

## Haridasa Movement

# Sri Jagannatha Dasaru

(1727 to 1809)

Madhusudana Rao

Born in a pious Brahmin family, he was given the name of Srinivasa. Even at a young age his brilliance was very evident and he was commended by Sri Vageesha Theertha, the then Pontiff at Mantralaya. He grew up to be a very great scholar, very well versed in all the great Dvaita works. Unfortunately, he also grew very proud and developed an intense dislike for Haridaasas, who he felt, were misrepresenting Dvaita Philosophy.

He was a great Sanskrit and Dvaita scholar before becoming Dasa (Srinivasa). He had ego about his knowledge and disliked the Haridasas of that time. Foremost among the Haridasas at the time was Sri Vijaya Dasa. He disliked Haridasas of that time because he felt that they were misrepresenting the Dvaita School of thought by composing works in Kannada (the local language). He is said to have commented about Sri Vijaya Dasa that “Kannada pada heluva aa kusi maganenu dasanaguttane”. Meaning “How can that son of Kusi (name of Sri Vijaya Dasa’s Mother), who sings Kannada songs be a scholar?”. Later on he also refused to a feast in the honour of Sri Vijaya Dasa in the same city even when invited by Sri Vijaya Dasa himself. He complained that he was having some problems with stomach and thus he had already taken the

food. To this Sri Vijaya Dasa replied “hage aagali” (let it be so). Then Srinivasa developed a ‘real’ pain in the stomach.

From that day, Srinivasa developed intense stomach problems which grew worse by the day, finally reaching unbearable proportions. Srinivasa went to Tirupathi, Ghatikaachala and Mantralaya, performing intense Seva towards the Lord, Vaayu Devaru and Sri Raghavendra Swamigalu. None of this proved to be of any avail.

Finally at the end of his stay in Mantralaya, he decided to commit suicide. That night, the epitome of mercy, Sri Raghavendra Swamigalu, appeared in his dream and told him that the cure for his problems lay in surrendering to Sri Vijayadaasaru and seeking his blessings. Srinivasa felt intense disgust at his own arrogance and rushed to Sri Vijayadaasaru, deeply regretting his behaviour.

Sri Vijayadaasaru welcomed him without rancor, gave him a cure right away, and directed him to Sri Gopaala Daasaru who would be his swarooma guru. Srinivasa went to Sri Gopaala Daasaru and spent some time with him. He realised the greatness of both the Daasarus and the fallacy of his own thinking.

Later, Sri Gopala Daasaru and Srinivasa visited Tirupathi, where another miracle happened. Due to a combination of his previous ill-health and the strain of travelling to Tirupathi, Srinivasa expired on Bhadrpada Shukla Navami. Then Sri Vijaya Daasaru appeared in an astral form before Sri Gopala Daasaru and directed him to donate 40 years of his life-span to Srinivasa and revive him. Sri Gopala Daasaru immediately complied, and by the grace of the Lord, Srinivasa came back to life again.

Deeply affected by the events in his recent past, Srinivasa decided to become a Haridaasa. Sri Gopala Daasaru gave him Haridaasa Deeksha and directed him to Pandarapur for ankitha. There Srinivasa found a stone bearing the words “Jagannatha Vittala” From that day he started composing devotional works with that ankitha. He became renowned as Jagannatha Daasaru.

He lived for 40 years after his miraculous rebirth. His life was full of incidents that reveal that he was an Apuraksha Jnani and a great Bhaktha with whom the Lord performed many leelas. There were many instances when the Lord took somebody's form and personally served Jagannatha Daasaru. When he visited Mantralaya, Rayaru personally appeared from the Brindavan and spoke to him (this wonderful incident is captured in the Devaranama “Yeddu Baruthaare Nodu...”) The jewel in his devotional crown was of course Hari Kathaamrutha Saara. It is said that in this wonderful work Sri Jagannatha Dasaru has captured the essence of his amazing grasp of Sastras, Srimad Acharya's works and works of other great Dvaita saints. It is a “must” for every Mumukshu aspiring for the grace of Hari, Vaayu, Guru.

Again on the same Bhadrapada Shukla Navami, exactly 40 years after his rebirth, he reached the Lord's lotus feet.

### **Overview of his Compositions**

When we look into the entire compositions of Sri Jagannatha Dasaru most of them are devotional and giving importance to bhakthi. One more thing we can find in his compositions is that it is stotra oriented : vittalayya vittalayya tatitkotiniba kayo jagannathavittalayya... it starts and yendu kambenopan.

duranga marutiya yindu bhaga nivasa narana asrathiya.... prays humbly. He also expresses satisfaction when he felt that he had seen Panduranage Vittala in his songs... ‘kande pandarirayana... and dhanyanade vittalana kandu’. He felt very happy in praising Vittala whom he met. Sri Jagannatha Dasa's exponents contain Devotee's humble beginning to see Sri Hari. His humanitarian relationship which makes him happy and comfortable, devotion which is beyond emotional touch are some of the concepts of his works. It is assumed that a devotee can build a relationship with Sri Hari in four ways. They are :

- Master and Servant relationship (Dasya bhava)
- Friendliness
- Mother and child relationship (Tender fondness, parental relationship)
- Husband and Wife (love) other than the above four there is a fifth one which is Devotee and Sri Hari's relationship. This is very popular in devotional group / sect. This has been carried from Sripadaraja and Sri Jagannatha Dasa also has done this with his devotional compositions. In Jagannatha Dasa's atma para compositions his dasya bhava can be seen visibly ie master and servant relationship. Dasoham tava dasoham rises from his inner heart, pahi pahi is from his mind and he has expressed that Sri Hari has to protect him ‘rakshisosrisha Srinivasa... He also regrets that with the relationship with bad people his mind has become polluted A devotee can build relationship with Sri Hari in four ways.

Sri Jagannatha Dasa is a very forcible writer and known chiefly for his prodigious scholarship in Sanskrit and mastery of

original Sanskrit texts of the system. He has burning enthusiasm for the cause of Madhva philosophy and writes in a powerful style laden with technical wisdom and theological intricacies. His style is highly Sanskritised and his work teems with the details of Bhakti, Mukti, Taratamya, Aparoksa etc. His magnum opus, the **Harikathamruthasara** is a mine of information on Madhva theology and is honoured as great authority and standard work of reference on the esthetics of its theology, by adherents of Dasa Koota. It is written in the Bhamini Satpadi meter and is an epitome of Madhva theology, in 32 sandhis (chapters). This Kannada work has the special honour of having a very recondite Sanskrit commentary by Sankarsana Odeyaru disciple of Sri Visvapriya Thirtha of Sode mutt.

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#### **VOICE OF WISDOM**

Speak sweetly  
Build not too big a house  
Befriend after proper knowledge and understanding  
Protect your parents  
Forget not your parents  
Cultivate in season  
Do nothing improper  
Speak not words of deceit  
Do nothing unbecoming  
Learn while young  
Forget not your duty  
Sleep not too much  
Desire not the forbidden (Speak not harsh words to anybody)  
Keep the vow (Care for life is the real vow)  
Live for others.

**- Athichudi, A Tamil Classic**

**Sri Hari Om Sri Gurubhyo Namaha**  
**Sri Sumadhva Vijaya - Chapter XV**

**Translation : Dr. Vasudev Rao**

*(Continued from Previous Issue)*

28. The further contention by the opponents that the Universe emerged from the VOID (Sunya) is refuted again remarking that it is against the very basic Vedantic doctrine. As for the debate viz., that the Universe has emerged from nothing -- that is known as Sunya -- it is be explicitly understood that an object or thing like Mud pot emerging from the mud -- is to have an origin and cannot come of its own. Also further argument that the analogy viz., Asad (non existing) becoming Sad (existence) cannot also be accepted on this score. Here Buddhistic point is being debated.
29. Buddhists then resort to the theory viz., that the said VOID (Sunya) cannot be fully and explicitly described - the same being indescribable. (अनिर्वचनीय) They also resort to Shell looking like Silver due to sun's reflection on the same and also the coir (rope) looking like a serpent in darkness etc., etc. -- on the analogy that the Universe appears as an illusion due to over pervasion and eternal ignorance covering the human beings. Thus the Buddhists bank on the theory of origination of Universe from Sunyatva due to the above factors explained supra.
30. Sri Madhwacharya rejects this argument remarking that

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without a base, the examples of shell and coir cannot be accepted as correct. Further, nothing shall come out from nothing or an adhistana (BASE). The preceptor Sri Madhwacharya advised those arguing thus to get back to their respective preceptors (Gurus), learn fully the tenets correctly and then return fully equipped with sound and reasonable knowledge for a healthy debate. Similarly (साहशयज्ञन) possible only when there are two real objects in existence -- thus leading to ILLUSORY KNOWLEDGE -- whereby the one resembling the other is believed to be true though it may not be so. Also to know one Mr. X, there should be another 'Y' existing so that knowledge about both be made known fully and thoroughly and difference, if any, also known. Also it was pointed out that the VOID forms the adhistana of the Supreme Lord and is not therefore the cause (of the Universe). There is lot of difference between sub stratum (अधिष्ठान) and the cause (कारण / हेतु)

31. To a question from Buddhist -- to accept the VOID (sunya) as a base, Sri Madhwacharya again reiterated that nothing existed in VOID and as such cannot ever be considered as a base. The ready-made example of the Mayavadin and Sunyavadin viz., Shell looking like Silver and Coir (Rope) looking like a Serpent (in darkness and from a distance) also cannot be accepted as both the examples are having a base and which represents reality.

Also the Sutra “ॐ नामतो अधिष्ठानत्वात् ॐ” is to be taken note of while arriving at the import in this verse. Perception is true but dream objects need not be treated as False or True -- as they take place according to Time factor and mental background of the dreamer.

32. Mayavadins have classified the Veda as a) Tattva Vedaka - Truth reflecting one and b) **Attatva Vedaka** -- not revealing the True aspect of Brahman. They have conceded that the Upanisad portion of the Vedas reflects Truth (about Brahman) -- while ignoring the Mantra and Brahmana portion of the same Veda as not at all useful for Brahma Vichara (God Realisation). The Buddhists on the otherhand do not ever accept Veda as a Pramana -- sunya being their cordinal principle in this regard.

Thus the standpoint as per as Mayavadins treating a portion of the Veda as acceptable and the Sunyavadins never accepting the Veda as Pramana -- looks alike as both profess Nireeswara Vada.

Also Mayavadins further contend that Brahman is indescribable as he has no form or knowledge or the like and is not perceptible to the human eye. Here it was reiterated that Brahman cannot be known except thro' the Vedas which alone is the one source to know Him in the absence of His being considered imperceptible due to His Divinity.

33. The rigid and dogmatic stand of the Mayavadins in accepting part of the Vedas as revealing Truth cannot ever be accepted for the reason that the very same Upanisad has considerable portions of verses -- severally -- explaining in unambiguous terms, the glory, ecstasy majesty and other auspicious attributes of the Supreme Lord. Thereby the hypocritical and cunning nature of the Mayavadins in regard to their profession on accepting Veda etc., has been revealed quite very explicitly. Their double standard in this behalf is likewise exposed.

34. Lakshana Kritti (लक्षणाकृति) denotes the circuitious manner

in which a term is defined instead of the correct direct way. Also there are similar instance in each and every language. For instance -- for the term -- as to how many persons are near the leaves denotes as to how many persons are partaking of a meal -- sitting in front of the leaves (at a function). Then another term "गंगायां गणेः" would mean primarily to the loud / grand sound emanating from the Ganges river banks - due to the quick flow and levels of elevation in the river course. But the above cannot ever be known to denote a village or settlement (habitation) on the Ganges river. Direct meaning is revealed in the term "जहदलक्षण" while an indirect meaning is derived from the term "अजहदलक्षण" example the term "Drive away crows -- if they ever come near you or your surroundings" might also mean that otherwise, undesirable elements, if at all they ever come near you or near about they should equally be driven away.

JAHAD AJAHAD LAKSHANA -- The direct meaning of a term (or sentence) is not wholly discarded but hints at the direct meaning as in "सोना धावति" meaning a red coloured horse's flight so also the famous phrase "ऋत्त्वं असि"-- THAT THOU ART -- means only that you know the Supreme Lord as THAT but misrepresented as that you are THAT - wholesale misappropriation and arrogation of God's powers as pertaining to BY THE SUPREME GOD by **Human being** - a MORTAL BEING -- not only that God's auspicious attributes have been deleted or rejected and God being reduced to nothing less ascribing "निर्गणत्व / निराकार" to him. Thus the very term has been misinterpreted beyond repair -- reducing God to a non - entity. Thus their atrocious and audacious way of treating God has to be termed as APASIDDANTA. (अपसिद्धान्त)



## COULD WE SEND GOD ON A LONG LEAVE?

Prof. B. M. Hegde

A few years ago when Ian Wilmut, at the Rosalind Institute in Edinburgh, produced the first cloned sheep, “Dolly”, by electrically fusing one of the mother’s mammary cells with another body cell, sparing the need for a father, he and many others of his ilk felt that they could send God packing back to his abode in heaven, since man did not need him any more. People started worrying about the prospect of cloning humans with base instincts like Hitler and were afraid that human cloning would be disastrous, to say the least. Many Governments and Church leaders asked for ban on human cloning experiments. Man, proud man, having created God in his own image, with his limited knowledge of the working of this Universe, predicted that the day is not far when he would be able to cure all ills of mankind with genetically engineered quick fixes for every disease and also predicted that he would be able to keep man alive here for ever!

Scientists also claimed that they are at the threshold of unravelling the mystery of the human genome, which they thought would have anywhere between 100,000 to 150,000 genes in each chromosome. Writing a scientific article in the *Journal of the Association of Physicians of India*, I had seen the writing on the wall. In the reductionist science predicting the future with

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Manjunatha, Pai’s Hills, Bejai, Mangalore - 4

limited knowledge of the initial state of the organism is an impossibility. “Doctors have been predicting the unpredictable,” wrote Professor Firth of the Starthclyde University in Glasgow, years ago in the *British Medical Journal*, 1991 Xmas issue. Being a physicist he knew what he was talking about.

In my article in the physician’s journal, which was later published in the book *Progress in Medicine*, I had postulated that it would be impossible to clone another man from his genes alone. We could certainly clone and produce a genetic “look-alike”, but never another man like the one whom we were trying to clone in the first place. This reasoning was based on the premise that man is made up of three parts basically, his phenotype that is based on his genes, his genes, and his consciousness (mind) that evolves basically with the environment that the zygote (product of the fusion between the father’s sperm and mother’s ovum) lives in from the time of its getting embedded in the mother’s womb to the time that it ends up in the tomb!

Even the time of delivery, the second stage of labour, if delayed, could change the prospect of later onset of certain disease traits like asthma! There is no way we could clone another Mahatma Gandhi or Hitler unless we could make the cloned first cell to go through the same environment that both of them went through from the time of conception to the time they did what they did for society, an impossibility even in the best of scientific laboratories.

Any thinking scientist would have been wiser by the events of last one month. The much-hyped genome is now ready with only 30,000 to 45,000 genes or so; much less than what was predicted (predicting the unpredictable). In addition it has

become very clear to the scientists, if not to the companies funding this research and wanting to patent them as soon as possible to make money, that there is not likely to be a single gene in total charge of any disease. Just as there is no single pill for every ill, there can not be a simple one gene for every human trait!

How true that Sage Kapila way back around the seventh century BC had clearly written down in his treatise on illnesses that for all the three major classes of human diseases, *dhukhathriyas-aadhyathmika, adhiboutika, and adidaivika dukhas*, there could be a fault in either the *bhijaha* (chromosome) or *bhijabaaghaha* (gene); but the penetrance of the fault depends on the assistance of the environment where the seed is sown. How I wish we had heeded his suggestions! Now it must be clear even to an elementary school child that it is near nigh impossible to clone a complete human being unless we could know his phenotype (form), his genotype (genome), and also his consciousness (mind).

Positive sciences are just about getting an introduction to the human mind. Till now even physicists thought the answer to the million-dollar question: “*where is the mind?*” is simply, “*never mind*”. Now with the advances in quantum physics mind has been defined to a certain extent, although not fully. Interestingly, the ancient Ayurvedic concept of the mind comes very close to the concept in physics. Simply put mind can not be considered as an organ-based idea like the liver or the heart. Mind also is not confined to the brain. The brain has about a billion cells. If the mind were to be like the liver one would not even be able to understand a grain of salt, since the latter has more than ten billion atoms. ***Mind, therefore, is a sub-atomic quantum***

***concept present in every human cell.*** Most physicists now agree with Schrodinger that everything is, possibly, in the eye of the beholder!

Study after study recently has shown the singularly significant role played by the human mind in the causation of any disease, with special reference to killer diseases like heart attack, cancer, and stroke. Of the multitude of risk factors, negative thought stood out as the most important risk for the above maladies in men and women. In short, ***it is what eats one that seems to kill him rather than what he eats.*** Now we have to come to our senses, after having lived in a make believe world in reductionist science, that time evolution in any dynamic system depends not on one or two initial characteristics of the organism. Far from it. Very far indeed! Time evolution depends on the total initial state of the organism that includes the knowledge of the genes, the form (phenotype) and, above all, the mind (consciousness). ***That is exactly what sage Kapila wrote nearly three thousand years ago.***

The genome, that has come to fore lately, would help mankind to a certain extent in understanding the mysteries of human ills and their solutions, but will never solve the problem in toto. It could, however, add to man’s misery, though. If a child’s genome were to have the heart attack related genes, there is a possibility that the child could get a heart attack in later life only if the other two parts of the child-body and mind-were to abet the genes. The hapless child, its parents, the insurance company that might be asked to insure this child, the future in-laws and employers, however, would be in trouble. They would always be anxious about the risk that the child runs. For the poor child the

anxiety could be killing. Mankind already has so much of anxiety, partly due to the present concept of civilization that could be compounded by the awareness of the gene map. In reality, therefore, gene mapping could make life hell for some, in addition to the ethical dilemma for the medical and allied professions about the confidentiality. I wonder how we would be able to solve the problem of giving evidence in a court of law when called upon to do so regarding the gene map, while, at the same time, keeping individual genetic knowledge a secret.

The initial euphoria regarding the gene map is settling down to anxiety. The greed of the drug companies, which have been proved to run medical education in the USA from the time the medical student enters the portals of a medical school till the time he is buried in the grave (*The Lancet* 2000, December 5<sup>th</sup> issue), are the ones that give the false hype to the whole game. Like any other new discovery in the field of reductionist science we should take this news about the genes also with a pinch of salt. However, this new development has a positive side to it as well. Scientists are slowly realizing the need for non-linear mathematics and holistic science in unravelling the mysteries of the human being. There is no pill for every ill. Chance governs our very existence on this planet. Science could try to keep us healthy and happy as long as we live. Sexual reproduction is still our best bet to have a wide gene base for the offspring to be healthy and happy. Most genetic engineered species would be vulnerable even to the slightest change in their environment!

Genes came, our dreams, however, have remained unrealized in reality after all! Needless to say that time is still not ripe for God to go on long leave. \*



## My Four Days with Two Pakistanis

**Krishna Itnal**

It was seven O'clock in the evening on that day in that school campus where darkness alone was prevailing. The mighty electricity board was kind enough to make us not see the gentlemen who alighted from the TATA SUMO. It took another two hours for me to have a glance of those gentlemen who were to be our guests for the next few days. I shook their hands which were full of warmth of fraternity. Their eyes were curious to know each one they met.

They were talking chaste URDU which is pure HINDI only. They wore pant and shirt. They were totally Indian in appearance with Punjabi accent in talk. The slogans raised to welcome them made it clear that they were from Pakistan, who had come to participate in the Bal Anand Mahotsava jointly organized by Antarbharati and the National Youth project guided by Dr. S. N. Subba Rao, a noted living Gandhian. In fact his organization though called National in right spirit and practice, it is truly in nature an international organization only. The venue was Sri Bhausahab Firodiya high school Ahamednagar.

As an old student of Political Science, even now I try to learn the things by individual contacts before analyzing any event or issue. I presented my latest book 'Gracious Gleanings' to get introduced myself with our Pakistani Friends Sri Saeed Asghar, a retired teacher and Sri Amzad Ali aged 37, a journalist. Both

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are from Lahore city. From their initial talk it was clear that both have studied Mahatma Gandhi better than any present day Indian.

I dragged Saeed Asghar Sab for a lengthy discussion about the common man in Pakistan, keeping politics totally away. To my amusement, I was told that the caste system even now prevails at the bottom level of their society. Sri Saeed Sab is a Rajput Muslim and his wife is from Sayyad community. When he tried for an alliance for his sister-in-law with another Sayyad community man the proposal was outrightly rejected, for the mere fact that the girl's sister has married an outside the caste man Sri Saeed Sab, Rajput Muslim.

Sri Saeed Sab frankly admits that they are the converted Muslims but even now he does not know as to when his ancestors became Muslims. His illiterate mother recites Sri Bhagavadgita. He repeatedly asks his two sons to study the Gita, for he believes there is a universal message in it. Lord Krishna may not be relevant today but His message is. I promised to send him a copy of Geeta Pravachan in URDU by Acharya Vinoba Bhave.

My second question was on languages in Pakistan. As in India, there too exists three language formula. The first being regional, second the National language Urdu and the third international language English. Earlier the English language was hated for it was the language of their rulers. Now enlightenment has dawned on each one that English alone is the language of communication at the international level, they give first preference to it. Since English medium schools are in private hands, fees at the primary level are exorbitant. A man having four children cannot afford to provide this costly education. So the family

planning has become a must for all aspiring parents.

As in India, the educated young generation there, is griped with the idea of job oriented courses. They prefer Medical and I. T. Courses. But the attack of September Eleven on American soil has deprived many Pakistani youths of their entering that their aspiring dreamland. The U.S.A. administration is exercising vigilance on each Pakistani desiring to enter that land. This is really a setback for Pakistani educated youths.

On the third day of our meet I invited our guests to a lunch along with Dr. Siddu of Delhi to a nearby hotel. We all had sumptuous Gujarathi Thali on that day. Sri Amajad Ali was nervous, for he did not know as to which item was to be consumed first. He had thought the thin paper like Papad only would be served. When Phulkas were served one after another, he ate them with all love and affection. For the last twenty days in India both were made strict vegetarians.

To my curious question, can there be vegetarian food in Pakistan, Sri Asgar Sab told that not a single soul can be found relishing the vegetarian food there. But for a South Indian Brahmin like me, forbidden to eat even onion or garlic, Sri Asgar Sab promised strictly veg food when I visit his country.

The curious Asgar Sab asked about a bust from a distance and I took him near by to it. I told him that the bust was erected in fond memory of Mahatma Jyotiba Phule who struggled for the upliftment of the downtrodden. I told him about the great lady Savitribai Phule. He took a snap of the bust with wordings in Marathi below it. Of late he is learning Hindi alphabets.

The one point, for which, he praised our leaders was on the merger of princely states into Indian union, which he feels paved the way for the democratization of the institutions at the lower

levels and has made the common man a participatory in it. But this is not the practice in Pakistan. The rich landlords even now enjoy all the powers. The land reforms have not brought forth any results, for they are in name only.

Sri Asgarsab and Amajad Ali are in India on good will tour with twenty youths. Their main intention is to bridge the gap that was created by the forces known on both sides. Sri Asgarsab believes that even now Mahathma Gandhi has an answer for this question. Both are planning to open a unit of National Youth project, the brain child of Dr. S. N. Subba Rao, there at Lahore.

We can also see a hope in the dream of Asgar Sab that the friendship of India and Pakistan will be a big step towards formation of a solid force not only in the South Asian region but also in the world. In this context we shall be retranslating Gandhi in action. With me he too believes in the words of political thinker Erikson that... "Gandhi's instrument itself once innovated by one of the rarest of men under specific cultural and historical conditions now exists in the images, impulses and ritualisations of many who have become aware of it, by what we may call, Ritual - Diffusion". It now calls for leaders who will renovate it elsewhere, sharing no doubt some of the personal or historical motivation of the first leader, the first followed and those first led, but recombining this motivation with totally new elements, If truth is actuality, it can never consist of the mere repetition of ritualized acts or stances. It calls for reconstitution by a new combination of universal verities and social disciplines."

In the above context the senior Pakistani friend Sri Asgar Sab and his junior Sri Amajad Ali have made an initiation in the field of friendship between the two countries.

I support their cause and wish them good luck.

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## SRIMADVAYUSTUTI

Translated by : G. V. Kulkarni

Composed by : Sri Trivikrama Pandithacharya

1

Om! Oh Master Anandateertha, You are the Acharya of the three worlds  
You have unflinching devotion in the holy feet of Lord Vishnu  
Let the holy dust of thy lotus feet gracefully purify us.  
Bharatidevi, the goddess of speech, worshipped by the three worlds  
With her moon-lit smile showed love, devotion in thy holy feet  
Let the dust of thy feet always purge and purify us.

2

The gods got rid of Andha-tamas, the abysmal ignorance  
By serving the lotus feet of Guru with enthusiasm and exuberance  
They could know more about God by serving the feet of Acharya  
They bowed down and touched the golden paduka of the Guru  
Their jewel-studded golden crowns jingled with the paduka and  
Produced golden dust; let that dust of Guru's feet protect us.

3

The dust of thy feet can give knowledge and ecstasy to devotees  
And redeem them from the cycle of birth, disease and ignorance  
I don't have words to praise the dust of thy holy feet;  
Who hate gods and harbour evil thought against the Lord;  
It has power to send those demons to Andhamtamas to the inferno.  
It has also the power to bestow salvation and eternal bliss.

8-A/15, Jawahar Society, Govind Nagar, Borivili (W), Mumbai - 92

4

One who can show right path in the misleading Kaliyuga  
The one worshiped by Chandra - Indra - Ravi and Shesha  
The one who is Mantra - siddha, the protector of the devotees  
He is none but Madhva, the incarnation of Mukhyaprana  
He is designated to the highest position, the would be Brahman  
Who can adequately praise this mighty one and his Avataras.

5

I pray to Lord Bhima, the incarnation of Wind- God  
Whose shoulder ornaments glitter like the rising sun  
Who holds the massive club with valour and strength  
I also pray to Madhva guru, the jewel of the world,  
The endeared Paramahamsa of Yogis who illuminates the worlds,  
To give me power to praise the trio-Hanuman, Bhima and Madhva.

6

When the devotees suffer from the stress and strain of life  
You come to their rescue with a friendly smile and care  
Your compassion is an ocean with jewels of wisdom within  
You are near Lord Narayana who has the Lakshmi - vatsa mark  
We pray you to bestow upon us Jnana, Bhakti and Vairagya  
You are the ocean of milk, remove all obstacles and bless us.

7

Oh Lord Mukhyaprana you are the Lord of Bharati  
And you are the great Brahma of the next Kalpa  
You unite the knot of worldly bondage of your devotees  
I fold both my hands and prostrate before thee  
You protect me; I am an abode of three miseries  
Grant me unshakable devotion in Lord Hari and in you.

8

The earth, betraying the riches of kings and monarchs  
The sky, dominated by the clouds, the sun and the moon

The heaven, the abode of gods, - all these three worlds -  
Get created, protected and destroyed by thee, Mukhyaprana.  
Those who call our doctrines, "World is true, soul and God not one".  
As false, are like cats in the Yagna who steal the oblations.

9

Those who adore and worship with all devotion  
The third incarnation which is worshipped by gods  
Will be honoured in the heaven, Vaikunthaloka  
They get delightful divine robes and all the comforts  
The heavenly servants provide cool breeze with chamaras  
Divine damsels will hug them and provide the charms of embrace.

10

Oh Lord Mukhyaprana, you are worshipped by gods like-  
Moon, Sun, Shesha, Madana and the King of Gods, Devendra  
Your abode Vaikuntha abounds with bewitching dance  
Divine damsels provide music which is enchanting  
The wind carries the fragrance of Kunda and Mandara flowers  
For the blessed Vaikuntha is the ideal place to reside.

11

The ultimate in knowledge, O Mukhyaprana  
Those who hate you and defy your supreme knowledge  
Will be sent to Andham Tamas, the lowest of hells  
There the stones are hurled at them by thy servants  
The stones emit blazing fire and everything boils there  
They have in store endless agony, torture and misery.

12

When our Guru meditates deeply on the Lord Sri Hari  
Even the heaven - dwellers desire to stay in His vicinity  
Those who are disinterested in nectar-like teachings of Acharya  
Are middle ones, the householders, who drown in the sea of agony  
They will not be sent to the hell like the hostile ones

However, they are deprived of the supreme bliss, Ananda.

13

Your enemies, the advocates of untruth, suffer from  
Hunger and thirst as the devils bite them with teeth and jaws.  
Vultures pierce and cut them with sword-like beaks  
To add torture, they are attacked by sharp weapons, then,  
They are thrown into a pond of blood-urine-fifth and germs  
Vampires suck their blood as they are being thus tortured.

14

Oh Matarishwa, the Wind-God, you are the nourishing mother  
Protecting father, guiding teacher, a friend - philosopher - guide  
Remove the pangs of birth and death, O Lord  
Grant me true devotion for Lord Krishna which is free from  
Desire, lust and pride and which is ever increasing  
Oh the Omnipresent, the most revered of the revered.

15

Those devotees who show unflinching devotion for Lord Vishnu  
The supreme God, the consort of Sridevi and Bhudevi,  
And show devotion in right proportion to other gods like-  
Brahma, Vayu, Khaga, Shesha, Rudra, Indra and others  
Our master teacher Mukhyaprana will show mercy on them  
He will protect them and bless them, that is certain.

(To be continued)

---

### FOR GENEROSITY

LORD, teach me to be generous,  
To serve you as you deserve,  
To give and not to count the cost,  
To toil and not to seek for rest ,  
To labour and to ask for no reward.  
Save that of knowing that I do your will, O Lord.

## **All American Drugganitha Almanac and Postal Stamp Released**

**The third anniversary of Sri Krishna Vrindavana, New Jersey**

The third anniversary of Sri Krishna Vrindavanam - a branch of Udupi Sri Puthige Math in America was celebrated recently in all the splendour befitting the occasion.

This celebration held in the august presence of Sri Sugunendra Theertha Swamiji of Udupi Sri Puthige Math was inaugurated by Sri Emeri Toathe, Chief Judge of the New Jersey zone. A calendar pertaining to the year 2006 and containing a "Drugganitha" Almanac published by Srikrishna Vrindavana and prepared on the basis of the time zones of eastern and northern America was released on the occasion. More important still, the Chief Judge also released a postal stamp of the face value of 39 cents that contains the photo of Sri Puthige Swamiji which was brought out by the postal department to commemorate the event.

Speaking on the occasion the Chief Judge observed that such religious and cultural functions come as a whiff of fresh air in our work-a-day mechanical life and give us a great deal of joy. He added that it was really a great good fortune that the Swamiji granted us this boon by establishing Sri Krishna Vrindavanam at New Jersey. He wished that the organisation dedicated to the noble goal of safeguarding the well-being of the

society would grow from strength to strength. He did not hesitate to add that it was a matter of great pride to him to release the postal stamp containing the photo of Sri Sri Sugunendra Theertha Swamiji who is the International President of the World Conference on Religion and Peace. Expressing his admiration for the well-disciplined way of life led by the large number of NRIs in New Jersey, the Judge said that it gave him great joy to work as the Chief Judge of the New Jersey Adison Zone. He stated that he cherished the dream of paying a visit to India in general and Udupi in particular.

In his benedictory address the Swamiji lamented that we tend to forget the very purpose of life as we are engrossed in the mundane activities. He opined that the fulfilment of life lies in exalting deeds like the worship of God. According to him, the grand scale celebration of the anniversary is meant to convey this message. The Swamiji took the opportunity to disclose that he established several religious organisations with the sole aim of guiding the society on the right path. It was his fond hope that such celebrations would go a long way towards clearing the misunderstanding prevailing amidst the Indians and the people of America and fostering harmony and mutual respect. Claiming that the Judge's respect for the Indians reflected his nobility and large-heartedness, the Swamiji felicitated the Judge by presenting him with a shawl and a memento.

Following this, the Swamiji performed the Pooja of Lord Panduranga Vittala. This was followed by the distribution of Prasadam and mass feeding.

## Drug and Gun Culture

M. G. Hegde

Metamorphosis seems to be inevitable in the usual sequence of the human culture. "Familiarity breeds contempt", says a proverb. Rare guests get more respect than the frequently visiting one. The same 'face' and 'body' create an unknown rejection among our relatives.

Renowned English dramatist, William Shakespeare, says: "Be thou familiar but by no means vulgar..." indicating secretly thereby human values are to be upheld at every step of social life.

Mutual respect is what is lacking today in human relationship and this has engulfed pleasure and satisfaction thereby transforming human society into unwanted hell. There is neither peace nor security in the duration of one's existence.

Today human values are in a fix and they are undergoing devaluation which is more dangerous than the devaluation of currency (Rupee, dollar etc.)

Solidarity, intimacy, probity, clemency etc. have faded away from human heart. In its place we find enmity, ethnic animosity, dishonour, debauchery murder, theft etc.

In the selfishness - ridden society, sins taste sweeter than holy deeds. In every corner we see that sinners are in majority. Villages are supposed to be cool and calm spots. But the truth is different. Now-a-days even villages also have become hiding places to the culprits.

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To meet their evil ends, sinners adopt any technique however mean it may be. They do not hesitate to do any heinous activities, to fulfil their debased desire. We find no kind word nor modest behaviour among our fellow beings around us.

To threaten the honest and innocent people sinners adopt terrorism. It is the new method, which has arrived to destroy peace and security, the two main aspects of social life. Innocent and honest people are always in dangerous position. Terrorists take drugs in order to add colour to their brutal activities. Moreover they also carry guns with them to kill the innocent for no reason. If the innocent people have saved something in the form of either cash or kind by sweat of their brow to make both ends meet, the terrorists snatch them, leaving the innocent in the pool of blood.

Culprits act like gentlemen cheating others every moment.

They take 'drug' and 'gun' in their usual walk of life and they try to change the infrastructure of the human society through the new form of culture called 'Drug and Gun Culture'. Certainly this culture destroys the law and order situation of the human society.

Now-a-days in any social bargain, altruism is set aside and it does not count however inevitable it may be.

Once it so happened that a fellow man of our village approached me for some money in order to purchase medicines for his ailing father. He also promised to return the same within a week or two.

Poverty is a curse to human beings. Let him live and certainly he will return the money after tiding over the crisis; poor people are always honest and faithful : Thinking on these lines I gave the fellow the required amount.

But to my great surprise he did not come even though the situations were set right. From some reliable sources I came to know the fact.

One day when the man saw me in the market he wanted to avoid me. I gently asked him. "How are you? Has your father recovered?"

"Yes, yes he is okay now, but I have no time to speak to you" "Where is my money?" "Money?... yours?... to whom did you give money? ... think many times before you speak..."

His voice reached new height and his eyes became red. He scolded me, like anything.

"Rascal, nonsense. Either you are half mad or eccentric... Many people gathered at the market and began to ask me "What happened? what happened...? after all he is a poor man. Why are you insulting him...?"

I became helpless and those who gathered there, were his gang men who were imbalanced due to their drugs.

I utterly failed to present my real case. I thought that poverty is always accompanied by honesty. Later I came to know that it was the culture and not poverty.

'Gun' and 'drug' were there but the 'beast' in the form of human being conveys the message of "drug and gun culture". It certainly killed - "humanity" and "honesty" and nourished cruelty among human beings.

In the court of law, many culprits, who were under arrest due to the murder, theft, debauchery, bride burning etc. come out of the court, as if they did nothing due to the failure on the part of prosecution to prove their guilt beyond doubt. The court verdict too assists them, to walk out like honest and innocent men because of benefit of doubt.

Righteous men are branded culprits in the society where the drug and gun culture is prevailing.

While the so called 'husband' burns his wife for trifle reason of petty amount of dowry, the retinue of the husband cooperates to perform the 'golden deed' in a secluded room at midnight. The poor parents of the wife are threatened by the husband's gang that they will be murdered, if they go to lodge complaints in the police station. The parents are in double pains - the untimely death of their young daughter and the inhuman activities of their son-in-law's family including the son-in-law. Preparation for the second marriage will begin in the course of time.

Guilt consciousness has absolutely no place in the drug and gun culture. If this culture enters the nuclear family it not only destroys the family prestige but also encourages vagabonds.

If the eldest son of the family is an irresponsible one and goes astray listening to the words of those who are crooked in nature it will be an opportunity for the beasts to destroy the honourable family. While the eldest son quarrels with his father to divide the property the beasts enjoy the scene. In several families we find such pathetic condition of the parents. Standing behind the curtain the rascals are guiding the wicked son to discard his parents and even to beat them if the parents do not act according to the evil advice.

Thus, the drug and gun culture ruins the family and it spreads to the nation as well. In a democratic country like ours especially during the election time we witness countless situations wherein drug and gun culture plays its pivotal roles.

Electorates are illiterate. Not all but many. Therefore drug and gun culture will yield maximum profit to the candidates contesting from any constituency. Misleading the illiterate citizens by giving them saris, bangles, carpets, rice, money etc. is a part and

parcel of election campaign. Poor voters do not know the trying days ahead after the election.

“In politics there is always choice between two evils” says a western thinker. What an amount of truth does this convey! It is what the drug and gun culture contains. Almost all political parties more or less possess the culture in their unpublished agenda. No choice is good. Therefore we the voters of this country cannot expect the betterment of the society in particular and of the nation in general.

Though there are enormous natural resources, this country cannot stand in the line of developed countries as U.S.A., U.S.S.R., France, Japan and Germany etc. From the world point of view, this country is certified, as a developing country. Who are to be blamed? Why are they to be blamed?

It is we, Indians who are to be blamed because we adopt drug and gun culture instead of Indian culture which tells “Truth alone triumphs, not myth”

Fundamental values, since time immemorial are ingrained in every atom of soil, water fire and air of this land “I am the living incarnation of Truth - Bliss - Beatitude”. Sages and seers of the Upanishadic age propounded this principle as the fundamental values of this land called INDIA or BHARAT. This is a core of the Indian culture.

The culture is so vast that it not only takes this country into consideration but also the entire human race of the earth. There are so many mantras, explaining catholicity of human heart and mind.

This is the Indian culture. But the stupid fellows cannot alter the deep rooted fundamental values which embody as Indian culture.

What can they achieve by shooting the innocents while they are either sleeping or working ?

We have heard so many people are killed for no fault of theirs in Jammu, Kashmir, Assam, Nagaland, Punjab and West Bengal.

It is rightly said that a house built with sand cannot stand. Likewise D.G. Culture is a curse to those, who like it and started it. (The spirit which creates the Universe, certainly aids to operate it. Destruction is not killing as D. G. Culture desires.) Mr. W. C. Stace is the 12th century philosopher of Japan has said,

“We are not competent to talk about the existence of God, as He dwells in the eternal world whereas we are in the material world” The subtle idea hidden here is that the two are not separate but are the two sides of the same coin.

\*\*\*

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Editorial....

## The Art of Living

*He has done it. If Bangalore has gained recognition as a hub of Information Technology, Sri Sri Ravi Shankar has added a new feather to its cap by transforming it overnight into a hub of inner transformation. Who has ever dreamt that such a super human soul is embodied in that fragile frame of his? Who has ever imagined that lakhs and lakhs of people from the world over would converge on Bangalore one fine morning and swing and sway in tune with devotional songs. Who would ever have imagined that the Information Technology representing the ultra modern development and the internal transformation technology representing the traditional mindset would be juxtaposed and would rub shoulders with each other?*

*Even by a modest reckoning at least ten lakh people gathered in Bangalore to celebrate the silver Jubilee of Art of Living Foundation. Especially significant is the fact that, they were not professional slogan - shouters hired by political parties to show their strength. The three-day long celebration which commenced on the 17th February was indeed a sight for the gods to see. The discipline and*

*self-control that marked the mega event belied the wildest imagination. Needless to say, Sri Sri Ravi Shankar was the cynosure of all eyes. Though quiet and unassuming he exuded a beatific smile that never faded away. The august presence of this spiritual master surcharged the whole atmosphere with spirituality and service - mindedness. Several heads of states, ministers and other dignitaries vied with one another in singing his praise and were seen bowing before him in unsurpassed reverence. The rendition of classical devotional songs in unison by not less than 3800 instrumentalists kept the audience spell-bound.*

*In his inspiring speech our president emphasized the need to recapture human values, educate the neglected cross sections of societies and eradicate poverty. The speech made by the former Prime Minister of France was also enlightening. Short demonstration of the art of breathing given by Sri Sri Ravi Shankar was breath - takingly spectacular.*

*In his considered view the future of the world hinges on love and selfless service. All the ills like poverty, terrorism, nervous breakdown and mental derailment that are plaguing the world stem from our materialistic obsessions. As Wordsworth has bemoaned 'The world is too much with us, getting and spending, we lay waste our power' No truer words have ever been uttered. We have deluded ourselves into thinking that we can buy happiness with money. But*

*the sad fact is that money can at the utmost enhance our comforts, but cannot make us really happy. Happiness consists in helping our less fortunate brothers and sisters. "Him I call a Mahatma whose heart bleeds for the poor", wrote Swami Vivekananda. In this sense the Art of Living Foundation is sculpting Mahatmas by the minute. Swami Yogananda has observed, 'Had India no other gift for the world, Yoga alone would suffice as a kingly offering". The yoga propagated by Sri Sri Ravi Shankar has captured the imagination of the world and is accelerating the evolution and enlightenment of humanity. If the mammoth gathering is anything to go by, there is reason to hope that this miracle man will succeed in translating the 'one world one family' (Vasudhaiva Kutumbakam) ideal proclaimed by our scriptures into a reality.*

*Sri Sri Ravishankar's meteoric rise in the firmament of the spiritual world has made him a living legend. He has pulled down the barriers between different religions and countries.*

*The mammoth gathering in Jekkur bore testimony to this claim. At a time when the world is perfecting the science of killing, Sri Sri Ravi Sankar is giving final touches to the art of living. It will come as no surprise if the Nobel prize for peace comes in search of him.*

**- Matti Radhakrishna Rao**

## Cover page

Chippagiri Nagendracharya

*Lord Sri Krishna is the divine force that vibrates in each and every molecule in nature and attracts us. (karshatheethi Krishna) It was the idol of Sri Krishna that was worshipped by Rukmini Devi in the Dwapara yug that Acharya Sri Madhwa installed at Udupi. When the inert idol of Sri Krishna can provide a feast for the eyes of devotees by the divine presence and fill their hearts with beatitude how ineffably handsome Sri Krishna must have been in flesh and blood! (Bhaaswat Kausthubha Bhaasakam)*

*On the conclusion of the coronation of Dharmaraja, Sri Krishna was about to leave Hastinapur. All the highways were teeming with damsels. They had even swarmed the balconies and verandahs to partake of the blissful beauty of Sri Krishna. They praised his glory and greatness and forgot themselves.*

*He is the primeordeal Purusha who slept during the Deluge before creation and carried the universe in his stomach. All the forces of nature slumbered in Him. It was He who deposited the 'veerya' in Maya as a prelude to creation.*

*Unable to contain their ecstasy and unable to find words to describe Sri Krishna's unsurpassed beauty the ladies exclaimed to one another : Look at his divine beauty. Falling head over heels in love with his beauty Agniputras' did penance asking for femininity and took birth as Gopees! How fortunate they are*

*May the divine charming Balakrishna take care of us.*

*-Courtesy : Suguna Maala*

### REGRETS

*As the proof reader skipped the article on page No. 48 of the January - March 2006 issue by oversight, an unusually large number of printing errors went undetected in the article Prachina Karma. The lapse is deeply regretted.*

*- Editor*

### ONE LINE QUOTATIONS

Wee see things not as they are but as we are.

It is easier to find others' faults not your own.

Love your enemies. Bless those who curse you - Do good to those who hate you.

Faith is God and faith in ourselves - This is the secret to greatness.

A man is made miserable by his own thoughts / deeds.

As one thinks, so does one become.

Do not speak unless you can improve the silence.

No pessimist has ever won a battle.

The unreflected life is not worth living.

Integrity is the foundation of happiness and true success.

God gives and forgives. Man gets and forgets

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**Publisher :**

*Prasanna Acharya*

**Editor :**

*M. Radhakrishna Rao*

**Editorial Director**

*Bannanje Govindacharya*

**Printing Executive :**

*B.G. Subba Rao*

**Advisory Committee :**

*Bannanje Ramacharya  
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Dr. U. P. Upadhyaya  
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**SUGUNA DIGEST**  
Car Street, Udipi - 576 101  
South India  
Ph.: (0820) 2522222  
Tel. Fax : 2521272  
E-Mail: mprasannaacharya@yahoo.com  
Website: <http://WWW.Puthigeshree.org>

**Subscription :**

Annual : Rs. 80/- (for 12 issues)

**Advertisement**

Half Page : Rs. 750/-

One Page : Rs. 1500/-

### **SUGUNA DIGEST**

**Vol.: 19**

**Issue : 74**

**April - May - June -2006**

#### **CONTENTS**

**Cover Page :**

**Udipi Sri Krishna**

**Editorial** 2

**Cover Page** 5  
Udipi Chippagiri Nagendrachary

**Sri Narasimha Jayanti Dinam** 7  
V. R. Panchamukhi

**Sri Madvayustuti** 13  
G. V. Kulkarni

**Haridasa Movement** 17  
Madhusudana Rao

**Sri Sumadhva Vijaya** 22  
Dr. Vasudev Rao

**Could we Send God on a  
Long leave?** 26  
Prof. B. M. Hegde

**My four days with two Pakistanis** 31  
Krishna Itnal

**Drug and Gun Culture** 35  
M. G. Hegde

**Sri Chaitanya Mahaprabhu** 41  
K. P. Mukunda Prabhu

**News Window** 47

## Sri Chaitanya Mahaprabhu

**K. P. Mukunda Prabhu**

Sri Chaitanya Mahaprabhu was born at Navadweep in Bengal in February 1486 A.D. to Sri Jagannatha Misra and his wife Sachi Devi.

At about the age of 18 after a visit to Gaya, a profound transformation took place in him and he became filled with a deep and passionate love for Sri Krishna. At the age of 24, he left his wife, mother and home and took up sanyas. Later, he toured South India and also went over to Kashi, Mathura and Brindavan. The latter part of his life was spent at Puri in Orissa, at the feet of Lord Jagannath. He brought about a great revival of the Vaishnava Bhakti cult in Bengal. Orissa and Assam, through the power of Sankirtan. He attained Mahasamadhi at the age of 47 at Puri in 1533 A.D.

Sri Chaitanya was the greatest exponent of Gaudiya Vaishnavism. This school teaches man to attain salvation through the path of Bhakti and specially through the path of Love - Madhura Bhava, as exemplified by the all-consuming love that Radha bore for Krishna. God is the fountain - head of Love. Mercy and Compassion and He can be gained only through the path of love.

Amongst the several methods of adoration of the Lord. Namasankirtan, - the chanting of the Name and of the Glory of the Lord, with a devout heart - is the most important one.

Sri Chaitanya's love for Sri Krishna could be truly compared to the irresistible force of the current of the Ganges in full

flood. Nothing could ever arrest or withstand the torrential force of his love, and those who came in contact with him, were swept off their feet, by the all - acquiring flood of Divine Prem. He could literally convey this holy spirit of Prem to thousands by a mere word or touch. For instance, during the course of his tour as a Sanyasin, he once came across a washerman busy with his clothes by the riverside. Sri Chaitanya accosted him and requested him to say, "Hari". This simple request so much changed the washerman with divine rapture, that he immediately burst into song, singing the name of the Lord and dancing with ecstatic joy. Not only he, but the people of the village who came to see this strange phenomenon and who happened to touch the washerman, were themselves overwhelmed with the feeling of Prem and the entire village resounded with the glory of Kirtan for days at a stretch. Such was the dynamic power of Sri Chaitanya.

Sri Chaitanya, once told Sri Advaita Acharya - the saintly leader of the Vaishnavas of Bengal - "I have taken birth in this world by the compelling intensity of your devotion. During the lifetime of this Avatar, the greatest of sinners shall be freed from sin, and filled with Prem and Bhakthi. I have come to teach humanity how to attain Me by devotion. I shall teach all by precept and example, how to attain Me. May your hearts abide in me..."

Sri Chaitanya conquered the hearts of hundreds of thousands of the people of India not through the power of speech but through the power of blazing devotion. Like the Buddha, he left his home and beloved wife Vishnupriya, because he could not longer resist the call of the higher duty, to redeem humanity.

The devotion that he exemplified in himself, was the devotion of the Gopees of Brindavan for Sri Krishna. He identified

himself, so thoroughly with the part of Radha, that he exhibited in himself, both physically as well as mentally, the soul-searing anguish that Radha felt at her separation from her beloved Krishna, when He left Brindavan for Mathura. Often, when he was poignantly reminded of Sri Krishna, by the blueness of the sky, by the sound of the flute, or by the sight of creepers in bloom, he would be overcome by divine ecstasy, and would swoon and fall down in a dead faint. His mind was always so much absorbed in Sri Krishna, that no base, or worldly thought could ever enter therein. Sri Chaitanya thus showed by precept and example, how intense devotion could be.

The general theme of his thoughts on the subject of devotion was as follows :

Faith in Krishna is the supreme goal. God is Prema Svaroop. He is the embodiment of love of the highest order. He can be realised only through Love. And the highest type of love was the love that Radha had borne for Sri Krishna. It was not a carnal type of love as worldly - minded people would imagine, but the love of the Jivatman for the Paramatman, a love that transcended the limitations of the flesh.

A Bhakta should canalise his emotions so that they should flow unerringly towards the Feet of the Lord. In his mind he should identify himself closely with the Lord, the method of doing so being based upon his individual temperament : for example with Shanta Bhava (Tranquillity, free of all worldly desires), with Dasya Bhava (Human's devotion to Sri Rama), Sakhya Bhava (Arjuna's or Uddhava's friendship of Krishna), Vatsalya Bhava (Yashoda's maternal love for Krishna), the supreme culmination of Madhura Bhava, being the all - absorbing love of Radha for Krishna. Thus thinking of Krishna incessantly, he should forge,

an indissoluble bond between himself and Krishna and thus attain Krishna.

Sri Chaitanya always exhorted devotees to have the name of God - Hari, on their lips. He said that God and His Name, are not different. Repetition of the Lord's name with Bhava, with the same type of yearning as Radha had for Krishna, would lead to the divine feet of the Lord.

“Compared with the bliss of Bhakti, the fruits realised by following other paths to realisation, such as those of Karma Yoga and Jnana Yoga, are relatively speaking, not worthwhile. The latter paths cannot give us Krishna - unless we have Bhakti for him. Knowledge dissociated from Bhakti can never give salvation. But Bhakti for Krishna, can gain salvation - even when devoid of knowledge.”

“The Lord says ‘I serve as I am served. Seek me, and I shall seek you. If you should feel attracted towards me, I shall also feel attraction for you’. Unless a person has intense Prem and Bhakti for the Lord he cannot expect the love of the Lord in return”.

“The Lord truly favours those who take refuge at His Feet with all their heart. Only they can conquer illusion. Not they who look upon the fleshy body - the food of dogs and jackals, as I or mine.

“A man will relish food and drink only so long as he has hunger and thirst. The Lord thirsts for Prem, and for Prem only. Therefore, offer Him only the goblet of your heart, filled with the nectar of Love for His feet”

Ascetics who have conquered the flesh and scholars who have conquered learning cannot gain the Lord as easily as the Bhakta endowed with any one of the five types of Bhava

(Bhakthi)”.

“That man is deserving of praising the Lord - Hari who is meaner in spirit than the grass, who is as patient as the tree and who honours those, who try to dishonour him”.

“The external observances of caste, creed and dogma are relatively unimportant in the quest for Krishna. The fundamental principle needed is Bhakti”

“In the Kali Yuga it is Hari’ Name and Hari’s name alone. that can bring salvation. There is no other path greater than the path of Bhakti”

This was the path shown by Sri Chaitanya Mahaprabhu, a path of Love, which humanity should follow for attaining the feet of Lord Krishna - the goal of life.

Selected from : ‘Anjali’ Courtesy ; M.G.M. College, Udupi

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Ph. : 26654499; Cell : 94482 30182



**FORM No. IV**

Statement of ownership and other particulars about  
the Newspaper

**SUGUNA DIGEST**

1. Place of publication : Car Street, Udupi
2. Period of Publication : Quarterly
3. Printer's Name : B. G. Subba Rao  
Whether a citizen of India : Yes  
Address : Suguna Printers  
Car Street, Udupi
4. Publisher's Name : Prasanna Acharya  
Whether a citizen of India : Yes  
Address : Suguna Printers  
Car Street, Udupi
5. Editor's Name : M. Radhakrishna Rao  
Whether a citizen of India : Yes  
Address : Suguna Printers  
Car Street, Udupi
6. Name and address of individuals who own the newspaper and partners or share holders holding more than one per cent of the total capital : Sujnana Trust (Regd.)  
Sri Puthige Math  
Udupi

I, Prasanna Acharya, hereby declare that the particulars given above are true to the best of my knowledge and belief.

25th March 2006

Sd/-

**Prasanna Acharya**

## Sri Narasimha Jayanti Dinam

V. R. Panchamukhi

Today is the auspicious day on which Lord Narayana took incarnation on the earth in the form of Narasimha, to destroy the demon Hiranyakasipu and to protect the interests of the great devotee - Sri Prahlada. The seventh skandha of Sri Bhagavatam narrates in detail, the devotional story of the avatara of Lord Narasimha. Below are given a few select verses of सप्तमस्कन्ध of श्रीमद्भागवतम् ।

Jaya and Vijaya were the door guards of the Vishnu Loka. Once the illustrious Munis - Sanaka, Sanandana and Sanatkumaras - approached Vishnu - Loka. Being wrongfully refused entry by Jaya and Vijaya, they cursed Jaya and Vijaya to be born as demons on the earth but when pacified by the repentful Jaya and Vijaya, they modified the intensity of the curse by stating that the demonhood would be three times and everytime, there would be emancipation at the hands of Lord Vishnu himself.

There are several forms of achieving the nearness to the supreme Lord.

Narada tells Yudhisthira :

गोप्यः कामाद् भयात् कंसो द्वेषात् चैद्यादयो नृपाः ।

सम्बन्धाद् वृष्णयः स्नेहाद् यूयं भक्त्या वयं प्रभो ॥

तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत् ।

Gopis remembered Krishna out of erotic feeling for Him;

Chancellor, Rashtriya Sanskrit Vidyapeetha, Tirupathi - 517 507 (A.P.)

Kamsa was always engrossed in His thoughts out of fear; Kings like Sisupala, Hiranyakasipu etc. repeatedly uttered Lord's name out of animosity; the Yadavas remembered Him out of relation; All of you - Yudhistira remember him out of great affection and love and we (Narada and other devotees) out of devotion for Him. In any case, in one pretext or the other, we should engage our minds in Him.

After Hiranyaksha was killed the Lord incarnated as सूकर (huge pig form), Hiranyakasipu became more ferocious in his hatred towards the Lord. He performed severe penance and got a boon from Lord Brahma as follows :

No death should occur to me from any being created by you, not inside, not outside, not in daytime, not in night time, not by any weapons, not on earth, not in the skies, not by human beings and not by animals, not by any creatures etc....

When Hiranyakasipu was performing penance, Lord Indra fought with demons and destroyed many of them. He was taking Kayadhu - wife of Hiranyakasipu, who was pregnant, to kill her along with the child in her womb. Narada intervened to avoid this by informing Indra that the son of Kayadu would be Prahlada, the greatest devotee of Lord Vishnu. Narada preached all Bhagavata Dharma to Kayadhu and Prahlada learnt all this while in the womb itself.

Prahlada was always engrossed in the meditation of the Lord.

Prahlada was hardly 4-5 years old. He gave up interest in all the toys of childhood. He behaved like an obsessed mad person; His mind was possessed of Krishna. He did not bother about the normal world.

Sometimes he would just cry, sometimes just laugh, sometimes suddenly start dancing. Prahlada would occasionally sit quiet and motionless !

Sanda and Marka - sons of Sukra - Purohita of Hiranyakasipu, were assigned the task of teaching Prahlada, the lessons of hatred towards Vishnu. After sometime, when Hiranyakasipu asked Prahlada, to report the best lessons learnt by him, Prahlada narrated fearlessly as follows :

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।  
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥  
इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा ।  
क्रियते भगवत्यदद्धा तन्मन्येऽधीतमुत्तमम् ॥

(1) Listening to the greatness of Lord Vishnu, (2) Narrating it (3) Remembering His great deeds (4) Serving at His feet, (5) Worshipping Him, (6) Prostrating before Him with devotion, (7) Being servant at His beck and call, (8) Friendship with Him, and (9) Complete surrender to Him are the nine forms of devotion to Him. If one learns this, I feel it is the best lesson for any body.

Hiranyakasipu was stunned by the commitment of his son to Lord Vishnu. He rebuked Sanda and Marka and ordered them to teach with greater care. He also subjected Prahlada to all sorts of tortures and death penalties. Prahlada was always saved and fully protected by the supreme Lord.

Once, all other class mates of Prahlada prevailed upon him to teach them the true knowledge. This is known as the famous Upadesa of Prahlada, to Daitya Balakas. Prahlada gave the essence of Bhagavata Dharma in this Upadesa :

One who is wise, should practise Bhagavata Dharma, right

at the young age; This birth in human race is extremely difficult to attain, and that too, is highly uncertain but it has also the potentiality of bringing to you true knowledge and ultimate goal.

Man's life time is hundred years at the maximum. Of this, half the time goes away without any control over oneself. Twenty years are spent in childhood and boyhood and boyhood - playing. Another twenty years are useless with the body having been worn out. The rest is spent in frolic fun making, lustfulness and engagements of the household chores. Hence be cautious and start your devotional approach to the Lord right at young age.

Man is regarded as creature of game of fun by the ladies who have always cornered sights and whose fall of sight is like a chain of bond to man. Hence, one should try to escape from the bondage of women.

Devotion and Detachment are the true means for pleasing the Supreme Lord.

On hearing about this उपदेश of Prahlada, Hiranyakasipu got furious and dragged Prahlada and threatened him to tell the truth as to who protects him. Prahlada says.

Oh, king Hiranyakasipu, not only for me, but also for you the Supreme Lord is the source of protection and strength, All beings - high or low - and even all, beginning from Brahman (four faced), are under the control of the Supreme Lord.

He is the Lord of the Universe. He with his threefold prowess creates, protects and swallows this universe. He is the Lord of three Gunas.

Hiranyakasipu was further infuriated. He told Prahlada - that he was due to die and let the Lord protect Him. Where is the Lord? Hiranyakasipu took his sword and hit hard the pillar near him. Lo! and behold! Lord incarnated himself in the peculiar

form of Narasimha! - human and lion forms combined!

He appeared only to make the words of his devotees come true (Prahlada and Narada) and also to demonstrate His all pervasiveness. He took the most unprecedented and the most magnanimous form - neither man nor animal and revealed Himself in the pillar.

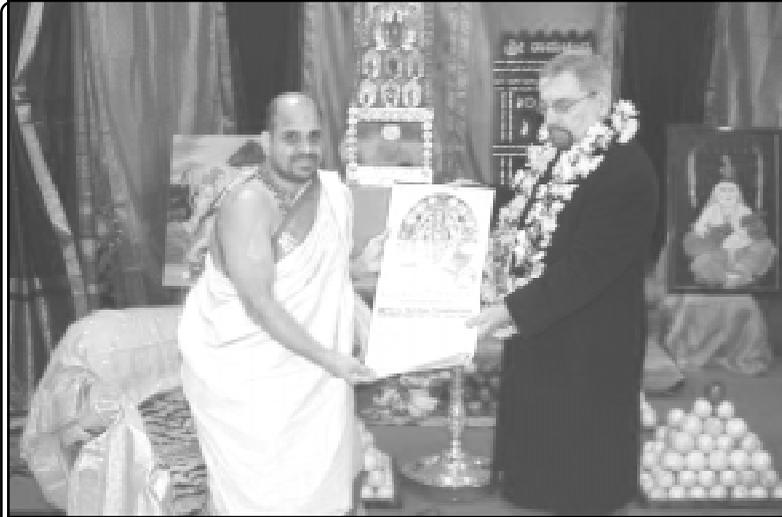
He took Hiranyakasipu to the door step and put him on his lap and used His claws to tear the demon into pieces. It was the twilight evening when the demon was killed. Thus, all the elements of the boon were truly adhered to but still the demon was killed.

None dared to go near the ferocious form of the Lord. Finally, Prahlada was set to appease the Lord. Lord took a sober posture and was pleased by the prayer offered by Prahlada. He blessed Prahlada with the boons that the ancestors of Prahlada including Hiranyakasipu would go to noble worlds and said "All the people who are your devotees would be my devotees, and all my devotees would be your followers. You are the model and the ideal from among my devotees".

This solemn occasion of the Avatara of Lord Narasimha, should be remembered by everyone with devotion and prayers. Prahlada, himself has subsequently incarnated as Sri Guru Raghavendra and he has been showering boons on all the devotees. All those who serve at the feet of Sri Raghawendragurugalu, are also the devotees of Lord Narasimha, as per the boon of the Lord.

One who listens with devotion, to this meritorious event and narrates it with faith and devotion, will be freed from all the bondage of Karma.

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Emery Toath, Judge New Jersey Zone is seen releasing the postal stamps brought out by the postal Department of America as also the All America Drugganita based calendar and almanac on the occasion of the third anniversary of Sri Krishna Vrindavana. The Postal stamp released in honour of His Holiness Sri Sri Sugunendra Theertha Swamiji of Sri Puthige Math contains the Swamiji's photo.



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