VAISHNAVISM – ITS SALIENT FEATURES

Different sects in Vaishnavism: Ramanuja, Madhavacharya, Vallabhacharya Sri Chaitanya

In Hindu religion Vaishnavism is a form of Monotheism. A great Vishnava teacher Madhava declared that Vaishnavas believe in one God, Hari. So it has more common ground with Islam and Christianity than any other forms in Hindu religion. Vaishnavism recognized the eternal personality of one Supreme Being. Intense faith in a personal God-who is to be loved, obeyed and trusted is the chief characteristic of Vaishnavism. It is the most tolerant of all the systems in Hinduism. It accommodates all irrespective of their caste and creed. It accepts varieties of opinions and practices. It has no one Bible or one Koran; but a series of sacred books called Puranas each of which claims to be direct revelation from the Supreme Being.

Vishnu in Sanskrit language with its root (Vish) means ‘that which pervades: God Vishnu is connected with water and in Manu’s Law Book (Samhita 1.10) the Supreme Spirit is called Narayana. He is described as living in Vaikuntha – an area very difficult to identify on earth. His wife is Laxmi or Sri, the goddess of fortune and beauty, who has emerged from the ocean during the great churning by gods and demons in search of nectar. In His descent in the human form He is identified and worshiped along with His consort as Rama, Sita or Krishna with His consort Radha. Nevertheless the fact that Vishnu’s has an original personality as distinct from His Avataras can be gathered from purans. In puranas his image is described in the following manner; He has peculiar auspicious sign (Sri-Vasta) on His breast. He has four arms and holds a symbol in each of his four hands. They are (i) a wheel or circular weapon, (chakra) called Sudars'ana, (2) a conch-shell (sankha) called Panchjanya, (3) a club (gada) called kaumodaki and (4) lotus flower (padma). The chakra is used for killing evils (demons), the conch shell is blown for calling the soldiers at war time or men to attend to their activities. The club is used for killing the demon-foes. Apart from the club, he is armed with a bow called Saranga and a sword Nandaka. he has a jewel on his wrist called Syamantaka and another on His breast called kaustuva. In space He moves on riding a mythical bird Garuda an eagle like bird in semi-human
form. Garuda also destroys serpents, which typify sin and evil. But He also reclines in profound repose on the thousand headed serpent Sesha—typical of infinity, while His wife Laxmi caresses His feet and out of His navel grows the Lotus which supports Brahma, the creator. The river Ganges flows from the corner of His feet. Vishnu has thousand names, each name representing one of His attributes. The repetition of these names with or without rosary constitutes an important part of daily worship and is effective according to vaishnavabelief, in bestowing stores of religious merit. They are enumerated in detail in Mahabharata.

The incarnations of Vishnu are synonymous with the theory of Evolution of Darwin and theories of evolution of other Western philosophers. In some of the puranas, the incarnations of Vishnu number twenty two to twenty eight. But generally ten incarnations are widely accepted. They are:

1. **The Fish (Matsya):** Manu, the primeval man and progenitor of the human race prayed to god be saved from the Universal deluge. He was commanded to build a ship and to go on board with seven rishis or Patriarchs. When the flood of deluge now known as sunami came Vishnu took the form of a vast fish with a horn on its head, to which the ship’s cable was fastened. The ship was supernaturally drawn to a high place, above the waves of the flood.

2. **The Tortoise (Kurma):** As the puranas described, after the deluge, Vishnu was at the bottom of sea of milk, the great churning took place and fourteen valuable objects emerged. They include Laxmi, Kaustubha the precious jewel, moon and surabhi—the cow of plenty and Visha (the deadly poison). Vishnu was like a tortoise at the bottom of the sea of milk. The species who crawled came into being.

3. **The Boar (Varaha):** To deliver the world from the clutches of evil-doers typified in the personality of demon Hiranyaksha the Divine Boar after a fight of one thousand years slew the monster and brought peace to earth.

4. **The Man-Lion (Nara-simha):** To deliver the world from another tyrant Hiranya-Kasipu, who had obtained a boon from Brahma that he could not be slain by either god, man or animal, this peculiar living entity was created. These four incarnations happened in the first and the best of four ages i.e. Satya Yuga.

5. **The Dwarf (Vamana):** In the second age of the earth (Treta Yuga), Bali the monkey-King was a tyrant and was proud of his benevolent action of giving alms to others. It is described in the purans that God could not tolerate his inflated ego and took the form of a dwarf. The dwarf oneday went before the tyrant and asked for that much of land, his steps could hold. As his request was granted, His form expanded and
in his two steps he covered heaven and earth leaving the lower world to Bali.

6. **Parsurama:** Son of Brahma and descendant of *rishi Bhrigu* he was infused with power in his axe (*Parsu*) to prevent the military caste (Khatriyas) from tyrannical behaviour towards Brahmans.

7. **Rama:** Then the incarnation of Rama, the celebrated hero who destroyed Ravana the king of Ceylon (Lanka). His kingdom was Oudh (Ayodhya). From Kashmir to Kerla the name of Rama is in every body’s lips. This name is evoked at the time of death. After His life time He was converted into one of the most popular incarnations of Vishnu, His ally Hanuman receiving divine honours.

8. **Krishna,** this incarnation of Vishnu belonged to the third age of Dwapara. Born as eighth issue of Vasudeva and Debaki, He came for destroying a tyrant i.e. Kansa the representative of the principle of evil. He is described as an incarnation with full essence of Vishnu. To be saved from *Kansa* who murdered six issues of Devaki due to a prediction that the eighth issue would be his killer, Krishna was shifted to Gokul and afterwards to Vrindavana. Krishna gave proof of his divine origin, by working a few startling miracles when he was a boy. He destroyed *Kaliya* a snake symbolising sin and evil, he could lift a great mountain Gobordhana. On attaining matured age Krishna shifted to Dwaraka in Gujarat. He was the chariot man of Arjuna, the greatest fighter among the Pandavas, who defeated their opponents the *kauravas* in the *dharma-yudha*. This is described in the great epic *Mahabharat*. Krishna spoke on different subjects necessary for a man to regulate his mundane living and for his journey in spiritualism,- known as *Srimad BhagbatGita*, which is adored, worshiped and regularly read in all most all Hindu houses.

9. The ninth incarnation was Budha. There are conflicting opinions about his identity ie whether he was the Budha; the wise man according to the precepts of the Vedas or Gautam Budha, the prince who left his kingdom and spread the message of non voidance and brought a new religion ie Budhism.

10. The tenth one is *Kalki*. He is not yet been revealed.

As it was mentioned earlier, with regard to the worship of Krishna two sacred books are taken in to account ie the *Bhagwat Gita* and the *Bhagwat Purana*. Similarly for worshiping Sri Rama, the *Ramayana* written by Valmiki in Sanskrit and by Tulasidas in popular Hindi are treated as very sacred.

Apart from worshiping Lord Vishnu and His two incarnations in Sri Rama and Srikrishna, the Vaishnavas believe in the worship of Spiritual Preceptor or The Acharya, the founder of a particular, sect, These Acharyas are Ramanuja, Madhava, Vallabha and Chaitanya.
The Vaishnavas are more or less opposed to the non-duality (advaita) of Shankarachaaryya which makes the spirit of man identical with the Supreme Being.

In all the Vaishnava sects’ initiation or dikhya in to the community is given great of importance. There, the disciple is initiated in to the community with the direction to repeat the Holy Name by a particular procedure. For Vaishnavas the deities are Sri Vishnu, Sri Narayana, Sri Rama and sri Krishna. Children are admitted to the religion at the age of three or four years. A rosary or necklace (kanthi) of one hundred and eight beads usually made of tulsi wood is passed round their necks by the Acharya. Then they are taught the use of one of the mantras and the process of chanting it. Then at the age of twelve or thirteen another rite is performed known as Dedication Rite, samarpana ie dedication of body, mind and substance – tan, man dhan to Lord Krishna.

Another general characteristic of all the Vaishnava sects is tenderness towards animal life. No life should be killed or injured by a worshiper of Vishnu, not even that of a minute insect and not even for sacrifice to a deity. Along with the vow of non-killing, the disciples also takes a vow to refrain from self-destruction.

Several sects put perpendicular colored marks on the fore head called Urdhva-pundra. They are supposed to denote either one or both the feet of Vishnu. It is believed that putting of these marks saves the person from evil influences for committing various sins. In addition to these frontal marks most of the sects brand the breasts and arms with circle or symbol of conch-shell of Vishnu.

All the sects believe that every faithful and virtuous worshipper is transported to his heaven called Vaikuntha or to that of Krishna called Gokula instead of swarga or paradise, and once the soul reaches there, there is no rebirth for him. There, according to the merit of his work he may enjoy any of the three conditions of bliss; ie- salokya, samipya ie proximity to Vishnu, and sarupa; merger with Vishnu. Vaishnavas believe that every man’s hope of heaven depends on his own self-righteousness and the amount of merit he has been able to accumulate in his life. The highest state is Sayuja and this state can be reached by a few who has no worldly desires whatsoever.

Different sects of Vaishnavism:

Ramanuja

Ramanujacharya was born around the 12th century at SriParambattur, a town about thirty five kms west of Chennai. He studied and taught at Kanchipuram and in the later part of his life at Srirangam on the river Kaveri near Trichi where for many years he worshiped Vishnu in the form of Sri ranganath. The distinctive point of his teaching was his assertion of the existence of a triad of principles
The Supreme Being (Iswara) is Vishnu, individual spirits are souls, the visible world (drisya) is non-soul. All three principles have an eternal existence distinct from each other.

This doctrine was against the views of Sankaracharya who lived three or four centuries before. According to Sankaracharya, the separate existence of the spirit of man as distinct from the Universal Spirit is illusory. Illusion or Maya, existing from eternity is the cause (karana) of the external world though this eternal creative illusion is powerless to create the world without the union of spirit. Ramanuja on the other hand contended that the souls or spirits of men are essentially and eternally different from the one Universal Spirit. He was of the opinion that God is Creator of the world and is the substantial cause or the material out of which the world is formed.

In support of his doctrine that the spirits of men are really different from the Universal Spirit he relied on the passage in the Mundaka Upanishad: Two birds- the Supreme and individual soul-always united, of the same name, occupy the same tree; one of them (the individual soul) reaps the fruits of his action, the other looks on as a witness. But he admitted the dependence of the human soul on the Divine and urged that human soul should always strive for union with the Universal Soul;-Vishnu.

Ramanuja’s opinions are given in a book;-Dialogues on Hindu philosophy-by Dr K.M Baherjee They are as follows:

All the sastras tell us of two principles; knowledge and ignorance, virtue and vice, truth and falsehood. Thus we see pairs everywhere and God and human souls are also in the same way. How can they be one? Man is sometimes happy, sometimes miserable. He, the Universal Spirit is always happy. Such is the distinction. How then the two be identical? He is an eternal light, without any thing to obscure it, pure the one superintendent of the world. But the human soul is not so. Thus he threw a thunder bolt on the tree of non-distinction. How can the individual soul say I am He, who has the immense sphere of Universe in its fullness.

When we consider individual mind’s, capacity, we find that human knowledge is limited, the grasping power of the mind varies from person to person, but it is never full. By His mercy a little understanding is gathered by the mind. So it is not for you, O, perverse one to say, I am God, said Ramanuja. All the qualities of sovereignty eternally belonged to God. He is therefore a Being endowed with qualities. (saguna), why then you bring the concept of illusion? If you say, that God has projected an illusion for deluding, His creatures, or they are devoid of qualities under the influence of illusion or maya, then there is no divinity in them. You can not, if you believe Him to be all truth, allow the possibility
of any deceptive projection by Him. Nor can you believe that He is all knowledge and power but creates good or miserable creature out of avidya or ignorance.

But notwithstanding the above dualistic views of Ramanuja, with regard to Supreme Soul and human soul, he is usually credited with a qualified acquiescence in the Adwaita doctrine of Sankaracharya. It is analyzed by many a scholars that he propounded a new view of the Vedanta–non duality doctrine which is known as qualified non-duality (visishtadvaita). In the Sanskrit treatise Sarva-darshana-Sangraha Ramanuja admitted the three aspect of God i.e. Unity duality and plurality. Unity–it was admitted by him that all individual spirits and visible forms constitute the body of one Supreme Spirit. Duality was admitted in saying that Supreme Sprit is distinct from the human spirit. Ramanuja admitted plurality in stating that the spirit of man is different from the visible material world. These admissions are said to amount to qualified Unity and is therefore known as Visishtadaivta.

Ramanuja also held that there would be periodical dissolutions of the Universe in which the human souls and the world would be re-absorbed in to God but without losing their own separate identity. In Tattwa-muktavali Rananuja had said that there are flavors of flowers of many trees in the honey and they are separable from one another. Souls in like manner are absorbed in the Lord at the dissolution of all things but are not united with Him for they are again separated at the time of creation. As there is difference between river and the sea, between sweet and salt waters, there is difference between Supreme Soul and human souls due to their characteristic distinctions. Rivers when join with the sea are not altogether unified with it, though they appear inseparable. Even milk and water do not obtain unification merely because they are united.

As regards the qualities of the Supreme Being Ramanuja held that God’ presence could be felt by His votaries in five ways (i)in images (ii)in divine embodiments such as Rama and (iii) Krishna in full embodiment (iv) as the subtle all pervading spirit (v) as the all knowing spirit-antaryami, controlling the created soul. The worshiper may not be capable of rising at once to any high act of adoration of the infinite Supreme Soul in which case he should adore the Vishnu in His image. He may afterwards proceed by regular steps through the other four modes of worship, till he reaches the fifth to bring Vishnu in to his own self and worship Him, within him. Suppose he does not succeed in worshipping Vishnu in his own heart internally, which is the highest and finest form, of worship, Vishnu nonetheless raises that soul to Vaikuntha, from where there is no return to human births and there, he continues his worship till he is absorbed with Him.
Ramanuja was very much opposed to the doctrine Unity of the Supreme and human souls than his brother secterian Madhava. This impression is born out of the fact that he asserts three principles of God; (i) the Spirit of God, (ii) the spirit of man and (iii) the visible material world. Where as Madhava talks of two states: the creation and the created.

After the death of Ramanuja, his numorous followers corrupted his teachings by introducing doctrines and practices which the founder had never enjoined and would not have sanctioned. Then about three hundred years after the death of Ramanuja one disciple by name Vedantachrya wanted to cleanse the system from corrupt practies. As a result the sect was now divided in to two: the Northern school deriving support from the Vedas and the Southern school with their own Veda in Tamil. The northen school holds that the human soul holds the Supreme Soul as a monkey-child holds its mother, where as the southern school holds that the Supreme soul holds the soul like the cat-mother holding its body.

Madhavacharya:

Madhava was born Udipi, sixty miles west of Mangalore Karnataka during 1200AD. He is otherwise known as Ananda-Tirtha, His doctrine is called Dvaita or Duality and is well known for the intensity of its opposition to the non-duality doctrine of the great vedantist Sankaracharya.

It is said that Madhava was influenced by the Christianity as he was educated in a convent at Ananteswar. Madhava like Ramanuja held that there is only One God whose principal name is Vishnu (or Hari) and He is the eternal Supreme Being. But as against the three eternal principles enunciated by Ramanuja, Madhava held that they were two in number and their relationship is independent as well as dependent like master and servant or king and subject. The one is the independent principle God, identified as Vishnu; the other is the dependent principle consisting of human souls. The Vedantists maintained that the difference between the Supreme Soul and human soul is totally illusory and unreal. Madhava affirmed that the Supreme Lord differs from the individual soul because the latter is the object of His obedience. He criticized the followers of Sankaracharya by stating that in their eager desire to be one with the Supreme Being, the followers of Sankaracharya lay claim to the glory of His excellence. Madhava on the other hand quoted the Veditext which says: This is self, that are you. Like a bird and string, like the juices of various trees, like river and the sea, like fresh and salt water, like a robber and the robbed, like a man and his energy so are the soul and Lord diverse and for ever different.

He also did not accept the union of body and soul, as affirmed by Ramanuja. They are absolutely distinct. With regard to the visible world. he maintained, that its elements existed eternally in the Supreme Being and were
only created by Him in the sense of being shaped, ordered and arranged by His power and will. So the soul of the Creator or the Supreme soul, though He created the world is totally distinct from His creation.

According to Madhava the Supreme Being is to be honored in three ways; by naming, by worship and by branding. The act of naming (Namakarana) is performed by giving a child one of the thousand names of Vishnu such as Rama, Krishna, Keshava as a reminder that he should be conscious towards his devotion to God.

The act of worship is three fold (i) with the voice- ie right conversation, kind words and repetition of the Name, and reading of puranas (ii) with the body, by giving alms to the poor, by defending and protecting the needy and the weak. (iii) with the heart, by loving God and having absolute faith in Him.

With regard to the rite of branding (ankana) the Madhava sect like Ramanuja and other Vaishnavas lay great stress on making the body a memorial of God and this visible sign makes them conscious of the presence of God in the body and their efforts to love Him, obey Him. So they put the sign of discuss on the right arm and conch-shell on the left. The frontal mark on the forehead of all the Madhavas is the same, consisting of two thin vertical lines meeting below in a curve. A central black line is made with charcoal taken from incense burnt before the image of Vishnu.

Vallabhacharya:

The Third great Vaishnava sect was founded by Vallabhacharya. He was born in the forest of Champaranya around 1479 AD. There are many legends about his childhood intelligence. He mastered the four Vedas when he was a boy. At the age of twelve he formulated his own views about God realisation. Soon he started to propagate his own views and it is said that in the court of Krishnadeva, the king of Vijaynagar he defeated the court pandits. As a result he became the chief Acharya of the Vaishnavas living in Karnataka and parts of present Tamilnadu. He then traveled for nine years in different parts of India, and finally settled in Benares, where he composed seventeen works including a commentary on Bhagavata-purana. In this he described the early life of Srikrishna.

His views are called the pushti -marga, the way of eating drinking and enjoying oneself. In real life he discounted asceticism as a precondition for God-realization. He maintained that worship of Vihaunu need not be accompanied by fasting, self-mortification and suppression of the passions and that the natural appetites are intended to be gratified and the good things of the world are to be enjoyed.

In principle, Vallavacharya’s opinions appear to have a greater leaning toward Vedantism.
This sect has accepted Lord Krishna as the Supreme Being. But they worship Lord Krishna in a boyish period of His life (known as BalaKrishna, till His twelveth year). Sri Krishna's love for the Gopis, the wives of the cowherds— and the love of the Gopis for Krishna are to be understood allegorically symbolizing the longing of the human soul for union with the Supreme. This is *Brahma-sambandha* or the vital eternal relationship between the human soul and the Supreme Soul as propounded by Vallabha-charya.

**Sri Chaitanya.**

Sri Chaitanya was born at Nadia or Navadvepa in Bengal in 1485 AD. At the age of twenty five he resolved to abandon all worldly connections, and gave himself up to spiritual life. At about the same period of Vallabha-charya he commenced a series of pilgrimages — including Benares, Gaya, Mathura, Srirangam and Puri, where he settled down for the rest of his life. He had two most eminent followers, Advaita and Nityananda. His success as a preacher was remarkable. Even his opponents were attracted by the persuasiveness of his manners and the magnetic power of his personality. The lower classes flocked to him by thousands. The first principle he inculcated was that as faithful worshipers of Sri Krishna (Sri Vishnu), all were to be treated as equals. Caste was to be subordinated to faith in Sri Krishna. The mercy of God, he maintained, regards neither tribe nor family. This preaching of social equality brought him a lot of popularity. He thought that the devotion of the human soul to Vishnu was to be realised by human love without expectation. Let us offer all to God, and expect nothing in return. If a devotee expects any return from Vishnu (Krishna) for loving Him then he is a trader, not a disciple. He preached the idea of devotion (Bhakti) for salvation. Though this was the message given in Bhagawat Gita, Bhagabat purana and Sandilya-sutra, it was hardly explained to the masses by previous preachers. Sri Chaitanya affirmed that faith and devotion by complete submission of the person to Krishna, is the only road to heaven. Thus faith superseded all other duties. Whatever is achieved by works, by penance, by divine knowledge, by suppression of the passions, by abstract meditation, by charity etc, all this is effective only when there is faith. Every wish of the heart like going to Paradise, or Heaven, union with the God, every wish will be fulfilled by untotering faith in Him. So in the place of ritual as prescribed in the *Vedas*, and the abstract meditation recommended in the *Upanishads* Sri Chaitanya brought devotion and faith — by complete submission or surrender of the Self to Krishna representing Vishnu. Surrender, Surrender to Lord Krishna because He is the only way for the emancipation of the human soul from the bondage of life death circle. The devotional feelings of the worshipers of Krishna are to be exhibited in five ways. (i) peace— *shanti*—by calm contemplation of Krishna (ii) active service— *dashya* (iii) developing a feeling of friendship (*sakhyā*) (iv) developing filial attachment like that of a child for its parents (*Vatsalya*) (v) the feeling of affection
of a girl towards her lover (*madhurya*). The last one, the love of a girl towards the lover is held to be the highest feeling. Chaitanya taught that the final aim of every worshiper is to lose his individuality and consciousness about the self in ecstatic union with God. For achieving this condition a number of practices are recommended like repetition of the Krishna’s name (*nama-japa*), singing songs of devotion remembering the attributes of Krishna (*sankirtana*), etc. In such type of singing and dancing Sri Chaitanya often used to lose his consciousness with ecstatic emotion. His biographers assert that in one of these states he was in the Vishnu’s heaven.

**Vaikuntha:**

According to some accounts he ended his life by walking in to the sea, at Puri, Orissa, as if he was called by a beatific vision of Lord Krishna sporting on the waves of the sea with his favorite Gopis. But according to history, he disappeared in a mysterious manner in 1527 AD, at the age of forty two. After his death a question was raised among his disciples whether he was a full manifestation of the Supreme Being - ie Lord Krishna or only of a portion of His Essence. This doubt was settled with the conclusion that Sri Chaitanya was Lord Krishna incarnate and that his two principal disciples, Advaita and Nityananda are manifestations of portions of essence of Lord Krishna. These three are therefore called the Great Essence - Prabhu. They constitute the sacred traid of this sect of Vaishnavas.

But in Bengal a fourth one by name Haridas who was a companion of Sri Chaitanya is worshipped as a separate essence of Lord Krishna. All these four are called Goswamis or Gosain in colloquial Bengali. Further the worship of living Preceptors and following them (Gurus) is prescribed, The Guru is regarded as the visible incarnation of the deity. He is regarded as the representative of God. Another important feature of this system is the stress on repetition of Lord Krishna’s names especially His name, HARI. It is believed that by constantly repeating the name the mind is purged from negative thoughts and gradually becomes vacant and fixed on God. It is so much stressed that it is believed that repetition of the name alone can deliver, the disciple at a higher state of consciousness and nothing else is needed. All rituals and religious ceremonies are comparatively useless. It is said that Haridas a great devotee and preacher used to repeat this name daily for three lakh times in a secluded place. Even a blasphemous repetition of Lord Krishna’s name is believed to be quite sufficient to secure final beatitude. In this connection there is a story. There was a wicked man who had a son named Hari. On his death bed he was calling that name often asking his son to come near him or to fetch the doctor etc. When he breathed his last he called out his son’s name Hari, without knowing its spiritual potency. The effect was that the Yama’s messengers who were standing around the wicked man invisibly, to carry him to hell for punishment, were
obliged to make way for the emissaries of Vishnu who carried the spirit of the wicked man to God’s paradise. This story is told to emphasise that while leaving the body one should utter the name of Hari, consciously.

Another feature of this system is that the deity Krishna (the Idol) is regarded and taken care as a living entity and if it is a house hold, He is treated with automost care and sincerity that a V.V.I.P deserves. The ritual is done in the following sequence. At the early hours of dawn the idol is aroused from His supposed nocturnal slumber by the attendant priests of the temple who invoke the deity by uttering certain mantras conveying that it is time to rise, Then a respectfull offering of water in a vessel is made to wash the face. Then the Idol is given a bath by pouring of holy water from a perforated vessel kept above the Idol. Then saffron and sandal paste, are applied on the forehead and limbs Then the Idol is dressed and decorated with costly clothes and ornaments. The priest offer camphor, flowers; the garland made of tulsi leaves is put, incense sticks and wigs with ghee are lighted and offered. Then food (known as naividy or bhog) ie usually cooked ghee rice with sugar is offered. Then water in a silver glass is offered for drinking and wash. After this a betel leave with betel-nuts is offered as a digestive intake. Then the priest offers his oblations by prostrating before the Idol. In the after noon the deity is called again by mantras to take the food generally known as (prasada) followed by offerings of water and pan. The Idol is prayed to take rest. In the evening the image is dressed with washed garments and flowers, garlands. Food is offered. For each ritual the priest invokes a prayer. The food offered to the Idol at various times is distributed among the priests and devotees who receive it eagerly as a divine, nutriment. It is also sold to other devotees who come on pilgrimage.

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