

South India Tour 2012 : Day 7

– Rameshvaram

Day 7 – May 29

Location – Rameshvaram (Tamilnadu, India)

Ramanujacharya fed mahaprasad to the fish in Chandra pushkarni and although their bodies stayed back but they attained their eternal constitutional form and returned to Vaikuntha. You also can attain your transcendental form.

Sri Chaitanya Mahaprabhu, Namacharya Haridas Thakur, Srila Bhaktisiddhanta Sarasvati Thakur, all the Gaudiya Vaishnava acharyas and Srila Prabhupad are feeding the people of this universe the holy name. Ramanujacharya fed grains to the fishes – *Anna para bramha*. We have been fed Krishna in the form of His name. We are hearing His name, assimilating it and becoming Krishna conscious. So one day when we shall leave this body, whatever has to happen to this body, people will take care, but we will accept our actual svarupa, constitutional form and return back home, back to god head. This is our prayer. From one perspective we are leaving the association of this dham but what will go with us is the holy name. You will become old. Then you will not be able to do tirth yatra, yajna, etc. This holy name is simple and till the end of your last breath *naam sankirtana* is possible. So this is Veda vani – *harer naam eva kevalam*, so please become strongly established in the holy name. To not have complete faith in the holy name is also one of the 10 offences of the holy name. In spite of hearing all the glories of the holy name, still maintaining attachment to the material world is an offence against the holy name.

You are all chanting and dancing in the kirtana, then all your sins are getting destroyed. This body is called a tree and

there are the birds of sin on this tree. If you want to chase away birds on a tree, you clap your hands. Of course someone can throw a stone and fire a bullet, but easiest way is to just clap hands. Then we give up some hesitation and start dancing. When love increases for the holy name, for Krishna, then we give up hesitation. Then all the sins on the tree of this body start leaving us. Till we have less love, we hide and chant and do not bring our beads in public. Srila Prabhupada asked one lady in Delhi, do you chant? She said, I chant in my mind. Srila Prabhupada asked her, do you also eat in the mind?

The result of this yatra is the attainment of the holy name, or the taste for chanting and the taste for hearing Krishna katha. When there is chanting and dancing going on, we do not fall asleep. This is Yuga dharma. But during katha, we may fall asleep. Of course katha is also dharma.

Sri Chaitanya Mahaprabhu has distributed the pearls and diamonds of the holy name. For the Vishvarup darshan (Mangla Arati darshan of Lord Ranganath) only 80 devotees can take darshan so all were running to grab the opportunity to see the form of the lord. Some were standing since morning 1:30 am. But as soon as the doors opened even the late comers stormed in ahead of them. There were no rules and regulations being followed. Everyone was just running and jumping over from the barricades to take darshan.

So there was day 1 of the yatra and then there is the last day of the yatra. So today is the concluding day of the yatra and some of you will be leaving today evening itself, whereas some will leave tomorrow morning and some tomorrow night. Have you stayed in such a big family even? It is said, 'One kitchen one family.' So this was a very big family. Not just this but everyone on this planet is our family. They all belong to Krishna and I belong to Krishna so they also belong to me.

Sadhu sannyasis leave behind a small family but then we get a

bigger family, *he vishva chi majhe ghar, vasudhaiva kutumbakam*. When we will go back to the dham, then all the dham vasis will become our family members. Our narrow vision broadens and we become more accommodative in yatra.

Today on our All India Padayatra is in Badrinath dham, while we are in Rameshvaram. Iskcon padayatra is active since last 27 years. So some members of our family are in Badrikashram.

Every Hindu wants that in this lifetime I must complete the four dham yatra. One of this is Rameshvaram. Three years ago we went to Badrinath and there Kedarnath is the jyotirlinga. Last year we went to Dwarka and there Somnath is the jyotirlinga, and here Rameshvaram is a jyotirlinga.

For Rameshvaram, some can say *Ramasya ishvarah* – the Lord of Rama is Shiva. Some can say *ramah ishvar yasya sah*. Ram is the *Ishvar* of Siva. So in two ways you can understand this word. Like Haridwar is also understood as Haradwar.

Lord Rama came to Chitrakut, Ramtek, and Nasik on the banks of Godavari. Then He went to Kishkindha, he was walking as a Vanvasi. On the banks of Godavari, Sita was kidnapped. And searching for Sita, Rama and Lakshman came to the banks of Pampa Sarovar and met Shabari. They saw Jatayu and performed his last rites. Then they met Hanuman at the same place. He took them on his shoulders, to the peak of Rishyamukh Parvat where Sugriva used to reside and Hanuman was his minister. Rama and Sugriva had the same problems. Their wives had been kidnapped. Both of them did friendship in the presence of Fire.

So first Lord Rama helped Sugriva and killed Bali. Then the army of monkey which belonged to Sugriva, helped lord Rama. Someone from the army found a bag of ornaments. There are some ornaments here that fell down from the sky and a lady was shouting Rama...Rama. She threw this bag here. When Rama heard this, he felt very strongly that this must be Sita. With this

thought His throat became choked and His eyes were full of tears. Thus He was not able to see the ornaments. So he called Lakshman and asked, do you recognise if these are Sita's earrings. *Na ham janami kundale*, no I cannot say, I have never seen her face. But when he held the ankle bells he immediately recognised, yes these are certainly the ankle bells of Mother Sita. I used to see them whenever I offered my obeisances. So they started searching.

Hanuman came here to Rameshvaram and Jatayu's brother Sampatti showed him the direction in which Raavan had taken Sita. So Hanuman took a flight from Gandhamadan Parvat with so much speed that some trees, stones etc. Flied along with him. Rama was very happy when Hanuman returned and with great pleasure He embraced Hanuman. This was the best gift. Would you also like to have the embrace of the Lord? You will have to serve him like Hanuman. It is not so cheap. Who says Rama will not embrace. We don't do service like Hanuman. Rama is ready to embrace. Then Rama proceeded towards Lanka with a huge army, mostly of monkeys and a few bears. Their commander was Jambavan.

With all his army the Lord came to Rameshvaram. Lanka is 800 miles or 100 yojanas from here. How to cross? Some said we can swim across, or go by boats. Then Vibhishan came and proposed let us make a bridge. When Hanuman had reached Lanka, he had heard the chanting of the name of Sri Rama. He was shocked to hear this chanting of Sri Rama in Lanka but then he came to know this is the house of Vibhishan. Vibhishan helped Hanuman and gave him the address of Sita in Ashoka van. Vibhishan was always giving good advice to his brother. Sri Rama is unconquerable. He is the King of Ayodhya, the place who's king can never be defeated. Please forget about fighting with Him.

Ravana became upset with him and told him, you are my enemy therefore you do not want to support me in my war, you go away from here. So Vibhishan left Lanka and came to Rameshvaram with Hanuman and with him also came four ministers. He was

received by Lord Rama in the place called Kodanda Rama .There the whole army of Lord was sitting and discussing about how to proceed. When they saw Vibhishan coming, they became ready to fight with him. But Vibhishan said, I have come to take shelter of you, please accept me. And lord Rama gave him shelter. And on today's day the temple is closed because today is Pattabhisheka (Coronation ceremony) of Visbhishan. Lord Rama did coronated Vibhishan even before Ravans' death.

Lord Rama sat on the peak of Gandhamadan Shikhar and fasted for three days, requesting the sea god, but there was no reply. So He became angry and He took his bow and aimed towards the sea. The whole Indian Ocean started getting distracted as if tsunami waves are coming. The aquatics were getting disturbed, so the sea god came forward and apologised. Then Rama put forward his proposal of making a bridge.

Then all the monkeys and bears started making a bridge. These monkeys were not ordinary; they were all demigods and great devotees. They would stamp the stone with the name of Sri Rama, by the touch of His name, all the stones started floating. What happened to the law of gravitation? The stones were nirjiva (dead matter) and by associating with the holy name, they started floating as if they got life in them. If we get associated with the name of Rama, we will be liberated as well. Everything outside the dham is bhava sagar. Keep chanting constantly and then when you go back to Mumbai, you will not drown in the ocean of ignorance or else you will drown.

The bridge made by the Lord was 800 miles long and 80 miles broad. Once they reached there, both the armies fought with great valour and it are described in detail in Ramayana. Ravan was killed on the day of Dassehra.

Because Ravana was a Brahman Lord Rama had to atone for Brahman hatya (the sin of killing a Brahman). Before he left for Lanka lord Rama offered flowers and water to Shivlinga and

said, I am going to kill your devotee, so please forgive me. When the lord offers respect to His devotees, then his position increases even more.

First they sent hanuman to get a Shivalinga, but it was getting late, so Sita made a linga and by the time Hanuman came back, till then the Puja was done. He became disappointed that I brought Shivalinga from so much distance but the worship is already done. So he was pacified that the one you brought will be served first and then the one made by Sita will be worshipped. In this temple both the Shivlinga's are worshipped.

As long as we chant and hear Krishna katha, we are in the present tense. We are not affected by the kaal (Time). Hearing is not the end, it is just the beginning, now remember the katha and assimilate in your heart. And the yatra also does not get over here, it begins now.

South India Tour 2012 : Day 6 – Sri Rangam, Morning Class

Day 6 – May 28

Location – Sri Rangam (Tamilnadu, India)

Lord Shri Rama stayed on this planet for 11,000 years and we find the whole description in Ramayana. Shri Krishna stayed on this planet for 125 years. Sri Chaitanya Mahaprabhu performed Lila for 48 years.

Here Sri Ranganath is performing pastimes daily in the form of deity with the Acharyas. Tirupati, Kanchipuram. Rameshvaram they all have become dham due to the presence of the Lord's form as archa vigraha. Tirupati Vaikuntha, Kanchipuram Vaikuntha, Sri Rangam Vaikuntha and Rameshvaram are Ayodhya. *Yad gatva na nivartante*. – Krishna says in Bhagvad Gita that one who comes to my dham, except you all, he does not want to go back.

There is Vaikuntha dwar (the Vaikuntha door) and whoever enters that on Vaikuntha Ekadashi gets transferred to Vaikuntha. From Vaikuntha you may go to Goloka, but do not go to Devi dham. Become Vaikuntha vasi. Become strong and then go ahead in life. Take the mood of Vaikuntha wherever you go. Do not degrade.

Srila Prabhupada left Vrindavan to preach in the western world, but his mind was always absorbed in remembering Vrindavan and Sri Sri Radha Damodar. Out of all the dham, most dear is Vrindavan. It is very unique. Sri Chaitanya Mahaprabhu also did South India yatra and he came here to Ramesvaram, Kanchipuram, Adi Kesava, Trivandrum, Kolhapur, and Pandharpur and moved ahead. Although he was going to these dham, His main objective was to establish naam sankirtana. Sri Chaitanya Mahaprabhu is Sri Krishna Himself. *Sri Krishna chaitanya radha Krishna nahe anya*. He is Krishna so where would he stay. Thus His mind would always run towards Vrindavan. He accepted initiation from Ishvara Puri in Gaya. That time He wanted to go to Vrindavan. But could not go. Then he took sannyas at the age of 24.

We are entangled in Maya – I and mine. In these four syllables there is whole Maya – aham and mama. My house, my wealth, my family, if nothing then – my dog.

But our kartavya (only duty) is Hari Kirtanam. *Kartavyam hari kirtanam*. What should I be doing – chanting. This is one important lesson of this yatra. Once you go back- do not

forget this lesson. What is the use of running around in the yatra if you did not learn *kartavyam hari kirtanam*? If you have duties towards family etc. then do them also with this *kartavyam hari kirtanam*. If you cannot do this, then

gurur na sa syat sva-jano na sa syat pita na sa syaj janani na sa syat

daivana tat syn na pati ca sa syan na mocayed yau samupeta-martyum

One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worship able demigod. (SB 5.5.18)

If you have become guru, mata, pitas, then you have to liberate your dependents. You have to remove them from the jaws of death of this lifetime as well as future deaths. This is actual *kartvya* or duty towards your near and dear ones. If you do not do this then whatever you do, even animals do. Food, clothing shelter is provided by parents in every species. Only human species can liberate their dependents. *Dharmena hina pashubhir samanam* without Krishna consciousness human being is equivalent to animal.

So keep these memories of yatra fresh by hearing, remembering, reminding each other of the yatra, tell others, *kathyanatas ca maam nityam tushyanti ca ramanti ca*.

Saints and acharyas have worshipped the arca vigraha of the dham and they have done many other works of preaching. This is the responsibility of Acharya. They are the representatives of the lord. Thus they advertise about the lord. Here is the lord so they advertise and then they write books, their realisations, they print. So in this dham Ramanujacharya preached almost 1000 years ago. After 5 years in 2017 is Ramanujacharya's 1000 birth anniversary. In 1017 Ad Ramanujacharya was born. So 2017 is 1000 th Birthday.

Acharya has vani and vapu. Even if they leave the body, they still remain amongst us in the form of their instructions, their messages. So Ramanujacharya's body is still here. No other acharya has such darshan in the world. Tukaram does not even have a Samadhi. There are samadhis of so many acharyas. But Ramanujacharya is sitting right here smeared with saffron, sandal paste, camphor, sitting in lotus position. He is a very dear acharya. Very dear to the lord. When he was in Kanchipuiram, he was very dear to Varadaraja.

At that time the Acharya of Sri Rangam was Yamunacharya. He was the spiritual master of Yamunacharya. Of course he had many gurus – Shailapurna, Mahapurna, Goshthipurna many such saints. He took shiksha from Yamunacharya. When Yaminacharya left, there was no acharya in Sri Rangam. So the devotees and the other priests were thinking who will be the acharya after Yamunacharya. Ranganath thought if Varadaraj's acharya could come here and take up the responsibility, it will be very nice. So this was the thought of devotees as well as the Lord Himself.

So the lord wrote a letter to Varadaraj Swami, please send Ramanujacharya to Sri Rangam. The letter was taken by the devotees. Varadraja read the letter but refused to send Ramanujacharya. He is dearer to us than our life and breath. So Varadaraj replied, sorry we cannot send him. So Ranganath devised a plan to bring Him here. He sent some devotees who are good singers and they performed for Vradaraja Swami by singing beautiful compositions and glorifications and dance. So they performed dance and singing in front of Varadaraj and he became very pleased. He said ask from me whatever benediction you want, I will give. The performers asked, are you sure you will fulfil your promise? Vradaraj said yes, why not, sure.

Please send Ramanujacharya to Sri Rangam. Varadaraj had not even thought that they would ask for Ramanujacharya. You can take Sridevi, Bhudevi or my crown, etc. But they did not want

anything else. So although he did not want to agree, but to keep up to His name He had to agree.

So those devotees brought Ramanujacharya to Sri Rangam. In the evening it was time for the Lord to take rest. But Sri Ranganath immediately ran towards Ramanujacharya to welcome Him. But the utsav vigraha moves out only when there is palanquin. At night there were no preparations for a procession. But the Lord insisted and the pujari had to carry him on his shoulders and the lord came out to greet Ramanujacharya. For 20-30 years he remained as the Acharya here.

We also visited the Jagannath Mutt during harinaam sankirtana. Murali Bhatta was telling that Sri Chaitanya Mahaprabhu carved the deity of Jagannath, Baladev and Subhadra, which are now present in Jagannath Mutt. Sometimes we feel that there are so many topics that with just one mouth we cannot speak all these topics. Thus there are prayers by devotees, praying for thousands of mouths. Ananta shesha has thousands of mouths and He is glorifying Krishna with all those mouths. Near every mouth of Ananta Shesha there is a crowd to hear the glorification of the Lord. Every mouth is chanting a different topic – Krishna's name, form, qualities, pastimes, abode, then Ram Lila, description of Ayodhya, Vaikuntha, Goloka, so on and so forth. *Advaitam achyuta anadi annat rupam.*

Reading from CC-ML- 9.110

One time Sri Chaitanya Mahaprabhu was discussing Krishna katha with Venkat Bhatt

Being a Vaisnava in the Ramanuja-sampradaya, Venkata Bhatta worshiped the Deities of Lakshmi and Narayana. Seeing his pure devotion, Sri Chaitanya Mahaprabhu was very satisfied.

Constantly associating with each other, Sri Chaitanya Mahaprabhu and Venkata Bhatta gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together. Sri Chaitanya Mahaprabhu told the Bhattacarya, “Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Narayana, and she is certainly the chastest woman in the creation. “However, my Lord is Lord Śrī Krishna, a cowherd boy who is engaged in tending cows. Why is it that Lakshmi, being such a chaste wife, wants to associate with My Lord? (CC ML 9.109-112)

Venkat Bhatt might not be aware but Sri Chaitanya Mahaprabhu knew that there is a forest called Belvan or Srivana in Vrindavan, where Lakshmi Devi is performing austerities to get the association of Krishna. Or wants entry in the rasa dance. She felt, can I also sometime play with the lord like the Gopis do.

“Just to associate with Krishna, Lakshmi abandoned all transcendental happiness in Vaikuntha and for a long time accepted vows and regulative principles and performed unlimited austerities.”(CC ML 9.113)

Still she could not get Krishna. Sri Chaitanya Mahaprabhu told him what the wives of Kaliya said.

Chaitanya Mahaprabhu then said, “‘O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how the serpent Kaliya got such an opportunity.’” (CC ML 9.114)

So they felt great happiness that glories to our husband on whom Krishna has stepped. But although Lakshmi is performing austerities in Srivana since so many years, she could not receive this favour. The srutis personified also attained

Krishna and they became Gopis. But Lakshmi could not attain. So Sri Chaitanya Mahaprabhu asked Venkat Bhatt right here in Sri Rangam, what is the reason for this.

Venkat Bhatt could not give any answer to this so Sri Chaitanya Mahaprabhu told some reasons. She is supposed to accept the dressing of the Gopis. Her opulent dressing will not work in this case. Gopis are not so bothered about their appearance. Once they hear the sound of Krishna's flute, they just run towards Krishna as soon as possible. But Lakshmi is always dressing up very opulently and if flute vibrates, she will say keep playing, but I am not ready yet. So there is a difference between Gopi bhava and Lakshmi bhava. With Lakshmi bhava Narayan is attained, but to attain Krishna, much higher bhava is needed. So Sri Chaitanya Mahaprabhu was making him understand that she does not accept Gopis bhava, and not just that, she also needs to follow in the footsteps of Gopis. *Ei nivedana dhara sakhir anugata kara seva adhikar diye kara nija dasi* -make me the follower of Gopis and Radharani and give me the adhikar to do service.

Lalita vishakha adi jata sakhi vrinda, ajnanya koribo seva charanarvinda—when shall I go to serve Radha and Krsihna. Whatever instructions they will give me I will do that service. So Lakshmi is finding it difficult to accept this *anugatya* – following in the foot steps of Gopis. Gopis are very innocent and simple by nature. But Lakshmi is sometimes strict. We know that from many pastimes.

In Chandrapushkarni, Lakshmi goes every day to pick flowers but because they are too high, lord Narayana steps on the branch and she can pick them. With these same flowers Lord Narayan decorates Lakshmi's hair.

Near that Chandrapushkarni King Dharma Varma also performed austerities. It is here only that when the fish of Chandrapushkarni ate the remnants of Ramanujacharya, they left the fish body and attained their original four handed form and

went back to Vaikuntha.

One should pray intensely at all these places. All prayers are fulfilled here. But we do not even know what to pray for. We must see how the pure devotee of the Lord prayed.

Kulashekhar alavar wrote the prayer *krsna tvadiya pada pankaja*. He was a king and then he gave up everything. His prayers are found in his book called Mukunda mala stotra. Srila Prabhupada wrote his commentary on this. It is a famous work. Whoever will read this mukunda mala, they will obtain the topmost designation i.e. the dust of the lotus feet of the lord.

When Prahalda Maharaj was told to ask for a benediction, he said I am your servant and not a merchant. If at all you want to give me something, then please take away all material desires from my heart.

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 SriRaiga. 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 22nd 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.

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 brahmana rupina* –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 devotee named Shailapurna under whom Sripad Ramanujacharya studied Ramayan, he accepted him also as his spiritual master. He had many shikha gurus. One time Shailapurna, 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 lotus 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 said – 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 Varadaraj 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.