Sruti declaring all but Brahman to be unreal thereby declares itself to be unreal and inacceptable."

The campaign of harassment was all very stratigically worked out by the Mayavadis. Leaving the dirty work to the foolish uneducated common folk, Pundarika Puri and Padmatirtha set out for Udupi to challenge Madhva. When they arrived they made themselves known to Madhva's party and immediately put forward a challenge to Madhva who was then in ecstacy. The plenary portion of Vayu, Sri Mukhya Prana, Acarya Madhva never ever turned down an opportunity to purify the atmosphere of bad air.

News spread like wild fire and soon all the local brahmins had assembled to witness the coming debate. Some came to substantiate their own Vedic learning, and some came out of curiousty, being innocent and who had studied the Vedas in an adwiatin-monistic way, and now they wanted to hear of an alternative. Pundarika Puri who was considered very learned was to be the challenger. He chose his favourite Rg Veda as the means to present his all one philosophy of ignorance (avidya).

Madhva, as the defender, started to explain each and every syllable and word in relation to the Supreme Lord, His devotees, and thier qualities. Madhvacarya presented Lord Narayana as being the Supreme Creator, one without a second, Who has a host of demigods like Brahma, Siva, Ganesa, etc. always ready to serve His lotus feet.

Lord Narayana is also the creator of the Pancabhutas, Akasa (sky). Vayu (air), Agni (fire), jal (water, prithivi (earth) and it's numerous combinations throughout the millions of universes that He

creates simply by His breathing. Then by His guna avatars, Brahma, Visnu and Mahesha (Siva), He further creates, maintains and destroys.

Madhvacarya then substantiated this by further using his vast knowledge of Vyakarana (grammar) and roots in words, pronounciation etc as mentioned in the Vedic literatures.

Madhva proved himself skilful at using the devanagari (sanksrit alphabet) to substantiate that the Supreme Persoanlity of Godhead is that transcendentally mischevious child who played in the area of Mathura with His cowherd friends, and was bound by ropes of love by His mother after she ran after Him. Lord Sri Krsna, Who in the form of a cowherd boy sported with the gopis in the forests of Vrindavan etc. He alone is the Supreme Absolute Truth. (Madhva Vijay 12.32)

Madhvacarya's whole mood was to solely establish the Supreme Personality of Godhead to be supremely different from all other souls in the three worlds. His explanations are refered to in Madhva Vijay as being as beautiful as Draupadi who charmed everyone that dared to come to try to win her hand at the swayamvara. Her delicate steps and charming voice won every heart in that swayamvara hall. Now Acarya Madhva, by means of definition of different padas (steps) of mantras, instructed the assembly clearly the proper mood (vyavahita) as well as meaning to each verse of the Rg Veda.

Obviously Madhva's learning and eradition was far beyond that of the would-be scholar Pundarika Puri. Every brahmin in the assembly praised Madhva as being empowered by Sarasvati, Garuda and Brhaspati, the servants of the Lord who bless one with prolific speech. Then Madhva was compared to Caturmukha Brahma, the Vedas emanating from his four mouths and definitely he is his pure representative of the Brahma Sampradaya.

Everyone was now waiting to see the reaction from Pundarika Puri, who was obviously defeated before he had even started. However Pundarika was too proud and would not concede defeat. he opened his mouth and then proceded to show everyone just how unqualified

he was to challenge the pure empowered Vaisnava devotee of the Lord.

Breaking up the sylabells of the first sukta of Rg Veda in the wrong place he made a mockery of the sanskrit verse as well as himself. Under the cover of night, vindictive and in shame, the mayavadis all left Udupi, but before they left that night the seething Pundarika Puri, Padmatirtha and many other sankarites went to Madhvacarya's library to cause some mischeif.

The next morning the Vaisnava brahmin of the name Samkaracarya, who was Sripad Madhvacarya's librarian, approached Madhva with a deathly blank look on his face. he had bad news to report - Someone had stollen all of the books from Madhwacarya's library!

The poor boy Samkaracarya took the initial brunt of Madhva's fury. Over the last few years Madhvacarya worked on many books including his bhasyas on the following Upanisads - Aitareya, Taithiriya, Brhadaranyak, Isa, Katha, Chandogya, Mundaka, Mandukya, Satprasna and Kena. He also wrote two other bhasyas on the Brahma Sutras, Anuvyakhyana and Anubhasya in thirty two verses as well as his ten prakaranas - Karma Nirnaya, Pramana Laksana, Kathalaksana, Upadhikhandana, Tattwodyota, Visnu-Tattva Vinirnaya, Mayavadakhandana, Prapancamithyat-vanumana-Khandana, Tattva Samkhyana and Tattva Viveka, as well as his Bhagavat Tat Parya, Gita Tat Parya, Mahabharata Tat Parya, and Yamaka Bharata, Sadacara Smriti, and Krsna Jayanti Kalpa (Nirnaya).

But now they had all been stolen!

Narayana Panditacarya describes Madhva and his library as being like the sun god riding across the sky on his chariot drawn by seven horses: that is Madhva who like the sun dispells the darkness of ignorance when he comes into the vicinity and his chariot is compared to his library which is drawn by seven worses which are the four Vedas (Rg, Yajur, Sama and Artharva), Mula Ramayana, Mahabharata and the Pancaratra, which reveals the form of the Lord as Parambrahman.

Madhva, who in 12.51 of Madhva Vijay is compared to Lord

Nrsimhadeva, shining greatly, who is about to rip to pieces the insignificant wasp like Hiranyakasipus, who having done their dirty deed have now cowardly run away.

Oh demons in the form of Mayavadis now see that the Vaisnava guru is saksadhari being qualitatively equal to the heat felt by Sisupal. "O foolish mayavadins soon you will taste the nature the Lord when the life air is stopped." Madhva, now in an angry mood, carries his own sudarsana disc in the form of sharp words supported by sastra, telling of the results of such thievery.

Madhva started out for the camp of the doomed Mayavadis. After a fierce walk Madhva and his party covered the distance bewteen the fleeing Mayavadis and themselves overnight at the village of Pragrya Vata (Kudipadi) where the Supreme Personality of Godhead resides in His Deity form as Lord Janardana.

Padmatirtha humbly and fearful, tried to approach Madhvacarya and his party to try to cover everything up, as though it had never happened. Trying to avoid a scandal after being caught red handed, Padmatirtha tried to make so many compromises. Talking around the actual even, Padmatirtha indirectly trying to say that is wasn't him who stole the books.

By now the month of Asadha (June/July) had arrived which denotes the start of the rainy season and the vows of Caturmasya for the sannyasis. Madhva and his party stayed put for the four months in Kalu village. Madhva didn't care for the excuses of these Mayavadis and after he finally kicked out any hope in Padmatirtha's heart of any compromise, Padmatirtha and his party left their lodgings to sneak away like the thieves they are.

Madhva was confident that by the Lord's grace his books would come back, for he had collected the most rare and ancient of Vaisnava literatures, as well as his own commentaries on these books. His library was volumous. Not that Madhva really needed those books to rely on, but the unlimited stock pile of sastras which he had in his possession supported his claims from all other great rsis and munis in days of yore, as well as the Lord Himself.

News had spread both far and wide of the theft of Acarya Madhva's books until it reached the ears of the Vaisnava king of Kumbha (Kerala), whose name was Jayasimha Maharaja.[12] He sent a message to Madhva saying that he would like to reclaim those books if Madhva so desired, and Madhva gave his consent.

Madhva Vijay 13.4-8 compares Madhva to the Ganges that purifies the sins of innumerable persons and always remains pure itself. Many persons indirectly of directly render service to Mother Ganges in the form of drinking her pure waters, bathing and worshipping her. Also here it is stated however that the Vaisnava acarya is even more revered and holy than hundreds of holy rivers, for by bathing in such rivers many times one will undoubtedly become purified, but just by one eleventh of a second's association with the pure Vaisnava devotee of the Lord, one's whole life is changed consequently they are known by names like Visnupada, Tirthapada,, Prabhupada and Bhagavatpada.

Feeling like this, Jayasimha Maharaja wanted an opportunity to serve Madhvacarya since he had heard so much about him and his preaching mission. He knew that this was no ordinary sannyasi like one's that he would just give alms to, or who travel from one holy place to another, but here was a walking place of pilgrimage, a paramhamsa, wherever he went that place became holy and all kinds of devotees flocked to him.

That next full moon night Jayasimha Maharaja and his whole army went and found Padmatirtha and his party in their encampment. Raja Jayasimha gave an ultimatum to the Mayavadis - bring out all the books within five minutes or be slaughtered by this valiant army!

Within the alloted time, stack by stack, the descendants of Sankaracarya brought out the stolen books. Free from sentiment, the King and his army received the stolen books and took them back to their camp. To add insult to the sudden humility of Sankarites, the King just took the books from them and left with his army without so much as even looking at their dry black faces, such low and disgusting creatures were they considered to be.

Jayasimha Maharaja sent his royal messenger to Madhva at Mount Sahya (Coorg), where he was blessing his disciples, and asked him to to come to Visnumangalam with his men to reclaim his books. Madhva travelled with his party westwards and went to Kabenadu in the Kumbla kingdom and visited the temple of Manadadhipati (Madaneswara). Madhva spent the night there and took bath in the temple tank. This temple is five miles from Kumbla at the village of Madhur.

In Madhva Vijay 13.11-23 it is mentioned how Madhvacarya walked in grand possession from Madanadhipati to Visnumangalam with hundred of his followers walking with him. As he walked in the centre of the crowd, boldly walking with fresh tilak and the marks of the disc and conch on his strong body. He was garlanded with a maha-prasada Tulasi garland which reached to his knees. There were followers chanting nicely in sankirtan the holy names of the Lord. In front was the purna kumbha pot of honour and over his head was a pure white umbrella fit for a king. In a bag around his neck bound with rope were the Asta Murti Saligrams that Srila Vyasadeva had given him. On Madhva's face was a beaming smile. Surrounded by hundreds of ascetics and householders, Madhva strode along the road without any sign of fatigue followed by many disciples and his bullock cart pulled by his favourite bull to reclaim the books.

Just outside the place of Madaneswara, King Jayasimha came to meet with Madhva. Jayasimha Maharaja, out of respect, got down from his palanquin and humbly walked to Sripada Madhvacarya, the best of Vaisnava sannyasis. even though he was the monarch of the Kumbla kingdom, Jayasimha Maharaja, at a short distance from Madhva, prostrated himself at Madhva's feet. The king dispersed his army to the sides of the road to make a path for Madhvacarya and himself to walk down. everyone was ecstatically amazed at the humility and devotion of the King.

Hearing the pomp of the regal procession, all the villagers nearby Visnumangalam came out in their thousands to greet Acaryas Madhva, his party, and the saintly king. It was an amazing sight. Many persons standing at the roadside chanting the glories of the Lord through different suktas like Purusa Sukta, Narayana Sukta, Visnu

Sukta. Many clad with lotus seed neck beads and sank and cakras on their shoulders, and dancing in sankirtan.

The Mayavadis had tried to supress Madhva, but the Lord had made him more and more glorious. Such is the plan of the Lord. Just by seeing Madhvacarya everyone felt satisfied. He was now coming as if slowly, though actually quickly, with a dignified gait like a powerful young lion. Madhva's feet were auspiciously tinged with a red hue like that of fine rubies, his toes are described as being like the neck and head of an excellent tortoise protuding from his feet. Madhva who has soft round ankles and knees worthy of being served even by the devas like Rudra, Candra, etc. was like a rare nectar to the eyes of all.

Those persons standing nearby could see Madhva's lower garment being made of the very best silk, wrapped around his firm and slender waist. his upper cloth was made of closely woven sheep wool, red in colour, and woven on fine soft threads.

Madhva's stature is described as being with broad chest, wall like shoulder blades and thick, round, long arms which resembled fighting clubs. His hands poised with his flag in the form of two fingers defining dwaita (dualism) and his face resembled a spotless moon. His teeth are like jasmine buds which shine through the gentle smile of his reddish lips. Looking around ar the crowed, everyone is taken back by the pleasing and kind look of his soft lotus eyes.

With bunches of Tulasi manjaris tucked above his right ear, in humility he bowed to everyone who had come to greet him. After being welcomed in this way, Maharaja Jayasimha then led Acarya Madhva to a raised dias and seated Madhva there. Then Jayasimha Maharaja had his men bring in Madhvacarya's personal library that he had reclaimed, and presented the books to Madhva who then blessed the saintly king. Raja Jayasimha Maharaja then left Visnumangalam for his kingdom of Kumbla, a new man, and a devotee of Madhvacarya.

Sitting in the assembly of learned brahmins, pandits and well wishers, Madhva sent for his disciple Hrsikesha tirtha and had him

recite from the Srimad Bhagavatam and Bhagavad-gita, Madhwacarya in perfect hjarmony accompanied his disciple as they sung the verses together using all different swaras. Afterwards Madhva spoke on each relevent sloka, giving his commentary.

Srila Madhvacarya says, vividham bhava-patratvat sarve visnor vibhutayah. "That Krsna is the original Personality of Godhead and that all other incarnations proceed from Visnu."

tay-pada-pankaja palasa vilasa bhaktya
karmasayam grathitam udgrathayanti santah
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-ganas tam aranam bhaja vasudevam

"Just try to worship in devotional service, Vasudeva, the Supreme Personality of Godhead. even great sages are not fully able to control the forces of the senses as effectively as those who are engaged in transcendental bliss by serving the lotus feet of the Lord, uprooting the deep rooted desire for fruitive activities and their results."

SB 4.22.39

anistam istam misram ca
tri-vidham karmanah phalam
bhavaty atyaginam pretya
na tu sannyasinam kvacit

"For one who is not renounced, the threefold fruits of action - desirable, undesirable and mixed - accrue after death. But those who are renounced in their life have no such result to suffer or enjoy."

Bg 18.12

ye tu sarvani karmani mayi sannyasya mat-parah
ananyenaiva yogena mam dhyayanta upasate
tesam aham samuddharta mrtyu samsara sagarat
bhavami na cirat partha mayyavesita cetasam

"Those who worship Me (Krsna), giving up all their fruitive activities unto Me and being devoted to me without deviation,

engaged in devotional service and always thinking of Me (Krsna) having fixed their minds upon Me (Krsna), O son of Prtha - for them I am the swift deliverer from the ocean of birth and death."

Bg 12.6-7

tat te 'nukampam su-samiksamano
  bhunjano evatma-krtam vipakam
hrd-vag vapurbhir vidadhan namas te
  jiveta yo mukti pade sa daya bhak

"One who earnestly waits for your causeless mercy to be bestowed upon him, My Lord, all the while patiently suffering the reactions of his past misdeads and offering You (Krsna) respectful obeisances with his heart, words and body, is surely eligiible for liberation, for it has become his rightful claim."

SB 10.14.8

Madhvacarya told a number of Krsna's pastimes at this time and stated the above facts that only Lord Sri Krsna, Mukunda, the holder of the Sudarsana Cakra, can put an end to the vicious cycle of birth and death. Like this Madhva disclosed as to who is the giver of liberation and qualifcation of the candidate for liberation.

TRIVIKRAMACARYA (TRIVIKRAMA PANDITACARYA)

Madhva Vijay 13.43 introduces a member of the congregation of brahmins, a great pandit who everyone looked up to. In fact his erudition far surpassed all the other pandits of Visnumangala. he was famous throughout the south. Practically from his birth in the family of Subrahmanya Pandit of the Angirasa Gotra, Trivikrama, even in his indistinct baby talk, would compose wonderful poems. In the village of Kasargod in the house of the name Kavumutt, as he grew up he outshone all the respected pandits of the area. Trivikrama Pandit studied the scriptures according to Sankara, but was never really satisfied with it's conclusions. Trivikram Pandit's father also told him in his youth that to become one in meditation with Brahman will never give satisfaction, for it is not an ultimate goal. In fact it is the effulgence of the transcendental bodily form of Lord Sri Krsna, so

better you worship Him from whense that effulgence comes.

But even with the good instructions of his father, Trivikrama Pandit whose mind was flickering from one thing to another, secretly studied the Sankara Bhasya.

madhva Vijay 13.50 also points out that trivikrama Pandit even surpassed the learning of Bhanu (Prabhakara). Trivikrama Pandit was a good householder who upheld the panca maha yajnas of householder life - (1) reciting Vedic literature, (2) performance of homa (fire jayna), (3) worsshipping and feeding guests as one would the Lord, (4) offering oblations to the departed forefathers - sraddha pata, and (5) offering foodstuffs in charity to the people in general.

Trivikrama Pandit's study of the Vedic literatures such as the four Vedas, as well as grammar and prosody, was very prolific but still hewas secretly inclined to Sankara's Bhasya.

Trivikrama argued it out with madhva's disciples constantly. Trivikrama Pandit's own younger brother was in fact the librarian, Samkaracarya, and so Trivikrama had begun to read some of Madhva's works and had experienced a pleasant surprise to his mind. even though it is for certain that the works od Madhva are to be accepted as first class sastric evidence, Trivikrama did not accept even one word at first, though sometimes as he read Madhva's Brahma Sutra Bhasya his blood boiled with anger as Madhva, with unceremonial glee, smashed the citidels of advaitin vedanta.

At this time in Visnumangala, whilst Madhvacarya sat on the dias, that best of pandits sat to listen to madhva's conclusions on the Srimad Bhagavatam. After some time however, Trivikrama could no longer bear to hear Madhva's personalistic view of Krsna, the Supreme Personality of Godhead, and so offered a challenge.

Trivikrama Pandit was a born genius, but over the next fifteen days he was so amazed by the presentation of Madhvacarya that his challenge d\ceased. Over the course of those fifteen days at the village of Amaralaya (kudilu) Madhva presented and defeated all

known philosophies and even those of a mixed or uncertain nature.

While the debate ensued, Madhvacarya still kept to his normal program of rising early in the morning before the arundaya (sun rise) when the son of Vinata (Aruna, the brother of Garuda) was to rise. Before sunrise, during the Brahma Muhurta period, Madhva took his bath and prepared himself to worship Lord Narayana.

At the temple tank Madhva and many of his sannyasi disciples would take their baths and brush their teeth with twigs from the nim tree. After drying his body and then marking it with Visnava tilaks whilst chanting the Lord's holy names, Madhvacarya performed pranayam breathing control and then dressed in fresh clean cloth.

Some of Madhva's younger disciples stayed up late the night before and because of this had still not gotten up from their sleep, nor had they done their prescribed duties. Madhva chastised them saying, "O disciples, why haven't you performed your work that has been assigned to you?" With their bodies bowed out of huimility, they replied that "Out of respect for you and the older disciples we had waited some time so as not to bathe at the same time as yourselves, so we were waiting until you had completed your bath, for we consider you as our spiritual masters."

When everyone was ready the puja bega. Madhva would worship his Saligram Silas given by Srila Vyasadeva, first by proksaniyasm cleansing, and by lighting lamps to illuminate the area from darkness. Madhkess then took away from the Saligrams the previous day's flowers.

Even with the flowers offered to Madhva's Saligrams, incredible theings happened. Some of the disciples thought that there was ghee somehow on the flowers, but Madhva told them that even the flowers were in so much ecstacy that they excreted nectar so thick and in such abundance it appeared to be ghee-like.

At the auspicious time of sunrise Madhva and his men engaged in glorifying the Supreme Lord who resides within the sun globe, bedecked with golden ornaments and holding a pure white conch in

one hand and the Sudarsana disc in the other. With choice prayers they worshipped the sun in it's aspects of Arundaya Usodaya and Suryodaya by the process of Sandhya Vandanam, the prayers conducted at each of the three conjunctions of dawn, noon and dusk (sandhyams).

Madhva then bathed the Saligrams in pure waters from the temple kund whilst some of his disciples chanted prayers from various Vedic hymns. He had personally collected this water for the puja and had made sure it was pure, cool, without additional colour - free from anything being in it, free from any bad odour and untouched by finger or toe nails.

Smearing the Saligrams with purest sandalwood oil and anointing their lotus feet with fresh tulasi leaves and manjaris (buds), he also then offered the best of fragrant flowers such as lotus, jasmine, campaka (frangapani). Madhva Vijay 14.35 states these flowers came from various sources on a framework from trees and from creepers that spread themselves on the ground and which look like Laxmidevi, the crest jewel of all flowers.

In this way Madhva offered sixteen first class articles to Their Lordships whilst avoiding the offences for Their worship. (MV 14.36).

After the worship was over for the time being Madhva took some payasam sweet rice mahaprasad. By this time it was about two or three in the afternoon, and many persons had now come to see him, each of them trying to serve him first.

Madhvacarya made a rule that from this day on, every person who comes to see the Lord in the temple, and who comes to see Madhva, the Lord's servant, must get tirtha (caranmrta) and prasad before they leave the premises.

His disciples again read for some time and Madhva made comments on important factors in each verse, until finally Madhva told the assembly, enough reflecting on the book, more can be done later. For now, madhva was to propound more points on relevent issues of Who is the Supreme, who is the h\jiva, what is their relationship

and how they differ. After some time the sun started to go down, but this did not stop Madhvacarya.

Madhva Vijay points out in 14.50 that at this time as the sun was going down, those who were brahmins in the assembly performed the agni hotra fire sacrifice with recitation of idan na mama, for the oblations are meant for Lord Visnu and "not for me" (idan na mam). This was again done upon the orders of Acarya Madhva, for his life is based solely on this principle. Acarya Madhva's only thought and deed was for the Lord's service.

As the full moon was in the sky Acarya Madhva described the Personality of Godhead Sri Krsna intimately as having a dark blackish blue lustre similar to the finest blue gem, Who has teeth like the new buds of the jasmine flower that are tinged with pink, and Who is decorated with a wonderful garland of forest flowers like parijata, lotus, malati and others and which is called Vaijanti. Krsna is the Lord of the gopis (cowherd girls) and friend of the cowherd boys (gopas). Krsna has no bashfulness when He sports with the gopis at night or steals their clothes as they bath, leaving their clothes on the bank of the Yamuna River. Krsna teases those ofrtunate girls until they succumb to Him and come out from the water to collect their clothes.

In this way, as the moon brightens the sky at night, so madhva enlightened the dsiciples on the different wonderful attrributes of Lord Sri Krsna from the Srimad Bhagavatam. everyone just sat and listened to Acarya Madhva speak, not even taking their eyes off him for a second, everyone was so satisfied for it was just like hearing directly from Srila Vyasadeva the best of Rsis.

Due to the assembley's absorbtion in the depths of Madhva's discourse they completely forgot about time. Knowing that in such pure association there is no difference in result between happiness and distress, just as an expert business man makes money when the market is up and also when it is seemingly down, so the assembly of devotees knew that whatever circumstances appear one must take shelter at the lotus feet of the Lord and His pure devotee. Madhvacarya then started to give the arguments of many known philosophies and then show their main defects to prove to

the audience that only the Vaisnava conclusions can give actual understanding of the Lord and His otherwise inconceivable attributes for it is only by worshipping the Lord with love and devotion that he personally gives the understanding by which one can come to Him.

Madhva's voice was neither slow nor fast nor materially flatering but was flowing rich and continuous..

Trivikramacarya stayed and listened whilst still mentally trying to find faults, though he could not.

Madhvacarya proved by Veda as well as reasoning that Lord Visnu who is mentioned in all the Vedic literatures as being full in all good qualities, however these qualities are not full in jivas like us. One man may be a little famous, or may have some wealth, or may even be quite handsome, or quite learned, and the same with power and renounciation. Some persons may have some of these oppulences but the Supreme Personality of Godhead has each of them to the fullest extent and more. his unlimites good qualities proved that He alone is the Supreme God, He is also the omniscient, omnipotent, creator (sustainer and destroyer) of His creation, the universes.

Paromatraya tanva vridhana etc declares His unlimited qualities; sarvesu bhutesu etam evam brahmetyacaksate etc; confirms His appellation or discrimination as to distinguishing factors of Brahman; tava etah sarvarcah etc says that the Lord is known by the Vedas; yo nah pita janita yo vidhata etc goes on to declare Him as the primary creator of the universe.

Some persons say (the Niresvara Sankhyas) that God is not the creator of the universe but that the inanimate pradhana transforms itself inot the universe in a way much like milk turning into yogurt.

Madhva points out to his own statement that if this is os, that milk is the independant creator of yogurt, then their argument is true. But it is not a fact, for something has touched the milk to turn it to yogurt, be it culture, acid, heat or some entity.

etena vavo payo mandam bhavati etc.

So in the same way, after creating the pradhana, the Lord impregnates it by His glance. Bhagavad-gita confirms this:

sarva yonisu kaunteya
  murtayah sambhavanti yah
tasam brahma mahad yonir
  aham bija pradah pita

"It should be understood that all species of life, O son of Kunit, are made possible by birth in this material nature, and that I am the seed giving father."

Bg 14.4

Those who follow the schools of the Bhattas (smarta), Prabhakaras and Carvakas say that the pradhana is the creator, much like saying that nature is the creator without asking whose nature? They say indirectly that the mother if the primary creator without any contact with an impregnating father. Mother nature supplies the body but the father supplies the seed, and Krsna has already stated that He is this creator - the seed giving father. Madhvacarya argued strongly to enable the bewildered people to understand these simple points. The poor peoples have been cheated for so long accepting blindly devious philsophies without asking even the basic questions for as soon as one asks these questions one has to accept God is creator but these rascals this they will no do. for if they accept the creator as being a supreme person, who is the controller and organizer, ruler of the unlimited universes then they have to surrender to Him, again this they will not do.

The Supreme Creating Father has spoken the Vedas, but this actual pure Vedanta these persons cannot understand, for they are all like unchaste women who are uncontrolled by their husbands. So in this way these persons actually deny the Vedas and try instead to establish their won ideas without reference to the actual Vedas spoken by the Lord, then they try to establish transcendental abjectives by reason only which is in their unfounded case only mental speculation, for they have no real philosophy. Madhva

says,

In the Brahma-Parinama Vada philosophy of Bhaskara it is said that Brahman has no form yet the light of Brahman is a form in itself, and granting for arguments sake that a transofrmation of Brahman with a complete loss ofone's original form is possible, then the question still remains which is one's actual natural form, and does one loose that original form completely or partially?

So if as we know Brahman consists of saccidananda, eternity, knowledge and bliss, then surely Brahman is not that which is the cause of change like milk and yogurt. There is a sentient being, God, that is the source of the Brahman effulgence, and He is the Supreme Controller and the ultimate goal of life, the only true resting place. Other so called resting places are like so many verses describing a crow to be white.

The Vaisesikas say that Lord Narayana cannot be the supreme for He is devoid of happiness, this what they say! Because He has no sorrow or unhappiness, then how can He have happiness for one must ecperience sorrow to appreciate happiness, and seeing that He doesn't experience sorrow then He cannot experience happiness.

Madhva says, out of ignorance one is in delusion and out of knowledge one is in happiness. Reason cuts both ways, it allows you to deprive the Lord of His natural happiness and it also allows you fools to prove lack of knowledge in Him. But this is just delusion for that knowledge which does not give a sound conclusion of the personification of knowledge, for example, that the all knowing, eternal, blissful Lord who is the supreme controller and enjoyer, thaty so-called knowledge is simple so many words.

In this way the foolish vcaisesikas think that the Lord has a material body, and is subject to happiness and distress like those subject to repetition of birth and death in this material world. This mundane mentality the Lord Himself condemns in the Bhagavad-gita (9.11). avajananti mam mudha... So rather than impose our mundane perception on the Lord, better is to accept our view that the Lord is always absorbed in His own bliss.

According to Tarkikas, the relation between the mode of nature and the possesser thereof is known as samavaya relationship. It is one only and non-different from each other. This philosophy also leans towards vaisesika although the tarkikas may and do say that though samavaya is one, it may be different due to upadhi or conditions. According to Madhva, upadhis are of two kinds, external which give rise to a distorted reflection of the truth much like a dusty and cracked mirror, reflecting the bound jiva soul to be the same as his body, bodily possessions such as family, friends, and all their paraphernalia, etc, on account of having them with him for an extremely long time, and so making him fall prey to their influences that give a sense of false security and unfortunately direct one to act independently from the will of the Lord. Then there is svarupopadhis which directly relates the jiva as being the Lord's eternal servant. The tarkikas unfortunately don'e follow this principal. Instead they insist that there is no distinction between the person and the effect, part, subject and attributes. Generally then the tarkikas are to be with the Vaisesikas.

So in this way, by reasoning with upadhi in respect to Samavaya, their philsophy was refuted. Madhvacarya then went to on show further how difference must be there even with submissive persons of like nature, for if the defference between the mode and person influenced by the modes is accepted as it must be, there will be another dispute because there will always be differences even though one may want a mutual relation. for differences must be there as an intrinsic relationship between all things. How can the broken pot like philosophy of exclusive oneness by taken seriously?

Now there is another group who are neither Vaisesikas, nor Buddhists (Baudhas). They call themselves Vedantists. Really they are concealed Mayavadis and are called Madhyamikas, one's who follow the middle path (Vedanta mixed with Buddhism). This is the philsophy of Madhyamaka (Madhyamikavrtti.) Though they call themselves Vedantists really they are more interested in morals of a material nature. The universe they see as being neither real nor unreal, and no truth can be really established for it appears

from one's own conception of a situation. Nor do they accept eternity (sasvatavada) nor voidism or nihilism (ucchedavada), and so they are called madhyamikas (middle of the road). They even say there is no real truth in them or in anything else. They say that the cause of everything is neither the Lord (Narayana), nor themselves, nor from nature, nor from time, nor arising from desire, for the creation comes of it's own cause from it's own desire, born of ignorance but coming to life. Actually they are cheats and simply prey on those who want to be cheated so they can 'enjoy' in this material world separately from the Supreme Personality of Godhead, Who, despite their ignorance of Him, is the Supreme creator, enjoyer, and proprietor of everything, the revealer of truth and only source of fulfilment.

These wicked, covered Mayavadis, say that the Veda who has such forms as mantra, the brahmin-sadhus, and Upanisads, etc still does not inform anyone on the truth of what is Brahman, and so they say that Brahman is void. Again because they can't perceive something then it doesn't exist. Their philosophy is neither scientific nor sane.

To show how these Madhyanmikas who follow Mayavad and Buddhism as having really no difference between these two philosophies, Madhva presented the following argument:

"Since you say that everything is coming from Brahman as it's cause, including the universe, and that since this Brahman is without form or distinctiveness, void, then there is no difference in the Buddhist or Mayavada philosophies.

"So Oh Baudda, your void cannot be the cause of the universe, for it is unreal and non-existant. Such is the meaning of void. Only that which is real can cuase another real object to manifest. Nothing doesn;t suddenly produce something. Even you may say that the universe is produced from ignorance of the void, like silver bring present in a pearl. If you really believe this then take out the silver from the pearl. For you are in illusion, Only a fool would say such things.

"O Mayavadis, what are you saying? You try to say that all the

Upanisads support your stance that brahma satyam jagan mrtya - that Brahman is truth and everything else is false. You try to say that by means of the three modes of implication Brahman is propounded throughout the Vedas (Upanisads), but according to this then Brahman is savisesa (full of all kinds of attributes such as saccidananda vigraha). But how can this be for you, for you say that Brahman is nirvisesa (without character). You say that Brahman is characterless, without form, distinctions, or features and qualities. Yet the pholosophy of visesa defeats you simply in child-like statements and establishes identity and individuality or difference. Even in every day life we make so many distinctions. In respects to insentient or inert objects, some are produced as an interaction with other visesa or elements and some are as they are for as long as they stay in that form or visesa. If you don't distinguish one thing from another you will surely make fools of yourselves. In sentient beings also, visesa applies one person is eating, one is walking, one if coming, one is going, etc etc. Differences are all going on according to varieties of activities.

"If you cannot make sense of this then dress in fire or eat earth, walk in the air or eat with the anus. What is the difference? Can't you see what is happening. Everyday simply without fully understanding your flimsy philosophy you try to juggle words to make bogus statements, but now you are exposed. Make up your minds. Does the Lord have a transcendental form, is He formless, or is it a material form. Simply out of envy for Him you cheat yourselves into thinking you are that supreme. Wishful thinking and word jugglery.

"Let me explain - when one uses the modes of implication such as jahallaksana, the direct meaning of a sentence is discarded in favour of an indirect meaning such as 'ganayam ghosah', 'the village of the cowherds is in the Ganges', and by applying jahallaksana it becomes 'the village of the cowherds is on the bank of the Ganges.' By use of ajahallaksana the direct meaning of a sentence is not completely discarded but hints at the meaning are given, such as 'sonah dhavati' which means 'the red is running' and so is to be understood as 'the red horse is running'. So in the same way, in the case of jahadajahallaksana,

one part of the direct meaning is given up and another part of the direct meaning is retained. You accept tat tvam asi to mean 'I am the same as' or "that thou art'. The association of 'that thou art' or 'I and that which is the same', that which is of remote omniscience and the I that am of immediate nature, I am that is different. This actually gives a wrong interpretation for which should be accepted is the common factor to both and that is the pure consciousness, for that 'unknowable omniscience' as you say is different from the tiny personality who makes the false claim. You misquote Vedic literature but now listen to this verse:

yena vyaptam akhanda-mandalam idam brahmananda bhankadikim
re re manda-mate tvaya katham aho so 'ham vacah kathyate
kasya tvam kuta agatah katham are samsara bandha-klamas
tattvam tat paricintaya swa-hrdaye-bhrantasya margam tyaja

"O foolish individual spirit soul, how is it that you are says 'I am the supreme who pervades the entire universe?' O individual spirit soul, who has placed you within this material universe? From where have you come? Why are you forced to suffer so greatly within this world? O individual soul, please honestly for a moment reflect within your heart and try to understand what is the actual truth. Please give up this illusory path of the theory of mayavada."

satyaam jnanam anantam is siad by you, but you do not give any qualifications in this statement. Simply you say unidfferentiated brahman. however if it is to be accepted by you, that insentiency inas much as there cannot be a creator, with ahnds, feet, mouth, eyes, body, etc, actually this is offensive.

Those persons who are unofrtunately afflicted with the liver disease jaundice, cannot appreciate the sweetness of sugar candy, in fact to them sugar candy is very bitter. So unfortunate are they that their yellow deseased eyes cannot see the whiteness of a conchshell, because they see everything yellow. In the same why, those persons whose dirty hearts and minds are constantly, frantically making plan after plan for sense gratification, how can they understand what is spiritual purity? Those who are afflicted with the Mayavada disease cannot perceive the happiness

in worshipping and glorfying Lord Sri Krsna, Who is the Personality of Godhead full in all wonderful spiritual attributes.

After studying all the revealed scriptures such as the Vedas, Puranans, Upanisads, Vedanta Sutra, how can anyone in their right mind say that the tiny conditioned soul can be entirely the same as this supreme soul, Krsna.

jiva evatu suhkhinah, tesam duhkhaprahanaya srituresha pravartate

The Lord Himself has given us these Vedic literatures for the benefit of all suffering souls. Out of His own causeless mercy, He has done this due to His supremely compassionate nature, so that we can all again return to His supreme abode and again be happy in His service.

Now out of envy some rascals - Mayavadis - say that everyone is God or the supreme, but still they won't accept the Original Personality of Godhead Sri KRsna as that surpeme - everyone except Him. They even go as far as to say that Rudra, Hiranyagarbha, Indra, Siva, etc but all these names are actually the names of the Supreme Lord, Visnu. In Visnu Sahasra Nama these names are attributed to Him only. Others are Rudra dasa, Siva dasa, Indra dasa, etc, for they are all servants of the Supreme. Please try to understand this.

kale krtayuge tada naiva cendradi namadi
visno ranyatra kutracit brahmarudrendra
purvestu namabhih procyate harih
devatatvena cejyah sa brahmadya manunamakah
vaktrtvena pitrtvena karitvenanuvacadarat
iyjante devatah sarvah natu devataya dvacit

In the Krta Yuga (Satya Yuga) Lord Visnu alone was being worshipped as the SUpreme Person even by Rudra and Indra. Others were addressed according to their function such as preceptor, Lord of the forefathers, etc, but not as Supreme. Only in recent times since the advent of false philosophies such as Buddhism and Mayavada have persons become confused as to who is the Supreme Lord, each fool claiming this one, that one supreme, (including

himself).

So my Mayavadi 'Friends", if you, I and everyone and everything else are all actually the same Supreme Brahman and there is no real differentiation or distinction between us, then we are actuall one. If this is true, they your wealth, children house, wife, and all of your possessions are actually mine. There I claim them now, please give them to me at once. My dear Mayavadi Sannyasis, if we are all actually the Supreme, then all the divisions of varnasrama dharma have no meaning, and the orders and prohibitions of the Vedas then are also without meaning. You claim to base your theory on the Vedas, Upanishads, etc, but your theory leads its followers to reject the Vedas which are likened to one's guru. What difference then is there between your theory and atheistic Buddhism? If the Buddhists are heretics and offenders for rejecting the Vedas, why are you also not heretics for the same reasons?

Please don't try to cheat yourselves!

Changing his direction for a second, Madhva then mentioned Carvaka. If dharma and morals are not in line with the Vedic injunctions then these concoctions of over zealous sense enjoyers are to be rejected. As stated in Bhagavad-gita (16.23):

yah sastra-vidhim utsrjya
  vartate kama-karatah
na sa siddhim avapnoti
  na sukham na param gatim

"He who discrads scriptural injunctions and acts according to his own whims attains neither perfection, not happiness, nor the supreme destination, (The lotus feet of the Lord.)

However this Carvaka who says that one's own limited perception is the only instrument of knowledge is spreading a modd which is falsely independant, do what you like, if it feels good do it. Carvaka has completely rejected the authority of the Vedas or any other scripture for that matter. Life is just a combination of

atoms, matter and nothing else. There is no soul or supreme soul. There is no after life, and no rewards of action or reaction as there is neither virtue not vice. everything is for sense enjoyment and nothing more. So as long as it lasts, great. What then is the use of thinking of anything else - enjoy for everything ends at death. Love life to the full, for if you done get the best out of life someone else will beat you to it. Simple sense gratification at a fever pitch! Trust nothing, no future however bright, enjoy now before it's too late. What is truth, you cannot prove anything, and to infere, well maybe by accident you may come to the same conclusion as me, but there is no guarantree so why bother with religion and philosophy. Enjoy! Enjoy! At all costs enjoy!

Oh madman Carvaka, we cannot accept your talking as being authentic because you are what you are - a materialistic enjoyer. Your concocted Sutras with speculative tenants we can believe in your authenticity about as mucha s we do the Buddhist who also cannot be considered as authentic for they also outright deny the Vedas. Rather both of you try to invent 'dharma', like an envious person who will not accept that the invention of the wheel has already taken place. for the non acceptance of proven qualities or facts that are plain to see even, are further signs of enviousness. Instead you make cynical remarks to try to minimize the Vedic statements. This philosophy os cynicism if your crest jewel.

Madhva Vijay 15.46 strongly makes it's stand that the persistance of these 'bad-sastras', which are opposed to Vedic understanding, and which defy the Vedas, to those who support these philosophies are faced with a frightening existance in a hellish condition of sufferiong, practically for eternality.

This is also confirmed in Isa Upanisad 9

andham tamah pravisanti
  ye 'vidyam upasate
tato bhuya iva te tamo
  ya u vidyayam ratah

"Those who engage in the culture of nescient activities whall enter into the darkest region of ignorance. Worse still are those who are engaged in the so-called culture of knowledge."

Also Bhagavad-gita 7.15 states:

na mam duskrtino mudhah
  prapadyante naradhamah
mayayapahrta-jnana
  asuram bhavam asritah

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me (Krsna the Supreme Personality of Godhead)."

Sri Isopanisad supports Madhva's statement recorded in Madhva Vijay 15.47 which says that the Vaisnavas worhsip Lord Narayana, Who is known by the Vedas and gives liberation and bliss in the form of personal associaiton with the Lord's transcendental form. Isopanisad mantra 16 says:

pusann ekarse yama surya prajapatya vyuha rasmin samuha
tejo yat te rupam kalyanatamam tat te pasyami
yo sav asau purusah so 'ham asmi

"O My Lord, P primeval philosopher, maintainer of the universe, O regulating principle, destination of the pure devotees, well wisher of the progenitors of mankind, please remove the effulgence (brahmajyoti) of Your transcendental rays so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, likened unto the sun, I am also of that nature - sunlike."

You cheating Mayavadis, pasandis (heretics), you try to say that that Supreme Person is formless. It is not so, for He certainly has a form but it is not material, it has spiritual arms and legs, eyes, ears, mouth etc which are made of eternal youth, unlike material bodies. Because of your arrogance born of thinking that you are God, you cannot accept, a person that is unlike you, for

you are suffering, narrow minded and unfortunate. This is the disease of this material world - but this Supreme Person is not of this world, and actually nor are you. Actually you are an eternal fragmental part of the Lord like a ray of the sun, Accept this point and serve Him naturally and be happy.

Now take this opportunity to get out of the cycle of repeated birth and death. This human form of life is so rare, don't waste it. Now you are experiencing the unhappiness of samsara (repeated birth , death, old age and disease) but you don't have to. We understand that because you are suffering then due to the pain you want to artificially renounce or deny that which has cuased you pain, but it is not at all necessary. Just try to understand what is what.

The Supreme Personality of Godhead is full of knowledge. He is the enjoyer of a host of transcendnetal pastimes with His devotees. His every desire is immediately fulfilled without the least endeavour. He is full of all transcendental opulences and all auspicious qualities. Where do the Vedas say that He has no qualities of opulences? You are always silenced by these questions.

Something that exists but has no qualities has never been perceived, either in anyone's direct experience or in the Vedic literatures. This misconception of qualityless substance is an illusory phantasmagoria that exists only in the minds of you who propound this maya (illusory) vada (doctrine), It is like a great flower that is imagined to float in the sky. If you think you can substantiate something you have said simply by juggling words and thus saying that you have found some sastric quotation to substantiate your mythical qualityless substance, then I say no intelligent person will believe you, for even the laymen know that when the Vedas explain the Supreme as being without qualities, it is to beunderstood it means material qualities , for He is spiritual by nature.

According to the bhasya of Madhvacarya this pure personalistic philosophy is so straight forward that even a child can nicely understand it, but the devious Mayavadi 'pandits' cannot. This is

also supported in Madhva Vijay 9.10.

The Vaisesikas also, as well as you mayavadis, just can't seem to understand how the limbs of the Lord are different from the limbs of His devotees, what to speak of the atheists, for the Lord's body is completely spiritual and so His limbs are naturally spiritual, being made of spiritual substance (saccidananda vigraha) and not mucus, bile and air. Yet even mucus, bile and air can act in a spiritual way when that body which they make up is of the Lords' pure devotess and is engaged nicely in the Lord's service. Just as an iron rod when placed into fire takes on the qualities of fire by association and burns like fire and as long as that separated energy of the fire remains in contact with the original fire, it can remain fire-like. In thesame way, by engaging in the eternal blissful service of the Lord, Sri Krsna, one can become aware of Him, and by His food association in unlimited transcendental forms, His name, His literature, His devotees, one can become not Him, but again happily His.

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that disciple is always difficult for those who are embodied.

But those who worship the Lord, giving up all their activities unto Him and being devoted to Him without deviation, engaged in His devotional service and always meditating upon Him, having fixed their minds upon Him, for them my friends the Lord is the swift deliverer from this ocean of birth and death.

As Madhvacarya, sitting before the assembly finishes with on philosophy that has been put under his philosophical scruteny, dismantled, and disgardeed, Madhva moves on to the next candidate.

Trivikrama Pandit was astounded at these revolutionary refutations of Madhva. But he hadn't finished yet, everyone sat with raft attention silent fixed on the words of the acarya.

Now Madhva is talking outwardly with force as if addressing his opponents.

Madhva then turns to the philosophy of Bhaskara Bhatta; your logical deduction that there is not a personality of Godhead but instead some ethereal judge with no form is ridiculous. How can something that has qualitities have substance. This even goes against your philosophy which is that only that which has substance can have qualitities and yet now you say that which has no qualities has substance. How is that? You say that there is no person yet the 'hidden judge' soomehow or another according to you has worshipable pure intelligence that is situated in Brahman.

Madhva says it will be an example of logical dissimilarity comparing a sentient person to being a stone unmoving and unfeeling, or saying that there is no Supreme Controller but simply intelligence, but whose intelligence and where does it come from? Why do you deny the Supreme Personality of Godhead?

There are five kinds of moksa or liberation. Why oh why do all you aforesaid philosophers desire to avoid the Lord?

These five kinds of liberation are (1) to become one with the Lord - merging, (2) to live on the same planet as the Lord and enjoy his association, (3) to enjoy the same oppulences as the Lord, (4) to possess the similar bodily features as the Lord of Vaikuntha having four arms, etc, (5) to gain the Lord's personal association constantly and be the Lord's eternal companion.

But all of you are so persistant that either there is no controller, so as not to impere your sense gratification, or you want to be one with the Supreme, you are revealed for your motives. You are all envious of that Supreme Personality of Godhead, Lord Sri Krsna, so you deny Him. Actually you are denying yourselves, that is denying yourselves of His personal association.

The Vaisnava only wants the Lord, in the immature stage of liberation one may want the oppulence of the Lord, but as one goes through different stages of spiritual existance, the dormant love for Krsna in Vrndavana becomes prominent in the devotees heart.

As such the pure Vaisnava would never accept such a liberation as to merge as one with the Lord giving up his own individual existance, for the nature of the individual soul is pleasure seeking, and simply wants to serve the Lord in a loving exchange.

These philosophies that avoid surrender to the Supreme Personality of Godhead who is full in all personal attributes and who interacts in loving exchanges with his devotees. Those frustrated hard hearted philosophers are simply lost and out of lack of fulfillment will eventually fall down to base material activities in this material world if they haven't already.

At the end of this overview of philosophies Madhvacarya smilingly accepted the now humble Trivikrama Pandita.

Trivikrama Pandita begged, "O master, please forgive all of my offenses due to my ignorance. Please give me permanent shelter in the form of service at your lotus like feet, please accept me as your disciple."

Madhva did just that and Trivikrama Panditacarya was duely initiated by Panca samskaras and imprinted with 'heat mudras' of the cakra and conch on various places of the upper body.

Now wearing the distinctive Gopicanda marks of 'namams' tilak on the forehead, temples, both arms, chest, and abdomen as well as the neck and back - the symbols of disc, conch, club, lotus and Holy Name became part of the new attire for Trivikrama Pandit.

Madhva now taught him personally from his Brahma Sutra Bhasya to which the greatly learned Trivikrama Pandit wrote a glossary complimentry commentry on Madhva's Sutra entitled Tattva Pradeepa, after receiving acarya Madhva's blessings.

TRIVIKRAMA PANDIT GLORIFIES MADHVA'S LITERARY WORKS

Trivikrama Pandit then glorified Madhvacarya and his Brahma Sutra, saying that because his Brahma SUtra is so straight forward and profound it is like an ocean of milk that I relish to churn, for further and further realizations can be had continuously due to

it's truely spiritual nature of not being able to be exhausted.

Trivikrama Pandit then started to glorify each of Madhva's works starting with the Upanisads, Gita Bhasya and Gita-tatparya. He then glorified Mahabharat-Tatparya which includes the Ramayana. He glorified the Pancaratra Sastra and the Puranas of which Srimad Bhagavatam is the cream. In Madhva's commentry on the Srimad Bhagavatam he really concentrated his efforts on emphasising the supremacy of the Supreme Personality of Godhead and the Lord's relationship with His devotees thus out of the 18,000 verses of the Bhagavatam, Madhva only commented on around 1600 verses and most of those came from the tenth and eleventh Cantos. Again we stress, he had a specific mission with set goals. He could have elaborated on every verse but no, to save time and make his point only the necessary was dealt with and in other places and in other books other points were brought out. This is again further proof of the pure Vaisnava acarya. According to time, place and circumstances he preaches accordingly. Knowing well the mentality of the persons of the age certain subjects or approaches to a subject may be avoided or greatly elaborated on so as not to confuse but to clarify and illuminate the actual path to further enlightenment for those of us who are wandering in the Kali Yuga.

For those persons who only know the Puranas you have compiled Bhagavat-Tatparya-Nirnaya which shines spiritual light on the path of perfection. Oh pujaris, what to speak of Tantrasara dealing in four chapters with rituals, mantra and the methods for worshipping the Supreme Personality of Godhead, Lord Visnu, and is compared to a well-wishing desire tree.

In the Kathalaksana you gave given all the doctrines in the form of wrangling discussions giving all of your victorious conclusions. And in Pramanalaksana you first of all render different entities as objects of knowledge and understanding. Then reducing every instance to the most minute aspect of definition to secondly establish congnition of the full perception of everything in question. So pramana or validity of everything in difference is established.

Visnu-Tattva-Nirnaya refutes all foes, by counter-attack as Arjuna

used the weapons of Nivata Kavacas and Astras so this book of six hundred slokas smashes all rivals and establishes the Vedas, Mahabharata, Ramayana, Pancaratra, Visnu Purana in fact all Sad-Agama Sastra to be valid scriptures and sacred.

In Tattwodyota which throws questions into differences between the jivas and the Lord, this calls all bluffs for the cheaters who are like dry dead forests waiting for the spark of fire to ignite their dry dead wood which is carried by you, O son of the wind god.

Your Anubhasya gives unlimited subject matter pertaining to Dwaita Vedanta, attacking the misinterpretations of the Advaitists false understanding in the Upanisads, you state that they cannot be taken as authorities on Vedanta. You declare it boldly, to only follow those who have seen AVedanta as it is, who define Brahman as the Supreme Personality of Godhead. By chanting the Lord's Holy Names and meditating on His personal forms in Sri Vrndavana Dhama, and by worshiping that same Lord in the form of the Deity, one can please the Lord. Thus all kinds of karma manifest and unmanifest in the form of seeds, dormant in the heart are nullified by this process. In this way those pious souls even though conditioned can become jivan muktas (liberated souls), so either eternally liberated or eternally bound actually by your process the soul can become liberated by the Lord's mercy.

You again state that at the time of death one's body enters into fire and the devotee is then carried by Vayu to the Lord, thus you are giving us this process to come to the Lord.

But unfortunately there are still those who maintain a sinful state of existance and who remain in this world to take their next birth via the smoke.

O how wonderful you are, you have covered us by your Yogamaya as Mother Yasoda was covered by Lord Krsna's Yogamaya. Upon looking into Krsna's mouth she clearly saw all the universes so by your books now we are clearly seeing things as they are.

These wonderful pastimes of Lord Sri Krsna are captured by your

epitone of Mahabharata, the pastimes of Vrndavana, and the Lord's pastimes with the Pandavas in Hastinapura in only eighty one verses. Being Bhima you reveal the secrets of the Mahabharat that surprise one and all.

Comprised of forty verses you have compiled the daily duties of a Vaisnava, ritual and sadhana entitled Sadacara-Smriti. In Jayanti-Kalpa (Nirnaya) all the auspicious outlines for observing Lord Krsna's Janmastami (birthday) are given, it's importance, and what observances and austerities are to be performed for the Lord's pleasure.

Fasting all day on that Janmastami day, with a special worship at midnight, the Lord's appearance time. That celebrated eight day of the dark fortnight in the auspicious month of Sravana (August) when the Rohini nakshata comes just after midnight is the best of days. In the prison of Kamsa in Mathura Mandala the Lord of the three worlds has appeared to perform His pastimes.

You also glorified the Lord in this way whilst you were a small boy by composing the strota Kanduka Stuti.

ambaragangacumbitapadh padatalavidalita-gurutarasakath
  kaliyanagaksvelanihanta sarasijadala vikasitanayanh
kalaghanalikarbhurkayh sarasatasakalitari-lusatanikarh
  santatamasman patu murarih satatagasamajavakha patinirath

Coming down through the skies the Ganges River comes to touch Your lotus feet. Under those soft feet which as the resort of many wonderful lotus flowers you control the Kaliya serpent. Krsna's eyes are like a full bloomed lotus. His bodily complexion is like a dark blue monsoon cloud. His presence dissipates all darkness. My dear Lord Murari, please give me Your mercy and make the darkness of ignorance fly away like scared birds in the presence of Garuda.

And now the Kanduka Stuti is sung by all local children as they play their childhood games.

Other works such as Jyotis-Sastra and Tithinirnaya give the

astrological means by which one can calculate these great appearance days.

In Yati Pranava Kalpa you explain what is the proper mood for the Vaisnava sannyasi and how to chant pranava japa. The sannyasi taking permission from his spiritual master should wander all over the earth. He should teach the glories of the Lord to the people in general and practice those teachings oneself. He who wanders like this remaining self satified, giving up contact and attachment for the material world, subdueing anger, and eating only light foods. He, with controlled senses should fix his mind on meditation on the Lord. That paramahamsa sannyasi who has control over his mind, body and speech always practices bhakti yoga free from unwanted association.

To display that his mind, actions and words are only used in the Lord's service he carries a staff representing each of those functions. Thus he is known as a tridandin, he is neither born nor dead from the standpoint of the scriptures after giving up this body for his life is dedicated solely to the Lord having given up even auspicious and inauspicious acts.
Vayu Purana 17.1-7, Vaikhanasa Sutra 8-9

You state, "Never shall I blaspheme Visnu or the Vaisnavas, never shall I deem Visnu to be on par to or identical to the host of demigods, and never shall I associate with those who propound the philosphy of exclusive oneness of the jiva and the Lord."

Who can count the innumerable jewels in the ocean of Madhvacarya's sayings, poems, and various forms of praises of the Lord. These storehouses of touchstones, which fulfill all the desires of the devotees, are considered unto places of pilgrimage for those same swam-like devotees. Only miserly persons, who resemble crows take shelter of other literatures and look down on Loka-Guru Madhvacarya's books.

Trivirama Pandit then asked Madhvacarya if he could summerize everything in all his books. Madhvacarya then composed on the spot his Anu-Vyakhyana, which is much like a critical commentry with his own unique fiery logic and arguments, put over with true

eloquence and style. In this book Madhva deals with the monistic views and breaks them down to the most minute degree exposing all shapes of undifferentiated oneness. Even the Ista Siddhi admission of the irrational concept of Mayavada, and Avidya philosophy.

Madhva had four of his best disciples as scribes as he dictated this ANu-Vyakhyana in four powerful chapters of some 1900 stanzas. Everyone was completely amazed, as his Brahma Sutra Bhasya was around 2000 stanzas, how could he re-iterate the same points without saying the same things twice. even the best of pandits were bewildered at Madhva's simplicity of his arguments and the thoroughness and depth to which each of the points has been excavated.

It is stated in local Madhva tradition that one quite amazing pastimes hardened. Madhva, as he preached to his disciples, would often quite often direct his preaching towards the bullock who pulled the cart on which Madhva's books were carried. Madhvacarya often stated that this bullock was much more attentive to the discussion on these sacred texts than any of his disciples. Whenever the bullock would get a chance He could be seen within ear shot of Madhva's discourse either chewing the cud, or just listening.

After much, in the form of Madhva's remarks glorifying this bullock as opposed to the hearing propensity of his disciples - some of his disciples became a bit envious of the bullock and cursed the bullock to due by being bitten by a poisonous snake. However when Madhva heard about this, he gave a twist to the curse. Lo and behold when the snake came and bit the bullock the snake died, and the bullock instead of dying began to recite Madhva's strotram.[13]

Trivikrama Panditacarya records an interesting story:

It is mentioned that sometimes when Madhva was worshipping Udupi Krsna he would close the outer doors so as no-one could see in. Occassionly the doors would stay closed for much longer than normal, on one such occassion TRivikrama Pandit out of his

inquisitiveness peeped in and to his surprise he saw Mukhyaprana expanded Hanuman worshipping Rama, Bhima worshipping Krsna and Madhva worshipping Veda Vyasa. Inspired by this vision Trivikrama Pandit then composed his Hari Vayu Stuti as when Madhva alone came out from this puja. Madhva wanting only praise for the Lord told Trivikrama to arrange for the Lord's priases to proceed and follow this work. Trivikrama Pandita then composed his Sri Nrsimha Nakha Stuti, and arranged to put the two verses before and after Hari Vayu Stuti as Madhvacarya had instructed him.

THE PASSING AWAY OF MADHVA'S PARENTS AND MADHVA'S BROTHER JOINING HIM

In the village of Pajaka, Madhyageha Bhatta (Madhva's father) lived to a ripe old age. Both he and his good wife Vedavati would joyfully remember the wonderful pastimes of their small boy Vasudeva, the austerities they had performed before his advent, and the happiness he had brought to their lives. Just due to the nature of this material world, along with the happiness came times of anxiety. Sometimes fearing Vasudeva lost or attacked by wild animals and snakes, the intensity of their pure love knew no bounds for their wonderful son.

In their marriage they had had other sons but they had all died. This is partially why they underwent their twelve years of austerity to get a good son.

After Madhva had gone off to take sannyasa at the birth of another son, the new son, Madhva's brother, grew into a fine young boy. The youngest son made great use of his youth. Studying the scriptures he was a simple and austere boy, Madhyageha Bhatta was much reminded of himself when he was a boy. Madhyageha Bhatta helped greatly in the boy's education, but could not supply wealth or worldly gooods, for he did not have them himself. The boy grew and finally took to householdlife. Still as a faithful and grateful son he stayed at home with his new wife and cared for his old parents into their old age.

But now his father, Madhyageha Bhatta, in his ninties, passed away. Due to his pure devotion to Lord Narayana in the form of

ANantasana we need only to conclude that Madhyageha Bhatta achieved the Lord's abode.

For Madhyageha Bhatta's chaste and faithful life long companion, the death of her husband was the end of everything. She could only painfully remain in her bodily situation a very short time, and then passing away of bereavement she went to rejoin her husband.

Madhva's younger brother didn't bother Madhva with the antyesthi funeral rites etc for Madhva himself was a walking dead man. A sannyasi and even by civil law in India a renounciate is not obliged to be involved in such wordly activities.

Madhvacarya's brother performed the last rites for the parents and then went to see Madhva in the kingdom of Jayasimha Maharaja. After conveying the news of the departure of their parents, Madhva's brother asked if Madhva would allow him to stay with him as his disciple and that now he wished to take sannyasa.

Madhva's brother told Madhva that due to the heavy costs of their loss, all his wealth had been spent in feeding the Somany Brahmins, friends, guests, the brahminical pinda rites, etc. Now he had nothing, so there would be no loss, just to give up his wife and become a formally initiated disciple.

Madhva told his brother however the time was not right, for now the Caturmasya (four months of the rainy season) had begun and was to completely dedicated to sober worship of the Lord. So go back to Pajakaksetra now and I will come to you at Pajaka at the end of Caturmasya.

Madhva did just that, much to the intense disappointment of Jayasimha Maharaja whose province Madhva had been staying in.

Madhva's brother had stayed at Pajaka in very austere conditions, practically not sleeping or eating and he did not so much as laugh during the whole caturmasya. Madhva Vijay 15.94 desribes him as being like Bharat whilst Rama was in the forest, personally taking to similar austerities that his brother was undergoing. reducing

bodily necessities to a bare minimum, no shaving, hardly eating, and total absorbtion in the Lord 22-24 hours per day practically he didn't even sleep and when he did he dreamed of the Lord.

After arriving at Pajakaksetra Madhva witnessed his brother performing the monthly jiva sraddhas according to samskara dipikas. So when the monthly sraddhasa were concluded at one year, there remained no further impediment for Madhva's brother to take sannyasa. Madhva knew that his brother was well verses in scripture, detached from family life, pure in heart and mind, words and body. And has no further plan to try to enjoy the objects of the senses in this world.

So choosing the best nakshatra when the swabhava (mode) was steady, Madhva's brother begging to be delivered from the material ocean by the granting of the order of sannyasa, all the necessary preparations were made.

The pure pplace of Kanva Tirtha (lake) was chosen as the place. madhva arranged tat seven other disciples take sannyasa at this time. Kanva Tirtha is only one mile from Manjesvara (about 11 miles from mangalore to the south).

In the Sampradaya Paddhati it mentions the following verse how the proceedings went.

tesam mantropadesa vrataniyama
  surarcadike sampradayam
yugme yugme prabhinnam kuruta
  iti krsikesa tirthadikesu

"The acarya summoned the candidatess, two of them separately at a time, and initiated them into different mantras, rituals and pujas. Hrsikesatirtha and the other new swamis were instructed to work in pairs, each two following the particular traditions that were attached to each pair."

So grouped in this way the pairs looked like this. Guru parampara sastra records the following prayer in respect:

vande hrisikesamathoo nrsimham
  janardanam cintaya dhirupendram
sri vamanam samsmara visnumemi
  sriramamancehamadhooksajam ca

1.	Hrsikesa Tirtha	as the founder of	Palimar Mutt
2.	Narahari Tirtha	"	Admar Mutt
3.	Janardana Tirtha	"	Krishnapur Mutt
4.	Upendra Tirtha	"	Puttinge Mutt
5.	Vamana Tirtha	"	Sirur Mutt
6.	Visnu Tirtha (Madhva's brother)	"	Sode Mutt
7.	Rama Tirtha	"	Kaniyur Mutt
8.	Adhoksaja Tirtha	"	Pejawar Mutt

Seated on a platform around the fig tree the system for the present day management of Sri Krsna Mutt in Udupi was then established. For more than one hundred years the system went on that co-operatively all the swamis would work together to maintain the high standards of worship and management set by Madhva, each taking a two month turn.

(In the 16th century however this was slightly changed by Vadiraja Tirtha the disciple of Vyasatirtha and 49th pontiff at the Vedanta Pitha - to a two year term of office called Paraya. This system is still going starting with Palimar Mutt and ending with Pejawar Mutt. The descendents of these original eight swamis maintain and make offerings of devotional improvements to maintain what Sripada Madhvacarya has so nicely established in Udupi.)

After being given Brahma sannyasa, with the acceptance of sannyasa mantra of kaupin, sannyasa cloth, danda and the new name of Visnu Tirtha - (tirtha identifying him as Brahma sannyasi of the new Vaisnava school.)

Visnu Tirtha then studied the Brahma Sutra Bhasya directly from the mouth of his sannyasa guru and brother Acarya Madhva. He also studied the Upanisads under Madhva's guidance. The humble Visnu

Tirtha soo, not wanting recognition, went on a holy pilgrimage to the north visiting all the holy tirthas. In this way Visnu Tirtha purified even the water of the holy rivers (Madhva Vijay 15.103).

After some time Visnu Tirtha reached the Hariscandra Mountain, staying at that place Visnu Tirtha gave up what little luxuries he had in his austere sannyasa life, to live on that mountain at the dependance of Paramatma. Madhva Vijay 15.119 points out that not only did Visnu Tirtha go to the Hariscandra Mountain, but after some time he moved to the Kumara Mountain, which is very dear to Lord Subrahmaniyam. This mountain is so treacherous and rough that none other than Visnu Tirtha could possible live on it.

He fasted continuously and every fifth day or so some local people or a disciple would bring some pancagavya (cow milk, yogurt, ghee, cow urine and dung) and on this his hunger would be sufficed. At night he stayed in the natural cracks in the rock, by which his body fitted into sideways and was long enough in height for him to stand. In this way he spent many years.

He withdrew his senses from their objects by dint of the determination of his mind. By breath control, recaka - breathing out through the right nostril and puraka - breathing in through the left nostril and by kumbhaka - suspension of those breaths, he then fixed his mind on Lord Narayana's Lotus feet without deviation or distraction. There is no doubt that Visnu Tirtha's austerities of such a severe nature cannot be performed by any ordinary man, especially in this Kali Yuga.

Madhva had one of the eight Saligrams given by Srila Vyasadeva sent to Visnu Tirtha who worshipped Him on the Subrahmaniyam Hill.

Whilst Visnu Tirtha was on the mountain he accepted some disciples. One who is known as ANiruddha Tirtha, very learned and who knows past, present and future, requested Visnu Tirtha to give up such austerities and to come again to Udupi. ANother disciple of Visnu Tirtha was the celebrated Badarayana Tirtha.

MADHVA'S DISCIPLES GATHER AROUND HIM

The great pandit that Madhva defeated on the banks of the Godavari arrived. This was Sobhana Bhatta. He was indeed Madhva's first convert to Dwaita Vedanta. Now, after so many years of being a follower of Madhva, he had come to Udupi to meet again with the lord of his life. Madhva gave him initiation and he became known as Padmanabha Tirtha. Previously he followed the Vaisesika Sastras but now was a lion in his convictions to Dwaita Vedanta. Madhvacarya always held him in high esteem amongst his disciples. Padmanabha Tirtha established the lines which as known as Vyasaraya Mutt, Sumatendra Mutt and Mulabagal Mutt.

Madhva Vijay 15.128-129 glorifies many of Madhva's closest disciples starting with Hrsikesatirtha who had controlled his senses, Janardana Tirtha who had destroyed and will destroy birth, death, old age and disease and the repetition thereof, Nrsimhatirtha (Narahari Tirtha) who had resorted to the lotus feet of Lord Nrsimhadeva at Simhacalam, Orissa, Upendra Tirtha, who always remembers Lord Visnu, Who, in the form of a dwarf Brahmin boy, was given the name Upendra by His family.

Other disciples who were like an ocean of devotion and compassion were: Vamanatirtha and Ramatirtha, who has taken shelter of Lord Ramacandra. ANother is the mystic Adhoksajatirtha, who knows things not visible to the eye pertaining to past, present and future.

Madhva had thousands of disciples, all devotees of the Lord who dedicated their lives to smashing the wicked philosophies of the impersonalists, voidists and other such offenders.

Being always satisfied in the Vaisnava sastras given by Madhva, and the forms of the Lord whom they were given to worship and render loving service to, truely they are decorated with all good qualities.

Others to be especially mentioned are the two Samkaracamas annd Trivikramacarya. These three pandits were solely devoted to preaching the philosophy of Madhva whilst even in householder life. This Trivikramacarya (Trivikrama Panditacarya) is the father of the author of Madhva Vijay.

LAST TOURS IN LOCAL AREAS OF KARNARAKA AND MIRCALES PERFORMED THERE

In the sixteenth and last canto of Madhva Vijay there are some incidences recorded whilst Madhva toured in the local areas around Mysore, Saridantara, Nerenki, Vydianatha, Ujara, and Kadathala to Kanva, stopping at every holy place.

On the banks of the River Gomati, Madhva had one of his disciples recite from the Vedas. At this time there was a sudra king who ruled this area and he heard the recitation and said (out of his hatred for Vedic literature) to Madhva that, "If your recitation of Veda is so pure then, you see these seeds, make them grow before my eyes." Madhva replied, "The eligible person is not necessarily seen, even though one's eyes reputedly can see. Therefore one who thinks himself eligible can never be seen by Him like the horn of an ass."

Only by humility and submission can one actually see anything, as a king surely you know this, for if anyone wishes to see you they have to go through the channels approved by you. Otherwise one may instead of seeing the presence of you the King one might feel the reaction for for trying to Lord it over you or him. You know these things.

Madhva, just to prove a point to the sudra king, took some green gram, just as he had done in Goa previously some years before. Placing it in his hands he chanted the Rg Veda verse beginning with ya osadhih poorvajata devebhyah (Rg Veda 10.97.1)

As soon as he started to chant the seed started to sway from side to side in his hands, then a tiny white sprout came which grew longer and sprouted leaves, fruits and grains all within minutes, and right before the Sudra King's eyes. The king was silenced.

On another instance, at night, having put out all the lights, Madhvacarya was preaching to his disciples about the sastras. Then he told them to read. When they said it was too dark, he lifted his foot and by his mercy his big toe nail illuminated the

whole room. (Madhva Vijay 16.6)

Once on the bank of the River Tungabhadra in the Mysore district, surrounded by the hills of the western ghatt, is the village of Kalas (Balehonnur Taluk in Cickkamagalur) an amazing feat took place. Madhva came to this place known as AMbu Tirtha on the sacred Tungabhadra, and saw the waters of the Tungabhadra rushing through several deep channels. This area has many large black stones on the banks of the river and in it. At this place Madhva picked up one huge square flat stone and placed it as a bridge across the Tungabhadra River. Seeing this the local peoples were astounded, for previously this very same stone was brought there by one thousand persons and placed on the abnk of the river. Originally the stone was brought there for this same purpose but the task was too difficult for the thousand men to complete.

The locals remarked that, this stone is so big and heavy that probably even Bhima wouldn't have been ablt to lift it, but Madhva lifted it just as Hanuman lifted Gandhamadan Mountain with a casual ease.

One day on the Amavasya Tithi on which there was a solar eclipse. Madhva and many of his disciples, both sannyasis and householders all went to take a dip in the sea, and there continued their discussions on sastra.

At the same time all the peoples from the village of Ekavata arrived there. Mostly this party was boys and old people, they were already wet due to first taking their dip in a lake nearby which is very dear to Kanva Muni, the foremost of Brahmins.

Many persons in this party who were intelligent and devotional, saw who was in the water and their faces all lit up with affectionate smiles. However others from the village scolded Madhvacarya and his party with words that only the lowest of the low could use.

The sea was very rough and the heavy waves made a roaring sound as though the sea was angry. The tide rushed in violently against those who blasphemed Madhva. Previously it was agitated by joy

for having Madhva and his party taking shelter there, and the gentle waves moved to the shore.

Madhva Vijay 16.15 compares the two, Madhva and the sea, Madhva being dignified and the sea being deep. The fine words which are like gems coming out of the mouth of Madhva, in fact, all his qualities and devotion are like various gems that adorn him. the sea also hasvarious gems in it's water and shores of various colours. But now we find some differences for the sea is rough and salty whereas Madhva is very attractive and sweet.

Madhva sat on the shore and recited the Aitareya Upanisad in a very melodious way for quite some time and as he chanted the roar of the waves diminish.

Whilst he recited that wonderful Aitareya Upanisad which propounds difference and the qualities there. Madhva found himself surrounded by Brahmins, with their hadns joinded together in salutations. with great respect they took the dust from his lotus feet.

When Madhva re-entered the sea he found himself victim of the low caste persons laughter and remarks, as they were tossed around they became almost intoxicated by the bashing of the waves.

Madhva did not care for the remarks of these people. When he once became knocked over by the smallest of waves all the jackals laughed. Where an ordinary dog-like man would become disturbed the lion-like Madhva ignored them.

Because of this his prowess and his displays of tolerance, they hated him. Madhva smiled and gave a sidelong glance to the sea, it immediately became as flat as a mirror lake, thus checking the intoxicated mood of the sudras in the water.

THE CHALLENGE OF THE STRONG MEN

Once two brothers who were reputed to be strong men came to challenge Madhvacarya. One of the borthers of the name Gandavata (Kodipadi) began to boast of his feats.

"Once I carried the stone flag post at the Srikantesvara Temple that couldn't be lifted by thirty strong men. ANd another time I kicked a coconut tree so hard that all the coconuts fell from the tree and that living coconut tree was knocked right out of the ground."

Madhva heard his boasting and put forth a challenge. Madhva invited both Gandavata and his borther to come that day and simultaneiously squeeze Madhva's neck to try to stop him from chanting the Lord's holy name.

First one brother tried, then the other. Then both. There were so full of pride and so determined but Madhva's voice could still be heard loud and clear.

Giving them another chance, Madhva pressed the big toe of his left foot to the ground and asked them either individually or together to riaise it from the ground - even one inch.

Sweating hard and feeling great fatigue, over and over again they tried but it was hopeless. The weight of his foot was heavier than that of Mount Meru (which is made of solid gold). Eventually they realized their own foolishness and offered their obeisances and begged forgiveness for their insolence.

Acarya Madhva then went round to the Nrsimha temple by riding on the back of one young brahmacari. Although Madhva's build made his form appear quite heavy, due to his mystic powers of lagima he made himself lighter than the lightest. The brahmacari carried Madhvacarya Mukhyaprana, the expansion of the wind god Vayu without any effort whatsoever, Madhva being as light as air.

On another occasion Madhva showed more of his mystic potencies when another strong man came of the name Purvavata (Mudampadittaya) who boasted he could lift weights that fifty men could not life. Some of his followers substantiated this with stories of him carrying a huge ladder that fifty able-bodied men of the king could not carry.

So Madhva put the same challenge to Purvavata that previously he had put to Gandavata. "As I recite these sacred suktas just squeeze my neck and try to silence me."

Hot and sweaty, grunting and groaning, he squeezed and squeezed with no success. The swara suddhi or perfect recitation was continuous, neither did it become choked, hoarse, nor lowering of pitch, nothing, Madhva;s neck could not be put under any kind of pressure by the 'strong man.'

Madhva put another challenge, and placed his index finger of his left hand on the floor. "Move it!" Purvavata struggled against Madhva's power of Mahima - being heavier than the heaviest for a long time, and finally he gave up, humbled by the strongest of the strong Madhva.

Many wrestlers also came like Sivagni, (auspicious fire), Ugra (the terrible), Amodha (stinker) and Vasudeva (Krishna), Madhva told them to attack him, and with great ferrocity they did, and within seconds each was a pumbled heap on the floor.

He told persons to come forward and try to pluck a hair from his body, any hari, from any place. But due to control of the airs within his body not even a single hair could be plucked out not even with tweezers or tongs.[14]

Allowing the wrestlers another go, and saying how would no resist, he told them to attack him. As they punched and butted his moon-like face for some time they could neither cut, bruise, or remove the smile from that face. What to speak of break his delicate nose, his nose they could not even twist what to speak of more.

Despite all of these amazing feats of his prowess, Madhvacarya never became proud, but always remained in a humble mood, he was always ready to help those who were devotees and indifferent to those who were absorbed in sensual pursuits, and to those who were poising themselves as his enemies, he crused them. In this way the great Vaisnavacarya acted as if an ordinary human being walking the earth.

At the Paranti temple of Pancalingesvara (Neranki) he found that this ancient temple had closed due to politics between temple managers and pujaris. madhvacarya the upholder of the Pancaratras preached to them at a huge open air meeting attended by thousands of local people, temple managers, pujaris and local people alike.

He told them that the Lord should be satisfied with nice offerings, it is not that you should fight over this and that, you are missing the point. Love for the Lord must be there, one cannot use the Lord as a political lever, love and devotion is all that really matters for if this is lost, then the show of Deity worship will not go on for long.

It is not that the Lord needs the service, for what can insignificant jiva souls offer the owner and controller of everything? It is for our benefit that the Lord has taken this archa vighrah form as the mercy incarnation don't give it up. Instead work in such a way that the Lord will show himself to you. he stands directly before you yet due to petty politics you ignore him.

According to Pancaratra Sastra there are guidelines to follow, and by following these rules of Vaidhi Bhakti it will bring one to love of godhead. There is no inhibitions put upon one, simply serve. As the Lord has agreed to accept one's service. By doing this the Lord will reveal himself, by neglecting his instructions and trying to exert one's own whimsical independence will not give the required result.

Neglectful worship of the Deity means offence, and such offences block one's path to serve that same Lord. So I beg you, please worship the Lord with the same grandeur to which these five forms of the Lord were installed by Bhima in the Dwaparayuga along with his brothers and their wife Draupadi.

Within a few hours the pujas had again started and the doors were again open to the public with all misunderstanding of the injunctions governing serving the Lord resolved.

In the village of Paranti (Idetude) due to the long hot summer of

that year the water tank had dried up and so was without water. In fact the whole country-side was struck by famine due to the drought. Madhva then instantly created clouds, which poured the much wanted sweet rains onto the whole area, filling tanks and fields alike, to again save the day.

Every one was so pleasantly surprised except for the sudra chief of the village who out of envy thinking Madhva some kind of threat to his position as chief, arranged a group of gundas (bandits, roughians) to come and kill Madhva.

Thinking that Madhva, who was now in his seventies too be an easy kill, they came to kill him. But Madhva was always one step ahead and with his party of sannyasis had already left that place. In their hearts the gundas had a strange feeling that they were actually saved from making a great offence against Madhva by his leaving and so they offered their respectful obeisances from a distance to him. Oh how Madhvacarya bestowed his blessings on every one just like those sweet rain clouds without discrimination, surely he is karuna sindhu - an ocean of mercy.

Arriving at Kokkada Madhva went to the temple of Lord Vydianath (Dhanvantari), whom all the physicians of the three worlds hold as their worshipful Lord. it was late in the evening of the dark moon night (amavasya) when they arrived. The local people worshipped Madhvacarya very nicely when he and his party arrived. Then they gave them first class prasadam to eat. the host family however could not partake of the remnants of prasada that night for they were observing a restricted diet on amavasya that they only ate at lunch time. Madhva insisted however that they take prasadam with him, and not to worry about the fast for it was more important to take prasad in the Vaisnavas' company than to just perform ad-hoc fasting. From that day on, on the amavasya, they then observed a second meal at that time in the evening to commemorate Madhva's visit there.

It was at this place over the next day or so, until the sacred Ekadasi day. Madhva was so kind upon this family that for the sake of their devotional propensity, for this family who had now become his disciples, Madhva composed his Krsnamrta-Maharnava

which tells how one can please the Supreme Personality of Godhead Lord Hari, by observing the sacred Ekadasi day, by fasting performing extra service, and studying sacred scriptures.

Madhva states that it is imperative that all devotees from eight to eighty years of age must observe fasting on the eleventh day of the bright and dark fortnights. he states one should think of the miseries of hell and try to keep oneself free from sinful activities. Constantly chanting the names of the Lord, one should then perform every breath and activity only for the satisfaction of the Lord free from material result and reward.[15]

From Kokkada Madhva went to Ujerya (Ujare - Ujre) and at that place got into very heavy discussions with the local pandits. These local pandits thought that it may be true that Madhva knows something of the Upanisads, but as for Pancaratra and Tantra, we know everything. What can he know? These pandits who Madhva refers to as frogs in a deep well, tried to ask all kinds of minute technical intracacies on rituals to try to catch Madhvacarya out. They asked Madhva to explain the text "candansam vai sastena anham..." Did they get a surpries when Madhva not only explained this verse, answering their puny questions which they thought so tricky, but he composed his Karma Nirnaya practically on the spot, which gives details in accordance with scriptural duties. Though wherever the different demigods names such as Agni and Indra are refered to Madhva points out that it is not they who are to be worshipped but their Lord. Just as an ambassador may be shown respect as the representative of the king, but the king is another person who authorizes even the ambassador to act on his behalf. So in this way Indra or Agni etc stood for Visnu or Narayana.[16] The local pandits were mostly followers of momamsa which has it's goals at satisfying many demigods with the aim of enjoying in this material world, in the future. madhva however is not interested in such "post-dated-blank-cheque" philosophies. Madhvacarya's only purpose in life is to satissfy the Supreme Personality of Godhead Lord Krsna in His multifarious forms such as Visnu, Narayana, Nrsimha, Vamana, etc. Madhva pointed out how rituals are meant to satisfy the Lord and not that the ultimate is to perform the ritual for ritual sake. So in his Karma Nirnaya he outlines what is karma - fruitive activities,

akarma - activities free from result, the results being offered to the Lord, and vikarma or ugra karma - sinful activities.

madhva recited so many Vedic mantras including which were used on the sixth day of creation by Prajapati Brahma.

These pandits, who by nature have very disturbed minds, tried very briefly to refute Madhva's Karma Nirnaya and it's arguments, but Madhva just brushed away their arguments saying "Your arguments are not correct!"

Challenging, they asked for the correct answers, Madhva did that and the defeated pandits went away.

This Karma Nirnaya has 276 granthas and gives all nice reference to sacrificial hymns, and shed light on the mode of karma kanda also.[17]

Madhva Vijay 16.47 tells of a nice incident where the acarya showed his mercy on some poor devotees. Quite often weel to do persons would invite Madhva to their houses, as is the duty of a grhasta (Householder). But Vrkodarah, Bhima incarnate, would eat enough foodstuffs prepared for thirty or more healthy persons. Yet on this occasion, by his mercy, he increased the amount of prasada that these poor Vaisnava devotees had four-fold, so they were not embarrassed.

MULA RAMA

At this time on the fifth day in the month of Pingala just three months and six days before Madhva's disappearance, Madhva's disciple, Narahari, came back from Orissa, having secured as a gift the Deity of Mula Rama.

In brief, we can recapture the thread of the story some twelve years previously when Madhva converted Sami Sastri to Vaisnavism. This Sami Sastri became Narahari Tirtha. Madhva would not give Narahari sannyasa at this time but instead ordered him to return to his high government position with the King of Kalinga in Orissa. now Madhva knew well that the King had in his possession

some ancient Deity of Rama which both Hanuman and Bhima had both worshipped. This Deity was origianlly in the possession of Maharaja Iksvau who gave Him to Maharaja Dasaratha, Lord Rama's father. Dasaratha worshipped Mula Rama or the original Rama long before Lord Rama made his appearance is Dasaratha's family. Dasaratha allowed, as previously stated, that the deity be given for some time to one old brahmin, then after his demise, Mula rama was returned to Laxman who personally, on Lord Rama's request, gave the Deity of Himself to Hanuman.

Hanuman used too hang the Deity around his neck and carry his worshipful Mula Rama everywhere. Hanuman gave Mula Rama to Bhima during the time of Lord Krsna's pastimes when they met in the forest. Whilst in the forest, Vayu, the wind god, carried a wonderful saugandhika flower and placed it at the feet of Draupadi who fell in love with it. Bhima set out into the north-eastern direction to find more for Draupadi. After much walking Bhima entered that forest known as Kadalivana on Gandha madana hill. It was at this time that he saw Hanuman, whose tail blocked Bhima's path. Hanumans' tail raised high in the sky compared to the flagstaff of Indra. Bhima heard the sound of Hanuman's tail and he challenged Hanuman. Hanuman however came out victorious. Bhima then realized that this great monkey warrior could be none other than the great Hanuman. Who else could defeat him? As a token of their mutual affection, Hanuman gave the ancient Mula Rama deity to Bhima which Bhima treasured. Eventually that best of the Pandavas gave them to the Gajapati kings of Orissa as we have mentioned previously, and the Deity had been patiently waiting in the treasury for His return to Madhva.

Some inscriptions found at Sri Kurma-Ksetra in connection with Narahari Tirtha's life as a Gajapati king are as follows. (1) Sri Purusottama Yati (Acyutapreksa) appeared as the instructor of many learned men. He was a very favourite devotee of Lord Visnu. (2) His preaching was accepted throughout the world with great respect, and by his power he would liberate many non-devotees with strong reason and logic. (3) He initiated Ananda Tirtha (Madhva), the most worthy and honest Vaisnava, but also converted so many foolish men to accept sannyasa and punished them with his rod. (4) All his (Madhva's) writings and words are very potent. he

gave people devotional service to Lord Visnu, and liberation for elevation to the spiritual world. (5) His (Madhva's) instructions in devotional service were able to elevate any man to the lotus feet of the Lord. (6) Narahari Tirtha was also initiated by him, and he became the ruler of the Kalinga Province. (7) Narahari Tirtha fought with the Savaras, who were candalas, or hunters and thus saved the temple of Kurma Ksetra. (8) Narahari Tirtha was a very religious and powerful king. (9) He died in the saka era 1203 in the month of Vaisakha in the fortnight of the moon's waxing period, on the day of ekadasi, after the temple was constructed and dedicated to the Holy Name of Yogananda Nrsimhadeva. The tablet is dated 1281 AD, 29th March, Saturday.

Anyway, Narahari Tirtha was placed as ruler of Kalinga when the King died leaving only an infant son. When that son became about fourteen or sixteen it was deemed that now he could rule the the kingdom. Out of gratitude for his services to the king and kingdom, the boy king asked Narahari if there was anything he wanted. Narahari chose the ancient Deity of Mula Rama that Madhvacarya had expressed he wanted.

Now on this day he had come to fulfill the desire of his guru, Madhvacarya. with tears of ecstacy in his eyes Madhva received the Deity from Narahari.

After a short time Madhva gave the Lord over to Narahari Tirtha who for some time kept Mula Rama in the Admar Mutt.

In discussions with various Madhva Mutts, and by studying the various commentaries on the life of Madhvacarya, something has come to light. In this case, the central feature is Sri Mula Rama, in many commentaries which include the coming of Mula Rama eventually to Acarya Madhva, the commentator either outright says or in some cases infers that there is also a Deity of Sita Devi along with Mula Rama, as does A.C. Bhaktivedanta Swami Prabhupada CC Madhya 9.11 purport. According to the authority of Raghavendra Swami Mutt of Mantralayam - Andhra Pradesh, who now have this ancient Deity in their possession, there is no external physical form of Sita Devi, nor was there. But Sita Devi is there is a representative form as the Srivatsa on Lord Rama's chest. The

Lord and His internal potency, it is a fact, cannot be separated even for a moment. The Lord is always present with His various associates and is always engaged in His various sweet pastimes with His Laxmis (in this case Sita), the Swarupa (or form of the devotee's spiritual master) like Laxman as he is described as the Prati Prasthatri. Then we have the Bhaktavatar, who is the Lord but Who Himself sets the example how to worship - Bharat. Then of course the pure devotee Hanuman.

In the Vedic literatures this is further explained - parasya saktir vividhaiva sruyate - the varieties of energy of the Supreme Personality of Godhead are differntly known.

In the Srimad Bhagavatam 2.7.53 it is also stated:

mayam varnayato 'musya
  isvarasyanumodatah
srnvatah sraddhaya nityam
  mayayatma na muhyati

"The Lord's activities in association with His different energies should be described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord, never to be illusioned again."

MADHVACARYA'S DISSAPEARANCE PASTIME

Madhvacarya, now satisfied in his mission for which he was sent, was now completely complete. He had smashed Mayavada, sunyavad and all other atheistic philosophies of the time. He changed the mood of the shole planet, he firmly established through his life and teachings, his books and his disciples the timeless truths, the glories of the Supreme Personality of Godhead, Who is known by unlimited names of which Krsna (all attractive) contains all of their individual potencies being all attractive.

In Madhva Vijay's closing verses it states that these glories of Sripada Madhvacarya Bhagavatapada are continuously sung by the

Gandharvas, and are heard by hosts of demigods like Indra, Candra etc who instigated his coming by approaching the Lord.

It states that those devas who have full faith in the Lord and who worship the Lord's pure devotees stand now in the clouds before Madhva with folded palms, their crows tilted forwards in obeisances.

In a stance of victory they raise their folded palms which are tinged with red-like lotuses, above their heads.

Please picture this. Madhva is now seated in his favorite seat at the Anantasana (Ananta Eswara Swami) Temple in Udupi. Surrounded by hundred of his disciples in a wonderfully festive mood, Madhva's eyes are bright and wide like lotuses, his charming face smiles pleasingly as he recites his favourite Upanisad, Aitareya Upanisad. His voice is so sweet, powerful and pure.

Suddenly a tumultuous sound is heard in conunction with Madhva's recital. Chants of, "All glories to you, O Vayu, O lord who enlivens the jivas."
"All glories to you who is dear to Lord Rama."
"All glories to you, o most powerful one Bhimasena, salutations to you."
"O Madhva who has saved us all from the bad Kali Yuga philosophies. All glories all glories to you."

As kettle drums sounded, all Madhva's disciples looked to the sky to see showers of flowers coming from the hands of celestial beings. everyone was in a jubilant mood and ecstacy filled the air.

As the rivers of fragrant heavenly flowers covered Madhvacarya's head so as he could no longer be seen, a couple of intimate disciples came forward to brush away the flowers from Acarya Madhva.

As they brushed away the flowers they found, to their dismay, that madhva had gone. he had wound up his final pastimes in this wrold to again return to be with the Lord of his life, Srila Dwaipayana

Vedavyasa in His Uttara Badri asrama foe eternity.

In Mahabharata Tatparya Nirnaya 11.42-43, Madhva pre-empts his own disappearance saying that "the devas customarily do not spend much time on earth after their missions are fulfilled or their celestial nature is revealed."

This final pastime took place on the morning of the ninth day in the bright fortnight of the month of Magha in the year 1317 AD (Kali Yuga 4418). (Pingala samvatsara magha suddha navami.)

AITAREYA - UPANISAD

Invocation:

om van me manasi pratishthita, mano me vachi
pratisthitamaviravirma edhi
vedasya ma anisthah, shrutam me ma prahasih, anenadhitenahoratra
nsandadhamritam vadishyami, satyam vadishyami, tanmamatatu
tadvaktaramavatu avatu mamavatu vaktaram-avatu vaktaram, aum
shantih shantih shantih
harih om

Bho, the Almighty Lord:
My speech is well established in my mind. My mind is well established in my speech.
O Lord, please empower me to grasp and preach the Vedas. May I never forget Your teachings. Only by knowing You are with me am I able to maintain my days and nights.
I shall always only follow You. May You protect me. My dear Lord, please protect me and y preceptor. O my dear Lord, please protect me and my preceptor and all those around me!

Chapter 1, Section 1

1-1-1
atma va idameka evagra asit, nanyat kinchana mishat sa ikshata
lokan nu srija iti

Before creation of the universe everything was situated within the

Supreme Personality of Godhead (Brahman), everything was contained within Him, nothing was at that time separate. The jivas (individual souls - tatastha sakti) and even the external energy Maya was still within Him. So that Lord then willed to manifest all the worlds through me (mahi dasa aitareya).

1-1-2
sa imamllokan-asrijata, ambho marichirmaramapah, ado-ambhah parena divam dyauh pratistha-anttariksham marichayah, prithivi maro ya adhastatta apah

He created all the wrolds;- Ambahas (Tapah, Janah, Mahah and Svarga lokas - upper planets), Maricayah (the middle planets in the region of the sun, moon, stars which we in the middle earth planet can see. Mara refers to the earth, the planet where short life spans are normal.) and Apah (the seven lower planets - Atala, Vitala, Sutala, Talatala, Rasatala, Mahatala & Patala).

1-1-3
sa ikshareme uu loka, lokapalan nu arija iti, soadbhya eva purusham samuddhrityamurcchayat

After contemplating the world He had created, He then decided to fill the worlds. From that waters in which He was lying in, He made the Hiranmaya Purusha.

1-1-4
tamabhyatapat, tasyabhitaptasya mukham nirabhidyata yatha-andam mukhaduak, vacho-agnih, nasike nirabhidyetam nasikabhyam pranah pranad-vayug, akshini nirabhidvetam, akshibhyam chakshi shchakshisha adityah, karnau nirabhidyetam, karnabhyam shrotam, shrotrad dishah tvag nirabhidyata tvacho lomanio, lomabhya oshadhivanaspatayah, hridayam, nirabhidyata, hridayanmano manasashchashchachanddramah, nabhirnabhidyata, nabhya apanah, apananmrityah, shishnam nirabhidyata shishnad retah, retasa apah

The Lord deeply thought upon the form of Hiranyagarbha Purusha, as He thought in this way there burst forth from that golden egg a mouth. from that mouth came speech, from speech it's guardian deity, Agni, came. Then came two nostrils and with them came

prana - breath and it's guardian Vayu.
Two eyes next came with their guardians, the sun. then two ears along with hearing, and it's subtle guardian of the ether. Next came skin, the hairs of that skin being herbs and trees. B-boom, b-boom came the pounding of the heart, from the heart came the mind, and the mind's guardian deity, the moon. The navel and the out-going breath next came with it's guardian deity - death. The generative organ appeared, and from this organ semen came forth along with it's guardian deity, the water based god, Prajapati.

Chapter 1, Section 2

1-2-1
ta eta devatah srista asmin mahatyarnave prapatamstama-shanaya pipasabhyam anvavarjjat, ta enamabruvannayatanam nah prajanihi, yasmin pratisthita annamadameti

Being created by the Lord, these guardian deities fell head first into the ocean of birth and death full of sufferings. Now the Lord subjected that Hiranyagarbha Purusha to hunger and thirst. The guardian deities then approached the Lord saying, "O creator, please give us an abode where we can reside and eat food."

1-2-2
tabhyo gamanayat, ta abruvan na vai no-ayam alamiti
tabhyo-ashvamanayat, ta abruvan-na vai no-ayamlamiti

The Lord then brought before the guardian deities a cow. But they said that this was not sufficient for them. So then the Lord brought a horse before them, but again they said it was not sufficient.

1-2-3
tabhyah purushamanayat, ta abravan - 'sukritam vateti, purusho vava sukrita, to abravit yathayatanam pravishateti

The Lord then led up a human being before them to which they said, "O well done. This form is just right for us to be established." The Lord then told them to enter into that body and take up their respective places of residence.

1-2-4
agnirvag bhutva mukham pravishat, vayuh prano bhutva nasike pravishat, adityashchakshurbhutva akshini pravishad, dishah shrotram bhutva jarnau pravishan aushadhivanaspatayo-lomani bhutva tvadham pravishanm chandrama mano bhurva hridayam pravishad, mrityarapano bhutva nabhim pravishad, apo reto bhutva shishnam pravishan

The fire-god, Agni, representing speech, then entered the mouth. Vayu, the life giving breath then entered the nostrils. The bright sun god Surya representing sight, entered the eyes. The Dik-devatas, the prajapatis from all directions representing hearing, entered the ears. The deities of herbs and trees as haris entered the skin. The moon-god Candra, lord of the mind, entered the heart. The god of death, Yama, entered into the navel representing out-going breath. Varuna Ojas, the water god representing semen entered the generative organ.

1-2-5
tamashanaya-pipase abrutatmavabhyamabhi-prajanihiti, sa te abravidetassveva vam devatasvabhajamyetasu bhaginyau karomiti, tasmad yasyai kasyai cha devatayai havir-grihyate bhaginyavevesyamashanaya-pipase bhavatah

Now hunger and thirst personified prayed to the Lord, "Where can we reside, please find a place for us." The Lord then said, "You shall be shared among all of these aforementioned deities, in this way whichever respective deity receives an offering, hunger and thirst can partake of it.

Chapter 1, Section 3

1-3-1
sa ikshateme nu lokashcha lokapalashcha, annamebhyah sriji iti

The Lord, Supreme Creator of all, then though, Now I have createdthe universe and the demigods (guardian deities), let Me now create food for them.

1-3-2
so-apo-abhyatapat tabhyoabhitaptabhyo murtirajayata ya vai sa murtirajayataannam vai tad

Contemplating for some time, looking at the waters, then up from the waters came a form. Indeed, that form that was produced from the waters was to be food.

1-3-3
tadenad sristam parag-tyajighamsat, tadvacha-ajighrikshat tan-nashaknodvacha grihitum sa yad-hainad-vachagrihai-shyad-abhivyahritya haivannamatrapsyat

Having been created, it tried to run away. Speech tried to capture it, but was not able to grasp it. If speech had of grasped it then just by the utterance of food one would be satisfied.

1-3-4
tadprabebajighrikshat, tannashaknot pranena gribitum sa yadhainat pranenagrahaishyadabhipranya haivannam trapsyat

The human form then tried to capture 'it's food' by breath, but he was not able to grasp it by breath, for if he had of grasped it be breath alone, then merely by the scent of food one would be satisfied.

1-3-5/9
tacchakshusta ajighrikshat, tannashaknocchakshusha grihitum, sa yad hainacchakshisha-agrahaishyad dristva haivannamatra pspat, tad-shortrenagighrikshat, tannashaknoc-chotreba grihitum sa yad-hainah-shrotrenagrahaishyacha-shrutva haivannamatrapsyat
tatvacha-ajighrikshat, tannashaknot tvacha grihitum, sa yad-hainat tvacha grahaishyat spristva haivann-amatrapsyat

tanmnasa-ajighrikshat tannashaknot-manasa grihitum sa yad-hainanmanasaagrahaishyat, tannnashanotshishnena grihitum, sa yad-hainat-shishnenagrahaishyad visrijya haivannamatrapsyat

The being then tried to grasp it with his sight but couldn't. If

he had then just by the sight of food one would have been satisfied.

The being then tried to grasp his food with hearing, but he was not able to do so. If he had then simply by hearing food one would have been satisfied.

The being then tried to grasp the food with it's skin but could not. If he had then simply by touching food one would be satisfied.

The being then tried to grasp the food with the min but was unable to do so. If he had of then just by thinking of food one would be satisfied.

The being then tried to grasp the food with it's generative organ, prodding ir, but could not grasp it. If this were possible then just by discharge or emision of food one would have been satified.

1-3-10
tadapanenajighrishat, tadavayat, saisho-annasya graho yadvayuannayurva esha yadvayuth

Then the being sought to grasp the food by the apana - digestive breath. Taking the food through the mouth with the help of the digestive air, and taking the food down to the stomach, the food was consumed. Proving that it is the digestive air (apana) that consumes food; and so the apana is the principle cause in sustaining one's life by the intake of food.

1-3-11
sa ikshata katham nvidam madrite syadutu; sa ikshata katarena prapadya iti, sa ikshata yadi vachabhivyahritam, yadi pranenabhipranitam, yadi chakshisha dristam yadi shrotrena shrntam, yadi tvacha spristam, yadi manasa dhyatam, yadi-apanenabhyapanitam, yadi shishnena visristamatha ko-ahamiti

The Lord then thought to Himself, "How can this being live without Me?" Again He thought, "Through what shall I enter into this gross body?" Again the Lord thought to Himself, "If speech talk,

if nostrils breaths, if the eyes see, if the ears hear, if the skin feels, if the mind thinks, if the apana vayu digests, and if the generative organ emits, then what am I"

1-3-12
sa etameva simanam vidaryaitaya dvara prapadyata saisha vidritirnam dvastadetannandanam tasya traya avasathastrayah svapnah, ayamavasatho-ayamavasatho-ayamavasatha-iti

So then the Lord opened the Brahma Randhra in the skull and entered into that opening. This opening is known as vidriti; the place of bliss or delight (nandana). for the Lord there are three palces which are dwelling places within that of waking, dreaming, and deep sleep, deluded in all those three covered states.

1-3-13
sa jato bhutany abhivyai-kshat kimihanyam vavadishaditi, sa etameva purusham brahma tatamamapasya-didamadarshamiti

Thus having manifest Himself within the body of a being, the Lord then made the jiva soul active and naturally the body and senses became conscious of their respective objects. The tiny jiva soul (individual soul) in bondage being puffed up by false ego acted himself as the Lord of the body, the Lord in the form of Paramatma (supersoul or witness) who is actually Lord of the body, saw the tiny soul bewildered thinking himself as being independent from the Lord.
There are however some aware souls who on realization of the Supersoul exclaim that there is another who is superior, all pervading, Brahman I see him now.

1-3-14
tasmadidandro-nama, idandro ha vai nama, tamidandram santam-indra ityachakshate parokshena, parokshapriyaiva hi devah, parokshapriya iva hi devah

Knowing Him indirectly some call Him Indra (He who is beyond the range of the senses - idam drah). Yes, surely His name is Indra, for those wise devotees cryptically call Him Indra for they are fond of such cryptic puzzles.

Chapter 2, Section 1

2-1-1
purushe ha va ayamadito garbho bhavati, yadetadretah, tadetad sarvebhyo-angebhyastejah sambhutamatmanyevatmanam vibharti, tad yada striyam sinchati-athaitadjanayati, tadasya prathamam janma

In this being, the individual soul (jiva) first enters repeated births in the form of an embryo. The individual soul left his previous situation with desires to fulfill in this world, and now through the semen of the male, is injected into a womb of a woman during her flowering period (ovulation). This is one's first birth.

2-1-2
tat striya atmabhuyam gacchati, yatha svamangam tatha, tasmadenam na hinasti, sasyaitamatmanamatra gatam bhavayati

The embryo grows in the womb of the woman and she looks after it just as she does one of her very own limbs. She carefully nourishes this embryo that she has received from her husband.

2-1-3
sa bhavayitri bhavayitavya bhavati, tam stri garbham vibharti, so-agra eva kumaram janmano-agre adhibhavayati, sa yat kumaram janmao-agre-adhibhavayaryarmanameva tad bhavayatyesham lokanam santatya, evam santata hime lokastadasya dvitiyam janma

The wife, being the caretaker of her husband's embryo, is naturally nourished and cared for by the husband. The wife bears the child in her womb and the husband bestows cherishing care on the child in the womb and after birth. While the father nourishes the child from birth onwards, he also looks after his own well-being, for the continuaation of the growing progeny. In this way progeny is continued on the earth. After some time the son gets his sacred thread. This is one's second birth.

2-1-4
so-asyayamatma punyebhyah karmabhyah pratidhiyate athasyayamitara

atma kritakrityah, vayogatah praiti sa itah prayanneva punarjayate, tadasya tritiyam janma

Now the son, whose prototype is the father, is commissioned by the father to perform the samskara ceremonies and spiritual activities in the absence of the father. After this the worthy son (putra) has accomplished his father's rites, the father having attained old age, the father passes away and is born again. This is one's third birth.

2-1-5
taduktamrishnina:-garbhe nu sannanvesha mavedamaham devanam janimani vishva, satam ma pura ayasirarakshannadhah shyeno javasa niradiyamiti, garbha eva etat-shayano vamadeva-evamvuvacha

In regard to this, it is stated by a great seer: "While I was confined in my mother's womb I knew well all the many births I had taken. A hundred iron citadels confined me. But somehow by the causeless mercy of the Supreme Lord, I again came in contact with my spiritual master that I had previously had in another birth. And now with the swiftness of a hawf, I flew forth" - Thus Rsi Vamadeva declared even while lying in the womb of his mother.

2-1-6
sa evam vidvanasmah sharira-bhedadurdhvam utcramya-mushmin svarge loke sarvan kamanaptva-amritahsamabhavat samabhavat

Realizing his predicament Rsi Vamadeva gave up all further materialistic desires, desiring only the lotus feet of the Lord. When finally his present body's dissolution came, he attained to the Vaikunthas, the abode of transcendental bliss, and resumed his normal eternal constitutional blissful body free from three fold sufferings of this world.

Chapter 3, Section 1

3-1-1
ko ayamatmeti vayamupasmahe? katarah sa atma yena va rupam pashyati, yena ca shabdam shrinoti, yena va gandhanajighrati, yena va vacham vyakaroti, yena va svadu chasvaducha vijanati?

Who is that Lord whom we worship? Out of the two souls residing in the body, who is that witness who is worshipped by us? The tiny jiva soul observes to see if he is the same as that Lord by seeing Whom one sees, by Whom one hears or by Whom one smells or talks about. Or by how one discriminates between the bitter and the sweet. Are we one?

3-1-2
yadetaddhridayam manashchaited, sanjnanamajnanam vijnanam prajnanam medha dristirdhritirmatirmanisha jutih smritih samkalpah craturasuh kamo vasha iti, sarvanyevaitani prajnanasya namadheyani bhavanti

So we see that which is the heart and mind cannot also be the woul, perception, discrimination, intelligence, wisdom, insight, steadfastness, thought, thoughtfulness, impulse, memory, conception, purpose, life, desire, and control - all these are attributes of the entity within the body whose nature iis Brahman, but they are not He, nor He, they.

3-1-3
esha brahmaisha indra, esha prajapatirete sarve deva-imani cha pancha mahabhutani prithivi vayurakasha apo-joytim-shityetanimani cha kshudramishraniva bijani, itaranmi chetarani cha andajani cha jarujani cha svedajanichodbhijjani cha, ashva gavah pususha hastino yadkinchedam prani jangamancha patatricha, yaccha sthavaram, sarvam tat prajnanetram prajnane pratisthitam prajnanetro lokah, prajna pratistha prajnanam brahma

He who is the underlying unseen, the Lord of hosts of demigods and humans alike. Who has put into motion the five great elements, earth, water, fire, air and ether, mixed with the modes of nature, each and every living entity down to the smallest organism, those born form an egg and those born from a womb, those born from sweat and those born of a sprout, of horses, cows, men, elephants, those that walk and those that fly, all moving and non-moving beings. Know that the omniscient Personality of Godhead Who is the source of the impersonal Brahma has manifest all these different animate and inanimate objects through His power of Brahman. For the Lord

is the source of the spiritual and material worlds everything eminates from Him, knowing this one can go to Him.

3-1-4
sa etena prajnenatmana asman-lokadutcramya amusmin svarge loke sarvan kamanaptva amritah samabhavat samabhavat aum

Rsi Vamadeva having realized his true nature as a spiritual being, free from the influence of material conditioning and the impositions thereof, attained to the transcendental plane. Now happily he regained his natural constitutional position as an eternal servant of Lord Krishna in Goloka Vrndavana.

Invocation

Bho, the Almighty Lord, Yes my speech is well established in my mind. My mind is well established in my speech. Kindly show yourself to me. Bestowing Your kindness upon me, enable me to fully understand You, Whose glories are sounded throughout the Vedas. May I never lose sight of the Vedic injunctions. By constantly remembering You I maintain my days and nights. I shall always deem to live by Your path and shall always speak the truth.

THUS END AITAREYA UPANISAD

By following the flow of this Upanisad, it is quite obvious why this was Madhva's favourite, not only for the melodious swara in which it is chanted, not that everything is centered around the breath of life (the five life airs, prana, apanaya, vyanaya, udanaya & samanaya nourish and sustain the body, just as the Supreme Lord nourishes and maintains His creation through the agency of Mukhyaprana - Vayu), but this whole Upanisad is based on differences, between the Lord and the jivas, the Lord and different kinds of matter. Difference between the jivas and matter, diffferences between different individual souls, ie husband and wife, child etc, different animals, and lastly between different matters, themselves each having it's own unique and idividual potency. This being the essence of Madhvacarya's philosophy.

Again, I humbly beg for the mercy of the Lord and His devotees. I pray to the reader to be compassionate for my limitations in trying to present this work. I have no qualifications for making this work a success, simply I have the desire to try to glorify one of the greatest Viasnavacaryas known to the world, and to try to glorify those great Vaisnavas who are associated with him. The time factor is not important to associate with great Vaisnava devotees of the Lord, for their pastimes are continually sung in all the three world, for they are living still in sound.

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[1] In Padmanabhacar's commentary on the life of Madhva, he points out that Madhvacarya must have visited Navadvipa (Nadia) when he visited Bengal, for at this time and for centuries each side of this time Nadia, was the seat of learning for all India. Thousands of students descended upon the scholars of Nava-dvipa to study numerous subjects ranging from grammar, rhetoric, logic, astrology, palmistry, the arts, all the Vedic sciences. We can see by this that this was no ordinary place but an eternal sacred tirtha, place of pilgrimage. Navadvipa is entirely non-different yet geographically different from Sri Vrindavan dham. Sri Krsna Caitanya Mahaprabhu is the same Krsna Who, in Bhagavad-gita states, "By all the Vedic literatures I am to be know, indeed I am the Vedas." It is not hard for the devotee to see that when the Lord appears in His holy dhama His retinue simultaneopusly appears with Him. In this way Navadvipa is all famous, beautiful, opulent, etc, for it is the Lord's eternal abode.

[2] Andhantamas is where those persons are bombarded by red hot boulders, and are then tortured by having their limbs ignited by the clash of these burning hot rocks. They are also struck by lightning and forced to stand in boiling hot mud. In that muddy well filled with excretement, blood and worms and leeches that are as hard as diamonds and that suck one's blood, the poor soul is famished by hunger and is also attacked by savage, deformed demons with razor sharp teeth and claws, and birds with sharp beaks slash and peck out one's eyes.

[3] dwapariyair janair visnuh, pancartrais ca kevalam, kalau

tu nama matrena pujyate bhagavan harih.

[4]This is assuming that the mother is chaste to one husband, and even if not, she may, one would hope, still remember at least that it could have been one of so many men - this one, this one, etc. There is one story of a very proud, but foolish young brahmin who was fond of telling how his father was such a big big, dig gaj pandit, and that his mother was was the ideal mother, chaste, simple, beautiful, pure hearted, and not only thay but she had many mystic powers. She was so amazing, so mystical, that even I was born five years after my father's death ! Symptoms of the Kali yuga !

[5]Oxford English Dictionary.

[6]This story will be further told twelve years later in Madhva's life when Narahari returns from Kalinga, later in this book.

[7]It is accepted that the composition of the Dwadasa Stotram by Madhva at this time was as follows: Madhvacarya went to the sea shore of Malpe, reciting the first five chapters of 46 that comprise the Dwadasa Stotram, on the day that he expected the Deity of Lord Krsna to arrive by boat from Dwaraka. Overjoyed upon securing the Deity of Lord Krsna hidden in the Gopichand, Madhva first glorified Lord Krsna and then many other of the Lord's incarnations as well, in order of their appearance. The rest were composed on Madhva's way back to Udupi carrying the Lord hidden inside the tilak (Gopichand).

This Dwadasa Stotram is sung in a marching metre, giving the mood of Madhva's gait as he was going to and from Malpe.

[8]Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, who appeared some 500 years agi in the area known as Bengal, as the founder of his sankirtan movement changed the mantra to read Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

[9]Previous yugas would reward that whatever 'animal', that was

offered into the fire again came out from the fire, not only unscathed from such intence heat and flames , but with a new and rejouvenated body, a far cry from what this ritualistic smarta wants to do!

[10]This is also supported in the Srimad Bhagavatam (11.20.9) where Lord Krsna Himself says, "One should execute the prescribed duties of varna and asrama as long as he has not developed spontaneous attachment for hearing about My pastimes and activities." In other words, the prescribed ceremonies of religion and asrama are ritualistic ceremonies of relgion intended for economic development, sense gratification or salvation. All of these are recommended in the revealed scriptures only to bring one to the point of Krsna consciousness. But one who has already developed spontaneous attachment for Krsna does not require to execute the duties prescribed in the scriptures. (This was taken from the Nectar of Devotion page 112, AC Bhaktivedanta Swami Prabhupada.)

[11]Tantrics of South India, in particular Kerala are feared throughout India, there are many stories that surround them.

[12]Jayasimha Maharaja was the father of Ravi Varma Kuashekhara 1266-67 a.d. according to " Life and teachings of Sri Madhvacarya" of Pandit Sri M. Rama Rao (Upanaya Ratnakar, Shastra Visarada) Kumbakonam.

[13]This story goes on further to say that this bullock later took human birth and became known as the great follower of Madhvacarya's philosophy. This was non other than the greatest exponent of Madhva's philosophy since Madhva, many even call him the second Madhva. His name is Jayatirtha.

In his works he shed light on even some of the most obscure corners of Madhva's writings, truely he had incredible insight into Madhva's mission making twenty two commentries and elucidations on Madhva's philosophy.

[14]It is stated that there are ten airs within the body five main

airs and their five subtle potencies. The body and its movements are actually generated from the heart, then the activities of the body made up of earth, fire, water, air, etc. are executed by the senses. By the desire of the living entity the jiva who wears the subtle body covering of false ego, intelligence and mind, the senses perform their functions, but they are actually powered by the life airs. Within the body, the main air which passes through the nose for breathing is called prana. The air which passes through the rectum as evacuated bodily air is called apana. The air which digests the foodstuffs in the stomach and which is sometimes heard as belching is called amana. That air which passes through the throat, and the stoppage of which is called suffocation is called udana. The total air which balances and circulates throughout the entire body is called vyana. Then even more subtler than these are five more which have other various functions. For example, the air that enables us tp open our eyes, mouth etc is called anga. The air that increases one's appetite is called krkara. The air whcih enables contraction of the limbs, cheeks, stomach, or in the case here of Madhva restraining the hairs in the follicles of his body, this air is called kurma. There is also the air which helps relaxation by openign the mouth wide by yawning and this is called devadatta. The air used for sustenance taking nourishment into the body is called dhananjaya.

These airs, being generated from the region of the heart, are of the superior energy of the Lord who, accompanied by the tiny jiva soul, resides in that central region, and everything goes on under his guidence and observation.

[15]The principle of Athavada is to be applied to the statement which says everyone from eight to eighty should fast, actually everyone should fast, athavada means to emphasise a point. So from eight to eighty means everyone, not that if one is eighty five years old he is exempt from fasting.

[16]Just as in Visnu Sahasra Nama, Siva is one of these thousand names of Lord Visnu, and this name only refers to Visnu not Sambhu or Sankar the follower of Sankarsana.

[17]In the Srimad Bhagavatam 8.23.16 it further stresses some

points that acarya Madhva has made in regard to the yuga dharma, rituals performed to obtain fruitive temporary results and the arrangements one has to make to perform these said rituals - where as one may satisfy the Supreme Personality of Godhead simply by chanting His name without offence. Just as by watering the root of a tree the trunk , branches, leaves, flowers and fruits all automatically become satisfied for that Lord is the root of all that be.

manratas tantratas chidram
  desa kalarha vastutah
sarvam karoti nischidram
  anausankirtanam tava

There may be discrepancies in pronouncing mantras and observing the regulative principles and more over, there may be discrepancies in regard to time, place, person and paraphernalia, but when Your (Lord Krsna's) Holy Name is chanting, everything becomes faultless. (SB 8.23.16)

AFTER THE DISAPPEARANCE OF MADHVA

The Part of Madhva's Disciples And Later Followers

Along with his followers Madhvacarya had left his books, for practically speaking, none of his predecessors could directly guide Madhva's new movement, seeing his mode of preaching Vaisnavism was exclusively his own. He was the acasrya, and from where he took the necessary relevant points to support his stand, were more of an echo of his authenticity as the agent of the Lord, rather than something he used as a crutch. For as an expowered preacher, he re-established that which had fallen away.

In his bold summaries of other's philosophy, Madhvacarya had established dwaitavada, not by minute intricate delving into their individual philosophies, for he could sum things up exposing their conclusions in a sentence and then dealing with that statement in depth.

It was now the turn of Madhva's disciples to, in their own commentaries from what Madhva had taught them, continue what he had so nicely established.

Many great Vaisnavas were to emerge. Trivikrama Panditacarya and his son Narayana Panditacarya were already becoming famous for their writings. Padmanabha Tirtha, who Madhvacarya established as his successor, gave the able guidence and push that was needed to get through the early years after Madhva's disappearance. He became famous for being the pioneer commentator of those early years. he compiled fifteen small works or tikas which gave him the title of tikacarya for saving the posterity of Madhva's works, during times of serious difficulties.

Not meaning to detract from any of the others who I have mentioned briefly the the "History of the Guru Parampara" section, but without the sharpness and wit of the 'second Madhvacarya', as be became known, - Jayatirtha - who was able to see in Madhva's writings untold depths that others missed. He, with a casual ease, broke down further the realms of impersonalism to more deeply established personalism, and showed the impersonalist to be powerless against his onslaught of expositions of their cheating philosophy. This is the purport to why he became known as Tikacarya. By his philosophical genius he now even eclipsed Trivikrama Pandit, Padmanabha Tirtha and Narahari Tirtha. Madhva, Jayatirtha and Vyasatirtha are known lovingly by all Madhvas as

the Munitraya who carried the torch of dwaita all over India.

Srila Vyasatirtha was practically speaking, the only one who could come close to Jayatirtha in genius. Again I have outlined his life in the guru parampara section, but he has to be mentioned even here for his sheer genius, though according to records, it was not recognized immediately until he had been 'formally sent to be educated' at Kanci. This great soul had a number of interesting disciples, amongst them Purandara dasa and Kanaka dasa, who were both great Vaisnavas poets around the time 1494-1564 AD. Their stories are quite unique. Some say Purandara dasa previously was a fabulously rich diamond merchant but gave everything away to receive diksa as a Hari dasa. Purandara dasa was often considered the favourite disciple of Vyasatirtha, he was born in a brahmin family, possibly Vaisnava-brahmin, though possibly smarta brahmin, for his wife quite often wrote sarcastic songs critisizing Vaisnavas, which is a little funny for those of Vaisnava backgrounds. This is why some think that previously they may have been smartas. Nontheless, Purandara dasa compiled no less than 475,000 songs glorifying the Personality of Godhead and His devotees, and the establishing of Vaisnava principles. Previously his name was Srinivas Nayak. Purandara dasa would travel around the country (South India) singing devotional songs for temples all over. Purandara dasa was so expert in all his musical compositions that not only were his devotional sentiments moving, but every beat was a precise and excellently well chosen raga and tala to bring out or enhance the meaning of his songs. So purely devoted to the Lord was he that Thyagaraj gave hime the title Karnataka Sangim? (page 341 of original) Pitamaha, and his guru Srila Vyasatirtha called his works the Purandaropanisad. This was the mission of the dasa (Haridasas). The songs were highly devotional stirring the natural emotions of love for the Lord. Some of his works were in sanskrit, but mostly in simple local languages. Actually they (the many Haridasas of the time) were an essential part of getting Madhva's philosophy to the people in general, not all of whom would come to brahmincal discussions where many sanskrit slokas were being quoted. So using the tools of his songs, Purandara dasa heavily critisized the Mayavadins and their aims, and glorifies the personal form of the Lord.

Srila Vyasaraya (Vyasatirtha) composed one song in glorification of hiw own disciple Purandaradasa, which beings: dasa-rendare purandaradasarayya: (the following is a very old translation which was given to me during my research):

"Who is a Hari dasa? Vyasatirtha asks and himself answers, Not he who

claims to be a dasa or servant_ meerly by wearing of tulasi beads and saffron cloth, who for want of earning a livelihood takes to begging entering others houses and collecting money and troubling those poor householders just to get a donation to pay for his life style".

"Not he, who plays on the tampura, thinking only of filling his belly with a hearty meal, whilst supposedly uttering the holy name of the Lord in vain, without due attention to Vedic injunction[1] which stated how one should chant the Holy Name".

"Not he, who goes about singing but is unduly attached to worldly affairs and thus is greedy, so greedy that he will not give a meal to a brahmin even out of the alms which he has collected".

"He may pretend to be a Haridasa by wearing caste marks such as sacred thread, heat mudras, tilak, (or carry a danda) etc very prominantly on one's body and claim to be a great devotee whilst still maintaining material desires for fame, adoration and distinction within the heart, simply cheaply reciting songs about the Lord, which he has learnt mechanically".

"But it is Purandara dasa alone, the pure devotee who worships Lord Sri Krsna in Hari Nama Sankirtan. He knows the purports of the Vedic literature and describes the Lord's attributes and pastimes in his songs. It is that same Lord who resides as the most treasured and worshipable object seated within the heart of Hanuman. Thus to the true devotee he reveals all the truths of the Vedas."

Needless to say, for the great Acarya Vyasatirtha to write like this of his disciple, Purandara dasa must have been quite an amazing devotee. He is reputed to have written the Mayavada Satadusani or Muktavali, specifically dealing with the Mayavadis based on the philosophy of Madhvacarya.[2]

Purandara dasa had a friend who previously was a shepherd. His name was Kanaka dasa. Actually Kanaka dasa was an ardent followers of Ramanujacarya - not a Madhva at all, even in his songs first he offers respect to ramanuja then to his guru Tatacarya (Tirulmalai). So though I previously said he was a disciple of Vyasatirtha formally be diksa, he wasn't, but he was a siksa disciple being drawn by the philosophy of Vyasatirtha. Kanaka dasa was a bit of a "free-thinker" to coin a phrasae, and from time to time was given to fierce arguments with the other disciples of Vyasatirtha for his outspoken, and extreme, views.

Vyasatirtha however knew Kanaka dasa's devotiona for Lord Krsna in Udupi and always gave him shelter.

yasya yal laksanam proktam
  pumso varnabhivyanjakam
yad anyatrapi drsyeta
  tat tenaiva vinirdiset

If one shows the symptoms of being a brahmana (Bg 18.42), ksatriya (Bg 18.43), vaisya (Bg 18.44) or sudra, as described in the scriptures, even if he has appeared in a different class he should be accepted according to those symptoms of classification.
(Srimad Bhagavatam 7.22.35)

Originally Kanaka dasa had come to Udupi as a pilgrim to see the famous Deity of Madhva, Udupi Krsna. At this time only brahmins could go into the temple, so Kanaka dasa would stay outside the temple on the road. Kanaka dasa used to play his tambura and sing his devotional songs to the Lord. Udupi Krsna heard the devotional songs of Kanaka dasa for several days. then one night the Lord decided to show His causeless mercy upon His devotee.

That night there was an earthquake which made a crack in the outside wall opposite to where Kanaka dasa was sitting, thus giving him a view of the Lord through the crack, or vice versa, giving the Lord a view of His devotee in the street.

Another story is also prevalent in Udupi these days, that is, that previously Udupi Krsna was facing east towards Madhva Sarovara, but at the time of the earthquake Krsna turned around to face His devotee.

Another story in connection with Kanaka dasa was that of his humility of taking kitri (rice gruel) from a hole that allowed the waste from the kitchen to be eaten by the animals. He would go there with half a broken coconut, fill it up and then with great devotion offer it first to Udupi Krsna and then eat it.

A great devotee of the time, Vadiraja Tirtha, saw him do this, and appreciating Kanaka's devotion, instigated that this rice gruel and cake be a standard offering to the Lord.

After the demise of Kanaka dasa, a deity of him was established where he used to sit and look at Krsna through the crack in the wall. To this day to that deity of Kanaka dasa, there is made offerings of rice gruel

and cake maha-prasada daily. Only these days, when the offering is made on behalf of Kanaka dasa instead of using half a coconut, as the offering plate, the rice gruel is offered in a nice silver bowl.

This movement became immensely popular. Especially on the west coast of India everyone knew of these devotees by the sankirtan. Amazingly enough, those devotees termed as the Haridasas or Dasakutas of Karnataka, out of which many, many devotees have emerged throughout the ages, are still famous today. As we have said before, some say the originator was Narahari, some say no, it was Madhva himself for he was always singing the glories of the Lord, whilst others say no, that this again is another line coming directly from Uddhava who held in great veneration the gopis Hari Kathodgita and Gopigitas of the Srimad Bhagavatam. All agree that this Srimad Bhagavatam in it's various presentations is the backbone of the Dasakuta line for it is only interested in pure devotion to the Lord.

Later there came Thimmappa dasa who composed 300 songs in Kannada based on Srimad Bhagavatam. Even in this century HH Vidya Prasanna Tirtha Swami, the Pontiff of the Vyasaraja Mutt has composed many songs in Kannada based on the Bhagavatam. There were so many - Vijaya dasa, Gopala dasa, Mohana dasa and Jagannatha dasa who were amongst the most famous. Some also say that Sri Sripadaraja Tirtha Swami was the first person to start the Haridasa Movement, thus he is known as the Adhi Pravartaka. His time was the 15th Century. He was a student of Swarnavarna Tirtha and used to reside at Sri Rangam and was very inspired to sing the glories and compose songs glorifying the Lord, by those Tamil devotees of the area. A more later Hari dasa was Tukaram. Briefly he is mentioned by Bhaktivinoda Thakura himself in his "Life and Precepts of Sri Caitanya". There he mentions Tukaram as becoming a follower of Lord Caitanya.

As we have mentioned Vadiraja Tirtha, it would only be fair to give some background information on him. Vadiraja Tirtha took his birth in 1480 in a family of Tulu (Shivalli) brahmins, like Madhva. He was given sannyasa at eight years of age and placed under the care of Vidyanidhi Tirtha, a senior disciple of Vagisa Tirtha. Vidyanidhi Tirtha passed away soon after.

Vadiraja Tirtha then continued his studies under Vagisa Tirtha and later became the pontiff of the Sode Mutt, after Vagisa Tirtha's death. Some say that Vadiraja Tirtha was also a student of Vyasatirtha.

In all of Vadiraja's writings, he offers all respects to Madhva, and for himself disclaims all originality for his views, giving credit to Madhva. The purity of his spiritual life and his magnetic personality, coupled with his outstanding poetic flair and directness of approach to philosophy etc made it easy for him to spread Madhva's teachings.

He talks in poetry, thinks in poetry and even argues his points in poetry. His rare gift of expression, story telling and analogies made his preaching so potent.

History says that not only was he a great Vaisnava scholar, gifted religious poet, expert in sanskrit and Kannada, he is also reputed to have many mystic powers. He was also believed to have under his occult powers a mysterious goblin/ghost *Bhutaraja) with whose aid he is said to have performed many miracles and overcome many obstacles that were placed in his way by those envious of his preaching. Vadiraja's 'friend' has a separate temple designated for him now at the Vadiraja Mutt at Sode. Vadiraja Tirtha put forward an interesting philosophy concerning dreams. He says that when one has experience of fear or pain etc in a dream or various illusions which inspire different emotions they are but reactions which are enacted out on the jiva by the devas, raksasas, ghosts etc under the plan of the Lord.

Vadiraja was in Paraya (Office) from 1532-33 AD whilst in his 52nd year.

Vadiraja was the one who changed the period of paraya from two months to the present day, two year paraya period. The change in the system was instigated in 1522-23, starting with Palimar Mutt, he did not make the change in his own paraya period, which indicates his purity of intent. Also he made many renovations and improvements at the Krsna Mutt, setting the standard for present day terms of paraya office. During this period the paraya swami arranges for many imprivements and special pujas for the pleasure of the Lord and His devotees, and guests who have the good fortune to visit Udupi. Vadiraja also, during tours of North India, visited Ayodhya, and from that place he brought wonderful Deities of Mukhyaprana (Hanuman) and Garuda, who are now installed inside the temple either side of the main temple room (candrasala). After Lord Krsna is given his obeisances, Mukhyaprana on the north side and Garuda on the south side take the remnants of these offerings.

Vadiraja also installed a small Deity of Madhvacarya holding the danda

and showing mudras of fearlessness and knowledge in his hands. All around this area of the temple are frames on which thousands of lamps burn, it is a very beautiful sight.

During his office, Vadiraja established the eight mutts all around Car Street, and secured endowments for them and purchased the temples of Anantasana (Anantapadmanabha Swami - Anantesvara) and Candramulisvara which face Krsna Mutt which were previously owned by materialist smartas. Vadiraja evicted the smartas and put in his own men to worship and manage.

He wrote twenty three major works and a hundred or so stotras like his Dasavatar Stotra in forty one verses. Vadiraja passed away on the tritya (third day) of the dark fortnight in the month of Palguna (Feb/Mar).

Another major luminary of the Madhva line is Raghavendra Tirtha (swami) who was also considered a Hari dasa or Dasa Kuta. Raghavendra Tirtha took his ancestral line, gotra, coming from Gautama Muni. His great grandfather, Krsnabhatta was the musical (vina) tutor of King Krsnadeva Raya of Vidyanagar. An interesting brief but amazing life story follows.

RAGHAVENDRA SWAMI

naivodvije para duratyaya vaitaranyas
  tvad virya gayana mahamrta magna cittah
soce tato vimukha cetasa indriyartha
  maya sukhaya braham udvahato vimudhan

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your Holy Names. This is sufficient for me because whenever I chant I immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities for transcient material pleasure and spoiling their lives toiling day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of Maya."

SB 7.9.43

This verse in the crest emblem of Raghavendra Tirtha Swami. As you read on you will see why.

The numerous details of the incredible life or rather lives of Raghavendra Swami are really too vast to be really given their fair viewing. Just to give some small insight into his life I will try to summarize briefly some of his amazing pastimes. Let us start by looking at his previous appearances.

It is said that first he was delegated by Lord Narayana in Vaikuntha to come to this world, taking him away from his regular service as garland maker. At this time the simple but spiritually eminant devotee was known as Sankhakarna. Under the Lord's direct instruction Sankhakarna left his post to engage in the Lord's pastimes. He made his first appearnace under the direction of the Lord and His pure devotee Narada Muni as the son of Hiranyakasipu, Prahlada Maharaja in the satyayuga (krtayuga). He made his second appearance in the dwarpara yuga as Bahlika and was adored by all for his flawless character. By the Lord's arrangement he took the side of Duryodhana during the Kuruksetra was. Realzing his precarious position he deeply regretted his alliance. Bhima freed him from this when he came as death personified and killed Bahlika. In his next appearance he came as the great Vaisnavacarya Vyasaraya (Vyasatirtha) who we have already mentioned in brief.

Then in his fourth birth, he appeared as Venkatanatha. At this time in society many sectarian views had come about due to lack of understanding, compromises and alien preaching of politics and Islam's war lords' influence too. The laymen were confused about their standing in the light of what is permanent philosophy - sanatana dharma.

One scholar of Vijaynagar kingdom of King Krsnadeva Raya, was named Thimmanna Bhat. After the fall of the Vijayanagar empire to the Muslims after 1565 AD, Thimmannacarya Bhatta moved with his family South to Kanci. There he used to play violin in the king's court and was a great devotee of Lord Balaji (Venkatesvara) at Tirupati. His wife's name was Gopikamba and they had a small family of one son (Gururaja) and one daughter (Venkatamba), but felt that one son was like having one eye. He and his good wife went to Tirupati (Tirumala) and in all earnest prayed to Venkatesvara there for another son having pure devotion. Lord Venkatesvara dropped a flower into Thimmanna Bhatta's hand as a sign of His acceptance and blessings for the prayer.

Soon after, another flower in the form of a son made his appearance on the second day (dwitya) of the dark fortnight in the month of Sravana

(August). He was charming and bright, everyone loved him. His father started his education but soon passed away. Thimmanna Bhatta's elder brother Gururaja continued the studies and for higher education sent Venkatanatha to Lakshmi Narasimhacharya at Madurai where Venkatanatha astounded everyone by his achievements. Later he studied under the Madhva Pithadipathi of his day, HH Sri Sudhindra Tirtha at Kumbhakonam. The boy's razor sharp intellect and humility made him stand out with the acarya. Many of Venkatanath's peers in school envied him because of his erudition. Once they collaborated together and complained to Sudhindra Tirtha Swami saying this boy was a liability to the Mutt. They complained that he was independent, mischievious, a glutton, a dullard fit only for eating and sleeping, so much he is contaminated by passion and ignorance. "Why do you view him so favourable, kick him out!" Sudhindra Tirtha Swami promised them some action - that night he went to the common study room and there on the floor asleep was Venkatanatha, beside him on the floor lay an open palm leaf book. Sudhindra Tirtha Swami thought he would have a look and see what this boy had written. To his surprise, the boy had been taking notes on the various aspects of 'sudha' that the swami had been preaching on, and then had put onto the leaves of the book his various realizations. He had been doing this for quite some time and had composed a book, a 'tika' of incredible potency. Swamiji read this, and taking off his own sati-angavastram (wrap-chaddar- dropped it over the sleeping boy's body, and carefully took away the book.

The next morning the boy awoke to find the guru's wrap over him and the book gone. Immediately he went to the guru to apologize for somehow having the wrap. But the guru, Sudhindra Tirtha had read his book and was very pleased. Sudhindra Tirtha took the boy before the class much to all the other boy's revelry, but then started to glorify the Parimala commentary on Sudha Dwaita that the boy had compiled. He then gave him the new name Parimalacarya. everywhere the swami preached he insisted on taking the young Parimalacarya along with him. In many places he was asked to represent dwaita on bahalf of his guru. Sudhindra Tirtha was so pleased with him as he defeated all learned scholars in Tamil Nadu that he conferred upon the boy the title Mahabhashyacharya. In an eighteen day debate Mahabhashyacharya smashed the son of Yajna Narayana Diksit, Govinda Diksit, the smarta, and favourite minister of the king. After this he was given the title Bhattacarya and was called Venkatta Bhatta! Humbly yet most victoriously he returned to his home to see his brother and family.

Upon his triumphant return his elder brother looked around for a

suitable wife for him. The search ended with one woman of rare qualitities. Though born in a lowly family, she was humble, pure, shy and very cultured in Vaisnava etiquette. She had herself no interest in the material world of eating, sleeping, mating and defence, she is decribed as being of impeccable beauty, but modest and completely devoted to her husband. Thus they had a son Laxmi Narayana who, coming from such good parentage, was also a very good devotee.

During their householder life they always remained poor, as a learned teacher, Venkata Bhatta tried to not only maintain his family but as is the duty of guru, to maintain his disciples. As a purohit he would perform weddings and various auspicious samskara functions for various wealthy families and received daksina and sambhavan and in this way maintained his students and family. His wife though often complained to him saying that for a devotee of his calibre, doing this service as family guru engaged in these secondry activities were not so good, and that he sould teach and preach more.

However Venkata Bhatta just went along with the tide. One day he was invited to help with the wedding yajna for one very wealthy man, many brahmins had been invited and all given some service to do. Subhakarya, the chief purohit (pratiprasthatri) in this yajna asked Vankata Bhatta to make some sandalwood paste for greeting the guests as is the tradition to smear the cooling refreshing pulp upon their wrists. When this had been done, all the guests complained of a burning sensation on their wrists and arms. Venkata Bhatta apologized and said it was that he was chanting Agni Sukta whilst making the sandalwood paste, so he would again make some more but this time would chant the Varuna Sukta - this he did and everyone was taken back by the cool and soothing effect of the paste. Seeing his power of mantra even in this kali yuga, the rich man tried to show his gratitude by giving him a bag of gold coins as daksina. But how long can it last? After some time it was all spent, and then to make things materially worse, their house was robbed. Going to Sudhindra Tirtha, they told their story, and out of his kindness he gave Venkata Bhatta and his good wife Sarasvati and child a room at his Mutt. There he wrote and taught and was very happy.

Sudhindra Tirtha, due to his own failing health and the obvious qualities of his disciple, Swamiji asked Venkata Bhatta to take over as the Madhvadhipathi in his place, thus take sannyasa and work solely for Madhva's mission. Venkata Bhatta humbly declined at this time, saying to Yatindra (Sudhindra Tirtha Yati) that with a small son and young wife, as a grhasta he had to see for their welfare also. Yatindra did

not say any more for the time being.

Yatindra then invited another devotee to perform this function, immediately he gave him sannyasa and the name Yadavendra Tirtha and installed him as the Pithapathi. Yadhavendra Tirtha took it upon himself as the new pontif to go and preach in the northern parts, but after some time, all communication with him became less and less until it finally stopped. Not knowing the whereabouts of his new sannyasa disciples and head of the Mutt, Acarya Sudhindra Tirtha Swami's health became worse and worse.

Then one night the ancient Deity of Sri Mula Rama, who Yatindra daily worshipped, appeared to him in a dream and told him that he should again approach Venkata Bhatta as he is the only man fit for the service as successor, At the same time Mother Sarada devi appeared before Venkata Bhatta in his dream and asked him to accept this position as Madhva Pitadi Pathya.

Venkata Bhatta gave his son his upanayana (gayatri mantra) then announced that he had to go to Kumbhakonam to see Sudhindra Tirtha Swami. from there he went to Tanjore, where in secret he has given sannyasa and formally installed with all kinds of pomp and agamic rites such as kanakabhisekam, and pranava mantropadesa as the Madhva Pitadi Pathya and was given the new name Raghavendra Tirtha Swami. This took place in 1621 AD.

However when his chaste and faithful Dharmapatni (wife) heard of what had taken place she nearly died on the spot. In fact she never ate or slept again, simply she wept heart rendering cries which no-one could console. Then one day she set herself on fire, finding the pain of the flames of the fire to be less than to live without her pati-guru (husband), she was so chaste and unable to bear the separation from her husband. Unfortunately this gave her the body of a ghost, for though it was a fact that her husband was civilly dead, physically he was not, so she could not join him elsewhere. When Raghavendra Tirtha Swami heard of his former wife's pitiful state, he was very upset. Once she appeared at his feet crying piteously and begging him to help her. Raghavendra Tirtha took some water from his kumandalu water pot and sprinkled it upon her, releasing her from that terrible condition. To this day, many Madhva's offer prayers first to her on auspicious occasions.

It was two years from this time when Sudhindra Tirtha Swami passed away at Anegondi on the sacred Tungabhadra River

To further add proof to his purity and unmotivated devotion, an incident is recorded when one big, big brahmin, who had all wealth and influence, was rejected by Raghavendra Tirtha in favour of going to the house of one simple purehearted boy, who was an orphan and who was brought up by his uncle.

According to the Mutts' records, Raghavendra Swami toured extensively all over the south, Ramesvaram, Ramnad, Sri Rangam, Madurai, westward to Udupi, Subramanya, Pandnarpur, Kolhapur and Bjapur where he made many disciples. Also there were some prolonged stays along the way and he returned then to Kumbakonam via Tirupati, Kanci, Vrddhacalam and Sri Munsnam.

Once he visited Kritagiri near Gadag and accepted biksa at the house of Raghunatha Desao. While at the place a terrible accident happened in which Raghunatha Desai's favourite son, aged three, fell into a large vessel filled with mango juice and drowned. The juice was prepared for a coming festival at the house. Raghavendra Tirtha Swami started the preliminary pujas and prayers to Sri Mula Rama, then he called for the Desai's as the Yajuman (host) to come and receive akshatas and holy tirtha (the ceremonial bathing nectar) of the Deity. Sensing some impurity in the house, he also told the couple to go and look for their son. Soon they came back, tears in their eyes, with the announcement that he had drowned in the vat of mango juice. Raghavendra Tirtha Swami told them to bring the body of their son. They brought the lifeless body before the swami who then chanted a mantra and sprinkled water from his kumandalu over it. Suddenly the body again resumed it's former life - the soul having again resumed occupency and everyone rejoiced and glorified Raghavendra Tirtha, who glanced humbly at Sri Mula Rama, his worshipful Lord.

Once Raghavendra Tirtha was requested to come to the palace of King Vijayaraghava to perform the Varuna Yajna to bring rain to the kingdom. This part of the counrty hadn't seen rain in a long time, so as the king was very responsible and pious, he brought the best of brahmanas there to invoke rain. Raghavendra Tirtha first as usual performed the preliminary pujas and then worshiped Mula Rama. He requested the Supreme Lord, Rama, the controller of the three worlds, to empower him to purely perform the yajna as requested and to give the required result, rain, to the people in the kingdom.

That night after the yajna, there was a heavy downpour. It was not a

violent storm, but very pleasing. Invoked by the pure devotion of Raghavendra Swami, everyone reaped a 'bumper crop' that year.

Three astrologers from Kerala came to the Mutt once, and hearing of Raghavendra Tirtha's glories, asked his permission to cast a chart for him to see what the future held for him. Raghavendra Tirtha was not keen on this, saying that everything is in the Lord's hands for the devotee. However the astrologers insisted. The devotees of the Mutt asked Swamiji to relieve their anxiety and allow it. So all three expert astrologers cast their charts. Practically they agreed on everything until it came to longevity. One said he will live for one hundred years, one said three hundred and the third said seven hundred. The disciples of Tirtha Swami ridiculed and criticised the astrologer calculation, mocking and causing anxiety and annoyance to the pandits. Raghavendra told them to stop this immature behaviour, and then explained that actually all three are true. Raghavendra Tirtha Swami said that his physical life span (vapu) would be one hundred years and that his writings (vani) would be present for three hundred years, and that he would stay in his Brindavan (samadhi tomb) for seven hundred years.

On antoher occasion he sat as if in trance, looking towards the sky for quite some time, then rose up abruptly and made salutations and obeisances towards the sky. His disciples were quite bewildered by this mystical behaviour. When again he resumed to external consciousness, the disciples asked what had happened, to which Raghavendra Tirtha Swami said Srila Vyasadeva had just passed by in the sky and he was just paying his due respects. In his mind he had asked Vyasa when he should finish his physical pastimes at the mutt and enter samadhi. Srila Vyasadeva showed two fingers and waved them three times, meaning he would wind up his external (vapu) pastimes in two years, two months and two days from that day. Then he saluted Vyasadeva as confirmation of the understanding. The disciples all lamented that it would be so soon.

During the last period one great scholar came of the name Srinivasacarya. They discussed various subjects for quite some time and finally Raghavendra Swami gave Srinivasa the title Tirtha. He also honoured him by giving him a seat next to him whilst they took their meal. Srinivasa Tirtha, being accustomed to austerity refused to take the rasam for it was caturmasya, and some of the rasam had mustard seeds which was one of the things that he had a prohibition for was mustard seeds during caturmasya. Raghavendra Swami observed the situation but didn't say anything. Taking his leave Srinivasa Tirtha

went home but soon returned with his face darkened and stomach paralysed. Raghavendra Swami smiled and invited tim to take a little more prasad. Srinivasa Tirtha then again took his seat next to the Acarya and again rasam was served. Raghavendra Tirtha Swami then very lightly put over that this stomach problem was caused due to the offence against the Lord's prasadam.

Once Raghavendra Tirtha Swami was in the middle of the puja and was just about to offer the naivedya to Sri Mula Rama. As he was about to do this, the local Nawab came with a plate covered with a cloth and said it was for the Deity. Raghavendra Swami knew that the Muslim Nawab was iconaclastic, thus always being in a mood of irreverance towards the Deity, and so by this offering he knew that Nawab was trying to spoil the puja. However the all merciful acarya decided to extract the dormant devotion deep within the Nawab's heart. Taking water from his kumandalu he sprinkled that covered plate with it. Before making the offering Raghavendra removed the cloth to reveal all kinds of wonderful fruits, sweets and fragrant flowers, which had replaced the abominable meats etc that the Nawab had put forward. The Nawab returned into the room after the offering, but only to see that the plate which he had put forward now contained all kinds of wonderful things. The Nawab realizing his heinios mistake returned and in all humility offered his respects, begging forgiveness for his offences and as a token of his repentance, offered some villages to maintain the Mutt. Raghavendra SAwami opted for the village of Manchla on the banks of the sacred Tungabhadra, even though it was already gifted away to one Muslim Fakir. Arrangements were made for the Fakir, and Raghavendra Swami accepted the gift on behalf of the deities in that way Mula Rama received their village. One devotee Venkanna asked the swami why he chose that particular village to which he replied that previously, as Prahlad Maharaja, he performed one hundred yajnas at this place in the Treta Yuga.

Now deciding that his time was nearly up, Raghavendra Swami told Venkanna to get a particular kind and shape stones from the area around Madhavaram in preference to stones from anywhere else for his Brindavan (samadhi tomb). When the stones were brought, Raghavendra Swami revealed that he had chosen those stones for at this place Lord Rama took rest and lay down his divine body upon those stones. The samadhi was just finished when Raghavendra Swami said now place seven hundred Saligrams in that tomb after I have climbed in. Now he instructed his disciples to perform at the Antyesthi rites for one entering into samadhi. In the year 1671 AD on the auspicious day in the month of Sravan ended his 47 years 5 months pontificial seat. Though

Raghavendra tirtha Swami stated that he would still be there in his samadhi available for darshan to his devotees for 700 years that ended a particular era for his followers. Raghavendra Tirtha Swami wrote commentries on the works of Madhva, Jayatirtha and Vyasatirtha, the three great moons of dwaita vedanta. In fact, he wrote about forty such books, making acclaim by many as the fourth great moon or dwaita luminary.

Since that day Raghavendra Swami has appeared to numerous devotees over the past three centuries and has performed incredible miracles fulfilling the needs and desires of the devotees and protecting the devotees in danger.

CHANGING OF PARAYA

Seeing we have mentioned now in several places the Paraya system or changing the Paraya, or Paraya swami, let me now, for the pleasure of those who can take the opportunity to go to witness this all auspicious sequence or events which takes place on the seventeenth of January after every two years in Udupi.

Paraya literarily means cycle, so this is the managerial system by which the Udupi mutts hav continued to work co-opperatively together to continue the parampara through the ages.

As outlined before, it used to be that each of the eight swamis, who are descendents of the original eight swamis that Madhva chose, out of thousands of his disciples to continue the worship of Udupi Krsna, who would only be in office at Krsna Mutt for two months. So every sixteen months again they would be back in office. However as stated, this was changed for practical managerial purposes so as not to be a contant change, or any disruptions for Sri Udupi Krsna, this was brought about after some problems occured in the ability to follow as Madhva had instructed. So the changes were made by Vadiraja Tirtha in 1522 Ad.

BALE MUHURTA

Before the change over from one paraya swami to the next takes place, the future swami starts preparations for his paraya period by planting Tulasi seeds and banana trees. This actually takes place almost a year before, because the Tulasi seeds have to grow into full grown plants so that the swami can offer the leaves and soft manjaris in the puja for Krsna. Same thing with the banana trees. Daily bananas are offered to

the Lord and the leaves are used for leaf plates for the devotees and guests who come in their thousands daily. So in the gardens of the respective mutt of the swami concerned, these facilities are arranged for.

As usual in Udupi every ceremony has great pomp that goes along with it, and this one is not and different. Choosing a favourable muhurta, the purohit (priest) prays to the agents of the Lord, the presiding deities of the nine planets for good influence on the project. Then the workers of the Mutt carry the seeds and seedlings to Krsna Mutt in a procession while the temple elephant carries other paraphernalia of the Mutt.

First as is tradition they go to Candramulesvara temple then to Anantesvara, then to Krsna Mutt. At each place the priest prays "Let there be no shortage of Tulasi and bananas for Your worship."

Then offering obeisances to Mukhyaprana and Madhvacarya Deities at Krsna Mutt, they then return to their own mutt in Car Street and plant the tulasi seeds and banana seedlings.

AKKI MUHURTA

Closer to the even of paraya, and within two months of the Bale muhurta, is the ceremony of Akki Muhurta.

Again, as in the Bale muhurta, the procession starts at the Mutt. A large quantity of rice is decorated and carried out in a palanquin covered in silk cloth. All the devotees of the mutt walk behind with bags of rice on their heads, and as usual go to Candramulesvara and Anantesvara temples before asking for blessings at Krsna Mutt. At noon a feast is served, all the other mutt swamis are invitied to invoke their blessings for a good crop of rice.

After this the rice is planted in the paddy fields for the prasadam distribution which will follow in the next few months.

KATTIGE MUHURTA

This ceremony is about six months before the Paraya ceremony takes place. This involves the gathering together of firewood for the cooking of the rice and vegetables that will feed the many thousands who come to the changing Praya ceremony. The same system of visiting navagrahas (presiding deities of the nine most important planets),

Candramulesvara, Anantesvara and Krsna Mutts takes place invoking their blessings.

At the bank of the Madhva Sarova (tank) in the north eastern corner, one will see a huge replica of the Udupi Ratha carts, but made out of fire wood - a spectacular sight and work of art. After purificatory rites have been performed the artisans build the cart up to fifty feet in height. A couple of days before the Kattige Muhurta of the next Paraya, the out going mutts' wooden cart is dismanteled and the firewood is used for cooking. In this way the Lord and His devotees always have enough wood in their paraya period for cooking on.

BHATTA MUHURTA

This particular ceremony takes place only seven weeks before the Paraya ceremony. Now the rains of monsoon have watered the rice paddy and the crops are ready to be harvested.

So far we have seen to the taking care of the Tulasi plants for the Lord, bananas for the Lord and banana leaves for the mass prasadam distribution. The planting of rice and the firewood for cooking. Now is the collecting of the rice paddy so the mass prasadam distribution that Madhva instigated can go on. Krsna in Udupi is known as Anna Brahma specifically for this reason, for by His mercy everyone is fed.

After the usual ceremonies the procession starts from the mutt, a bag of rice paddy on a palanquin covered with a silk cloth is taken to each of the temples, then comes the last of the preparatory ceremonies - the badagu malige, or putting into storage of the rice.

BADAGU MALIGE

At the official grain store house for the Paraya mutt, a bag of rice paddy is placed on a platform and the various priests worship it and put it into the store. The manager of the out going mutt offers fruits, cloth and other various nice things to the swamis and devotees of the in coming paraya mutt. From that day the store house is under the new paraya management who now start to make preparations for the changing over of paraya mass prasadam distribution which feeds anything from ten to fifteen thousand persons.

Previously the actual paraya ceremony up until the time of Vadiraga Tirtha would take place here at the grain store.

The final preliminary ceremony is the handing over of the dome to the in-coming paraya swami. This is done by having the dome of the previous cart nicely decorated and then in procession it is handed over to the chief architect who had arranged for the building of the present firewood chariot. Then and only then are all the necessary arrangements complete.

This may seem to some ritualistic, but actually this is not dry formality. In all these ceremonies much care and attention is paid to obtaining the mercy of the Lord and His pure representative - Madhvacarya - for without this it is dry ritual. Pancaratriki system of Vaisnava Tantra prescribes functions like this, swadhyaya, for such wonderfully devotional, colourful and pleasing events help to constantly re-direct the tiny individual jiva souls back to the lotus feet of the Lord. Even looking from a mundane point of view, this process in which all the devotees come together enhances the unity of the Sampradaya, removing any room for envious behaviour or non-cooperation, unity of purpose, from a purely managerial point of view this system makes sure that every single detail is covered, so as everything can go on nicely without any deteriation too.

One can see by analyzing these particular ceremonies that the result is Krsna consciousness, everyone remembering the significance of Acarya Madhva's mission and how the Lord of his life came to Udupi, the preaching Madhva did to establish Vaisnavism in the south, and now how it is being preserved by his followers and their followers, followers, dasa dasa anudasa.

Just prior to the paraya official ceremony the next paraya swami goes on an extensive holy pilgrimage to all the sacred tirthas, from Kanyakumari in the south to Badrikasrama in the north, from Dwaraka in the west to Mayapur in the east. The swami is on a begging mission, asking for the blessings of all the Deities and Vaisnavas in all these holy places to bestow their blessings on him so he can fulfill the mission of Madhvacarya and continue to maintain Madhva's mission in a mood of purity.

First he tours the south, going to such places like Adi Kesava at Trivandram, Guruvayura, Kanyakumari, Ramesvaram, Sri Rangam, Kumbokanam, Vrdhacallam, Kanci, Tirupati, Ahobalam, Mangalgiri, etc. Then to the north - Kurmaksetra, Simhacalam, Puri, Remuna, Mayapura, Gaya, Ayodhya, Prayag, Mathura, Vrndavana, Kuruksetra, Haridwar/Hrsikesha, Badri, Dwaraka etc and back to Udupi.

After returning at an auspicious moment (the auspicious moment being between ten and fifteen days before the paraya ceremony is due to take place), the whole town is decorated at this time to receive the swami back from his tour, and from this time on he does not leave Udupi district.

At Jodukatte on the Udupi-Mangalore Road, a huge crowd comes to welcome him back. All the local devotees come and give donations to pay for various expenses to be encured during the paraya ceremony.

Deity forms of the great acarya's from history are placed on palanquin and are taken on procession to the accompaniment of musicians and chanters in sankirtan (congragationally chanting of the names and glories of the Lord.) In this way the procession comes to Udupi Car Street, The swami is seated in a chariot and the deities on their palanquins.

First as usual, the swmai goes to the temple of Candramulesvara, then to Ananstesvara, then to Udupi Krsna and offers prayers. Then the in-coming swami performs his sankalpa, announcing his plans and projects for maintaining and expanding Madhva's mission in Krsna Mutt for the Lord's pleasure over the coming two years of his paraya, to the pleasure of the devotees.

HORE KANIKE

Now we are just a couple of days from the paraya ceremony. The local devotees bring bags and bags or rice, jaggery (date palm sugar), grains like mung, grams, etc, vegetables, coconuts, etc, enough to feed the thousands that will come. just to see everything coming in trucks and on local villagers heads is an all-inspiring sight.

OLIPE

This ceremony is symbollic of the harmony and unity in motive of the different mutts. This invokes both the in-coming swami and the out-going swami, both of them donate rice and vegetables to the swamis of the other mutts, and again in procession the donations are formally given in love to the other mutts. This co-operative spirit is very nice and as one body, though under different institutions, the Udupi swamis share the responisbility for the coming paraya.

So many thousands of pilgrims come and are lodged and fed at all the

different mutts, choltris, and dharmsalas, and so many donations come in help to cover the love burden of this time. A very nice co-operative mood prevails the whole of Udupi township as the invitations for the paraya ceremony come to a head.

Makara Sankranti is on the 14th January, so on the next day (15th) is Curnotsava, the 16th is a rest day - no festivals are performed on that day, then on the 17th a festival and feast is arranged by the outgoing swami. The next day that swami only performs the removing of the previous day's garlands, Tulasi, etc.

THE PARAYA FESTIVAL

The in-coming swami who will take charge of the puja, looking after Krsna for the next two years, on this day, goes to Danda Tirtha 10 kilometers out of town and stays there overnight. This is the place where as a student in the gurukula, Madhvacarya irrigated the gardens of his teacher making a canal for the water to flow by taking the stick that was given to Madhva at his upanayana ceremoney. He stuck the stick in the ground and after, water came up. Herce forth, due to the transcendental actions of young Madhwas' stick or danda, that place is called Dandatirtha.

At about 3.00 am that morning the in-coming swami gets up from sleep and takes bath in the holy pond there. He puts on fresh cloth, tilak, etc and walking, heads for Udupi. At about 4.00 am he reaches the outskirts of Udupi and is met by a big crowd of devotees to waiting there to welcome in the new paraya swami - this place is known as Jodu Katte. The swamis from the six other mutts wait to greet him whilst the out-going paraya swami stays at Krsna Mutt ready to receive the in-coming swami.

The whole route is fabulously decorated with festoons, rangoolis and lights, every building is illuminated. According to the traditions of the previous acaryas, different styles or gaunas, family traditions of decorations are seen. All kinds of pomp, musical instruments, drums, trumpets, horns etc are played and the sound is quite tumultuous.

All the other swamis are then seated in their palanquins. They are all dressed in saffron silk with silk shawls and silken head dresses. All together, standing, they come to greet the new paraya swami.

Ahead of the procession goes the particular Ista-deva, the deity of the Mutt taking over. Elephants, dressed up, with devotees on their backs

carrying fans and festoons, lead the procession slowly to Krsna Mutt. Thousands of devotees come to join the throng, some looking out of windows, doorways, or right there in the narrow streets.

As the swami reaches Car Street he gets down from his palanquin to walk on the white sheets which cover the road. After circumambulating the temples of Candramulesvara and Anantasana, the swami reaches Krsna mutt. First he offers obeisances through Kanaka dasa's window (crack), the the swami gives donations to the brahmins and walks to Candramulesvara temple and Anantasana temple and pays respects. After the visiting to these two temples, he returns to the main gate of Krsna Mutt and is greeted by the outgoing swami, who welcomes the new paraya swami and leads him into the temple holding his hands.

The first place they go, as do all visitors, is to Madhva Sarovara, and they wash their hands and feet, then the swamis go into the Candrasala to see Udupi Krsna.

At this time all the other Udupi swamis from the other mutts go to the Badagu Malige (store house) and take up their nicely decorated seats and wait for the new paraya swami.

THE PARAYA CEREMONY

The new swami enters the mutt and places his Deities in the Tirtha Mantapa and then performs arati to them. Then both the old (outgoing) and new (incoming) enter the main Deity room and pray to Lord Krsna. The swamis also go to the deities of Mukhyaprana (Hanuman) and Garuda at either side of the temple room (Candrasala) and then offer respects again to Krsna. They then go to the special room off to the side where Madhvacarya used to sit. Only a few can go in, usually only the swamis of the mutts as the ritual of changing over the paraya formally takes place.

After being honoured by various articles of worship, the new swami, who until this time is sitting side by side on the seat of office with the 'old' outgoing swami, is left to sit alone after the outgoing swami gets up. from that time on he directs everything as the representative of Sripada Madhvacarya.

The previous swami and the new paraya swami then go and offer respects to the deity of Madhvacarya, and the previous swami hands over the aksaya patra pot that was originally given by Surya's son to

Yudhisthira whilst he was in the forest. This is the same pot that Draupadi used to cook in as mentioned earlier in this book. Anyway, this pot is then handed over to the new paraya swami. Now Krsna Mutt is officially under the control of the new paraya swami. Both swamis go to join the others in the grain store, and all respects are given to each other.

The last part of the changing of the paraya is the Darbar Sabha. All the Udupi swamis come in a procession around 7.00 am to the Rajangana (auditorium) which by now is full with around 20,000 devotees. Many hymns from the Vedas are chanted and the Udupi swamis bless all the assembled devotees.

Now the outgoing swami makes his farewell speech and announces his successor, the new paraya swami. The new paraya swami then tells everyone of his plans and projects for the maintainence and improvements of Krsna Mutt's facilities for the next two years. Homages from dignitaries, followed by the posts of office within Krsna Mutt, are given by the paraya swami. After all this there is a huge feast to celebrate in true Vaisnava style, where anything from 15,000 - 20,000 devotees are nicely fed with amazingly wonderful prasadam.

In the evening, after the new swami has performed all the pujas, and after camara seva ceremony, the Brahma rathorsava takes place, where the carts go out in great pomp into Car Street.

This concludes the Paraya Ceremony.

To relive the ancient tradition coming down in this unbroken line of swamis, one must go to Udupi at this time. Actually anytime is nice. I personally always remember a great deal of warmth and Vaisnava hospitality shown by the descendants of Madhvacarya who have always treated my friends, family and myself very nicely on my numerous visits to Udupi. This is a very important part of the legacy of Madhvacarya.

MUTT LISTINGS

Just so one can see how the disciplic succession has descended over the past 700 or so years, here are the mutt listings, starting, as Madhva paired the original heads of each mutt, with Palimar Mutt.

The present head of the mutt is His Holiness Sri Vidyamanya Tirtha Swami. Since the swami of Bhandakeri Mutt (that of Acyutapreksa) gave up his seat in 1969, His Holiness has also maintained as being the head

of this Bhandakeri mutt also.

The original head that Madhva established was Sri Hrsikesa Tirtha and the following shows how it comes down to Sri Vidyamanya Tirtha Swami and his disciple Sri Vidyadhisa Tirtha Junior Swami who was initiated at 24 years of age in 1979.

1. Hrshikesha Tirtha
2. Samatmesha Tirtha
3. Sambhava Tirtha
4. Aparajita Tirtha
5. Vidyamurthi Tirtha
6. Rajarajeshvara Tirtha
7. Srinidhi Tirtha
8. Vidyesha Tirtha
9. Srivallabha Tirtha
10. Jagadbhushana Tirtha
11. Ramachandra Tirtha
12. Vidyanidhi Tirtha
13. Suresha Tirtha
14. Raghavendra Tirtha
15. Raghunandana Tirtha
16. Vidyapati Tirtha
17/ Raghupati Tirtha
18. Raghuttama Tirtha
19. Ramabhadra Tirtha
20. Raghuvarya Tirtha
21. Raghupungava Tirtha
22. Raghuvara Tirtha
23. Raghupravira Tirtha
24. Raghubhushana Tirtha
25. Raghuratna Tirtha
26. Raghupriya Tirtha
27. Raghumanya Tirtha
28. Raghuvallabha Tirtha
29. Vidyamanya Tirtha
30. Vidyadhisha Tirtha

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The next is Admaru Mutt. The original head tha Madhvacarya established was Sri Nrhari, Narasimha, Narahari Tirtha. The present swami of the mutt is His Holiness Sri Vibudhesha Tirtha Swami who accepted sannyasa in 1945 at 18 years of age. His junior swami is His Holiness Sri Visvapriya Tirtha Swami who took sannyasa at the age of 15 years in

June 1972.

1. Narasimha (Narahari) Tirtha
2. Kamalekshana Tirtha
3. Ramachandra Tirtha
4. Vidyadhisha Tirtha
5. Vishvapati Tirtha
6. Vishesha Tirtha
7. Vedanidhi Tirtha
8. Vedaraja Tirtha
9. Vidyamurthi Tirtha
10. Vaikuntharaja Tirtha
11. Vishvaraja Tirtha
12. Vedagarbha Tirtha
13. Hiranyagarbha Tirtha
14. Vishvadhisha Tirtha
15. Vishvavallabha Tirtha
16. Vishvendra Tirtha
17. Vedanidhi Tirtha
18. Vadindra Tirtha
19. Vidyapathi Tirtha
20. Vibudhapati Tirtha
21. Vedavallabha Tirtha
22. Vedavandya Tirtha
23. Vidyesha Tirtha
24. Vibudhavallabha Tirtha
25. Vibudhavandya Tirtha
26. Vibudhavarya Tirtha
27. Vibudhendra Tirtha
28. Vibudhadhiraja Tirtha
29. Vibudhapriya Tirtha
30. Vibudhamanya Tirtha
31. Vibudhesha Tirtha
32. Vishvapriya Tirtha

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As Madhvacarya arranged, the next mutt is Krishnapur Mutt, the original head being Madhva's disciple Sri Janardhana Tirtha. The present swami is His Holiness Sri Vidyasagara Tirtha Swami. He took sannyasa in May 1970.

1. Janardana Tirtha
2. Srivatsankita Tirtha

3. Vagisha Tirtha
4. Lokesha Tirtha
5. Lokantha Tirtha
6. Lokapriya Tirtha
7. Vidyadhiraja Tirtha
8. Vishvadhiraja Tirtha
9. Vishvadhisha Tirtha
10. Vishvesha Tirtha
11. Vishvavandya Tirtha
12. Vishvaraja Tirtha
13. Dharanidhara Tirtha
14. Dharadhara Tirtha
15. Prajnamurthi Tirtha
16. Tapomurthi Tirtha
17. Suresvara Tirtha
18. Jagannatha Tirtha
19. Suresh Tirtha
20. Vishvapungava Tirtha
21. Vishvavallabha Tirtha
22. Vishvabhusana Tirtha
23. Yadavendra Tirtha
24. Prajnamurthi Tirtha
25. Vidyadhiraja Tirtha
26. Vidyamurthi Tirtha
27. Vidyavallabha Tirtha
28. Vidyendra Tirtha
29. Vidyanidhi Tirtha
30. Vidyasamudra Tirtha
31. Vidyapathi Tirtha
32. Vidyadhisha Tirtha
33. Vidyapurna Tirtha
34. Vidyaratna Tirtha
35. Vidyasagara Tirtha

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The next mutt in the rotation is Puttinge Mutt. The original head of this mutt was Sri Upendra Tirtha. The present swami of this mutt is His Holinee Sugunendra Tirtha Swami who took sannyasa at 13 years of age on the 8th of April 1974

1. Upendra Tirtha
2. Kavindra Tirtha
3. Hamsendra Tirtha
4. Yadavendra Tirtha

5. Dharanidhara Tirtha
6. Damodara Tirtha
7. Raghunatha Tirtha
8. Srivatsanka Tirtha
9. Gopinatha Tirtha
10. Ranganatha Tirtha
11. Lokanatha Tirtha
12. Ramanatha Tirtha
13. Srivallabha Tirtha
14. Srinivasa Tirtha
15. Srinidhi Tirtha
16. Gunanidhi Tirtha
17. Anandanidhi Tirtha
18. Taponidhi Tirtha
19. Yadavendra Tirtha
20. Kavindra Tirtha
21. Raghavendra Tirtha
22. Vibudhendra Tirtha
23. Surendra Tirtha
24. Bhuvanendra Tirtha
25. Yogindra Tirtha
26. Sumatindra Tirtha
27. Sudhindra Tirtha
28. Sujnanendra Tirtha
29. Sugunendra Tirtha

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After Puttinge comes Shirur Mutt which was established by Madhva's disciple Sri Vamana Tirtha. The present swami of the mutt is His Holiness Sri Laxmivara Tirtha Swami who took sannyasa at 8 years of age in 1971.

1. Vamana Tirtha
2. Vasudeva Tirtha
3. Punyasloka Tirtha
4. Vedagamya Tirtha
5. Vedavyasa Tirtha
6. Vedavedya Tirtha
7. Mahesha Tirtha
8. Krishna Tirtha
9. Raghava Tirtha
10. Suresha Tirtha
11. Vedabhushana Tirtha
12. Srinivasa Tirtha

13. Vedanidhi Tirtha
14. Sridhara Tirtha
15. Yadavottama Tirtha
16. Lakshminarayana Tirtha
17. Vishvabhushana Tirtha
18. Trailokyapavana Tirtha
19. Lakshmikanta Tirtha
20. Lakshminarayana Tirtha
21. Lakshmipathi Tirtha
22. Lakshmidhara Tirtha
23. Lakshmiramana Tirtha
24. Lakshmimanohara Tirtha
25. Lakshmipriya Tirtha
26. Lakshmivallabha Tirtha
27. Lakshmisamudra Tirtha
28. Lakshmindra Tirtha
29. Lakshmimanojna Tirtha (he renounced the seat)
30. Lakshmivara Tirtha

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The next mutt is Sode mutt which was originally headed by Madhvacarya's brother Sri Visnu Tirtha. the present swami of this mutt is His Holiness Sri Vishvottama Tirtha Swami who took sannyasa at the age of 9 years in 1943.

1. Vishnu Tirtha
2. Vedavyasa Tirtha
3. Vedavedya Tirtha
4. Vedagarbha Tirtha
5. Vareesha Tirtha
6. Vamana Tirtha
7. Vasudeva Tirtha
8. Vedavyasa Tirtha
9. Varaha Tirtha
10. Vedatma Tirtha
11. Vishvavandya Tirtha
12. Ratnagarbha Tirtha
13. Vedanga Tirtha
14. Vidyapati Tirtha
15. Vishvavandya Tirtha
16. Vishva Tirtha
17. Vithala Tirtha
18. Varadaraja Tirtha
19. Vagisha Tirtha

20. Vadiraja Tirtha
21. Vedavedya Tirtha
22. Vidyanidhi Tirtha
23. Vedanidhi Tirtha
24. Varadaraja Tirtha
25. Vishvadhirajendra Tirtha
26. Vadivandya Tirtha
27. Vishvavandya Tirtha
28. Vibudhaavarya Tirtha
29. Vishvanidhi Tirtha
30. Vishvadhisha Tirtha
31. Vishvesha Tirtha
32. Vishvapriya Tirtha
33. Vishvadhisha Tirtha
34. Vishvendra Tirtha
35. Visvottama Tirtha

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The second from last of the eight mutts is Kaniyur Mutt, which was originally headed by Sri Rama Tirtha. The present swami of the mutt is His Holiness Sri Vidyavarinidhi Tirtha Swami who took sannyasa at 11 years of age in 1942.

1. Rama Tirtha
2. Raghunatha Tirtha
3. Raghupati Tirtha
4. Raghunandana Tirtha
5. Yadunandana Tirtha
6. Vishvatma Tirtha
7. Vishvanatha Tirtha
8. Vedagarbha Tirtha
9. Vagisha Tirtha
10. Varadapati Tirtha
11. Vishvapati Tirtha
12. Vishvamula Tirtha
13. Vedapati Tirtha
14. Vedaraja Tirtha
15. Vidyadhisha Tirtha
16. Vibudhesha Tirtha
17. Varijaksha Tirtha
18. Vishvendra Tirtha
19. Vibudhavandya Tirtha
20. Vibudhadhiraja Tirtha
21. Vidyaraja Tirtha

22. Vibudhapriya Tirtha
23. Vidyasagara Tirtha
24. Vasudeva Tirtha
25. Vidyapati Tirtha
26. Vamana Tirtha
27. Vidyanidhi Tirtha
28. Vidyasamudra Tirtha
29. Vidyavarinidhi Tirtha

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The final of the eight Udupi mutts is that of Pejawar Mutt which was headed by Madhvacarya's disciple Sri ADhoksaja Tirtha. The present day swami of Pejawar Mutt is His Holiness Sri Vishvesha Tirtha Swami who took sannyasa when he was 8 years of age in 1938.

Sri Pejawar Swami had previously initiated His Holiness Visva Vijaya Tirtha who has now demitted office as he travelled to the USA without the consent of the eight swamis of Udupi's Astha Mutts in December of 1987. Revered Senior Pejawar Swami has now initiated His Holiness Sri Visvaprasanna Tirtha Swami as the junior swami of the Pejawar Mutt.

1. Adhokshaja Tirtha
2. Kamalaksha Tirtha
3. Pushkaraksha Tirtha
4. Amarendra Tirtha
5. Mahendra Tirtha
6. Vijayadhvaja Tirtha
7. Uttama Tirtha
8. Chintamani Tirtha
9. Damodara Tirtha
10. Vasudeva Tirtha
11. Vadindra Tirtha
12. Vedagarbha Tirtha
13. Anuprajna Tirtha
14. Vijaya Tirtha
15. Vijaya Tirtha
16. Vishveshwara Tirtha
17. Vishvabhushana Tirtha
18. Vishvavandya Tirtha
19. Vidyaraja Tirtha
20. Vishvamurthy Tirtha
21. Vishvapathi Tirtha
22. Vishvanidhi Tirtha
23. Vishvadhisha Tirtha

24. Vishvadhiraja Tirtha
25. Vishvabodha Tirtha
26. Vishvavallabha Tirtha
27. Vishvapriya Tirtha
28. Vishvavarya Tirtha
29. Vishvaraja Tirtha
30. Vishvamanohara Tirtha
31. Vishvajna Tirtha
32. Vishvamanya Tirtha
33. Vishvesha Tirtha
34. Vishvaprasanna Tirtha

(These lists are current as of 10 August 1990.)

EPILOGUE

I may be a poor man, like a post peon, but nontheless the valuables that are delivered are a fact, just as the letters that are despatched from the post office are a fact. In all honesty, I have only tried to deliver those facts to you, the readers. I have not watered anything down to cater for whimsical philosophies, nor have I invented something of my own for some perverse mundane sense gratification, either subtle or gross, which is available to even hogs and dogs.

If I have offended anyone with my presentation please forgive me, but I have only tried to present what I have found. As stated previously, certainly I am not qualified for this service, though in a loving mood for the pleasure of the Lord and His devotees, and as a service to them and only by their mercy, has this book been completed.

In actual humility, knowing my worth, I offer this work to the lotus feet of my guru maharaja, who on my behalf I pray will offer this books at the lotus feet of Sripada Madhvacarya on this day, Vijaya Dasami, Saturday 29th September, 1990, which is the revered appearance day of the great acarya, Sripada Madhwacarya Bhagawatapad.

Begging for your mercy upon me, I offer my prostrated dandavats to you.

Jayatirtha Caran dasa.

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[1]This refers to offences committed towards the Holy Nama Prabhy (nama aparadha).

[2]Which has been so nicely translated into English by Kusakratha Prabhu of ISKCON, a very important book for understanding and defeating Mayavada philosophy.