

# South India Tour 2012 : Day 5 – Sri Rangam, Evening Class

Day 5 – May 27

Location – Sri Rangam (Tamilnadu, India)

(Reading from C.C. ML 9.82 –108)

A Vaishnava known as Venkata Bhatta then invited Sri Caitanya Mahaprabhu to his home with great respect. Sri Venkata Bhatta took Sri Caitanya Mahaprabhu to his home. After he washed the Lord's feet, all the members of his family drank the water. After offering lunch to the Lord, Venkata Bhatta submitted that the period of Chaturmasya had already arrived. Venkata Bhatta said, "Please be merciful to me and stay at my house during Chaturmasya. Speak about Lord Krishna's pastimes and kindly deliver me by Your mercy." Sri Caitanya Mahaprabhu remained at the house of Venkata Bhatta for four continuous months. The Lord passed His days in great happiness, enjoying the transcendental mellow of discussing Lord Krishna's pastimes. While there, Sri Caitanya Mahaprabhu took His bath in the river Kaveri and visited the temple of Sri Raiga. Every day the Lord also danced in ecstasy. (Cc.ml.9.82-87)

The lord would take bath in the same place where we took bath today at Kolidam. And across the bridge is the area where Ramanujacharya would take bath. Under the bridge is the area where Yamunacharya, the spiritual master of Ramanujacharya would take bath. So Ramanujacharya chose a spot so that he would get the mahaprasad water from Yamunacharya's bathing. We should also have taken bath much further.

Sri Chaitanya Mahaprabhu would see Lord Ranganath every day. We are also doing so as long as we are her for three days. We were doing twice a day, morning and evening. Today the Lord came out in a beautiful procession accompanied by Sridevi and

Bhudevi.

Sri Chaitanya Mahaprabhu would chant and dance and He would not even realise that He is dancing; he would just dance so spontaneously out of *prema avesha*. Prema or Love would make Him dance.

The beauty of Lord Chaitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come and see Him, and as soon as they saw Him, all their unhappiness and distress vanished. (cc.ml.9.88)

During those times in this dham two lords were residing simultaneously. One is lord Ranganatha and the other is Sri Chaitanya Mahaprabhu. So people would take darshan of Sri Chaitanya Mahaprabhu and Ranganath. Those who would see their beauty, their sorrow would go away.

Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him they all chanted the Hare Krishna maha-mantra. When they would see Sri Chaitanya Mahaprabhu do kirtana they would also do kirtana. Indeed, they did not chant anything but the Hare Krishna maha-mantra, and all of them became Lord Krishna's devotees. Thus the general populace was astonished. (cc.ml.9.90)

Whenever they would open their mouth it was only for glorifying Krishna. *Sevonmukhe hi jivhadau*.

All the Vaishnava brahmanas residing in Sri Ranga-ksetra invited the Lord to their homes. Indeed, He had an invitation every day. Each day the Lord was invited by a different brahmana, but some of the brahmanas did not get the opportunity to offer Him lunch because the period of Chaturmasya came to an end. In the holy place of SriRanga-ksetra, a brahmana Vaishnava used to visit the temple daily and recite the entire text of the Bhagavad-gita. (cc.ml.9.94)

Vaishnava is superior to a brahmana.

The brahmana regularly read the eighteen chapters of the Bhagavad-gita in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him. Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading the Bhagavad-gita and was personally very happy. (cc.ml.9.95)

He never cared for this. He used to be happy in his study.

While reading the book, the brahmana experienced transcendental bodily transformations. The hairs on his body stood on end, tears welled up in his eyes, and his body trembled and perspired as he read. Seeing this, SriCaitanyaMahaprabhu became very happy. (cc.ml.9.96)

He would sweat not out of heat but due to his ecstasy. Tear pearls from eyes and sweat pearls from the body.

Sri Caitanya Mahaprabhu asked the brahmana, "My dear sir, why are you in such ecstatic love? Which portion of the Bhagavad-Gita gives you such transcendental pleasure?" (cc.ml.9.97)

What do you understand that makes you so ecstatic, the Lord asked.

The brahmana replied, "I am illiterate and therefore do not know the meaning of the words. Sometimes I read the Bhagavad-gita correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master." The brahmana continued, "Actually I only see Lord Krishna sitting on a chariot as Arjuna's charioteer. Taking the reins in His hands, He appears very beautiful and blackish. (cc.ml.9.98)

The brahmana said, when I read Gita I get transferred to Kurukshetra and Kurukshetra appears in Sri Rangam and I see in front of my eyes the Lord with ropes and whip. I keep seeing Him as long as I read.

“While seeing Lord Krishna sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness. As long as I read the Bhagavad-gita, I simply see the Lord’s beautiful features. It is for this reason that I am reading the Bhagavad-gita, and my mind cannot be distracted from this.”

(cc.ml.9.101)

Therefore I do not feel like stopping the reading of Bhagvad Gita because I can see the Lord.

Sri Caitanya Mahaprabhu told the brahmana, “Indeed, you are an authority in the reading of the Bhagavad-gita. Whatever you know constitutes the real purport of the Bhagavad-gita.”

(cc.ml.9.102)

You are the actual adhikari to understand Gita and this darshan that you get of the Lord is the essence of Bhagvad Gita. Bhagvad Gita study is for bhagvad darshan.

After saying this, Lord Caitanya Mahaprabhu embraced the brahmana, and the brahmana, catching the lotus feet of the Lord, began to cry. (cc.ml.9.103)

He was very humble and was thinking that I am not qualified to be in His embrace. He just fell at His lotus feet and started crying. He was crying out of love.

The brahmana said, “Upon seeing You, my happiness is doubled. I take it that You are the same Lord Krishna.” (cc.ml.9.104)

Every day I used to experience immense bliss during Gita study, but today my bliss has multiplied. You are that same *Rajjo dhar* (One who holds the reins of horses) and You have come in front of me today.

The mind of the brahmana was purified by the revelation of Lord Krishna, and therefore he could understand the truth of Sri Caitanya Mahaprabhu in all details. (cc.ml.9.105)

His mind had become purified by the recitation of Bhagvad Gita and thus he could understand Sri Chaitanya Mahaprabhu is Krishna Himself.

Sri Caitanya Mahaprabhu then taught the brahmana very thoroughly and requested him not to disclose the fact that He was Lord Krishna Himself. (cc.ml.9.106)

Do not disclose that you have realised me. Do not preach this in Srirangam. Please do not go to Venkat Bhatt's house and tell them who I am. The Lord is trying to hide his greatness, His supremacy. But those who are not supreme are trying to show that they are supreme. Now days there are many Kalka incarnations. But they do not even know when to appear. They are supposed to take birth at the end of Kali yoga but they are appearing now.

That Brahman became a great devotee of Sri CaitanyaMahaprabhu, and for four continuous months he did not give up the Lord's company. Sri Caitanya Mahaprabhu remained at the house of Venkata Bhatta and constantly talked with him about Lord Krishna. In this way He was very happy. (cc.ml.9.108)

He not only stayed and ate Prasad, but took pleasure in Krishna katha. And at that time Gopal Bhatt, the son of Venkat Bhatt, was 5- 6years old. Venkat Bhatt's brother was Tirumal Bhatta.

Then in future he went to Vrndavan from Sri Rangam and became a great Acharya in Gaudiya Vaishnava Sampradaya. Tirumal Bhatta became Prabodhananda Sarasvati

Today we are very fortunate to have with us the 22<sup>nd</sup> generation of Venkat Bhatt, Sriman Murli Bhatta. The name of his sons is Sri Rama Bhatt and Harish Bhatt and his wife is Ramaa Bhatt. It is a great glory that he has come amidst us and today he will be giving his association to us.

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# South India Tour 2012 : Day 5

## – Sri Rangam, Morning Class

Day 5 – May 27, 2012

Location – Sri Rangam (Tamilnadu, India)

To chant attentively we must follow yam and niyama. Yam – that which will take you to Yamaraja. We are not ashtanga yogis but these things apply to us as well. Yama, Niyama, Asana – place where we sit and chant, Pranayam, Pratyahara- it is also a very important rule for those who chant. Objects of the senses are like food for the senses. Pratyahara means closing the doors of our senses. Keep a guard so that the sense objects cannot reach inside. Our intelligence will become guard. If we are intelligent then we can chant attentively. Chanting is not the task of a fool. Not that you use your intelligence only to earn money. In relation to yogi, Krishna says – nivatastha – a yogi should meditate internally. If you light a lamp in this room and all the windows are open, due to the wind the dipshikha will keep moving. Yogi has to make his inner chambers of the heart nirvata – free from all disturbances. There are nine gates in the body. Close all the door. Inside it is only you and your lord. Do not allow anyone inside and those who have entered they are also being defeated by shoes and brooms. Like our mind. Srila Bhaktisiddhanta Sarasvati would say every morning you must beat your useless thoughts with brooms and in the evening kick them out with the shoes. So this is pratyahara. No intake of unwanted things.

Chanting has to be done attentively. You have not been asked to do anything else in kaliyuga. *Harer naameva kevalam*. So this is the teaching of the Lord. These are not our own concoction rather the instructions of our parampara. *Kaliyuga*

*kevala naam adhara*. There is only one prominent activity we are expected to do – and that activity we must bring to perfection – Mantra siddhi. Forget all other siddhis and miracles. Everything other than this is misleading.

*Bhukti mukti siddhi kami sakale ashant Krishna Bhakta Nishkam at eva shant*. So people go to siddha baba, no prema for the Lord. Mostly religion means bhukti, mukti. 1/3 karma kanda, 1/3 jnana kanda and they are all ashanta- disturbed. But Krishna bhakta is shanta. We have to become free from lust, means we have to establish love in the heart. Kick out mukti dharma, bhukti dharma, siddhi dharma. This is not pure bhagavat dharma, this is kaitava dharma.

In Srimad bhagvatam kaitava dharma is kicked out. No place for it. To save us from this cheating Sri Chaitanya Mahaprabhu has given us harinaam sankirtana- pure love for Krishna. But if we chant faithfully but then also commit offences then we don't get the result of chanting – attaining Krishna.

Srila Prabodhanand Sarasvati says-*Vanchitosmi vanchitosmi vanchitosmi na samsayah /vishvam gaura rase magnam sprasham api na adbhavat*. Venkat Bhatt's brother- Prabodhanand Sarasvati Thakur says before going to Vrindavan he did all prescribed rituals and duties. But without a doubt he feels cheated by them because they failed to award him any bliss. But Sri Chaitanya Mahaprabhu came to Sri Rangam, and in his association the Gaura rasa that I received, Krishna prema pradayate, I woke up- jiva jago and plunged into the ocean of prema.

The world of Gaudiya Vaishnavas plunges in the rasa given by Sri Chaitanya Mahaprabhu – madhurya rasa- samarpayitum unnata ujjaval rasa. Sri Chaitanya Mahaprabhu came to give that ujjawala rasa, namamrita rasa. While the world of Gaudiya Vaishnavas was bathing in this rasa and becoming snataka snatakottara (graduating in the subject matter of Krishna Prema) that time we were in primary schools and were not

moving ahead in life. I did not even get a touch of that rasa, says Prabodhanand Sarasvati.

This movement is of Sri Chaitanya Mahaprabhu. This is the Yuga of Sri Chaitanya Mahaprabhu. It started 526 years ago when Sri Chaitanya Mahaprabhu appeared. He came to south India 511 years ago. He took sannyasa. In 2010 we celebrated 500 th anniversary of Sri Chaitanya Mahaprabhu's sannyasa. He came to south after accepting sannyasa. He came to Srirangam also. Since then sankirtana movement started.

The paramapara of this dham is in the line of Ramanujacharya. One must always be connected with the sampradaya. Diksha and shiksha has to be from a bonafide sampradaya. Then Vaikuntha prapti (attainment of Vaikuntha) is possible. People outside sampradaya, at the most can reach heaven but, not beyond. Then there are seven layers of covering to the Bramhanda. So they can keep circulating up and down in the bramhanda. Those who are not connected to these paramparas and have not accepted mantras in these schools of bhakti and accepted the dos and the don'ts, for them there is no deliverance. Either they can go to heaven or at the most enter Bramhajyoti. The Karma kandis will go to heaven while jnana kandis will go to Bramhajyoti.

The Mayavadis believe- *Sarva khalu idam brahma*- all that exists is Bramha. Their knowledge is incomplete- there is Bramha, Parmatama and Bhagvan, half knowledge is very dangerous. For example, Abhimanyu knew how to enter the chakravyuh but did not know how to come out of it. Mayavadi and advaitvadi – they have half knowledge of the Absolute.

The tattva jnana of Shankaracharya is very dangerous. In our nation there are many who bend down to advaitavad including our Warkaris, and some saints like Jnaneshwar. But Ramanuja challenged advaitavad by his powerful preaching. *Mayavadi*



*Krishna aparadhi*. They offend Krishna. Ramanujacharya preached vishishtha advaita. So our 4 sampradaya acharyas have defeated Mayavad and fifth is Gaudiya Vaishnava Sampradaya.

Sampradaya can be authorised only if you have commentary on Vedanta sutra. So Sripad Ramanujacharya wrote vishishtha advaita. And offered it to Mother Sarasvati. She in return stamped it that this commentary will be famous as *Sri Bhasya*. The sum and substance of this was to prove that Vaishnava and Vishnu exist individually and eternally. Vaishnava never becomes Vishnu.

Mayavad was spread as per the Lord's desire. *Kalau brahmanarupina* –Lord Shankar himself became Shankaracharya, because he wanted to defeat Buddhism which is even more dangerous- Voidism. Shankaracharya's village is in Kerala.

Vaishnava siddhant teaches that we and Krishna exist individually and eternally. To be in Bramhajyoti means to just exist, no variety, no eating, no smelling, no talking to anyone. The way Ramanujacharya defeated Mayavad, all the Vaishnava acharyas had to fight with advaitavad.

Lord Buddha preached ultimately you have to attain zero. Shankaracharya said well not 0 but 1, we are all 1. If we are different then we are in Maya. We have to be 1. When we will be free from Maya we will become bramha that's all. Vaishnava's kick out this liberation. They place their feet on the head of mukti and move ahead. With mukti, bhakti begins. Not that it is the conclusion of anything. Mayavadis oppose deity worship. Rupa or form of the Lord means Maya to them. Mayavadis do not know about Vaikuntha, Sachet, and Krishna's abode. *Goloka namni nija dhamni*.

Beyond Kailas is Viraja River, beyond that is Bramhajyoti, it is nothing but the effulgence of the body of the lord. Some advaitavadi see the light and become Bramhaleena, emerged in the light. But vaishnav go beyond heaven as well as

Bramhajyoti.

So complete knowledge is in Gita and Bhagavatam, of course mayavadis also read Bhagvad Gita and Srimad Bhagvatam but they add their personal interpretations. Had there not been Sripad Ramanujacharya, how would have the deity worship started.

Gaudiya Vaishnava Parampara has taken lots of teachings from Sripad Ramanujacharya. There is lot of preaching of Mayavad. Nirguna. No qualities mayavadi do not know about the qualities of Srimati Radharani, Laxmi Devi. They do not know that the Lord is full of 6 opulences. Srila Rupa Goswami mentions 64 qualities of the Lord.

Sri Chaitanya Mahaprabhu has said *mayavadi bhasya sunile haila sarvanash*. Your bhakti will be destroyed if you hear the commentaries of the Mayavadis because they oppose bhakti and want to become god themselves. This is a limitless false ego and envy, envy towards the Lord. All over there the world there is mayavad. The whole Islam is this Mayavad philosophy. Even within our Hindu dharma there are Mayavadis. Chaitanya Mahaprabhu also said *karmakanda janankanda kevala visera bhanda*.

*Tuka mhane advaitachi vani naka majha kani*— Tukaram Maharaj says I don't want to hear the advaita philosophy. We must understand who is who in this world.

Sri Chaitanya Mahaprabhu became acharya himself and spread the Vaishnava siddhant. Then Srila Prabhupada came to spread Gauravani. He saved the western world from voidism and impersonalism. So Sri Chaitanya Mahaprabhu movement is spreading all over and all – Ramanujacharya, Madhvacharya and Vishnuswami are very happy to see this philosophy spreading.

One time on padayatra, we met Shankaracharya who was very old and his speciality was he had never been on a vehicle. We were also padayatris and they also. He welcomed us very nicely, and although he was meeting so many people, as soon as he came to

know that the Hare Krishna padaytaris have come he gave us preference. He spoke of New Vrindavan, about the goshala, the temple, etc. He asked us what you do during padayatra? We said we chant Hare Krishna maha mantra. Then he said 'Let the holy name shine all over the world.' Nowadays there is neither pure Mayavad nor pure Vaishnavism. In kumbha mela the Mayavadi tents show Rasa Lila dance from Vrindavana.

Sripad Ramanujacharya lived for 120 years. Out of those 80 years he stayed in Srirangam. Rest of the time in Kanchipuram, sometime in Tirupti and sometime in Melkote. He was not preaching alone. He had 700 sannyasi disciples. In our Hare Krishna movement we have 100 sannyasis all over the world. He had 12000 bramhacaries. He had many grihastha disciples also. We saw the pastime of Dhanurdasa in the drama performed the other day. He had many kings and aristocratic people as his disciples.

One time he was going to Tirupati and he sent message to one of his rich disciples about his arrival. As soon as he got the message he started preparations – stage loudspeaker, etc. But the one who had brought the message of Ramanujacharya, he did not even talk to him much. When this messenger returned Ramanujacharya asked were you welcomed nicely. The disciple replied that I was not even given a seat to sit nor was I offered water and food. Upon hearing this Sripad Ramanujacharya said I will not go there he cancelled that visit. Servant of the servants – this is the higher position. Our bhakti should reach Krishna's servant.

Ramanujacharya, when he reached Sheshadri, he did not keep his foot on him. This is not Ordinary Mountain, this is Anantashesha himself. So he was not ready to climb the hill. So the devotees said if you will not come no one will come to Tirupati and we will have to close the worship and come down. Then who will serve the lord. Ramanujacharya went walking not by feet but crawling. Supported by his elbows and knees he climbed. Not just respecting balaji but respecting the

mountain as well. All the process of worship in Tirupati, Kanchi, Srirangam and the 74 mathas is from Sri Vaishnava sampradaya. All this was established by Sripad Ramanujacharya. He was head priest for 20 years, settling the standards and process of deity worship.

One time a disciple in Tirupati said I have so many questions and we do not stay close to you, so who will answer my questions. Sripad Ramanujacharya made a deity of him, embraced it and gave it to him and said this deity will answer the questions. This deity is still in Tirupati.

One time there was a devotees named Shailapurna under whom Sripad Ramanujacharya studied Ramayan, he accepted him also as his spiritual master. He had many shikha gurus. One time Shailpurna, sent some prasadam for Ramanujacharya. Ramanujacharya became very humble, why you are bringing, you could have sent through someone junior. Yes I thought of doing so but, I did not find a person lower than me, so I thought let me deliver it myself. Please accept this. Our consciousness is opposite. Being a devotee of the devotee. Vaishnava seva.

There was one Kanchipurna Acharya, who was such an exalted devotee that Varadaraj would talk to him. If someone would ask him for some advice or guidance, he would go to Varadaraj Swami and get the reply from Him. One devotee asked Kanchipurna Acharya please ask Varadaraj Swami, when will I attain the Lords's lots feet. Kanchipurna said, I will ask and let you know. When he asked to Varadaraja Swami he asked who he is. He replied, he is my assistant. Varadaraja Swami said, and then he will attain me at the end of this life itself. Then he thought when I will get Vaikuntha prapti. Then kanchipurna asked about his own future so lord began to think and he side – not sure. So Kanchipurna thought to the devotee of devotee he is ready to give place in Vaikuntha. But to me he is not sure.

We cannot have direct connection with the lord. Kanchipurna thought that I will have to serve a servant of Varadaraj. He relaxed his service of Vardaraj and went to Mahapurna disguised as an ordinary person and asked if he can get some service in goshala. He started serving in the goshala and he could also get association of Mahapurna. One time it rained heavily and all his clothes got wet so he had to wear his sannyasa dress and he was caught.

So this mood of servant of the servant – trnad api sunicena give respect to the others. We may not get respect but give all respect to others. The contribution of Sripad Ramanujacharya we cannot even understand. We are not even aware of his activities, pastimes and mood.