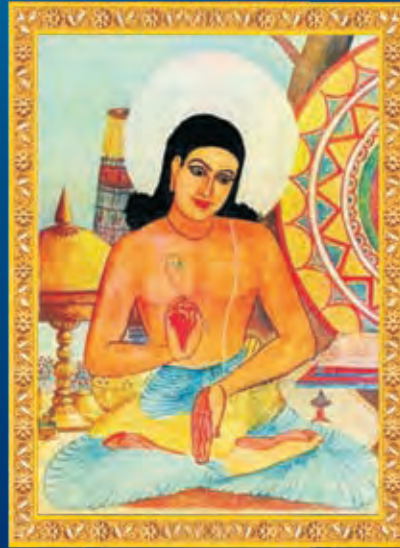




# United Vaishnava Front (UVF)





## Introduction

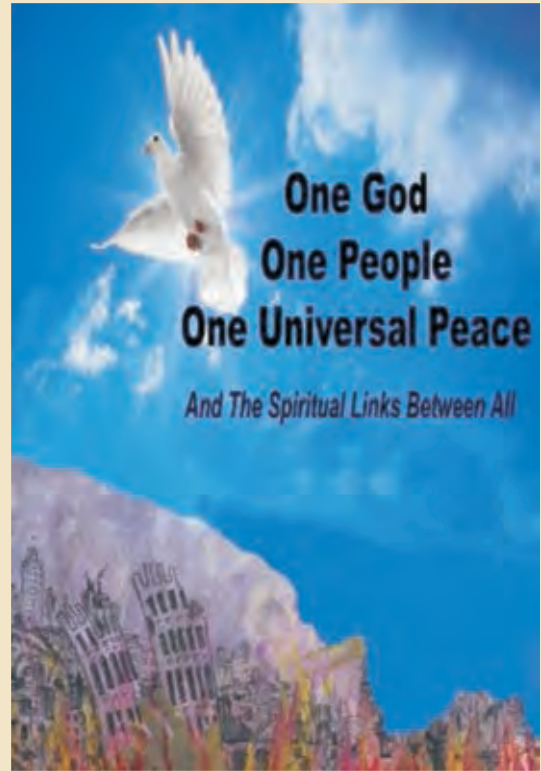
Wise always try to 'consider, project and invent' 'reasons and means for unity and harmony' whereas fools and fiendish accentuate only differences and extract 'discrimination and divides' out of them.

Ideologies; both social and religious, are meant for bringing betterment and wellbeing to the society. Superiority of any philosophy and practice lies in its principles of 'non-interference and social impact and contribution'. 'Assessment of benefaction' lies in 'how and how much' the philosophy 'thinks about and treats 'others', 'touches the marginalized' and 'transforms the misled'. Foundation merits such as 'antiquity, authenticity and comprehensiveness' and peripheral merits such as 'popularity, prosperity and influence', are all secondary. Misfiring of systems emanate from three sources; 'conceptual errors, institutional defects and collective individual misbehaviours'.

Every system needs strong machineries in all of the following six divisions; 'Realization of its nature, structure and purpose', 'capacity building', 'propaganda', 'social effect', 'shield or protection (from external rivals)' and 'refinery (eliminating internal ills and evils)'.



'Competition' seldom displays a positive note. Every system is entrusted with a duty and target and 'competition between growing count of similar functionaries' is inevitable. But, 'warmth of service' to be extended to receivers, as 'quality, innovation and facilities', is now being misdirected as 'heat of envy and rivalry towards fellow-organizations', resulting in 'plays and plots' for their 'defamation, downfall and closure'.



Organizations are unlawfully profit-centric and in a situation where their concern for their own beneficiaries is marginal or unreal, inter-organizational amity and coordination is beyond imagination.

Every organization is run with the aim of 'success and growth'. 'Success' is the effect of external support to the organization and 'growth' is the effect of the organization's contribution to the society. Economy should be driven by 'socio-conscious capitalism and commercialism', where resources and resourceful aim at 'collective, holistic and sustainable growth'. 'Ferocious market competition' of the current trend portrays how 'tissues of the same organ' and 'different organs of the same system', are knowingly engaged in spoiling the 'organ and system'. 'Feeble tone and fragile temper' of formal coordinations', are unable to combat with this perilous trend.

Still, during 'necessity and emergency', everyone feels 'the need' of communities that are neglected and attacked by them.



dignified systems, is a cruel curse.

'Self-organizing and organizing our intimate circles' should be a committed exercise that needs to be tried next, with our 'internal, external and collective' circles. This is a voracious 'time and energy consuming task' and at the same time accomplishable with the power of 'genuine interest, persistent attempts and peripheral successes'.



Thus, 'common minimal understanding' should be gradually brought among people, assembled as per the following orders;

- The same sect and same subsect' (such as members of Sri Vaishnava tradition and Sri Varavaramuneendra sect (Sri Manavala Mamuni))
- Different subsects of the same sect of Vishishtadwaita (like Vaikhanasas, Pancharattris, followers of Sri Vedanta Desika and Sri Varavaramuneendra)
- Different sects of the same tradition (like Vaishnavas from Sri Sankara, Ramanuja, Madhwa, Ramananda, Vallabha, Nimbarka, Chaitanya, Swami Narayana and Sankara Deva's schools)
- Different traditions emerging from a common base



(like different groups of Vaishnavas, Saivas and others, those who are following Vedic literature) and Different traditions that share a common geographical and cultural origin' (such as indigenous, refined and elevated traditions)

- Sects emerging from a common locality and focalcentre (Such as 'Buddhism, Jainism and Sikhism'and 'Islam, Bahaism and Sufism'
- Entirely different sects with divergent 'Ethnicity, culture and practices'(ancient civilizations such as Mayan, Incan and Aztec and religions like Zoroastrianism, Judaism, Christianity and Islam)
- Extremely contrary ideologies (such as communism, atheism, agnosticism and others) and common members of society, who accept value and values of life and need for peace.



### United Vaishnava Front (UVF)

Bounteous flow of the Supreme an irrigate the needy corners, only if the canals (traditions) and farmers (beneficiaries) remain clean and clear.

Traditional pathways are blocked by 'Lack of wisdom and magnanimity in leaders' apart from 'Paucity of resources and absence of leaders, successors and team-force' To reiterate, 'Every tradition and its representative'will obviously have 'Enbuilt individuality and sense of privacy (or esoterism) and dignity' But they are confined within contexts and limits. 'Rigid individuality, eccentric privacy and excessive or pseudo-dignities' dilute 'commitment to collaborate with fellow-movements' and prevent 'huge-scale contributions of organizational synergy', to the society.

Negligence is shown towards 'resourceless organizations', without minding or realizing their 'subtle potentials, knowledge and other alternate forms of super-resources and prospective scopes'. Every form of power needs the support of other facets, for action and achievement. Patient and prudent study of our neglected comrades, will reveal the fortune hidden behind them.

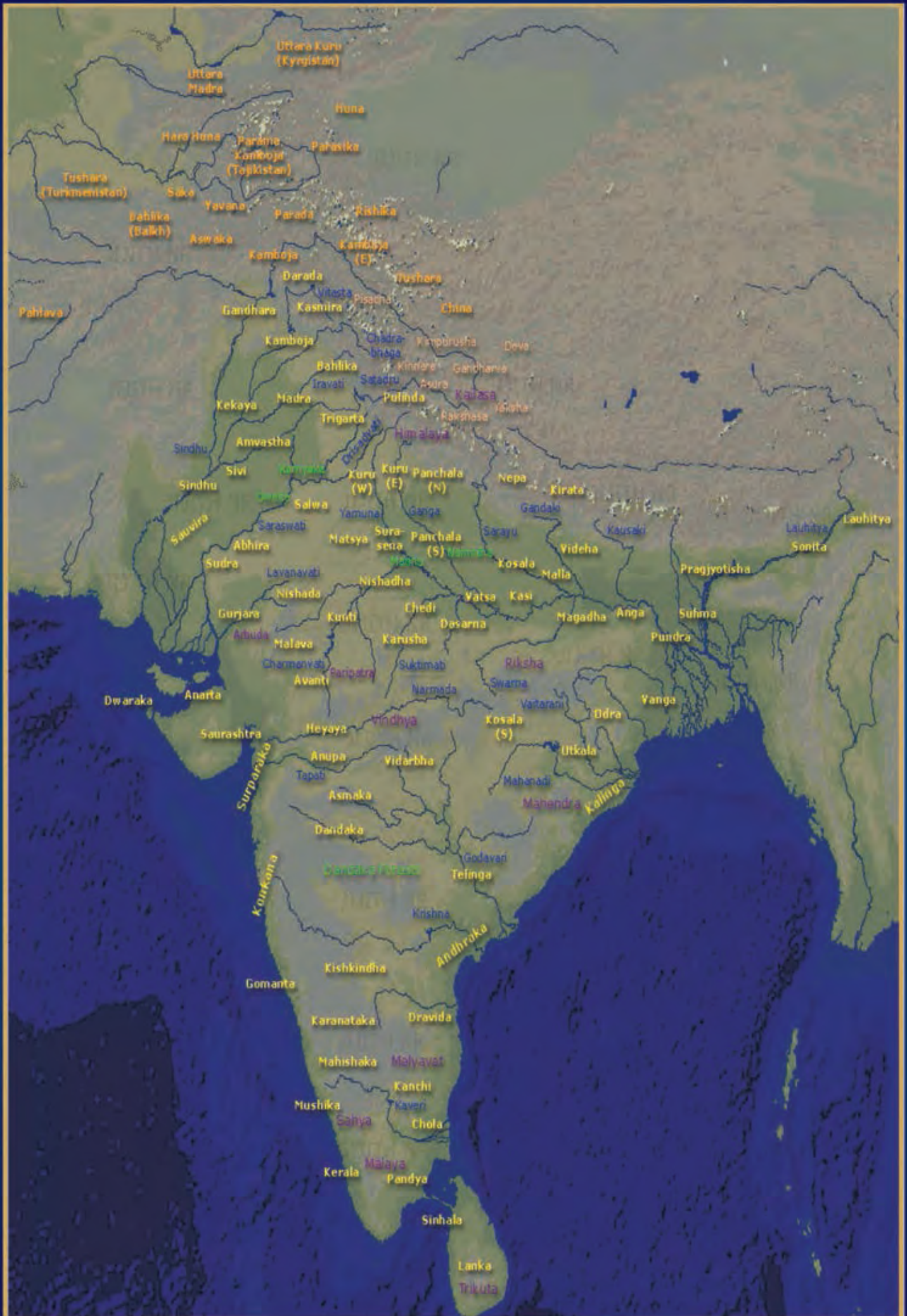
'Envy and fear' prevent association with 'scopeful, promising and established' organizations. It is generally believed that such mergers with 'smart and rich forces' will result in 'fading of name and fame'. 'Joining with, accepting and obliging others', are considered as polluters of dignity.

Such attitudes are indigestible even in 'ethical corporate perspectives'. If an organization is really spiritual, factors like 'literacy, oratory, establishments, resources, popularity and influence' hold no value in evaluation or achievements. Glory is the power of spirituality that comes only through grace, which is gainable through 'humbleness, care and positive associations'. Great spiritual visionaries lived in 'silence, solitude and penury' and their names are now contemplated by millions.









Spiritual organizations can derive their power only through two ways; 'solitary divine communion' (Ekanta) or 'organizational union' (Lokanta). In the culmination levels of both sources, 'loss of identity and individuality' is the beauty, and such a merger, on the contrary, provides a 'more unique identity' (higher than even God's identity) to the so-called losers. Any magnanimous contributor is charged with a force that is multiple times worthier than the offer and such a person's receiver also gets much more than 'what apparently he receives'.

It is obvious that only the Lokanta model is suitable to present-day organizations, which have active social identity. 'Distance and domination' attitudes prevent not only acquisition of 'spiritual prowess' but also seals 'timely intervention and support' of 'federal and mass forces', during 'necessity and emergencies'.

'**Vaishnava**' religion refers to a group of sects, who, in spite of their different philosophical views, unanimously declare 'Vishnu, Narayana or Krishna', a personal God as Supreme Reality and highlight 'devotion to 'Vishnu, masters and devotees' and life enriched with principles of simplicity, purity and service', as the ways for 'attainment'.



**'United Vaishnava Front'** is a humble effort to unite all



Vaishnava sects in a common platform, for bringing out their 'identity, similarity, proximity and flexibilities' together, in order to cultivate and 'develop and offer' their 'mutual support, collective

strength and solid services', to the society.

Pluralism is the inbuilt nature of world and it is impossible for all to arrive at a totally unanimous agreement in a single stage; that too in an 'unintelligible domain and simultaneously'. We need to be 'fixed and focused' in a single point for spiritual acquisition and 'engage in all possible channels for harmonious coexistence', as our 'denizens' social responsibility'.

Purely theocentric seers are 'asocial and remain in solitude'. But still, the fruit of their penance assumes a prosocial dimension and voluntarily energizes the universe. 'Non-intervention and positive intervention' are two eyes of social discipline. Contra-contextual non-intervention leads to the sin of insensitivity. Socialized religious practitioners, when compelled by 'nature or necessity' to 'accept and associate with' pluralism without compromising their 'unifocus chastity', have to adopt a 'preferable plural setup of first order', where differences are minimal and similarities are enormous.

'Second and third order' of associations, who have more and numerous differences, but still are acceptable on account of their reasonable and vital similarities, also have to join

together, when nature and necessities expand. In brief, 'for peace-lovers, one reason amidst countless disparities', is enough to blend with and 'sworn haters explode just with a single particle of variance' that is buried under a 'heap of qualities, identities and necessities'.

In this regard, 'Vaishnava schools of thought that have many prime concepts and practices in common, and negligible differences', can form a wonderful alliance, as the 'first order of preferable plurals'. The other 'levels of orders' have been already given above.

UVF is a federation of 'pontiffs, scholars and followers' of 'Sri Ramanuja (Vishishtadwaita), Sri Ramananda and Sri Swami Narayana-Disciples of Sri Ramanuja (Vishishtadwaita), Sri Madhva (Dwaita), Sri Vallabha (Suddhadwaita), Nimbarka (Dwaitadwaita), Sri Chaitanya (Achintya Bhedabedha), Neo-Vaishnavite path of Sri Sankara Deva of Assam and pure-Vaishnava tradition of Sri Sankara (Adwaita).



We need to bring a perfect understanding about all of their philosophies, which is essential for architecting their common 'goals and action'. The following Questionnaire can provide a strong base;

### **Know Your Creed**

1. Name of the founder
2. Life history-Descent, Realization and Liberation

3. Their Acharyas
4. Their direct disciples
5. Lineage of Acharyas (Hagiography)
6. Establishments (temples and mutts) (ancient and present)
7. Name of their philosophy
8. Number and names of Tatvas
9. God
10. Description
11. God's prime attributes
12. First Associate
13. Associates of God
14. Moral order-Dharma
15. Primordial Nature
16. Universe
17. Cosmology
18. Space and Time
19. Soul
20. Four stages (Jagratha, Swapna, Sushupthi and Tureeya)
21. Consciousness
22. Birth (different species) and Death
23. Life after death
24. Karma
25. Theory of Freewill
26. Evil
27. Sin



28. Wisdom
29. Reality
30. Illusion (Maya)
31. Divine pardon
32. Divine Mercy
33. Confession and Repentance
34. Remediation (Prayaschitha or Parihara)
35. Concepts of detachment and sacrifice
36. Concept and practice of chastity in worship (Pathivratya)
37. Concept of Bhakti
38. Concept of Prapatti-Surrender
39. Jeevan Mukthi
40. Liberation
41. Eternal abode
42. Description of its structure and experiences
43. Pramanas
44. Status of Vedas
45. Independent Works of Acharyas (Stotras and Sastras)
46. Their Commentary works
47. Comparative studies, descriptive studies and debate Literature
48. Treatise on 'code of general conduct'
49. Treatise on 'code of religious conduct'
50. Treatise on 'code of temple conduct'



51. Status and characteristics of an Acharya
52. Characteristics of a Disciple
53. Status and characteristics of a Devotee
54. Apacharas or offences
55. Major form of services (kainkarya)
56. Process of Initiation
57. Moola Mantra and Mukhya Mantras
58. Esoteric Wisdom
59. Noble Qualities of a devotee
60. Duties-Religious and general
61. Food and other restrictions
62. External insignia and annexures
63. Status of Symbols
64. Daily life manual (Anushtana and Anusandhana)
65. Customs and Practices
66. Aasoucha (interim disqualifiers-subtle impurity caused by internal and external factors)
67. General prohibitions
68. Special preferences
69. Vratas
70. Special Poojas
71. Prominent Rituals (Yagnas)
72. Samskaras
73. Worship procedures (Aradhana)
74. Sadhana-Special tools or exercises





75. Paranormalism (Views and Traces in their Hagiography)
76. Preaching and learning methodology
77. Stipulated charity rules
78. Philosophy of temples
79. Caste and order system (Varnasrama)
80. Definition of Brahminhood
81. Concept of Celibacy
82. Chastity
83. Family system
84. Concept of Renunciation
85. View about and role of Women (history and present)
86. View about and role of untouchables (history and present)
87. Views about other closer traditions (literary and personal references)
88. Modern practices-Rigidity and Relaxation
89. Special dishes
90. Special costumes
91. Special gadgets and appliances
92. Significant Events
93. Major Festivals
94. Holy places
95. Great Acharyas
96. Great Disciples
97. Great Devotees



98. Tradition and Arts- ('depiction of the tradition in art forms such as music, dance, drama, paintings and sculpture' and 'Art forms and products promoted by tradition')



99. Statistics-Geography and Demography

100. Reforms, revolution and social contributions

- Upating and upgrading'of work-models as per contemporary society' mindset and needs
- Relations and networking'with other allied traditions
- Preferred areas of inter-Vaishnava action
- Preferred areas of social action

### **Main Objectives**

1. To enhance the 'Spiritual quotient'of 'Religious, intellectual and emotional shows'and build 'Robust and transformational'organizations.
2. To publish a multi-volume encyclopaedia on 'Integrated Vaishnava Studies'that comprises 'Philosophy, history, hagiography, contemporary studies of institutions, leaders and scholars and their social touch, and futurology'
3. To facilitate 'Multi-perfect leadership'(who can lead the organization with all essential traits'Spirituality, wisdom, courage, honesty and cleverness) and 'Unbroken lineage in organizations'
4. To systematize 'Recruitment, training and placements'for 'Administrative, supervisory, field-work and base-work'

purposes in Vaishnava organizations, by establishing an exclusively 'well-designed agency and institute' for the same.



5. UVF also manages 'proper distribution and execution of work', by designing an aligned and cordial hierarchy, and also guides in strategic affairs, for effective functioning of organizations and accomplishing of their objectives and targets.
6. Apart from serving as a 'consultant and promoter' for its individual organization-members, UVF also renders 'common sharing of knowledge, team and resources', between willing organizations, whenever and wherever needed.
7. To constitute a 'knowledge action force' that 'simplifies knowledge-access to the aspirant-beginners', 'clarifies doubts of the inquisitive', 'divulge insights to the seekers', and builds effective defence against 'objection, mispropagation, misunderstanding and malpractices'.
8. To form a '**Special Resource Management**' force. Vaishnava organizations have different forms and levels of resources. UVF plans to handle the inequalities by creating a '**Common Resource Reservoir**' (CRR) (collection of contributions of affluent and generous Vaishnava organizations and individuals) and a 'Fund Generator' wing that organizes 'cultural and sports shows and

competitions' to generate funds for Vaishnava organizations and for their specific projects.



9. CRR 'promotes inactive, sick and struggling units', 'set the right track and tempo for those who are engaged in formal and extraneous tasks', 'widens the reach of organizations that are confined with mere self-management and self-development ventures (may be due to ignorance, disinterest or lacking of support)', 'designs directions for unnoticed, unorganized and unutilized 'resources and potential' of Vaishnava individuals and institutions' and 'derive 'behaviour and action'-models from organizations that render phenomenal services and apply the same for elevating sharp and smart clients'.
10. 'UVF' intensively focuses on Digital Outreach; 'inculcation of ideals and exercises and implantation of attributes', in the learners' community, using modern technologies. UVF offers free services for 'social media and satellite marketing' of its members or needy Vaishnava organizations.
11. To form a force of unity to fight against enemies of our culture and heritage. 'Preservation of Vedas and temples and support and protection to priests, scholars, cows, rituals and practices', are common goals of every Vedic organization, and Vaishnavas 'are capable and should be more responsible', in bringing 'revival, reforms and renaissance'.

12. Crisis Management and Rescue force' of UVF vouchsafes its associates, an impregnable defence against 'trespass and misappropriations of temple and other religious institutional properties' and 'defamations, threat, attack and framed traps aiming at members and leaders', through 'spiritual as well as legal measures' and 'installing strong vigilance and intelligence set-ups'.
13. To foster 'love and compassion' in the society and address social and human rights issues. To develop programs for 'harmony, reconciliation and peace'. Such trials naturally will boost tremendous and spontaneous 'secular mass support' for UVF missions.
14. UVF shall register its 'idea, voice, campaign, contribution and authoritative action', in every issue that disturbs the globe; such as 'environmental degradation, ethical degradation, poverty, malnutrition, corruption, terrorism' and others.
15. Just as 'Corporate Social Responsibility' (CSR), Vaishnava organizations should form an energetic 'Religious Social Responsibility' (RSR) team, partnering with 'civil societies, corporate philanthropists and governments'.



16. Three Mega projects that UVF has planned, are 'Vaishnava University or Multiversity, Vaishnava Internet and Satellite Channel and Vaishnava Trade Centre'. These ventures will support the mission by boosting our reach and resources (popularity and prosperity).

UVF wishes to initiate the movement with all 'available sources and support' and it firmly believes that its future 'growth' may 'allure uninterested or reserved organizations' and 'grandeur' can 'entrap even giant inflexible organizations within its fold'.

We crave the cooperation, guidance and benedictions of all auspicious forces and ambitious Vaishnava fellow-brethren.

Convener



**Hernando Huertas  
Vamana Swami**



**Contact:**

**Justice T.L. Venkatarama Iyer  
Endowment Foundation**

No. 5A, D, Silva Road,  
Mylapore, Chennai - 600004.

Mobile: +91 9962510986

Email: [justicetlvefoundation@gmail.com](mailto:justicetlvefoundation@gmail.com)

Website: [www.tlvefoundation.org](http://www.tlvefoundation.org)



