

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 Tirupati 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 brahmacharies. 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.