

Rama and Gauranga connections

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Jai Sri Rama

krsna! krsna! krsna! krsna! krsna! krsna! krsna! he!
krsna! krsna! krsna! krsna! krsna! krsna! krsna! he!
krsna! krsna! krsna! krsna! krsna! krsna! raksa mam!
krsna! krsna! krsna! krsna! krsna! krsna! krsna! p?hi mam!
rama! raghava! rama! raghava! rama! raghava! raksa mam!
krsna! kesava! krsna! kesava krsna! kesava! pahi mam!.

This was also Sri Krishna Caitanya Mahaprabhu's very favourite chant or song. He chanted Krsna Kesava, Krsna Kesava Krsna Kesava pahi mam as well as He chanted Rama Raghava, Rama Raghava, Rama Raghava raksa mam. He did not see the difference. They are one and the same Personality. Rama. Krishna, and here Rama has now become or Krishna has now become Sri Krishna Caitanya Mahaprabhu. Or Rama and Laksaman of Tretayuga, They become Krsna or Balarama of dwapar yuga and They become Gaura Nitai of kali yuga.

Today is Rama navmi mahotsav and I'm sure Sri Krsna Caitanya Mahaprabhu also celebrated Rama navmi mahotsav. It is being celebrated for a million years now. Lord Rama who appeared on this day, Rama navmi day in Tretayuga and it wasn't just Rama appeared that day, Laksaman also appeared and Bharata appeared and Shatrughna appeared. So, we could very easily say today is not only Rama navmi, today is also Laksaman navmi, Bharata navmi, Shatrughna navmi because They are the catur, the quadruple expansions of the Lord. One is Vasudeva then one is Sankarsana, the third one is Pradyumna and forth one is Aniruddha. So,

.ramadi-murtishu kala-niyamena tishthan nanavatar amakarod
bhuvaneshukintu

**krsnah svayam samabhavat paramaha pumanyo govindamadi-purusham
tam ahambhajami.**

So, this whole programming or whole scheduling, niyamenatishtan, niyam, there's a whole plan, the master plan of Lord's appearance. Ramadi-murtishu, Rama and other murtis, other forms appear one after the other and they keep appearing according to this statement of Brahma.

Krsnah svayam, svayam samabhavat.

Now, Krsna is svayam Bhagavan, so He is Gauranga svayam Bhagavan and Krsna and Gauranga are known as avatari and others are avatar. Beginning with Sri Rama, Ramadi-murtishu. So, this happened a million years ago in Ayodhya on this day.

So, Ayodhya is easily a million years old. Of course, Ayodhya is also eternal but Ayodhya was also created by Manu, that is also understanding. Ayodhya, the capital of the Raghu dynasty, the descendants of Raghu dynasty. They ruled from Ayodhya and Ayodhya is called Ayodhya because no one could in battle defeat the kings or emperors of Ayodhya. And this Ayodhya is on the bank of a river called Sarayu as Krsna appeared in Mathura which is on bank of Jammuna and Gauranga appeared on the banks of Ganga. Sri Rama appeared on the banks of Sarayu river.

Sarayu river that manifested from the mind of Brahma, manas. So, from the mind of Brahman appears manasarovar and the origin of the Sarayu river is in this lake called manasarovar which is in the top of Himalayan mountains. So, that is where Lord Rama, we must say and remember that Lord Laksamana, Lord Bharata and Lord Shatrughna appeared on this day.

I was just thinking as Jaya Vijay, the gatekeepers of Vaikunthalok they were cursed; "Okay, you will be born as demons, three times". So, in Satya yuga Jaya Vijay appeared, they appear as Hiranyaksa and Hiranyakasipu and Lord appears as Narasimha and Varaha and They kill. Varaha kills Hiranyaksa

and Narasimha kills Hiranyakasipu. Then comes the next age; Tretayuga. Again, Jaya Vijay are appearing now as Ravana and Kumbhakarna and Rama killed both of them. Then again Jaya Vijay appear as Shishupala and Dantavakra and Krsna killed both of them. And this was the time for Jaya and Vijay to return, they were cursed to take birth as demons and then they would return and resume their door-keeper keeping duties but then they got the news that soon at the beginning of the age of Kali, Lord is going to be appearing as Gauranga. And He's going to be performing very sweet pastimes. So, they changed their minds and instead of returning back to Vaikuntha, they stayed on, kind of extended their visa for longer and they stayed to take part in Sri Krsna Caitanya Mahaprabhu's and Nityananda Prabhu's pastimes and they appeared as Jagai and Madhai. We were talking about this Jagai and Madhai or uddharlila by Gauranga Mahaprabhu.

So, in previous ages, in previous incarnations or forms, Lord was killing the demoniac bodies using different weapons but this time in the beginning of Kali, Lords have appeared as Gauranga and Nityananda. They do not use any weapon, in fact, we see Gauranga and Nityananda They are empty-handed, raised arms-bahu tule. And they have no weapons. However, there is a weapon, the holy name becomes the weapon or even the associates of the Lord is considered, mentioned in the Bhagavatam, sangopangastra-parsadam. His associates also acting like a weapon, the holy name is acting like a weapon, even the beautiful forms of Gauranga and Nityananda are acting like a weapon, They would kill. The beauty of the Lord would kill the demoniac thoughts and consciousness.

So, this time Jaya Vijay, they are Jagai and Madhai. Their bodies were not killed, their bad consciousness, worldly consciousness, maya consciousness was killed, was eradicated by Gauranga Mahaprabhu and this is magnanimity of Gauranga. Sri Krsna Caitanya Mahaprabhu, His abode, Navadvip dhama is the origin of all the abodes, all of the dhamas in the

universe have origin in Vrindavan dhama or Navadvip dhama. So in previous kalpa, as Rama had appeared and then He was exiled then Rama and Sita and Lakshman went into the forest. So, they had come to Navadvip and they were residing in this forest or island and there's also forest-like situation there. So, Rama-Sita, Lakshman they were residing in Modadrumadvipa. We were talking about the previous kalpa under a huge banyan tree the parnakurti, the thatched roof. The hut was prepared and they were residing there happily, so that dvipa is called Modadrumadvipa. Druma means forest or trees all around and Moda means giving pleasure so that Modadrumadvipa and the surroundings, the forest and the beauty gave all the pleasure to Rama, Lakshman, Sita. There are nine islands and nine navavidha bhakti, nine processes of devotional services are performed in different islands. Beginning with Simantadvipa-sravanam and Godrumadvipa- kirtanam and Madhyadvipa- smaranam, like that. As we keep going island after island after island we come to Modadrumadvipa and the process of devotional service performed there is dasyam. No wonder why dasyam is performed there because Hanuman is eternally serving the lotus feet of Sri Rama there. This Modadrumadvipa is non-different from Ayodhya. Our original Ayodhya is this, Modadrumadvipa.

So, one time, the same time they're supposed to be on exile, and they had come to Modadrumadvip. So, in that Modadrumadvipa the previous kalpa. As Rama, Lakshman proceeded, Rama is the greenish form surrounded by the green bushes and trees and leaves in the midst of that, Rama is seated there with the greenish complexion holding His bow gracefully. The matted locks of hair on the top of His head, lotus-eyed Sri Rama, He was smiling. He thought of something and then He started smiling and Sita enquired, "May I know, Prabhu why are you smiling? I don't see any reason or anything happening around that would cause You to smile." So, having enquired by Sita like this, Rama spoke, answered. Rama said "In this dhama, now He is talking addressing, mentioning this dhama as Navadbipa dhama, I will appear in the beginning of the age of Kali. I

will appear in a golden-complexioned form as Gauranga and I will in Gauranga form, I will perform My educational pastimes, I will become known as Nimai Pandit, learned. Then I will perform, inaugurate sankirtana movement in Navadvipa. I will chant and dance and then at the age of twenty-four, I will take sannyasai and leave for Jagannath Puri leaving my mother crying and so will my wife, Visnupriya of course would be also crying. So having heard this, Sita said, "Is that a good thing to do? That you leave home, leave your mother crying and Visnupriya crying? Is that the right thing to do? Causing them suffering?" Then Rama explains: "Sita, I know you know the truth but you are playing to be ignorant and enquiring from me, clarification so I will explain".

Rama said that devotees enjoy in two ways, dealing in two ways with Me. Prema-bhakti is of two kinds. One is in union called sambhog, devotees enjoy and relish My association and other way, other times they enjoy is while they are separated from Me and the feeling, intense separation and that is called vipralambha. But I will tell you Site that there is a very special and additional and thousand-fold greater pleasure in this vipralambha condition, in separation condition. So you are calling that mother would cry and My wife would be crying, yes but that gives them joy, intense pleasure. So, there are two ways."

Rama was explaining like that, sambhog and vipralambha, both are joyful. Rama also explained that after separation when there is a union then that union is very special, joyful experience also. And Rama explains that the Kaushalya, My mother now in this pastime, she will appear as Sacimata and you Sita, you will appear as Visnupriya. Rama also said "When I take sannyasa and go away from home then Visnupriya will worship My deity form." He also said that in this avatar as Sri Rama one time you will also be banished. Sita went to the forest twice once with Sri Rama and Lakshaman and another time she was just banished anyway there's a whole reason and the

pastime. So, when you will be banished, you will be in the forest, I will also feel separation from you and I will make a deity of you Sita and I will worship your deity form in Ayodhya while you will be that time in the forest.

Rama also said "For Me, this is Ayodhya, we are in Ayodhya and this is more complete Ayodhya. I love this Ayodhya, Modadrumadvipa Ayodhya." So, we could see how Rama and Gauranga, sei Krsna are non-different and They have come in different ages and in different forms. Navadvipa is also Ayodhya, at least the Modadrumadvipa one of the islands of Navadvipa is non-different from Ayodhya.

During Gauranga's pastimes, there was a devotee called Murari Gupta. He also stayed in Mayapur not far from Yogapith and he was a devotee, great devotee of Sri Rama. He would worship Rama and chant the names of Sri Rama. One time, the Hare Krsna's or Hare Krsna devotees many associates and Caitanya Mahaprabhu approached Murari Gupta, they surrounded, they sat down around Murari Gupta, kind of preaching "Why don't you chant Hare Krsna, why don't you worship Sri Krsna?" So, Murari Gupta kind of agree, "Okay, I will give a try". And then they all dispersed.

So, that night Murari Gupta had a sleepless night and of course he had tried to become worshiper of Sri Krsna that afternoon, that evening, before going to bed but that was not working out. "No,no,no,no,no jai Sri Rama, jai Sri Rama, Rama, Rama, Rama". Now he couldn't manage become worshipper of Sri Krsna. So, next day or so, he approached all those devotees who had preached to him, attempted to kind of convert him. He said; "I'm sorry, I can't do it. I have to worship my Rama". And this Murari Gupta was Hanuman himself. Hanuman appeared in Gauranga's pastimes in the form of Murari Gupta. Then one time there was a very extraordinary times, the pastime that Gauranga Mahaprabhu performed at the house of Srivasa Thakur. Lord was totally different that day and all this time He was trying to hide, conceal His identity as Gaura Bhagavan as

Supreme Personality of Godhead but that day He decided to reveal His true identity and He sent messengers everywhere; "Call everybody, call everyone, call everyone". And as devotees were arriving, that Srivasa Thakur's house, that hall was getting expanded and expanded and expanded and hundreds and thousands and thousands of devotees were pouring in into the hall. And in the audience, in the hall there was also Murari Gupta.

So, devotees the Lord was dealing with each one of them, one after the other and as per their relationship, the mellow, Lord was revealing that form and dealing with them accordingly; dasya rasa, sakya rasa, vatsalya rasa or madhurya rasa or he was revealing His different forms also accordingly as many forms are there. He was revealing them as per necessity as per those devotees, different devotees relationships and. So, then there was the turn of Murari Gupta, talking dealing with Murari Gupta. So, Gauranga give darsana to Murari Gupta in Rama form, there was the Sri Rama in front of Murari Gupta. Greenish, no more golden form. Greenish Sri Rama. Jai Sri Rama and as this Rama bhakta Hanuman, Murari Gupta, as he was taking darsana of Sri Rama then he was looking at himself and he was not Murari Gupta anymore, he had himself transformed into Hanuman form. He was Hanuman including, there was a tail in the back.

Jai Hanuman. Jai Sri Rama.

Sri Krsna Caitanya Mahaprabhu's darsana called sad-bhuja darsana, is also very famous. Lord gave sad-bhuja darsana to Sarvabauma Bhattacharya in Jagannatha Puri. It is some places, they said He gave catur-bhuja darsana but there is also mention of Him giving sad-bhuja darsana and as we had visited Jagannatha Puri and Sarvabauma Bhattacharya's home or place where Caitanya Mahaprabhu was residing, we saw six-armed form in Jagannath Puri also. To Sarvabauma Bhattacharya He gave that darsana with the six-arms. Caitanya Mahaprabhu also gave darsana to Nityananda Prabhu on His vyasa puja day. They were

celebrating Nityananda's vyasa puja day. In the middle of the celebration Sri Krsna Caitanya Mahaprabhu transformed himself into this six-armed form. So, what were those six arms. They were a set of three arms. The two arms were holding bow and arrow and those arms were greenish in colour, jai Sri Rama! And other two arms were holding flute and they were of bluish complexion, jai Sri Krsna! Another two arms were holding in one kamandalu and other one danda, jai Sri Krsna Caitanya. They are also called one is Rama Candra then there's Krsna Candra, Caitanya Candra. They are all candra's, well beautiful like candra's. Not beautiful like one candra but bahu-koti Chandra jinni vadana ujjwala. Effulgent like candra's or moons.

So, Lord has proven He is Krsna, He is Sri Rama, He is Gauranga. This is like, jei Gaura sei Krsna sei Jagannath also we say. One who is Krsna is Gauranga is Jagannath so is Rama. And Rama is in fact very amongst billions and trillions and countless anadimananta-rupam. Rama is very special or in one statement from Bhagavatamrtakan, small scripture or commentary by Visvanatha Cakravarti Thakura. There are three very special personalities. There is Narasimha, Sri Rama and Sri Krsna. They're in one very special category. So, many different kinds of incarnations. This avatar and lila avatar and guna avatar and saktyavesha avatar, manvantara avatar. So, while describing these different kinds of incarnations then he concludes in saying three are very special; Narasimha, Sri Rama and Sri Krsna.

Sri Krsna Caitanya Mahaprabhu is not different from Krsna. He is not different from Sri Rama. This also was revealed or we could understand through Caitanya Mahaprabhu's pastimes in South India during South India travels. Sri Krsna Caitanya Mahaprabhu, came to Siddha Bat in South India. There, Lord took darsana of Sita Rama deities, enjoyed darsana of Sita Rama and danced in ecstasy in the temple in front of the deity of Sita-Rama, Lakshaman, Hanuman. Then He received invitation

from a brahmin "Please come, you could take biksha, take meal, take prasada, noon, raj bhogaprasada at my place". So, Mahaprabhu agreed and went along with him, so, this person he only chanted, "rama rama rama rama rama rama rama rama rama rama rama rama rama rama rama rama rama rama". It is described in Caitanya Caritamrta. He would not nothing else, nothing else he would utter. Only name of rama, rama, rama, rama, rama. So, that was, of course Gauranga was of course very happy that this brahman was chanting only Rama's name. so, He enjoyed prasadam at this brahmin's asrama and Mahaprabhu continued His travels but after some time, Mahaprabhu returned to the same Siddha Bat and He met same brahmin and this time Gauranga Mahaprabhu was surprised he was not chanting rama, rama, rama anymore. He was chanting,

**Krsna, Krsna, Krsna, Krsna, Krsna, Krsna, Krsna he.
Krsna Krsna Krsna Krsna Krsna Krsna Krsna Krsna pahi mam.**

And he was chanting Hare Krsna Hare Krsna KrsnaKrishn Hare HareHare Rama Hare Rama RamaRama Hare Hare. So, Mahaprabhu inquired, "What happened? Last time I was here with you only thing you would chant was Rama Rama but now you have abandoned that and you are only chanting Krsna Krsna or chanting Hare Krsna Hare Krsna. What happened? Now what is your position? Why has this happened?" And then there is a scriptural reference a dialogue between Siva and Parvati in I don't know one of the Puranas where Siva, he says,

**Rama Rameti Rameti Rame Rame manorame
saharsa namatattulyam Rama namavarane.**

Siva says, I always chant Rama Rama Rama Rama Rame, I take great pleasure, Siva is saying, I take great pleasure Rame, pleasure in what? Rame. In Rama I take great pleasure. Or chanting the names of Rama I take great pleasure o Manorame, Manorama, Parvati. But then he also said in the same statement, Siva is talking. A thousand names of Visnu, Visnu sahasranama is equal to one name of Sri Rama and then he goes

on to add. Three names of Rama is equal to one name of Krsna. So, this is the kind of stand also of this brahmin also and since he has started chanting Krsna Krsna Krsna or Hare Krsna Hare Krsna.

Now brahmin says, "To tell you the truth, from the time, last time I had audience with you, I met I had darsana with you, as soon as you left I tried to chant Rama Rama Rama name as usual, but I could not do so. Something within me compelled me to switch over to this Krsna Krsna Krsna or Hare Krsna Hare Krsna. And I know You were the cause or meeting or me taking Your darsana and to tell You the truth, you also asked my stand. I think You are, You are Krsna Yourself so as I came in contact with You, o Gauranga I have gone mad or I have just started chanting this Krsna name of Hare Krsna Hare Krsna, You are Sri Krsna!"

So, Mahaprabhu had revealed Himself also unto that brahmin His true identity. I am, I am Krsna but He tells, "Don't tell this, this is just between you and Me, okay? Don't spread the word around about this". So, this is one brahmins story from South India but then Caitanya Mahaprabhu had encounter with one brahmin, Ramadas Vipra. He was called as Ramadas Vipra. He was from Madhurai. This brahmin also invited Sri Krsna Caitanya Mahaprabhu to his asrama which was in the forest to take lunch prasadam at noontime. So, there goes Gauranga with this brahmin and well after a while it was the time. He says, "O! Brahmin where is the prasadam, where is lunch? It's noon time". And the brahmin responds, "you know, we are in the forest and it is very difficult to get the ingredients for cooking in the forest". And then he stopped, paused and said, "Whenever Lakshaman returns with fruits, roots, vegetables, Sita will cook and then make offering to Sri Rama, feed Sri Rama." So, when Gauranga heard this explanation He was amused and very happy to see the kind of mood this brahmin had. But then this brahmin managed to cook and feed Gauraga. By three Mahaprabhu had finally had His lunch prasad and after he

honoured prasada He said, "Now you eat!". And brahmin said, "No no I am going to fast. How could I eat when Sitarani gets kidnapped by raksasa Ravana and she's held captive in Lanka? I cannot eat! I am feeling like giving up my life by entering the fire or drowning myself into the water. My full body is burning but why my life is not leaving the body".

Then Sri Krsna Caitanya Mahaprabhu said, "Calm down, sit down." And Sri Krsna Caitanya Mahaprabhu was talking, preaching to him and giving explanation, explaining that the real Sita. The transcendental Sita, Sita. Her form is pure spiritual, it cannot even be seen by the materialist what to speak of touching it. Yes, Ravana did go to Pancavati and so when it was time for him to kidnap, attempt to kidnap, Sita took shelter of Agnideva. She entered the fire and Agnideva created Maya, Maya-Sita. The false Sita and this is how Ravana was cheated and he went thinking happily that he had kidnapped Sita but oh brahmin you should understand this Sita of Rama cannot be kidnapped by anybody what to speak of Ravana, she was untouched. So, by hearing this explanation, this brahmin was pacified and by this time it was evening time, he took his meal.

Mahaprabhu proceeded, continued His travels and now He was in Rameshvaram and there He met a group of scholarly brahmins. They were discussing the same episode of Sita being kidnapped by Ravana. They had Kurmapurana in front of them and they were scrutinising and studying and their understanding was the right understanding, it was right from the sastra. And that Kurmapurana also said after Rama had killed Ravana, He goes to Ashokvan where Sita was kept. So, there Ram and Sita met and there was a Sita-pariksa. Sita was examined, is she contaminated or adulterated. So, at that time Kurmapurana explains Sita who had entered the fire, the Agnidevata, Agni fire in Panchavati on the banks of Godavari. In Sri Lanka as Rama met and the Agni-pariksa was there. She walks out of fire, the original Sita so Maya-Sita was made to disappear by

Agnidevata. Agnidevata had created Maya-Sita before and now she was made to disappear and this is how Rama and Sita union took place.

So, Sri Krsna Caitanya Mahaprabhu was very, very happy with what the brahmins were discussing so He made a copy of this manuscript from Kurmapurana and Caitanya Mahaprabhu walked all the way to Madhurai, met that brahmin and gave that Kurmapurana reference asked him to study. So, Caitanya Mahaprabhu took this trouble, He wanted to. He already had explained but then He gave sastric reference to this brahmin also and then brahmin was further convinced.

Jai Sri Rama. Sita-Rama. Lakshaman, Hanuman ki jai! Jai Gauranga!

We will continue, today is Rama Navmi so we tried to say Rama and Gauranga sei Krsna all of these connections. Although they are non-different from each other and like that. So, we'll continue with our series of these talks. Karuna-avatar Gaura Bhagavan katha. So, I look forward to seeing you again tomorrow. Til then, Jai Sri Rama. Gauranga.

Rama Katha

Rama Katha

Venue: Bahrain

Date: April 15, 2016

Janaki Jivan Sita Mohan Rama

This short song talks about **Sri Rama as Ayodhyavasi**. We have **Vrajavasi, Vrindavanvasi, Mayapurvasi**. Like that there is also **Ayodhavas**. Vas means to reside. This residence is **Ayodhya**.

Those who reside there are called **Ayodhyavasis** and Rama Himself is **Ayodhyavasi**.

ayodhyavasi rama

rama rama

dasharatha nandana rama

Dasharathanandana and Kaushalyanandana. Kaushalya's name is not mentioned in this song.

sambhavami yuge yuge

And the purpose is **patitanam pavanebhyo**. **Vaisnavas** are also like that.

patita pavana janaki jivan

Sri Rama is a **Janaki jivan**. **Janaki Jivan** like **Radha Jivan** or **Vishnu Priya Jivan**. **Rama is Janki Jivan**. **Rama is Patitapavan**, but who is patita? We are in this material existence so that's an indication. We must be Patita otherwise why would we be here. Patita means fallen, fallen from **Ayodhya** or **Goloka**. There is also **Ayodhya** up there. Above **Vaikuntha** is **Saket Dhama**. Above **Saket** or **Ayodhya** is **Goloka**. So **Vrindavan** is here, **Gokul** is here. **Goloka** is up there. **Ayodhya** is here and **Ayodhya** is also up there. So from somewhere up there we have fallen. Then comes **Sri Rama** then **Sri Krishna** and then **Sri Krishna Caitanya Mahaprabhu**.

jivane marane gati ara nahi mora

That is the spirit, I don't know any other destination but you.

Radha Krishna prana mora or **Sita Rama prana mora**. **Sita** has her **prannatha**, **Sri Rama**.

patita pavana janaki jivana sita mohan rama

Sita Mohan is like **Radha Mohan**. **Sita Mohan Rama** means **Sita** attracts **Rama**, **Rama** becomes **mohit**. **Sita** is attractive and

attracts the all attractive. She attracts the mind of Rama and Rama cannot survive without Sita.

Site! Site! When Sita was kidnapped by that rascal Ravana Rama just could not forget her. He was looking for Her looking for Her everywhere because He was **Sita Mohan Rama** and He did not stop and searched till His goal was to reach Lanka.

ayodhyavasi rama rama rama dasharatha nandana rama rama

Today is the day reserved as **Rama Navami** or the **Appearance day of Sri Rama** and the celebration is **Lord's Appearance** which is going on almost closer to 10 lacs which is a million years. Lord appeared in **Treta Yuga** and we are here in age of Kali and between one whole age has passed – **Dwapara Yuga**. **Dwapara Yuga**, calculations goes on for million years. **Dwapara Yuga** is **86,4000 years duration**. **Kali Yuga** is **4,32000 years** so **Dwapara Yuga** is twice as long and **Treta Yuga** is three times and **Satya Yuga** is 4 times as long. So **8 lacs** and **64 thousand** years right there a big chunk and then **5000 years** of this **Kali Yuga** and then some more years of **Treta Yuga** and hence the number close to 2 million years ago on this day **Lord Rama appeared**.

So the day was navami and the day was also Tuesday. **Krsna** appeared on Wednesday and Rama appeared on Tuesday at noon time because He is appearing as **Suryavanshi**. Surya is the king of the day and Chandra is the king of the night hence **chandra** is called Rajneesh, Rajni-eesh, eesh the master, Rajni is night – the king of the night. King of the night is moon. Dinesh, dina means day and esh is king. Dinesh is Surya. **Krishna is Chandravanshi and Rama is Suryavanshi**. Krsna has appeared in the kingdom of the moon, the ruler of night. Surya is ruler of day and Sri Rama is appeared as a Suryavanshi. He appeared in midday today but not this time, a few hours ago. We are sitting here with **Bhagavatam** and **Sukadeva Goswami** has recited Ramayana or Rama Katha also. **Bhagavat Katha** is not only Krsna Katha but also Narasimha Katha, Vaman Katha. Like that there is Rama katha in the 9th canto of Bhagavatam. Two

chapters 10 and 11 are dedicated to Rama Katha, like a condensed Ramayana. We will just read a few verses from the middle of Bhagavatam 9th canto chapter 10 – the pastimes of Lord Ramacandra speaker is **Sukadeva Goswami** and the listener is **Pariksit Maharaja** and many other rishis, Rajasris, Maharsris and Devasris. They have assembled not in Bahrain but on the banks of Ganga. Any sacred river here? Bahrain, does it rain here? I don't know the meaning of Bahrain, so no rivers here.

**sri suka uvacha
khatvangad dirghabahus ca
raghus tasmāt prthu-sravah
ajas tato maha-rajās
tasmād dasaratho bhavāt (SB 9.10.1)**

So he wants to bring Dasarath, Sukadev Swami wants to bring Dasaratha in the picture. He wants to talk about Rama so no Dasarath, no Rama. So Dasarath appeared at the end of the sloka.

dasaratho abhavāt

Prior to him many others had appeared in the dynasty **Khatvanga**, **Khatvangad** from **Kathvanga** appears **Dirghabahu**, from him appears Raghu

raghus tasmāt prthu-sravah

From Raghu comes **Prthusravah**, from Prthu comes Aja and the son of Aja is Dasaratha and son of **Dasaratha is Jai Sri Rama**. It is not only **Sri Rama** we will be hearing who else appeared from Dasarath.

**tasyāpi bhagavan eṣa
śakṣad brahmamayo hariḥ
amsamsenā caturdhagat
putratvam prarthitāḥ suraiḥ
rama-lakṣmaṇa-bharata**

satrughna iti samjnaya (SB 9.10.2)

That **Brahmamayo Hari** is full of Brahma, is **Parabrahma**. **Parabrahma** appeared and He is also sakshat Bhagavan. Parabrahma is Bhagawan Hari. Hari is one who steals away our suffering that is also **Hari Hari Gaur Hari Sri Rama Hari**. He takes away our suffering, our birth, death, old age and disease. He is a thief. He steals all these things and makes us free and makes us Pavana. He makes us pure so that **Hari brahmamaya amsamsena**, expansion of expansion plenary portion.

chaturdhagat putratvam

That Hari, saksad Hari appeared in four forms as four sons of Dasaratha.

prarthitah suraih

Demigods were begging and appealing, 'My Lord Dear Lord, this is the time. Please have mercy upon us also. Please appear. So they are praying to the Lord Who has responded to the prayers of the demigods. Demigods are praying for Lord's advent and they know this is the right time because what had happened was —

**yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srijamy aham**

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

Bhagavatam also said earlier end of the 1st canto,

**dyutam panam striyah suna
yatrardhamas catur-vidhah (SB 1.17.38)**

What is adharma? What are adharmic irreligious principles?

So dyutam there is gambling. You must understand there is a decline in religious principles and the dominance of irreligious, people are not drinking caranamrita anymore and drinking sharabamrita or even chaiamrita. You must understand this is irreligious. If there are slaughter houses and India has become biggest exporter of beef. This is irreligion. Even India indulges in irreligious principles. Give us petrol take beef in exchange. This is the predominance of irreligion or prostitution, illicit sex or illegal sex. So these are the four places five thousand year ago, King Pariksit allowed Kali to reside.

Kali was showing his ugly face and was beating the cow and trying to attempt to kill the cow, and King Pariksit had a sword in his hand and he was ready to slaughter the killer of the cow to establish the principles of dharma.

dharma-samsthapanarthaya

On the behalf the Lord the King represents the Lord. This is his job description – to establish Dharma. So the saintly king as he was, he was trying to stop that. Kali begged for forgiveness and was given four places to stay dyutam, panam, stiyah and suna these 4 places. Kali had a hard time finding such places 5000 years ago and now we have hard time finding places where there is no meat eating.

Probably only vegetarian restaurants Govindas in Bahrain may be others, not many are turning up. They going ending up in another restaurant, other places where there is meat eating, Whenever such situations arise then the Lord makes His appearance. So the Demigods have taken note that this is what is happening a million years ago, towards the end of Treta Yuga. They are praying to the Lord to please appear.

Then the Lord responded and Ramayan will describes this in detail. However at the time of putrakameshti yajna when Dasaratha Maharaja was performing a big sacrifice so that the

Lord would be very pleased with him and he could have a son. It is a big sacrifice and all the demigods were invited to attend.

**yam brahma varunendra-rudra-marutah stuvanti divyaih stavair
(SB 12.13.1)**

They all are offering their prayers also for the Lord's advent. In fact the **Lord appeared** not as **Sri Rama** but appeared seated on Garuda. Wherever there is a yajna the Lord also appears there to accept the offering. At that time the appeal was made face to face and the Lord had promised that He will appear and perform His pastime for **dasa sahastra dasa shatani cha**. Ten Thousand -das sahastra and thousand- das shatani cha, cha means and. Ten thousand plus one thousand is 11 thousand years. We read this in **Ramayan**: "I will appear and I will perform my pastime on earth for 11 thousand years."

Lord responded positively to the prayers of the demigods and He made His appearance as **Rama Laksman Bharat Shatrughna ki jai**. So Rama appeared today, What about Laksman? When did appear?

He also appeared today. Bharat also and Shatrughna also. Today is not only Rama Navmi it is also Laksman Navmi, Bharat Navami and Shatrughna Navmi. Three mothers gave birth to four children, simultaneously this was happening in the palace of King Dasaratha. Kausalya gave birth to Sri Rama and Kaikaiye gave birth to Bharat and Sumitra gave birth to Shatrughna and Laksmana.

During that Yajna the fruit of yajna, Kausalya and Kaikaiye received just one piece and Sumitra receives two times so she gave birth to two children. And then Rama is always with Laksman and they became two teams Rama and Laksman and Bharat and Shatrughna. They were close to each other. As little children's they were placed on four different cradles but soon they would end up with two. Laksman would go and be with Rama

and Shatrughna would go and be with Bharat. There is some special affinity, friendship and liking.

**tasyanucaritam rajann
rsibhis tattva-darsibhih
srutam hi varnitam bhuri
tvaya sita-pater muhuh (SB 9.10.3)**

So **tasyanucaritam** means **Ramasya caritam** and also called as **Laksmanasya caritam, Shatrughnasya caritam, Bharatsya caritam**. Oh! Rajan which king is this? **King Parikshit, Sukadev Goswami** is addressing **Rajan King Parikshit**.

tattva-darsibhih srutam hi varnitam

The knower of truth always recites the pastimes of these four brothers headed by Sri Rama. Sages always recite not only pastimes, but also the **nama, rupa, guna, lila, dhama**. Recitation of or kirtana means also recitation, kirtana means glory singing the glories.

Kirtaniya sada hari

That doesn't mean only kirtana. Chanting of the name is also nama kirtana. There is also guna kirtana, lila kirtana. There is dhama kirtana of the Lord. The pastime, glories of holy name, glory of His glorious qualities, glorious pastimes, glorious abode and glorious devotees of Sri Rama. This is all being recited by rasis, and sages those who know Rama tattva, Krishna tattva or Vishnu tattva.

**janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so arjuna (BG 4.9)**

The Lord's not only pastime, birth also, **janma tattva, nama tattva, guna tattva, lila tattva, dhama tattva**. There are so many tattvas, Pancha tattva. Don't get confused tattva is true

science. **Sukadev Goswami** says, “**Tose tatvadarshis**, the knowers of truth or those who realized the truth always talk varnitam. As you rajan can srutam, sita patihe, **Sita pati Sri Rama’s Charitam charitra tatvadarshis** have been speaking varnitam and tvaya shrutam

Where in the next verse **Sukadev Goswami** has condensed the whole Ramayana. Some seeds ideas are there in one verse which covers kind of all the pastimes.

avatan nah

I will read end of the prayer first nah means all of us, May that Rama protect us, be pleased with us. You would also like Rama to protect you? Do you have life insurance, body guard and all kind of defence mechanisms? And **Sukadev Goswami** has already said about that,

deha apatya kalatradisu

They have so much faith in deha, strength of their body, apatya their offsprings, kalatra the wives, relatives, doctors, lawyer. This is the very beginning of Bhagavat recitation so much faith, in this kind of army – my body, my children, my desire, my army, my wife. I have wife but this is all asat. This is my army but his army is asat – fallible and will not help, specially at time of death. In a picture a person in Bombay opened his heart and a photograph of a Limca bottle appeared. It was not Sita Rama. Hanuman tore his chest and showed his complete faith is in Sri Rama only, but this person had a Limca bottle. And another person he was into coca cola. He was about to die and the family surrounded him> he only had a few more moments to go and then children were saying, “Daddy, Daddy please say Bhola at least say bhola.” They were Bhola devotees Shankar Bholenath. “Please say Bhola” The father did not say Bhola he only said coca cola. The last word taking shelter of coca cola thinking of coca cola, full of coca cola.

**yam yam vapi smaran bhavam tyajaty ante kalevaRama
tam tam evaiti kaunteya sada tad-bhava-bhavitah**

He went to coca cola loka – America. Sukadev Goswami had already said that only the Lord could help.

rama raghav rama raghav rama raghav rakshamam

Caitanya Mahaprabhu always recited that. So this verse is also a prayer for protection. May **Sri Rama** be pleased with me and once he is pleased, protect me and those who He is pleased with.

**gurv-arthe tyakta-rajyo vyacarad anuvanam padma-padbhyam
priyayah**

**pani-sparsaksamabhyam mrjita-patha-rujo yo harindranujabhyam
vairupyac churpanakhyah priya-viraha-rusaropita-bhru-vijrmbha-
trastabdhir baddha-setu? khala-dava-dahanah kosalendro vatan
nah**

The condensed Ramayan in one verse. Ramayan's very first is chapter Bala Kanda. You heard Bala Kanda otherwise Ramayan has been recited by Valmiki Muni in seven kandas. **As Bhagavatam has skandas and Mahabharat has Parvas, Ramayan has Kandas – 7 kandas. Bala Kanda, Ayodhya Kanda, Aranya kanda, Kishkindha Kanda, Sundarkanda and Yudha kanda** and then Rama returns to Ayodhya that is Uttarkanda.

Bhagavatam has **18,000 verses** and Ramayana has 24,000 verses compiled by **Adi Kavi Valmiki Muni**. Wonderful, powerful, beautiful scripture!

gurv-arthe tyakta-rajyo

For the sake of His father Lord Rama gave up the kingdom. He is about to be the crown prince and he gave it all up.

vyacarad anuvanam

He was wondering for 14 years from one forest to another to

another including Dandakaranya. Then it says Lord's Lotus feet were very tender. So how did He wander? A chariot was provided at the beginning but He also adamant. "Let me be a vanavasi not only in name. A vanavasi resides and walks around barefoot so that what Rama's program.

padma-padbhyam priyayah

Sukadev Goswami says Lord's Lotus feet were so soft and tender they could not even bear the touch of Sita's hand. This means that Sita's hand were too rough because the Lotus Feet were very soft.

patha-rujo yo harindranujabhyam

However during all this travel time and trying times many devotees helped the Lord but two have been mentioned specifically. Harindra was always helpful. Hari is monkey. Hari has another meaning Hari is monkey and Hari also means lion. Hanuman was a monkey under Harindra King. Sukadev Goswami says one personality was Hanuman and Anuja, anu means man to follow and ja means one who take birth. Rama took birth and Laksman also took birth right after, so Ramanuja is Laksman. Ramanujacarya is the incarnation of Lakshmana. So he is called Ramanuja. Hanuman and Lakshmana they were very helpful – assisting, giving relief to Sri Rama throughout his travel in different forest.

vairupyac churpanakhyah

There was time Shurpanakha on the Bank of **Godavari panchvati**. She was disfigured. Her nose was chopped out. She had gone to Lanka complaining to Ravana. That rascal Ravana who kidnapped Sita and that made Rama very angry.

rusaropita-bhru-vijrmbha

As he was looking for Sita and finally He met the monkey Army and others. **Sugriva**, **Jambavan** were at **Rameshwaram** waiting for

the ocean God to come forward and help out how to cross. It was delaying Rama who became very furious. He built Setu and crossed Indian Ocean to reach Lanka.

khala-dava-dahanah

Then he killed and finally burnt that kalnayak Ravana who was killed. That killer of Ravana is described here as **kaushalendraindra**. The King of Kaushal the country called Kaushal and that is **Sri Rama**. Avatanah, may he pleased with us may He protect all of us, with that prayer we stop.

Jai Sri Rama

Let's fall in love with Lord Ram

Let's fall in love with Lord Ram

Venue: Bangalore

Dated: 24 March 2018

kasa mala takuni gela rama takuni gela rama

kasa mala takuni gela rama takuni gela rama

He has just abandoned us, He has dumped us here or behind and He has gone.

rama bina jiva vyakula hoto

Without Rama, jiva, me myself, I become vyakula.

rama bina jiva vyakula hoto

suchat nahi kama, takuni gela Rama

**rama bina maja chaina padena nahi jivasiya arama, eka
janardani pahuni dola**

dola means eyes, I wish, we all wish to see Him again, is the prayer. And what kind of Lord that I would like to see Him again?

**svarupa tuze ghanasyama, takuni gela rama....
Sri Rama Jay Rama Jay Jay Rama!**

**Patita pavan Sita Rama!
Raghupati Raghava Raja Rama!**

Sita Rama Jay Sita Rama!

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare!**

om namo bhagavate sri ramay

Our obeisance's again and again unto Sri Rama who is Bhagavan. So Lord appeared very kindly, we have to say this very kindly He appeared on Rama navami day which is tomorrow, some million years ago.

'Show me your God, prove that He exists.' So Lord proved, making His appearance, Gauranga ki...jai. By making His appearance Lord says, I am here, come near oh dear, not deer in forest. Do not fear, I am here. So Rama appeared.

This Ramayan is His photograph. Whole picture, His form is painted as Ramayan describes form of the Lord. How He looks like and others and Ayodhya and Sarayu river. So what has been written, compiled by Valmiki muni, we also heard that the experience of those sages in the forest, those who were listening to Lava and Kusha, they were commenting, 'while we were listening to you, we felt that all that you are saying was happening right before our eyes. Your audio was transforming into video.' And that is also very correct understanding. From the sound comes the form, this is

spiritual technology here. Every word, sound, is uttered, is the description of the form and not only form, but activities also, qualities also, the places also. Ramayan is like a whole history.

So by hearing, by reading, you could begin seeing. Valmiki was just chanting the names of Rama Rama Rama, and outcome of this was he started seeing Rama, seeing the pastimes of Rama. And then as he was seeing, also was writing. He was seeing different pastimes and was writing down. He was seeing forms and activities and he transformed those activities and forms in the form of sound. And as we read, as we hear, back again, back to the form, qualities or activities of Sri Rama or Sri Krishna. Sri Krishna Caitanya Mahaprabhu ki Jay!

sabda yonitvad

Sabda becomes yoni the source. Everything comes from sabda, the sound. In the beginning there was word and that word was with God. In bible it is said. And that word is God. Sabda brahma, sabda is not different from the form and activities. There is another brahma sutra, sastra yoni tvad. Sabda yoni tvad or sastra yoni tvad, sastra becomes yoni, the source. Lot of things you get from sastra, which is full of sabda, sound.

There is another vedanta sutra, anavrutti sabdat, very powerful sutra, Srila Vyasadeva says, ana avrutti sabdat, an means no, avrutti means repetition; repetition of birth and death. This could be accomplished by sabdat. And that sabda is Bhagavad -gita, Srimad -Bhagavatam is that sabda, Ramayan is full of that sabdas, sounds, anavrutti sabdat.

Sound could give liberation to those who are bound. And that is the story here with all of us here. We all are bound up, conditioned. So un-conditioning is accomplished by sound. So that sound is again,

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

That sound, all the spiritual sounds of all the sastras are packed in one mantra. All mantras in one mantra, that's why it gets name maha mantra. And of course Gita is full of mantras. And what do mantras do? Manah trayate, mind is liberated, freed from the bonds. Mantra and you are supposed to be doing manan, repeat the mantra, you say and you hear.

**nitya siddha krishna prema sadhya kabhu naya
sravanadi suddha chitte karaye uday**

This is the process or science, nitya siddha Krishna prema sadhya kabhu naya, all the living entities have prema for Sri Krishna, prema for Sri Rama. Jay Sri Rama! All the living entities, right here, right now or out there, out wherever living entities are, human beings are, sravanadi shuddha cite, as soon as they do sravan, karaha uday, love for the Lord is revived. By doing what? Just by hearing, chanting, sravanam kirtanam vishnoho smaranam Immediately we are reminded. The result, outcome of hearing, chanting, sravanam kirtanam. So what did we do? We are hearing the sound. We are reading the sound. By reading the scriptures we are hearing the sound.

When are we going to miss Sri Rama and Sri Krishna and Sri Caitanya? Everyone else is missing. Residents of Ayodhya are missing Rama. When Krishna left

Vrindavan for Mathura and He did say, just now coming. But so many year after year He was not coming and they were missing Krishna. Caitanya Mahaprabhu was also, He was in Mayapur. He took sannyasa. 'Nimai', too much, Saci mata had to go through, and Nimai left home. Next morning she was running, calling out loud, Nimai. And all the residents of the Mayapur, they came in morning, they found Nimai is no where to be found, they collapsed. They were crying and rolling on the ground. They said, let's go home and burn our homes and leave Mayapur.

Let's go look for Nimai. Without Nimai, whole world is vacant.

So everyone else is missing Rama or Krishna or Krishna Caitanya. What about us? What are we missing? Missing the bus? Seeing these other instances or pastimes, Lord has left devotees behind. He left them behind in Ayodhya or Vrindavan or in Navadvipa Mayapur. But in our case, we left Lord behind. And we walked away into this world.

nama bina kichu nahiko aro chaudha bhuvan majhe

This is Bhakti Vinod Thakur's realization. Without Holy name, for him Holy name is Lord Rama, Lord Krishna, the whole world is vacant. What is there without the Holy name? So one time Krishna entered the forest, in middle of the night, leaving gopis behind. Gopis were looking Him, were finding Him. They did not succeed. So they went back at the banks of Jamuna and then they all started recitation, remembrance called 'gopi gita'.

**tava kathaamritam tapta jeevanam kavi bhiriditam kalma shapham
shrawan-mangalam shrimada tatam bhuvi grinanti te bhurida
janah**

This is one of those prayers or song. The outcome of this, as they went on singing or reciting, what is called 'gopi gita', Krishna appeared. Hari Bol! They were missing Him, no where to be found, they just sat down and they started recitation. Krishna is like this and Krishna is like that, they were remembering, glorifying, and praying, crying, part of that recitation. It takes you through all the emotions. And as this was happening Krishna appeared in midst of them. Making the point or proving that the words about Him, the song about Him is non different from Him.

yatra mad bhakta gayanti tatra tisthami narada

Lord has declared this, yatra mad bhakta gayanti. And before that He says, naham vasami vaikunthe, na ca yoginam hridaye, I cannot be found in vaikuntha or in hearts, yogis could not find me. But for sure you could find me there, in ISKCON temple,

where there is Rama katha is going on, that is my address. And there where my devotees get together and gayanti, they do gana, and I make my presence there, I become available where I am remembered. And how I am remembered? By recitation, hearing, and chanting. So that hearing and chanting is principally Hare Krishna Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare! Or reciting Ramayan, Gita, Bhagavat, as we hear all this, then Lord makes His appearance in heart. He appears in heart.

**gauranger madhur lila jar karne
pravesila hridaya nirmal bhelo tar**

As one listens to Gauranger madhur lila, Gauranga Mahaprabhu's lila are of what kind of lilas? Madhur lila. Krishna's lila is also madhur and Rama's lila is also madhur. So as we hear all these lilas, what happens? Hridaya nirmal bhelo tar, their hearts nirmal, free from mal, free from dirt of maya, they are free from the dirt of tamoguna, rajoguna, satvaguna.

pasu pakhi jhure pasan vidare suni jaira guna gatha, as guna gatha, katha is heard then pasu paksi, birds and animals and pasan vidare, rocks melt. That had happened in Citrakuta. We were there some time ago. Rama went from Ayodhya into the forest, then as He did send the chariot back, Sumantra had to return. And Rama crossed Ganga maiya ki Jay! And He had come to Prayag. He visits Bharadwaj muni's asram. Rama had paid His full dandavat to Bharadwaj muni. Where could we stay? He point out to a mountain, which is part of Citrakuta. What's the name? The particular mountain that Rama stayed on the top of that, Kamadgiri parvat. So those days, that mountain was so tall, some 100 miles away from Prayag it could be seen, over there.

So Rama Sita Laxman, they crossed Jamuna also. In Prayag Ganga Jamuna Sarasvati sangam, He crosses Jamuna. He encounters Valmiki muni. Where could we stay? Any suggestion? Valmiki had said my dear Lord please tell me where You do not stay? If

there is any place where you do not stay, if such place exists then please stay there. And on the top of that Valmiki did say to Lord Rama, because you have asked, my dear Lord, You please stay in the hearts of Your devotees. Valmiki had written Ramayan so that those who recite, hear Ramayan, for them Rama would make His appearance in the hearts of such listeners. Rama will reside in their hearts. So he prayed like that, appealed to Sri Rama like that. Demigods came to know that Rama is coming in the direction of Citrakuta, they wanted to prepare very appropriate residence for Sri Rama to stay. So they made a cave, they dug into the mountain, wonderful, amazing, very spacious cave, which you could go and see. It is still there. When Rama arrived there, and their proposal, Lord please stay, accept this cave as Your residence. Rama said nothing doing. Me and residing in comfortable, like AC there, naturally air conditioned and lot of facilities, amazing cave. But He preferred to stay on the banks of Mandakini river there. On the Kamadgiri parvat, mountain. So Laxman just prepared parnakuti, hut made from some leaves and they were staying there.

What I wanted to say was, there comes Bharat. Not only Bharat, Satrughna also and the mothers and Vasista muni and lot of them had come. Idea was, Bharat wanted to bring Rama back to Ayodhya. What His mother wanted, Bharat's mother wanted Bharat to be king and Bharat was not interested. So He had come and finally there was meeting at the foothill of this Kamadgiri mountain. They all met. Rama Laxman Sita met everyone else there. There that happened. pasana vidare suni jara guna gatah Kind of such atmosphere was created during this Rama Bharat milan, milap. Very extra ordinary Rama Bharat milap.

Kind of talks, dialogues that had taken place there, appeals made by Bharat. This is all expression of his attachment and love and affection for Sri Rama. Rocks melted, where they stood and spoke and embraced each other. Lot of

embracing, Laxman was also being embraced and Sita was also

being embraced and Rama was also embraced by all near and dear ones. Rocks melted, leaving the footprints of Rama and Laxman Sita and Bharat and others. So we were there and they were showing footprints of Rama and Bharat. You see these lotus feet? These are the lotus feet of Rama and Laxman's lotus feet. So after million years we could see.

So may our hearts melt one of these days. Today is better day, why postpone?

adyaiva me visatu manas raja hamsah

The prayers are like that, Kulashekar is praying, my dear Lord here and right now, let my mind enter in Your lotus feet, associate Your lotus feet.

adyaiva me visatu manas raja hamsah

prana prayan samaye kapha vata pittaih smaranam kutaste

Now is the good time. Let me fall in love with You. Falling in love with Sri Rama. Jay Sri Rama! Do you love Rama? I love you Rama, could you say that? So let that happen, Kulashekar says, let that happen quickly, now.

prana prayan samaye

When I get old and kanthe ghurghurayate, from my kantha, sound of ghur ghur ghur, kanthe ghurghurayate then it is very difficult, kapha vata pittaih, smaranam kutaste, Your remembrance will be difficult under those circumstances.

We will continue this hearing about Rama and Krishna, why not. And specially chant,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

This will do it's job. And we could be on the way back home, back to Ayodhya, back to Goloka; if you are interested of course. That choice was given by the Lord even to Arjuna,

yatha icchasi tatha kuru

After Lord has spent so much time talking to him, encouraging him to get up and fight, yogi bhava.

**man-mana bhava mad-bhaktah mad-yaji mam namaskuru
mam evaisyasi satyam te pratijane priyosi me (BG 18.65)**

What a wonderful statements of Sri Krishna, this man manabhava mad-bhaktah, Arjuna, man manabhava, fix your mind in Me, remember Me, man mana bhava, become madbhakta, become my devotee. Madyaji, worship me and mam namaskuru offer your obeisances unto me. If you will do this, mam evaisyasi, you will come back to Me alone or only because you will become My devotee, because you are remembering Me, worshipping Me and you are offering your obiesances unto Me then you will come back to Me. He asked Arjuna to do those four things, every time said Me Me unto Me, then He says you come back to Me.

mam evasyasi satyam te

Lord says, it doesn't matter, He did not have to say it but He is going ahead and say it, I am telling you the truth. Whatever Lord speaks, He speaks only truth nothing but truth, right? You take a vow in the court, nothing but truth, nothing but the lie. But Lord says only truth still He says satyam te. And not only He said satyam te, pratijane, I take vow, this is My sankalpa, I am determined to bring you back to Me. Why I will do this to you. You are very very dear to me. Lord says. So all this taking trouble, coming all the way from up there, from Vaikuntha, Saket Ayodhya, Goloka, Lord comes down, because He loves us, He loves you. He loves all of us. So Krishna had given choice to Arjuna, He said, it's upto you. Yatha icchasi tatha kuru. You could become yogi bhava or you could become bhogi bhava. Both the choices are there. These days lot of bhogi bhava business. Whole business of bhogi bhava.

So he was given the choice, yatha icchasi tatha kuru. What did

Arjuna choose, what was his choice? Karishye vacanam tava, Your wish is my command. I will execute Your will. Karisye vacanam tava, earlier he had his own ideas.

Hatva svajanam ahave, how could I kill? These are my people. What are you talking about? Na sreyah anupasyami, I don't see any benefit in killing my own people. And like that he had lot of ideas. Most of the first chapter, of Bhagavad Gita it is Arjuna geeta, not Bhagavat geet. Arjuna is talking and talking his own ideas which are so called mental speculation. But now Arjuna has heard and has been transformed, his love for Sri Krishna is fully revived and he is committed and he is dedicating now his service of Sri Krishna.

nastah mohat smutir labdha tvat prasadat maya acyuta

By hearing sound, words emanating from Your lotus mouth which is Bhagavad Gita, tvat prasadat, I am drinking or hearing, which prasad? Tvat prasadat, whatever You had been speaking, that prasad.

ya svayam padmanabhasya muka padmat vinisritah

That is Bhagavad Gita. Gita is emanated right from the lotus mouth of the Lord. So those sabdas, that sound is all transcendental spiritual sound. I don't want to open up this new angle. But I can just say it, the worldly sounds bind us to this world. Mundane sounds, worldly sounds, sounds contaminated by ignorance, passion, goodness, they bind us. So to counteract the influence, effect of this worldly sounds, this battle of two sounds, spiritual sound, Hare Krishna sound, or sounds of Gita, Ramayana, Srimad -Bhagavatam, these sounds they battle fight out and defeat mundane sounds and they take over, they dominate our lives, they govern our thoughts and consciousness and we become free. That is what Arjuna says, nasto mohat, my illusion is nasta, destroyed, finished. Gata sandeha, no more doubts and now I am ready, karisye vacanam tava. So go on hearing and chanting about

Rama, about Krishna.

Ramacandra Raguvira, Ramacandra Ranavira Ramacandra is Raghuvara and Ramacandra is Ranavira. Rana is battle, Rama is steady in battle, Ranavira.

Ramacandra mam bandhu, Ramacandra daya sindhu

Ramacandra who is dayasindhu is my bandhu. So I am going to be benefited by his daya. He is ocean of kindness, and such person is my friend and we say friend in need is friend indeed. So I am needy, I am in need of kindness. So I am sure, my friend Sri Rama will shower all the mercy upon me. And at it's His birthday, He will be more. So we will pray so we will also get few drops of that kindness.

Ramacandra Raghunatha, Ramacandra Jagannath. Rama Rama Rama...Jay Sri Rama!

Where there is dharma, there is victory

Where there is dharma, there is victory

Dated: March 24, 2018

Venue: Bangalore, Ram katha Day 2

**rama raghav rama raghav ra
ksha mam! rama raghav raksha mam!
om namo bhagavate sri ramay!
Jay Sri Rama!
ramati ramayati ca ramah**

He gives joy to everyone. When we say Jay Sri Rama, we feel happy. Vanarsena, monkey army they are always on the way to

Lanka they shouting Jay Sri Rama! First of all this Jay is also related to Sri Rama, Jay, victory to Sri Rama, all glories to Sri Rama! Rama's devotees they become victorious. Jay Sri Rama!

yato dharmah tato jayah

Mahabharatsay, yatodharmahtatah jayah. Where there is dharma there is Jay. Where there is religion practiced, there is victory. Rama appeared to,

dharma samsthapanarthaya sambhavami yuge yuge

Besides other items mentioned in Bhagavad-gita which are paritrana yasa dhunam, vinasaya duskrta and then dharma samsthapanarthaya, aha sambhavami yuge yuge. So that was Treta yuga and Lord appeared to kill the demons and protect, take care of His devotees, give darshan, association, protection to His devotees. And by doing so He established Dharma.

nato natya dharo yatha

Kunti maharani said, Lord appears as nata, not nut bolt. A 'nata' means actor. Like actor, a character, nato natyodharo, He plays different roles in different dramas or in different cinemas. Same person! Not only He acts differently but He looks differently, talks differently. So everything is different. But He is the same person. nato natyodharo yatha. Same person, we could say same Krsna, He appears. Kabhi Rama banake, in North India they are saying like this, kabhi Rama banake, kabhi Shyambanake. Sometimes He appears like Rama; sometimes He appears like Shyam, same Lord.

Caitanya Mahaprabhu gave that very special darshan to Sarvabhauma Bhattacarya, 'sadbhujadarshan'. Two of those six arms were slightly greenish color, like fresh green grass color. Rama's complexion is also described like that. It is also described as shyamvarna and also little greenish. The two

arms were of that complexion holding bow and arrow. Other two arms were holding flute, ghanaevashyam complexion. And the other two arms were holding, one was holding kamandalu and the other onedanda. So three persons, six arms and they are holding different weapons, also the complexion is different, but that is same person. Caitanya Mahaprabhu is exhibiting this, revealing this unto Sarvabhauma Bhattacharya to prove they are same person.

And all these Personalities, they have their abode in the spiritual sky. Avatarati, ava-tri, ava means down and tri means come down, descend, avatar, avatarati. So they are in their own abode and they come.

goloka namni nija dhamni

There is Devi dhama, Mahesh dhama, Haridhama. Amongst the Haridhamas, there are many Hari, like Gaur Hari also there. Rama Hari is also there, Krsna Hari, they are all Haris. They give relief to the suffering souls, their children. That is why Lord is called Hari.

yaharati, papamharati thentarati, then they liberate them, transcend them.

So Rama has Haridhama in spiritual sky above all other avatar, incarnation abodes, there is Rama's abode, just underneath Goloka. And in between there are all Vaikuntha planets of all avatars or Haris. This dhama of Rama is called Ayodhyadham or Saketadham and above that is Goloka. And of course that Saketa, Ayodhyadham is down here. We cannot say on this planet. Ayodhya is not on this planet; as Vrndavan and Mayapur are also not on this planet. To consider that they are on this planet or they are part of some country, Hey why is your Lord appears in India? You know everytime He appears in India. For a change, why not in Middle East or west all the way. In fact the answer is He doesn't appear in India. Lord appears, He has His abode which is eternal. As Vrndavan is Sri Krsna's abode and that is eternal and Mayapur is Caitanya Mahaprabhu's abode, Gauranga, and that is eternal. So is Ayodhya, eternal.

You understand eternal?Sanatan! There was no time when Ayodhya did not exist. We are not talking about one up there, but one down here, it is eternal. Ayodhya exists. One day there will be no more Bangalore, Delhi would be finished. And Kolkata drowned, when there is devastation, mahapralay, everything is burned, drowned and wound up. Mahavisnu takes a deep breath and with that all the brahmandas including planet inside those Brahmandas, they enter into the body of Mahavisnu. But Ayodhya remains intact. And so does Vrndavan and Mayapur and these abodes of the Lord. So Ayodhya is not in UP. To say Ayodhya is in UP is aparadha. You have committed big offense. Due to your ignorance you are thinking Ayodhya is in UP. Ayodhya is not in UP. And Mayapur is not in Bengal and Dvaraka is not in Gujarat.

So whenever Lord Rama appears, and what is this whenever? As I said whenever, that implies, He must be appearing again and again, whenever. Whenever, whenever, and that is what happens. Lord Rama appears again and again or once in one day of Brahma or whenever Krsna appears He also appears, once in one day of Brahma. And Caitanya Mahaprabhu appears, they keep appearing again and again. Eternally they keep appearing.

So we did say that some a million years ago Lord Rama appears, of course He appears in Ayodhya. We are singing Ayodhyavasi Rama and He became Ayodhyavasi, resident of Ayodhya. So that was million years ago. A million years is lot many years. Million years is long long time ago, one million years ago Lord appeared in Ayodhya. So how old is Ayodhya? I thought so, you will say Ayodhya is one million year old. Is it? You forgot the whole speech. But even if you say, one million, that is lot of time.

Dr.Frogs have difficulty understanding. Forget the eternality, even to accept a million years ago Ayodhya exist and Rama appeared. The conditioned soul, they struggle with this time line, because they are conditioned. And then on the top of that is Darwin's theory. 5000 years ago, battle of Kurukshetra

and there were regular human beings and they were battling with this weapon that weapon, no not possible. Human being just came out of the caves, cave man and they would just throwing rocks at each other whenever they want to battle. Or they would break a branch of a tree and OK come, fight with the sticks. This complex battle of Mahabharat, they can't conceive, trust; doesn't fit into the theory of this Darwin and company. They can't think of this eternal time and million years ago. They think differently, conditioned as they are!

I was in Los Angelis some time, some years ago and they were celebrating anniversary of Los Angelis. Once upon a time Los Angelis did not exist and then one fine morning or one day the settlement began and some bhumi puja was done and then Los Angelis gradually came into being. And that happened some time ago. So they were celebrating anniversary or birth anniversary of Los Angelis. So as I was there, I inquired, how old is your Los Angelis? And this gentlemen said you know its very old. They were trying to say very oooolllllllllllllddddd. By stretching that old, he was trying to make Los Angelis very old, sound like very old. I said how old it is, how old? 200 years old! So 200 years ago is oolllllddddd.

But those who are enlightened, their understanding is different. Those who study physics, chemistry and biology and botany and all these, their understanding is different. And those who study Mahabharat, its history. Mahabharat is history of India, great India. Or those who study Ramayan, the Ramayankal, period of Sri Rama, or those who study Gita, Bhagavat, puranas and Vedas, this is the way to become knowledgeable.

vedaḥ ca sarvair aham eva vedyah

I am to be known or Rama is to be known, or becomes known by study of Vedas. And yesterday we understood from Narada muni that Mahabharat is 'pancamveda'. Mahabharat and Ramayan are called Pancamveda. It's a smrtisastra. Srutisastras and smrutisastras!

So Ramayan or Rama, unfortunately every time, yeah they have to do this, this is mythology, mythological. What is there in Ramayan, Mahabharat? It is all mythology. Few days ago I read, Siva is mythological. And the word mythology comes from mith, mithya, false or imaginary. So may be the contradiction Britishers, they called all this Mahabharat and Ramayan and all the events and Personalities, as mithya, false. And foolishly we, if you say so, you are boss now, you Britishers. And they are gone some time ago, may be 70 years ago but still the conditioned, Indians have become conditioned. They are brain washed, brain washed Indians and made them looked down upon religion and Mahabharat and Ramayan.

Jay Sri Rama! So Rama is eternal and so are we, eternal and we belong to Rama, Krsna. And our relationship with Rama, Krsna is also eternal.

mamai vamso jiva loke jiva bhuta sanatanah

This word sanatan, the word like sanatan does not exist in any other sabdakosa, dictionary. They could translate it eternal, but that does not really convey the purport, the deeper meaning of sanatan. And our dharma is also sanatan dharma and every living entity's dharma is sanatan dharma. And it has to be. Dharma means eternal. Eternal occupation. So sanatan dharma, we are sanatan, Rama is sanatan, and our dharma is sanatan, like that. Lord Rama's abode is sanatan so is Ramayan sanatan. Rama's name is sanatan. It always existed. Rama or Krishna, Narasimha,

**ramadi-murtisu kala-niyamena tisthan nanavataram
akarod bhuvanesu kintu**

As we are sitting down here, I was going to say, we are sitting in Bangalore, but no we are not sitting in Bangalore. Where are we sitting? Ayodhya? And spiritual sky and there is also Ayodhya, there is Vrndavan and Caitanya

Mahaprabhu's Navadvipa. Downstairs there is Vaikuntha, Narasimha.

So as we are down here and right now everything exists. Vrndavan is there, Ayodhya is there and Vaikuntha plants are there, Mahesh lokais also there. And now Devi dhamis existing, it doesn't exist always, but it is existing now. So these kingdoms, spiritual kingdom, material kingdom, material kingdoms are not always in existence. Spiritual kingdom is. Ayodhya and Vrndavan are part of spiritual kingdom, so they eternally exist.

You may be wondering where is Rama katha? Is this Rama katha? Sounds like? All over Ayodhya, when I was looking, reading Ramayan, reading about Ayodhya, so one thing is mentioned, as I am hearing (here) tvangtvangtvang. And this is nice music that pervades Ayodhya. All the time it is here nice music goes on. Ayodhya beautiful, wonderful Ayodhya, the way it is described, it is nice, out of this world. When you read, hear about how Ayodhya is like. Then you will say, this is out of this world. This Ayodhya is what? Out of this world! Ayodhya is not worldly.

Beautiful, wonderfully masterplanned township. It was established by Manu maharaj. At one time may be he did some further decoration to enhance the beauty, or renovations, because it exists always. So Manu maharaj gets the credit for establishing Ayodhya Dham. Right at the banks of Sarayu river, Sarayumaiyaki Jay! You say like this Gangamaiyaki, so Sarayumaiya. It's very special sacred river, originates in Manasarovar. You know where that one is? Up there, at the top of Himalayan mountain. Which is said, that sarovar, that lake, that is mind of Brahma, mana. Brahma's mind is that sarovar and origin of Sarayu river is Mana-sarovar. And at the bank of this Sarayu is Ayodhyadham, glorious Ayodhyadham.

And there were so many descendants, predecessors. Raghu, Rama is Raghu vamsaj, Iskvaku, and like that, glorious kings prior to Dasharath had ruled Ayodhya. No one could conquer; no one

could battle with kings of Ayodhya and defeat them. The kings of Ayodhya or emperors of Ayodhya were undefeatable. Hence the capital town gets the name Ayodhya, yuddha, Ayodhya, like that all related.

The citizens of Ayodhya, they were wonderful characters, all learned, gentlemen, Ayodhya is full of gentlemen. As Bangalore is full of ruffians, some are more, some are less. Good people, gunasampanna, with all good qualities, peace all around. I am sure they did that, 'love thy neighbour as thyself'. Loving their neighbors also which doesn't happen these days in Bangalore and rest of the world.

Ayodhya is out of this world. So when we read about Ayodhya we get a good glimpse of what the spiritual sky is like, what is up there is down here. And like that.

**keho bole purabe ravan vadhila
golokera vaibhava lila prakash korila**

Keho bole, it is said, which is a fact, keho bole purabe, some say that this Jagannath, He killed Ravan, and that was in Tretayuga. And then some say, which is also fact that golokera vaibhava lila prakaskarila, the lilas of Goloka got manifested in Gokula. Goloka lilas in Gokula. So like wise. Ayodhya lilas up there, they were now happening down here in Ayodhya. So by sampling Ayodhya, even what is Ayodhya town like and what are the folks of Ayodhya are like, we get good picture, clear picture of the spiritual sky, about Goloka, about Ayodhya. And all that we need to know is made available. All about Lord, all about Sri Rama also, about Sri Krsna, about Caitanya Mahaprabhu, all that you need to know could possibly be known, it's all there. You are not kept in dark, don't have to imagine. It all exists, knowledge exists. He doesn't say just 'Rama', finished, he says everything about Rama. He is Ayodhya vasi Rama, He has a mother Kausalya, and of course He has brothers Laxman, and also He has others of course. And Laxman has a brother and another brother Bharat, son of

Kaikeyi, and like that, it goes on and on.

Rama has father and mother and step mothers, and finally four of them, four brothers, Rama, Laxman, Bharat and Satrughna. And who are they? To understand littletatva, they are Vasudeva, Laxman is Sankarsan, and Pradyumna, and Aniruddha, the quadruple all four have descended in same family. They are children, sons of Dasharath and it just opens up and expands and expands, the knowledge becomes an ocean, becomes Ramayan Mahanadi. How much water in nadi, we could say so much, but we don't know how much.

**gurv-arthet yakta-rajyo vyacarad
anuvanam padma-padbhyam priyayah (SB 9.10.4)**

SukadevaGosvami also has done Rama katha. In the 9th canto of Bhagavatam, there are two chapters, this is Rama katha, Ramayan. In there there is one verse, in one verse SukadevGosvami has recited entire Ramayan. As Narada muni, we mentioned yesterday, in some 100 verses he also recited sanksiptRamayan, condensed Ramayan. SukadevGosvami has done further condensation and just in one verse he has recited entire Ramayan, nut shell, giving little hint.

gurv-arthetyaktarajyo, he begins there. For the sake of His father, Rama renounced rajya, kingdom. That day He was going to be the prince. Renouncing kingdom of Ayodhya, Rama becomes vanavasi. He is exiled and now He is in the forest, going from one forest to another to another. He has to stay only in the forest. And stay like a forest dweller. 'Oh where are you?' 'I am in the forest. You know that Hilton hotel in forest. I am in the forest.' Not like that. Stay in the forest the way the forest dwellers reside. So Ayodhyavasi becomes vanavasi.

priyayah pani-sparsaksamabhyam

SukadevaGosvami says, Rama's lotus feet are so tender, so soft, they were not even able to tolerate, of course Sita's palms, they were also soft. But Rama's lotus feet were

softer than Sita's palms or hands. Difficult to comprehend. Sita's hands also suppose to be very soft and tender. But when She massaged, it was difficult to tolerate, so rough, because lotus feet of Rama are so soft, soft most. May be Sita's hands were soft; Rama's lotus feet were softer or softest. But He managed, hey Sita what are you doing?

mrjita-patha-rujo yo harindranujabhyam

But then SukadevGosvami says, harindra, hariindra, what is hari here? Monkey! King of the monkeys, who is that one? Hanuman ki Jay! Sugriva also. SrilaPrabhupada translates, first he says Hanuman, this harindra is Hanuman, into bracket there is Sugriva. Anujabhyam, ananujaLaxman, they were giving relief to Sri Rama at every step. There were assisting. Two names, SukadevGosvami says, Hanuman and Sugriva also and Laxman.

vairupyac churpanakhyah

And then comes, when Rama was in Dandakaranya, in Panchavati, which is now known as Nasik. There river Godavari flows and Rama, Laxman, Sita, they were residing there for some time. They had stayed much longer time in Chitrakoot. Out of 14 years some 11, 12 years they were in Chitrakoot. Do you know where that one is? It is there in Uttar Pradesh. Then Rama is proceeding, going deeper into the forest. Finally He comes to Panchavati, that is where, SukadevaGosvami is mentioning, Surpanakha has come. Nakha, nail, her each nail was like supa. Do you know what supa is? In South India what you call, you (use to clean) some wheat or this that some grains, what do you say? Maram! Do you have maram? So her each nail was like a maram. She would never cut nails. Like these days some followers of Surpanakha. So dangerous, all that decoration!

So although she has appeared there as a beautiful lady; making all kinds of offerings to Sri Rama. Rama had said, I am here with my good wife. You could approach Laxman. He is by himself these days. And then she was tossed back, no no Laxman, no no

Rama. She was not leaving them alone. Finally Laxman had to chop her nose off and the ear. Where that nose dropped onto the ground, that town has become known as Nasik. Whose nasika? Shurpanakha's! She had left her landmark.

And then SukadevGosvami, next he says, he is just jumping. And then Surpanakha had gone all the way to Sri Lanka. 'You know there, Sita, you should have her, befitting for your enjoyment.' So then Ravan had come. Also to take revenge, his sister, Surpanakha is sister of Ravan. What a family! Brother Ravan and Kumbhakarnabrother and Surpanakha sister; like Aghasur, Bakasur and Putana. So another great family! Bakasura, Agasura and Putana are two brothers and one sister, and here also two brothers and Surpanakha the great sister. So Surpanakha was insulted and Ravan had come prepared.

So Marichi, he wanted Marichi's help. Let's go, let's go. Where? To Panchavati. What for? You become deer and then you do this and you do that. Who is there? There is Sri Rama. So then this Marichi, no no, because Marichi had some first hand experience. He was there where Visvamitra muni's ashram. This is how Ramayan goes. And Rama and Laxman were guarding the sacrificial arena. Make sure the demons and rakshas and rakshasis don't come this way.

So Visvamitrahad come to Ayodhya. Rama and Laxman and Bharat and Satrughna, they were just young boys. And Visvamitra made this proposal. You know, I want your two sons. What for? While we are doing svahasvaha— Tretayuga.

tretayam yajato makhai

The mode of worship in the age of Treta is fire sacrifice. So when we are busy in fire sacrifice, demons come. So I want them to come and guard and attack and kill them. So when Dasharath heard this, what? Rama and Laxman, no no they can't go. Do you what their age is? They are not even 16 years old. One less, they are only 15 years old. And you say they have to

guard at night time. How is it possible? My Rama and Laxman, they are rajivalocanah, they are lotus eyed. Why he is mentioning they are lotus eyed? He purposely said lotus eyed. He is trying to convey that, at the time of sunset, what happens to lotus? It closes. Only next morning after sunrise they open again. So my Rama and Laxman, at the sunset time they go to sleep, all night long they are in good sleep and then they get up. And you said, all night long they have to guard the sacrificial arena. How is that possible? They are rajivalochana. No no take me. I will be with army.

But Visvamitra said, nothing doing. Because he also said, He had promised, Dasharath has said, maharaj whatever you wish- in the beginning- that is my command. 'You promised'. So anyway Rama and Laxman they have to go. They were happy to go. Then while guarding Visvamitra's fire sacrificial arena; like Krsna did, the first demon killed by Krsna was not a demon, but was demoness, lady demon. So like Krsna kills, Putanawas a first one, svaha; Rama also following in the footsteps of Sri Krsna, the first He killed drakshasi, Tadaka. And around that time, so this Marichi was also demon and he used to reside in that forest. And Lord Sri Rama one time made this Marichi demon target of His arrow. And that arrow of Sri Rama, Rama is known for, He is called He is ekabani Sri Rama. In Maharashtra they call, eka-bani, eka-vacani, eka-patni, He is known for some of these items. His arrow never went in vain. And He is eka-vacani, promise is promise, gentleman's promise, He would stick to His promise. And eka-patni, He had taken a vow, like eka-patnivrata, just one wife. So as Rama shot His arrow at Marichi, all the way there, there is area called Baksar forest, not far from Mithila Janakpur, that area. So as the arrow was shot at Marichi, he was lifted and through airway he got landed in Lanka. And that is how he was around Ravan in Lanka. Originally he was resident of that forest close to Ayodhya.

So when he heard, oh you are bringing me to where Ramais and I

have to become deer and Rama is going to follow me with His arrow. No no, what are you talking? He also said, Ravan do you want to die? Not that I will be killed but He will not spare you. Ravan was adamant, demon as he was. Isvaroaham, ahambhogi, balavanaham, ahamsukhi, ahamaham. He was chanting this aham mantra. Demon, so he did not pay attention to what Marichi had said. No no you have to come. Let's go and if you don't come then I will kill you. Ravan said to Marichi, if you don't come with me to Pancavati where Rama Laxman and Sita are, then I will kill you. Then Marichi had second thought, if I will go there Rama will kill me, if I don't go there, Ravan will kill me right here. Better to be killed by Rama. Let's go, so they both went.

SukadevaGosvami in this verse is talking all this things. So you have to open Ramayan and fill in the blanks. So then Ravan had come and Sita was kidnapped and then

priya viraha rusa

When His priyaSita was no more in that ashram then He is feeling great separation and He is full of lamentation and angry. Rama became very angry. 'Anyone who has done this to my Sita, I will crush him.' He is ready to yeah like Narasimha, anyone harassing my devotee Prahlad, na me bhaktahpranasyati, Lord does not tolerate. So He has become angry.

aropita-bhru-vijrmbha-trastabdhir baddha-setuh

So then Rama has left Dandakaranya. Dandakaranya is kind of, whole central India is Dandakaranya. Or He has moved, He is going in Southerly direction and on and on. I will not stop, many stops He makes, especially in Kishkindha. He is at Rameshvaram and by now He has His monkey army with Him and lot of homework has been done by Hanuman and company. They are going around, looking for where about of Sita. Oh She is down there. This was clearly pointed out by brother of Jatayu, his name Sampati. He used to reside near Kanyakumari and he had

seen. And then Hanuman had gone and identified Sita's presence there and returned Kishkindhaksetra where Rama was awaiting. His team was setting in all directions. You go this way, that way. South north, south east, whole job discussion.

So Hanuman had become successful and returned. I have good news for you. Then He understood what, of course Rama knows, the good news, Hanuman knows by now, where is Sita. And as he disclosed Sita's where about, Rama was so delighted. Rama said you know I am grateful, for what you have done to me. I could have given a big reward if I was in Ayodhya this time. But that's not the case, I am just a vanavasi. You could see I don't have anything, nothing. I am empty pocket, I don't even have pocket. Rama did not even wear stitched clothes. For 14 years He did not go for tailor to get His clothes stitched. Neither He stayed in the dwellings, that was built with bricks and cement and regular roof; in constructed buildings, He did not enter for 14 years, He was like a vanavasi. He did not eat cooked food for 14 years and like that on and on. So He said to Hanuman, I don't have anything, no possession. I don't have anything to give to you. But if you don't mind Hanuman, will you accept my embrace? Saying so Rama stepped forward and gave a deep embrace to Hanuman, 'shabbas, thank you'. You have seen that photograph? Someone took photograph, selfiselfi. Could anyone ever receive better gift, better reward than Lord's embrace? This is it. This is final, the topmost. One cannot get better gift than the embrace of the Lord. Jay Hanuman!

So this was Kishkindha, from there army continues. Army of monkeys and they have gone, they are at Rameshvaram. Lanka is 800 miles from there. So, how to reach Lanka? Rama wanted the assistance of Samudradevata, the Ocean God may be help us out to get in there. But the Samudradevata was busy with whatever and he did not respond to Rama's call or Rama's desire. And that made Rama very angry. It is said, bhruvijyambha, Lord's eyebrows are now going up and down. He is very angry and Rama also has taken His bow and arrow. As a result whole ocean was,

tsunami kind of, big waves, and all the creatures were struggling, all the fish and all the species were struggling, just by the anger. And He had just ready to shoot His arrow, one two, He was going to count ten or something. Samudradevata is not going to come before His counting is over then He is going to let the arrow go and do the destruction.

But then before the counting was over, Samudradevata had come. Welcome welcome, susvagatam Sri Rama. Ok how to get there? Building the bridge idea, that strategy was worked out. You build the bridge. Across this Indian Ocean, 12 mile long bridge was built by Rama's army headed by Hanuman and Sugriva. And they were throwing rocks and trees and mountains. And everything that was thrown into the ocean, before that touch to waters, those objects, they were getting stamped, Rama Rama. Nala and Nila, they were assigned to stamp every object dropping into ocean with Rama's name. With the touch of Rama's name, all those objects were floating. No law of gravitation. Anti law of gravitation. Or if you will drop a pin into the water what happen? Goes down to the water. But here big rocks and trees and mountains were thrown, they all were floating. What was making them to float? Rama Rama Rama.

We are also chanting Rama's names. If rock could float, what to speak of us. Also possible to living entity. Rocks were dead entities or jada, achetan. When we chant the names of

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare
Khalā dāva dahanah**

And then after reaching Lanka Rama. Like a forest, forest fire is there and everything in forest turns to ashes. This is what Rama did, in Lanka everything was devoured. Fire gobbles up, eats up and kills everything. So there was mahapralay kind of destruction took place, killing Ravan and all. Hari Bol! Good news? You are happy that Ravan is killed? But everyone did not say Hari Bol! May be you felt sorry that..Some Ravan

connection.

That happened on Rama vijaydasami, that killing of Ravan happened on dasami. And that dasami gets the name Rama Vijay Dasami. That dasami, the tenth day, I don't know Krishna paksa or shuklapaksha, Rama became victorious, Jay Sri Rama. And then Rama has returned to Ayodhya and He has become Kausalendra. That desa, that country Ayodhya is called Kausaladesa and Rama has become Kausalendra, the king of Kausala. Kausalya was also from that country, so she gets the name Kausalya.

And at the end SukadevaGosvami says, it's a prayer, he says,

kosalendro vatan nah

Let Sri Rama protect all of us. Let Rama protect all the listeners of this katha. HariBol! Jay Sri Rama!

Let's revive our Rama consciousness

Let's revive our Rama consciousness

Dated : March 23rd 2018

Venue: Bangalore, Ram katha Day 1

Jay Sri Rama! Jay Bhakta Hanuman ki Jay! He is coming; big Hanuman (deity) is coming. On Rama navami he will come? No. Thank you for coming. Hanuman hasn't come but you have come. We are little little Hanumans also.

So thank you for being with us this evening. Almost one millionth appearance day of Rama is in two days. How many years ago Rama appeared? About a million, could be plus minus,

10 lakhs, one million years ago. This is a birthday party.
Rama Navamimahotsavki Jay!

So we have opportunity here to hear about Sri Rama, talk about, hear about and this hearing and talking should result in remembering.

**SravanamkirtanamVisnohosmaranam, Sravanam
kirtanam Rama smaranam, Rama smaranam**

Lord made His appearance, it's not a small event and He is also not a small person. The Personality of Godhead Sri Rama ki jay! His appearance! We should be talking and hearing and remembering Rama every single day. And we do that also to different degree or when His appearance day comes then we do little marathon of hearing marathon or talking marathon about Sri Rama. Include our Rama katha sessions you might want to call Rama kathamahotsavki jay ! By doing so, as we are already doing, we want to remember Him, revive our love for Sri Rama, become Rama conscious, become Krsna conscious and that's perfection of life. Become Rama conscious and finally go back to Rama.

**There is no rama or arama without Rama. Better way we say in
marathi,**

Rama shivayajivanamadheramanahi

Without Rama there is no rama only maramara. No Rama, only mara. You understand mara? Maran! Valmiki muni was asked to chant Rama Rama, he was asked to chant Rama but he was not able to chant Rama, instead he was chanting maramaramaramara....Rama Rama Rama. As he chanted with offense initially and then as he kept chanting and then he was back on the track. He was purified and then was chanting Rama Rama. So by chanting names of Rama, by hearing about Rama, remembering Rama, we come back to life, we get our life back. Otherwise we are dead.

So next few days we have opportunity very special opportunity, occasion of Rama's appearance, to come back to life or come back to more life. I think you had coming back to life for some time now. Like hanuman, how much was Hanuman conscious of Rama? Once he tore open his heart and who was in there? Jay Sita Rama.

I was in Bombay some time ago and there was big advertisement on a billboard and it was summer day a young man, he opened his heart, and there was limca bottle (laughter). So like that, when we are dead; whatever either limca in the heart or this in the heart or that in the heart.

asapasasatairbaddhakamakrodhaparayanah

This is the world, kamakrodhaparayanah, expert, absorbed in kama and krodha. So we want to revive our Rama consciousness, come back to life. So we will be singing also. Little bit singing and more talking we will do. We have this little song. Song may be sounding or looking small, but it is complete also.

Ayodhyavasi Rama, Rama is Ayodhyavasi, like Vrndavanvasi Sri Krsna and Mayapurvasi Caitanya Mahaprabhu and like that Ayodhyavasi Rama, Rama Rama, Dasharathanandan Rama. You understand that, Dasharathanandan, yes because you are from South India. In fact this is somewhat Sanskrit also, more South Indian pundits, scholars and South compared to the North; so I am sure you could understand. The purifier and lifter.

patitapavan, janakijivan, Janaki, Sitamaiyaki jay!

He is life of Sita, Sitamohan Rama and He is Sitamohan like Radha mohan, Krsna is Radha mohan, and Rama is Sitamohan, attracter.

Ayodhyavasi Rama (Kirtan)

**Sri Ramachandracaranaumanasasmarami
Sri Ramacandracaranauvacasagrunami
Sri Ramachandracaranausirasanamami
Sri Ramacandracaranausaranamprapadye!
kujantamramarametiaksarammadhuraksaram,
aruhyakavitashakham, vandevalmikikokilam!
Hare Krsna Hare Krsna KrsnaKrsna Hare Hare
Hare Rama Hare Rama RamaRama Hare Hare!**

omnamobhagavatesriramaya!

Jay Sri Rama! Its whole ocean of, Ramayanammaha-nadi, Ramayan is like a mahanadi and it is coming from Valmikigirisambhuta. It originates in giri, parvata, mountain called Valmiki. Mahanadi is flowing and the destination of course of this nadi (river), is Rama sagaram, Rama sagar, Rama is a sagar (ocean) and this Mahanadi, which is full of talks, glories of His name, His fame, His qualities, His pastimes, Ramayanmmaha-nadi coming from Valmikimountain. And as one touches even few drops, best thing is to drown, throw yourself into this mahanadi, Ramayanmahanadi, the river, get drown, get absorbed, get transformed.

kujantam, singing,

kujantamramaramaitiaksarammadhuraksaram

So this kujantam, singing, vandevalmikikokilam, Valmiki muni has become kokila, kuhukuhu, sweetest singing bird, kuku. So he has become Valmiki-kokilam and kujantam, he is singing. What is he singing? Rama Rama, aksarammadhuraksaram, every word of Ramayan is aksarammadhuraksaram. Aruhyakavitashakha, this Ramayan is kavya, kavita, poem and it is now compared to the tree. This whole Ramayan is a vrksa, tree and aruhyakavitashakha, Valmiki is sitting on the branch of that tree and kujantam Rama RamaRama. He is reciting whole Ramayan.

So this is whole ocean, whole sindhu. So it becomes difficult task to present that sindhu in few little moments. So we will

say something; from that sindhu we will sprinkle some bindus towards you. They could be sufficient. We could get drowned into bindus, that drops are sufficient. They are big enough. They could also act like ocean for us.

**ompurnamadahpurnamidampurnatpurnamudacyate (Isopanisd
Invocation)**

Whatever you take out from purna that becomes purna. What has been taken from purna becomes also purna and also remains purna. One minus one is equal to one. You know that right, this is different arithmetic, different calculation. One minus one is normally, otherwise you close eyes and you say zero.

So we will talk today very beginning of Ramayan and of course ValmikiRamayan. How Ramayan was written and then how the propagation began and how even Sri Rama fell in love with this Ramayan. Even Rama relishes Ramayan. So this is Balakanda, first kanda, there are seven of them. There is meeting taking place, Narada muni and Valmiki muni, the two great muni's are together. Of course one of them is master and other one is disciple. Narada muni is master and Valmiki muni is disciple of Narada muni. As Vyasa is also disciple of Narada muni. After receiving advice and doing some consultancy with Narada muni, SrilaVyasadeva compiled Srimalad-bhagavatam.

Likewise before compilation of Ramayan, Valmiki received lot of advice. In fact the seed ideas, the condensed Ramayan was recited by Narad muni to Valmiki muni. So very first statement of Ramayan, is an inquiry done by Valmiki muni.

valmiki muni pungavamnaradampari-prucha (Balakanda 1.1.1)

Narada muni was approached by Valmiki and he is inquiring. See what are the inquiries? Valmiki is very curious, he also says,

etadichamiahamshtrotum (Balakanda 1.1.5)

I would like to hear, million years ago this inquiry– who is that person? Who is sampratamlake, gunavan, veeryavan, dharmajna, krtajna, satyavakya, drdhavratah, person of these qualities, who is that person? Who is gunavan, all the qualities, viryavan, powerful, most powerful, the knower of the religion, the grateful, truthful, personality of great determination, and like that, these are kind of questions. Atmavan, jitakrodhah, who is that who has control over, governs his anger? Kasyabibhyatidevasca, even demigods are scared of him.

So answer to these questions, Narada muni says,

Ikshvakuvamsahprabhavah, ramonamaijanaisrutah (Balakanda 1.1.8)

Person that you would like to know, who is such person with all these qualities, who is he? That person is Sri Rama, Jay Sri Rama! Ikshvakuvamsah, and His name is Rama, He is popular as Rama. He is buddhiman, nitivan and sriman, and like that. He is mahabaho, He is powerful and like that. Whole ocean of description of qualities of personality of Rama has been described. We are just picking few drops.

So he goes on and on and on.

kausalyanandavardhanah (Balakanda 1.1.17)

He is the one who is kaushalyaanandvardhanah. You cannot say better than the way it is said, kaushalyaanandavardhanah, you understand? Kaushalyaanand increaser. He increases, expands, gives ananda to Kausalya, Kausalyaanandavardhanah. Among others, Kausalya's name is specially mentioned.

samudrevagambhirye (Balakanda 1.1.17)

That Sri Rama is gambhira, His gravity is as deep as the ocean. Gambhirya, go into the depth of the ocean, not on the waves, on the top. Go deep into the ocean, that depth and that

gravity, that is Sri Rama.

dhairyenahimvaneva (Balakanda 1.1.17)

He is as steady as Himalayan Mountain.

visnunasadrsoveeryai- He is Visnusadrsa. He is like Visnu, He is Visnu, but it is said He is like Visnu.

And like that this first chapter of Ramayan is sanksipta or condensed Ramayan recited by Narada muni. Entire Ramayan has been recited, the seed thought, he said everything in one hundred verses of this first chapter. He also did mention that Rama was on the planet for,

dasasahasradashashatanicavarsa (Balakanda 1.1.97)

Rama was on the planet for eleven thousand years. Dasa sahasra that is how many? Ten thousand. Dasa satani, satani is hundred, hundred multiplied by ten is another thousand. Dasa sahasradasashatanica, ten thousand plus one thousand, eleven thousand years, Lord Rama was on this planet. And that's says it is matchless. Caitanya Mahaprabhu 48 years on the planet. Sri Krsna 125 years on the planet. Lord Narsimha in and out, finished His business.

ramahrajyamupasitva brahma lokamprayashati (Balakanda 1.1.97)

So He ruled, He was ruler of this world, Raja Rama, He was known as Raja Rama. What kind of Rama He is? Raja Rama, RaghupatiRaghava Raja Rama. And the way He ruled the world, nabhutonabhavisyati. No one had ruled the world the way Rama did. He was raja (king) and citizens were praja. Like they were His off spring; they were His family members, His children.

So whenever Rama rajya, 'Quit India', Britishers get out of here. We want to establish, what kind of rajya? Rama rajya! Atleast that was idea. We stepped again; we are back to Ravanrajya. We fought the battle for freedom, and once it was

there, back to square one.

**idampavitrapapaghnampunyamvedaishcasammitam (Balakanda
1.1.98)**

Narada muni also said, this Ramayan is like Vedas, this is Veda vani, vedaiscasammitam. And what does it do? Papaghnam, papaghna, its killer of the pap, punyampavitram, Ramayan is paunyampavitram, and anyone who recites also becomes pavitram and punyam. Punyatma, dharmatma as one recites, hears, studies Ramayan.

At the end of the 100th verse of this chapter, so last verse, the srutiphal is also mentioned. Narada muni says, anyone who hears, any member of the varnasram, if he is Brahmin, he would become vidvan, that Brahmin would become learned by recitation and hearing of Ramayan.

syatksatriyabhumiapatitvamiyat (Balakanda 1.1.100)

If he is ksatriya, he will become the king, the ruler. And if he is businessman, vanijyapanyaphalatvam, he will also flourish. Any businessman here? Haven't come? You don't do any business? What happened? Family business book distribution ki jay, he will become successful businessman. So there is no loss coming to hear the Rama katha, hear Ramayan, businessman, he will become winner. And sudroapimahatvamiyat, and even sudras they will become honorable, they would be honored by hearing Ramayan.

So soon after the dialogue was over, once again Narada muni was worshiped and then he took off, Rama Rama Rama... Narada muni is always chanting, narada muni bajayevina, tvingatvangatvanga, and he is chanting the names of the Lord, Narayana, Narayana, Sri Rama, Rama Rama Jay Sri Rama.

kujantiaksharammadhuraksharam

So he is gone and then Valmiki muni was at that time at the

bank of Tamasariver, which is mentioned here, not far from Ganga. Which is described here,

satutiramsamasadhyatamasayamahamunih (Balakanda 1.2.4)

akardamamidamtirthambharadvajnishamai (Balakanda 1.2.5)

And that river was akardamam, there was no mud, no dirt. It was clean, water was clean. What kind of clean? Ramaniyam, you could enjoy bathing even looking at, ramaniyam. You understand the word ramaniyam? There is dhaturama, enjoy relish. That was proper or fit for raman.

sanmanusyamanoyatha

How much pure it was? It was like a pure mind of a sajjan, gentleman. Not gentleman of these days. As you always address ladies and gentlemen. They are not gentle, lot of time; most of them are not gentlemen. This is rare but in those days it was common to have people with pure mind, peaceful mind. So river's water is compared to the pure mind of a sajjan or gentleman, devotee, sadhu.

titiksavahkarunikahsuhrdahsarva-dehinam

ajata-satravahsantahsadhavah sadhu-bhusanah (SB 3.25.21)

These are the abhusanas, decorations, description of sadhu, gentleman, devotee.

So now he was about to take his holy deep in that river, but prior to doing so he was kind of doing little vihar. He was taking little walk around and there he saw something. Amazing and disappointing, disturbing event took place. He saw a krauncha and kraunchi, the crane. Like Bakasura, in Krsna lila, Bakasura, that kind of bird, something looking like that. Male female, they were having good time, walking next to each other, in good mood, enjoying spirit, getting along very well. But this was not tolerated by some hunter and he took arrow. He did his business killing the male bird. There is

bloody seen, flapping and dropped dead and you could imagine the state of mind of the female bird.

Valmiki muni was watching all this and by seeing, the compassion aroused in him, oh who did this? And the doer, the killer was not far. So he noticed the presence of the hunter and he was in hunting or killing position. And then Valmiki muni while he was lamenting, he was doing shoka, he was full of shoka, compassion and lamentation, overwhelmed by the feelings. In the middle of this shoka, one sloka was uttered by him. Like Ramayansloka, Bhagavad-gitasloka, a verse, he had never ever compiled, composed and uttered sloka in his life. This was first time a sloka was spoken, uttered by him.

maanishadapratistamtvamagamahshashavtihsamah,

yatkraunchamithunatekamavadhihkamamohitam (Balakanda 1.2.15)

And this was like, how could you nishada, you killer, you rascal, you may never ever have peace in your life. I curse you. Harihari

So then he kept thinking. Ok he takes bath, and then he is returning towards his ashram. All the while he is thinking how did it happen I uttered a sloka, with perfect meter. I have not done this before. So thinking and thinking he could not get this thought out of his mind, he returned to his asram, followed by Bharadwaj muni his disciple. As he returned to ashram, he was but still thinking, how it happened, I was full of shoka but I said the sloka. He was saying this to his disciple also. Anyway lot is said about this sloka, lot of commentaries are written on the first sloka that Valmiki uttered; which has seed vision or thought of entire Ramayan. krauncha and kraunchi are Sita and Rama and this hunter Nishad is Ravana. So what did this hunter did to this couple, harassed and killed one of them, male bird was killed. So something very similar, Ravan is going to be, attempting to do so.

So as he was thinking how this did happened, there comes Brahmaji, chaturmukhi Brahma arrived. He also chants,

chaturmukhe brahma bole krsnakrsna hare hare

mahadevapanchamukheramarama hare hare

So Brahma Siva they chant, so Brahma has arrived chanting the holy names of the Lord. From his four mouths vedas also emanated. So Valmiki has greeted Brahmajividhipurvakam; as I was also received, greeting and different things were done. And as Brahma sat down, first question Valmiki asked was of that day. And especially 'you know I said the sloka'. And Brahma said it was me, Brahma behind the utterance of sloka. Sloka was caused by Brahma. I made it happen, and that is just first one. I want you to compile lots of slokas. I want you to write many verses.

Then there comes instructions, Brahma instructed,

ramasyacaritamsarvamkurutvamurisisattama (Balakanda 1.2.31)

You write Ramayan. Ramasyacaritamkuru, understand? Simple sentence, ramasyacaritamkuru, you understand right? Ramasya, of Rama, carita, life time, His character, kuru, compile, complete. I know you have heard Rama's pastimes in a condensed form, from Narada muni. So you base your compilation on what you have heard. But there are lots many more things you have not heard about, but they will become revealed unto you.

sarvamvidhitamtebhavisyati (Balakanda 1.2.34)

Kind of blessings, Brahma is blessing and empowering Valmiki muni. Everything will become revealed unto you.

kururamakathampunyamslokabaddhammanormam

Slokabaddham- in form of slokas and you compile Ramayan. And he says all that you will write will be accurate and complete and perfect. And this Ramayan will survive, how long? So far

the mountains exists on this planet, so far the river.

yavatsthasyantigirayahsaritashcamahitale

tavadramayanakathalokesupracarisyati (Balakanda 1.2.36)

Until then so far the mountains exists or the rivers exists and water flowing in them Ramayana will keep surviving. And as it was said by Brahma, after one million years Ramayana is here. Jay Ramayana! Jay Sri Rama!

Generation after generation after generation this is without interruption. Who is making all these attempts and some kathas going on and all that. More or less everyone gets to know about Lord Rama. Unfortunately schools are not teaching any more Ramayan. Still Ramayan gets propagated, popularized. Now through Krsna Consciousness movement it is spreading all over the planet. Not India limited any more. One time it was all over the planet but as advent of age of kali, Bharat was shrunk. Before that full planet was Bharat varsa but then we ended up with this, map like called India or Bharat. But again this SrilaPrabhupada's and Sri Krsna Caitanya Mahaprabhu's International society for Krsna consciousness is propagating Ramayan, also Mahabharat also Bhagavad- gita, Srimad-bhagavatam all over the world. SrilaPrabhupadki jay!

When that movie, the swami and this and that. It's a long title, 'mantra and the movement' and the swami who started it'. Have you seen it? If you haven't seen, what have you seen? So it was being released in Delhi, in a big auditorium there was big function and vice president of India was presiding over the function. And Sivaramamaharaj also spoke that day, Sivarama swami maharaj, he made very good point there which was highly appreciated. He said wherever there is ISKCON around the world that is like extension of India or Bharat. So one person he got up, he was next to speak, next speaker. He said I like to introduce myself that I am not Indian. I am Bharatiya, 'maibharatiyahu'. He was proud of

ancient culture. Modern India is not Bharat, its west.

And then Brahma also departs and then Valmiki muni begins task of compiling Ramayan, at the banks of Tamasariver. His ashram, it is there even now, you could visit. I visited it several times. There he undertook this compilation of Ramayan task and he did it. As he was empowered to do so, he ended up compiling Ramayan with 24,000 verses. Divided in 7 sections called kandas, Balkanda, Ayodyakanda, Aranyakanda, Kishakindakanda, Sundarkanda and Uttar kanda. There are 500 chapters, caturvimsatsahasrani. How many sahasra? Caturvimsat 24,000 verses.

Rasas, mellows, rasaisrngarkarunhasyaraudrabhayanakai. You will see srngar rasa, the conjugal Sita Rama dealings, karuna, karun rasa, hasya rasa, I am sure Hanuman also makes you laugh, he is humorous personality. Raudrabhayanakavirya rasa; so Ramayan is full of all these rasas, varieties of rasas. That makes it mahakavya. More rasas are included becomes more mahamahamahakavya.

So compilation was over and now Valmiki muni was thinking, 'but how it will it ', and at the door

dharmaj nau raja putrauyashasvinau

bhratrausvarasampannaukusalavau (Balakanda 1.4.5)

Kusa and Lava little two boys entered, two princess successful and their svaras, they are sweet singers like Gandharvas, and they are knower of religion. They already knew. And they offered their obeisance's and sat at the feet of Valmiki muni. Valmiki took that as indication, 'Oh I was thinking who will spread this, propagate this. Oh you two, now I understand you two will spread this Ramayan, popularize it all over'.

Then Valmiki muni made these two little boys, they are looking little but they are very big, grand boys.

bhavyanibutanijanardanasoya

They belong to Janardan, they belong to Sri Rama. They were bhavya, bhavyanibhutan, they were grand children. That doesn't mean, not in other sense grand grand children, they are grand, grand size. So they became students of Valmiki muni and quickly they learned Ramayan by heart and they started recitation also with the instruments.

They were playing veenas, and

ayodhyavasiramaramaramadasharathanandanramarama, patitpavan

They were singing and singing. Scriptures are sung or they are recited, not so much spoken. So they sung the verses and the audience also understood as they are recited, they were not dull headed like we are. The verse was recited, understood, next. The verse was recited, understood, next. Not only understood, these two children were realized. They were realizing all that was said, all that was talked to them by Valmiki muni. They were Rama realized or Sita realized.

Ramayan has been compiled after the pastimes of all the 6 kandas were over. Ayodhyakanda, killing of Ravan happened, Rama has returned to Ayodhya and He has began the rule Rama rajya, in his capital town Ayodhya. Sita was banished, 'Laxman you take her away', the poor Laxman, 'becharaLaxman'. He did not want to, but he had to follow the order because he was junior brother and he had gone through this experience before also. And that's why Laxman made up his mind, 'next time I appear, I am not going to be small brother. Now I am Ramanuja, Rama anuja, one who follows Rama or Rama anuga, Laxman. Next time I am going to be agraja, Krsna agraja, not anuja. So next time they appeared, Rama and Laxman again appeared as Krsna Balaram. So this Laxman has become Balaram, bigger brother.

Anyway he had to follow the order, 'take Sita away'. So she was taken away, driven in chariot, kind of dump in forest. Luckily next to Valmiki muni's ashram. Then Valmiki accepted

Sita into his ashram as his daughter and while she stayed there Lava and Kush took birth in that asram. And Valmiki muni, he looked after Sita and also the children. They were born and brought up in Valmiki muni's ashram.

So quickly quickly they became very expert reciters of Ramayan and then they started travelling. The sages munis they reside in forest, they are vanacarais, vanaprasthis. So they would go here there and everyone from audience they would become rapt attention, they would drink that nectar emanated from the mouths of Lava and Kusa. They would also say, 'look look at them. They look just like Rama. But no one knows this connection as yet. Rama is bimba; these children are pratibimba, just like Rama. Look they are just like Rama. How beautiful they are!'

And when they would recite, go on reciting and they all are listening all these sages are shivering and trembling and romanchakampaashrutarang, they are shading tears. 'We feel that this is happening right in front of our eyes, these boys were competent to make it alive. Something that happened in past was made into present. Sadhu sadhu, well done, and they would appreciate recitation of Ramayan by this Lava and Kush.

And then at the end of recitation all these sages, many of them would come forward. Hug these little children, smell their heads, 'ayushyamanbhava', blessings, may you live long life and they would offer different gifts. Please take kamandalu from me. Ok khadau, wooden shoes, brahman thread, this kind of. Ok I don't have much valuable gift, take kaupin from me. They are brahmacaries, kaupin for you. So they are reciprocating with these children. They are feeling grateful. We have been enriched by these two children. They have given us so much. We should also give something in return, krtajnya. They were reciprocating with the children.

So like that their recitation was happening all over everywhere, and then travelling and preaching and travelling

and conducting this Ramayan recitation, which was sangitmaya, musical, they would also play their instruments as they would recite Ramayan. So travelling and preaching and reciting Ramayan; they ended up in Ayodhyadhamki jay! They were in Ayodhya now. What would they do? They continued recitation of Ramayan in Ayodhya, everywhere, or even as they would walk, they would recite Ramayan. And all those would get to see or hear. They would just follow wherever children are going reciting Ramayan, large crowd is following them. There is nice park there, and the children would sit down, everyone will be sitting down. And when they would like to get up and go, everyone would get up, following them.

So their recitation of Ramayan became talk of Ayodhya town. Even the news reached Rama's ears. And He was curious to see these reciters of Ramayan, and hear from them. So Rama arranged, 'bring those boys'. So as they arrived, jay Sri Rama, Sri Rama arranged Ramayankatha in His courtyard, in king's court. He invited all the ministers, all the mothers; Kausalya took her seat, Kaikeyi is there, Sumitra is there, Bharat, Satrugna, Laxman are there, Vasistha and all other important citizens were in the court. Rama's court was packed. And these 2 boys were welcomed, honored and Rama made appeal please could you recite for us? You were singing everywhere all over Ayodhya. We would like to hear.

And then these two boys took the microphone and Ramayan recitation began. Now in presence of Sri Rama and Laxman, Bharat and Satrugna and Kausalya and you name and they all are there. And like those sages in the forest, there was great impact upon them, as they were hearing Lava and Kush, hearing Rama's pastimes. Recitation of, and whatever was happening with citizens of a town, same effect in the court of Sri Rama. There was pin drop silence. What kind of silence? Even if pin is dropped we could hear the sound of pin's getting dropped. Its amazing thing, pin drop silence! Now there is not even bomb drop silence, so much noise. That eve bomb is dropped,

you would not hear. And there used to pin drop silence and full attention.

And then commentators on Ramayan they say, that Rama took notice that He was seated while listening to recitation of Ramayan by these two great reciters, and He was seated on very exalted seat or asan. Rama felt this is not fare. I am audience, listener, I am recipient of this katha. I have to be down, down to the earth, on lower. So Rama with great care, without getting anybody's attention, He was making sure not getting attention of anybody, not disturbing recitation. He very gently gently, He stood up and then He stepped down and another step down and down and He took another, more humble, lower seat in the audience and recitation continued. So our recitation also to be continued....

Nitai Gaur premanandeHariHari bole! Jay Sri Rama!

At the bank of Mandakini River at Atri Muni's Ashram

At the bank of Mandakini River at Atri Muni's Ashram

Venue: Chitrakoot at bank of Mandakini river

Dated: 13th May 2017

We pray that when Lord will bless us and we will come and reside here in the dhama. We are going round the world, sometimes Delhi sometimes Nagpur. This is dhama but we can't see it and realize it but something's we can see. When we come to dhama and see lila stahli have darshan and have holy dip and then we go back with transformation of are heart and thoughts.

Think over this I am giving you some hint, food for thought that will take you ahead in your devotional life. What ever you hear should go directly to your heart where we stay and Lord also stays in our heart. So make place in your heart for the Lord, remove all rubbish, the sad ripu (six anarthas) and make your heart a temple.

When Lord Ram used to stay here this place was very wonderful, pure water flowing. See the Mandarachal Mountain. If we stand near it we feel we are very small in front of this mountain thus making us humble. So this place is Sati Anusuya and Atri muni's ashram. Atri muni is manas putra of Brahma and Anusuya and Atri muni both did tapasya here, so this place is tapobhumi.

Bhagvatm says Atri muni used to eat air. Yogis eat air during pranayam. He stayed alive on air and stood on one leg with mind and body stable. Atri muni prayed to Lord for getting a son. So he called Isvara but he did not take any name. Isvara was pleased and Shiva, Brahma and Vishnu came here. Shiva was playing damru and Brahma ji had kusa grass and Vishnu had cakra. Muni asked, Oh! How did you all come . Lords said, you did not take any name so we came. Lord is vanchakalpataru.

They all blessed Atri muni and then they all disappeared. Atri muni was blessed with three sons. Due to Shiva's blessing he got Durvasa as son. Brahmajis blessing he got Chandra as son and from Vishnu he got Dattatreya as son. In Maharashtra there is lot of preaching of Dattatreya bhagvan. In my village also our neighbor had Dattatreya's temple. So Dattatreya appered here.

Mandakini flows very slowly manda manda gati so she is called Mandakini . This is origin of mandakini river. Once upon a time this river was not there. Anusuya was the one who manifested this river by her tapasya. Once there was famine in this area. No greenery, all dry like desert drop of water was not there.

Jal is Jivan, our life is based on water. So in those days Anusuya did tapasya for thousands of years and due to her power Mandakini appeared and all became green again all animals were happy now. And since that time Mandakini is flowing here. So this river reminds us of Anusuya.

Hanuman did not come here. He first met Lord Ram at Rishamukha parvat. So once when Ram Laxman were going to Rishamukha parvat, hanuman met them and got introduced with each other.

Surya dev had given a mukut to Hanuman and had said one who will recognize this mukut will be Lord Ram. And Lord Ram recognized the mukut and Hanuman fell at his feet saying Jai Sri Ram. Then they went to meet Sugriva, Hanuman took Ram and Laxman on his shoulders. And went to Rishamukha parvat. This was the first meeting of Ram and Hanuman. Now starts Ram's lila with Hanuman. He was right hand man of Ram. So here hanuman was not there.

Hanuman dhara

When Lord Ram was returning after 11,000 years to Saket dhama. He said to Hanuman you want anything? Hanuman said, please give me some place due to burning Lanka I am feeling very hot so please give me a cool place. So Hanuman dhara was given to Hanumanji. That's water of Hanuman dhara is cool and does abhishek of Hanuman. So that's charanamrita. So at end Hanuman came here to stay at Hanuman dhara.

Become tapasvi become yogi Lord says,

tapo divyam putraka yena sattvam

suddhyed yasmad brahma-saukhyam tv anantam (SB 5.5.1)

Lord says, you should undergo penances in this life by which your existence will be purified, and as a result you will be able to enjoy unlimited transcendental bliss."

Transcendental happiness is only realized after tapasya and

then such person does not depend on anything for happiness. Brahma ji also did tapasya . Sita met Anusuya here and had dialogue and Anusuya gave her advice to Sita about pativrata dharma.

Lord Ram's stay in Chitrakoot during His exile period

Title : Lord Ram's stay in Chitrakoot during His exile period

Venue: Chitrakoot

Date: 13 May 2017

Lord ram stayed more at Ayodya and Chitrakoot for long time. Once upon a time there lived a king Lord Ram and His Rani Sita.

“puranam api navam”

Being old also these lilas are new. 10 lakhs years' back Lord Ram was here but this lila does not become old. Newspaper says, aja ki taza khabar but by end of the day it becomes old. But Lord Ram's pastimes are all eternal. Lord Ram is here today also and we have come here to meet Him. We are trying to catch Him here. We all have come here to met Him and now we have to experience His presence here.

Jai Shri Ram

Where ever there is Ram name Ram is there. Do you love Ram? Haribol.

So to realize Lord Ram we come here. We will also go to have darshan. Koot means mountain. So here also there is one mountain Kamatgiri parvat.

Lord ram used to take bath in Mandakini river which flows here. We will go there to have holy dip. Tomorrow we will go to Hanuman dhara. Also one cave is there made by demigods and Godavari river had appeared there, she is called here, gupt Godavari. Gupt Godavari is at a distance of 18 km south of Ram Ghat. The Godavari River emerging as a perennial stream from the rocks deep inside this cave, flows down to another cave below and then disappears in the mountain.

When demigods got the news that Lord Ram is going to come to Chitrakoot. They started making arrangements for Lords accommodation. Lord Ram had met Bharadwaj Muni in Prayag and asked him where should I stay during the exile period. Bharadwaj Muni indicated and showed him a mountain, see that mountain 120 kms from here is Kamatgiri. You can stay there.

Lord Ram had also asked Valmiki ji, where we should stay during vanavasa. But Valmiki ji replied. Lord first tell where you don't stay? OK and if you have asked where you should stay, then stay in hearts of your devotees. Since then Lord stays in hearts of His devotees.

We had also come here in 2005. So in that cave cool air blows, very important cave made by demigods for the Lord. But Lord Ram did not stay there. How could stay in such comfort zone and just relax.

How's the arrangements in dindi; sukha suvidha kaise hai? One person was asked who was walking in dindi. That person replied, 'suvidha to nahi hai par sukha hai.'

So Lord Ram was on exile and He is well known as ek vachani . And He had committed 14 years of forest exile. So He stayed like a vanavasi; not just stayed in forest.

Some people stay in resorts in forests and say we are staying in forest. Not like that, Lord Ram stayed in a hut called parnakuti. Lord is vairagyavan, one of His quality is renunciation. He did not stay in any house.

One king had invited Lord Ram but Lord Ram denied saying we are vanavasis. He used to sleep on leaves. When Bharat was coming to meet Lord Ram. Bharat was shown these are leaves where Lord Ram had slept one night. Bharat was very sad. Oh! my brother slept on dry leaves. So Lord Ram did not stay in any building for 14 years. He stayed in Chitrakoot and then when went to Ramtek in Nagpur. Stayed there for few days. Then Agastya Rishi told him to go to Panchavati at bank of Godavari in Nashik. Then from there mother Sita was kidnapped. Then at Rishamukha parvat, Sugariv and Hanuman were staying. Lord stayed here also.

From there Lord Ram got the news Sita maiya is at Lanka. So they all went to Rameshwar. Lord ram went to Lanka and stayed got few months and there the war between Lord Ram and Ravan took place. Kuruksetra war was for 18 days but this war went for many months. From there Lord Ram returns to Ayodya in pushpaka vahan and ruled for 11000 years. So during exile He stayed like a vanavasi.

Gurudev singing ayodyavasi ram...

Hari Bol...

Chitrakoot – Ayodhya Annual yatra 2017

Yatra is utsava which brings out utsaha

Venue: Varanasi (Chitrakoot – Ayodhya Annual yatra 2017)

Dated: 18 May 2017

So we all are in Varanasi near the banks of Ganga, there are 84 ghats in Varanasi that's equal to number of species. This

is our last session here in Varanasi. Some of you we say your realizations also today. Tomorrow you will move for Ayodhya dhama.

We will hear about the meeting of Sanatan Goswami and Caitanya Mahaprabhu and the teachings went for two months. And based on that there is a book written, Teachings of Caitanya Mahaprabhu. It's also song of Lord.

Ya svayam padmanabhasya mukha-padmad vinihsrita

The wonderful song called Bhagavad Gita has been spoken by the lotus mouth of the Lord Padmanabha himself. Like Gita is said by Lord Krsna, these teachings are also said by Lord so it may be called as Caitanya geet. If we had two months we could stay here and we could read it here for two months.

When we die nothing goes back with us, everything stays behind. Here in Varanasi Manikarnika ghat and Harischandra Ghats both are famous where bodies are burned daily, the fire there goes on and on for 365 days continuously. Yesterday in boat we saw the bodies burning that brings out renunciation in us. Bhakti and Jnana also brings out renunciation and that's permanent (tikau).

Caitanya Mahaprabhu had gone to Ramkeli to met Sanatan Goswami and Rupa Goswami and Anupam that meeting brought renunciation in all the three brothers. Caitanya Mahaprabhu instructed them now wind up and come to Vrndavan; I am going you come and meet me there.

They got ready to go and that was enough for them no need think over it again. Caitanya Mahaprabhu said come to Vrndavan and finish on the spot they were ready no other thought. They were all ministers but they just left everything and went to Vrndavan. As they reached Hajipur they met Srikant who was Sanatan Goswami's sisters husband. He was also working for the king. He was sent with 3 lakh golden mudras to buy horses for the king. He met Sanatan Goswami in Hajipur. Sanatan Goswami said : no I can't wait for a second I have to go to Vrndavan.

And his attire was also different not like minister; just to hide himself from public. Srikant gave him woolen blanket. Taking that Sanatan Goswami went to Vrndavan. Sanatan Goswami when he reached Varanasi he got the news that Caitanya Mahaprabhu was in Varanasi and how he filled Varanasi with kirtan. He asked people where Caitanya Mahaprabhu stayed and so he went to Chandrashekar's house. Door was close but Caitanya Mahaprabhu said hye! Chandrashekar get a vaishnav who is sending at the door. No SMS nothing. How did Caitanya Mahaprabhu know that Sanatan Goswami had come? Caitanya Mahaprabhu is Lord himself. Chandrashekar said there is no vaishnav but Caitanya Mahaprabhu said somebody is there get him.

Chandrashekar got Sanatan Goswami inside. Caitanya Mahaprabhu ran towards him to embrace him. Sanatan Goswami said ; no no I am untouchable not clean but Caitanya Mahaprabhu did not listen he hugged him.

Once during mayapur festival many senior devotees had come. We used to chant sitting near Prabhupada. It was cold in Mayapur covering themselves with bed sheets. All had good new bed sheets. And I was a padayatri and my bed sheet was old. I was feeling bad then I went to my room and somebody knocked at my door and gave me new bed sheet. I was very happy and next day as I went for the program I left it on the stage and I was little sad. That time I had one English volume of CC madhyalila 20 chapter. When I got up and took CC to read; the same pastime of Sanatan Goswami and blanket was opened and I read it. Haribol

Caitanya Mahaprabhu now started glorifying the devotees.

aknoh phalam tvadrsa-darsanam hi
tanoh phalam tvadrsa-gatra-sangah
jihva-phalam tvadrsa-kirtanam hi

su-durlabha bhagavata hi loke (CCMadhya Lila 20.61)

“?’My dear Vaisnava, seeing a person like you is the

perfection of one's eyesight, touching your lotus feet is the perfection of the sense of touch, and glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord.'?"

"krsna bada dayamai"

Lord is merciful; he delivered you and removed you from the dirt of the material world. Is it right to say dirt or jail to material world?

Caitanya Mahaprabhu said how were you freed from the imprisonment of the king?? with lot of endeavors Sanatan Goswami got free from their custody.

prabhu kahe, – "tomara dui-bhai prayage milila
rupa, anupama – dunhe vrndavana gela" (CCMadhya Lila 20.66)

So Caitanya Mahaprabhu said your two brothers I met last week and I have sent them to Vrndavan.

Then Sanatan Goswami was introduced to Tapan Mishra and Chandrashekar. Caitanya Mahaprabhu said to Chandrashekar get his hair cleaned and get clothes for him. Chandra shekar got new clothes for him. Sanatan Goswami said no no give me some old clothes. Now he was clean and he went to Caitanya Mahaprabhu but Caitanya Mahaprabhu was looking at the blanket.

Lord said, rest is fine but what about this blanket? Sanatan Goswami understood Lord is not happy with my blanket. So he went to Ghat and he was looking whom should I give the blanket. he gave his blanket to a Bengali yatri .Yatri said oh! are you joking? you want my old blanket? are you serious? Sanatan Goswami said yes yes. So he took the old blanket . Caitanya Mahaprabhu was now very happy to see the torn and old blanket with Sanatan Goswami.

This Madhya lila 20 chapter longest chapter it has 400 sloks. Mostly teachings of Caitanya Mahaprabhu are included in it. HH Radha govind maharaja and HH Guar Krsna maharaja also talk

on Sanatan Sikshaye. This katha and teachings will only go with us nothing else. Keep it safe. Think over it; mediate on it. These Katha you can tell others who did not come for yatra. By hearing katha and doing kirtan we can have darshan of the Lord.

kirtaniya sada Hari, carry on. Many new devotees have committed to chant now onwards and some left tea.

Yatra saphal means getting more attached to the Lord and renunciation for the material world. Yatra is utsava which increases our utsaha. It's said where there is Uddhav there is utsava and then there is utsaha. Go back with all enthusiasm. Other devotees will not recognize you. They will say oh! He was so complacent but now he is so enthusiastic. What did he have?

Keep preaching; distribute books;

bharata-bhumite haila manusya janma yara

janma sarthaka kari' kara para-upakara ...This is perfection of life

Jai Srila Prabhupad ki jai

Let us uphold the principles given by Sri Rama and Ramayan

Venue: New Jersey Ram katha (Third session) Jai Shri Rama, now you are getting into the mood, spirit is getting higher; Rama is entering you, entering your hearts. You are having good time or you are suffering or Rama is? He never suffers. This is His lila, His pastimes. Rama has lost peace of His mind, Rama has lost His Sita. They could never be separated, "He is shaktiman and she is shakti". Shakti and shaktiman they are

always together but here some attempt has been made to separate them and someone else who has no right over that shakti alhadini shakti the pleasure potency of Shri Rama, someone else is trying to he is trying to, thinking to enjoy her exploit her.

Anyone who attempts this he meets his death. **A death penalty is one of the lessons to be learned.** Lords energy in Lord's service that's natural. Wealth is also Laxmi, Laxmi also in the service of Narayan. Sita is Laxmi, Ravan like personality they try to separate them and Hanuman like personalities they try to unite two of them. Those who put Laxmi and Narayan together they are like Hanuman they are devotees. Those who try to separate come in the middle intervene and try to exploit they are the Ravanas, and there are only two kinds of "daiva asura eva ca" the devatas the devotees and the demons. Lord is not impersonal, Sita is lost, it doesn't make any difference to Him it's not like that this is what He is showing He is very personal , He has feelings, He has emotions, He cares. So Shri Rama and Sita they have shringar rasa, shringar bhava madhurya lila not of the kind of Radha and Krishna not at that height that level because He has assumed the position of maryada Purushottam and Krishna is Purna Purushottam. But the quality is the same of that madhurya rasa conjugal loving dealings or the quantity maybe different. So to understand this lila this Sita has been separated from Rama and see what is going on with Rama.

Yesterday someone was even wondering, is that how exactly he transpired or it is just the Valmiki's imagination or exaggeration. What if Valmiki was also of that type? Then Ramayan would not have lasted for 900,000 years, if it was just fictitious mundane or just exaggeration or imagination or speculation of Valmiki. No he is not that kind of cheater poet, free from those four defects. The authority should be free from those four defects. No committing mistakes, not in illusion, imperfect senses, no cheating propensity. So he is

free from these four defects so his presentation of Ramayan is perfect. Lords lila as presented in Ramayana is also perfect. If we don't understand that's our misfortune certainly no one should not doubt or question. Having questions is sign of intelligence but one should also quickly deal with it with proper enquiry **"Pariprasnena sevaya upadeksyanti ti jnanam"** (BG 4.34) **doubts are like our enemies they haunt us.** "Samsayatma vinasyati" (BG 4.40) samsaya could cause vinash destruction. **"sraddhavan labhate jnanam"** (BG 4.39) **on the contrary if you have sraddha faith you achieve the gyan the right information knowledge.** So it's our duty to understand the pastimes of Krishna or Rama, Krishna Caitanya Mahaprabhu tattva taha we made that statement very first day "janma karma ca me divyam evam yo vetti tattvatah tyaktva deham punar janma naiti mam eti so arjuna" (B.G 4.9) Tattva has to be understood. We have been kind of dealing with lilas throwing some light maybe on how to understand this or that some tatva, some siddhanta. We have not been doing much on that but this particular episode which is main theme of this Ramayan. Rama Sita's kidnapping and Sita and then Rama's searching looking and they also many kandas divisions, major portion of Ramayan has been devoted for that purpose towards the end He is losing and then we go through whole Ramayan and Aranya kanda and kishkindha kanda and sundar kanda and then also yuddha kanda and towards that end of that day is dashera day. Dashera he lost his ten -das- 10 heads. That day Ravana lost his 10 heads. They were snatched hara means taken away that day was Rama vijaya dasmi day it is so exact can you mentions which day which event not only which day He appeared but so many other events is dated material this event happened. Rama was so many years old and this season and that season and that day and night time or morning hours, very very accurate. As it was complied during Rama's time Rama was still on the planet infact He just completed His fourteen of exile and He has 11,000 years rule ahead of him at that juncture Ramayan was compiled.

So the story the pastimes were quit fresh to this day of course they have been kept alive and ever fresh by the devotees by reciting and preserving and relishing and propagating and sharing them to this day Ramayan has been kept very much intact. Also through this language it's kind of internal language called Sanskrit. Same language same words 900000 (9 hundred thousand) years the words every syllable is as it is. When other languages are just babies just have taken birth and they are growing evolving and ever changing also and off course this Sanskrit being the mother language the mother language. These babies are infant stage they are growing or Marathi same thing applies to the other languages. Marathi that was compiled some 700 year ago by

Dnyaneshwar and then 350 years ago by Tukaram we have hard time its Marathi very much its different Marathi I am sure Gujarati and Punjabi and English language is ever changing. You look at some old text and you will have hard time reading and our BBT publishers are infact in great anxiety that Prabhupad's books in English and how to preserve them. Preserve of course the philosophy as it is. Because the language is going to be changed in few hundred down the road English is going to be much different from what it is now.

So there is whole discussion about this in our Governing Body Commission meetings in Mayapur couple of years ago. Worried what to do is one of the issues concerned. So all the languages are changing and here is a language Sanskrit. Word hasn't changed letters intact as it is, 900000 years. So the subject matter of Rama and Sita and their separation and what Rama is going through. To some of us may sound a mundane thing. However we should check ourselves. There is no change of trace of matter nothing material everything is spiritual about the dealing are all pure. Hence as we read them we hear them we are purified. If these dealing were mundane ordinary and this Rama's cries ordinary kind then we would also be doomed by hearing this also not gain much so we should just keep this in mind this is Lords lila, His sringar rasa, His

heart His feelings for Sita and that's Him. We also heard when Jatayu which human being would undertake cremation of all the rights were performed of this bird Jatayu and the loss of that bird was over whelming. And he suffered even more than the suffering due to the loss of Sita. So His feeling is not only for Sita but also for Jatayu and also for me and you as Supreme Personality of Godhead. When His feelings they cannot be measured oh! He becomes a husband of somebody and He is unlimited and maybe beyond our comprehension.

We should not doubt or misunderstand His pastimes in some ways He is also kind of reminding this kind of trouble dealing with matajis dealing with women we could get in trouble and in one as Prabhupada was questioned by a reporter in Hyderabad and Prabhupada said even Lord becomes husband Rama became husband of Sita even He was no exception even He got into trouble. And in a way He is also reminding, aren't you going through all this also? If you say this is not nice, why you would be crying and why all this trouble? But this is our daily affair we are going through all this. So wake up and do something. Women should be kept protected. If women are left unprotected then trouble is around the corner. So another lesson to be learned. That is why in our Vedic culture daughters are protected before marriage by the parents, once married the husband takes charge husband is protecting, and if husband later on goes for vanaprastha or sannyasa the elderly sons would then take charge of their mother. **So in 3 stages Kaumaram Yauvanam jara** there is someone to protect mataji or women. As soon as they are left unprotected there is some vulture there is some rakshasa some Ravan. He doesn't have to be that Ramayan Ravana's size but Ravana for sure. Ravana is that person by definition who makes others cry. He becomes the cause of others distress and tears. That person is Ravana. So in good old day there used to be one Ravana or one Kumbhakarna or one Hiranyakashipu or Hiranyaksha. The numbers used to be smaller, giant size small numbers. Now the size is gone smaller but the numbers have increased. Hiranyakashipu and

Ravanas are everywhere. Because this is not a Vedic culture, because this is not a Rama Raj or it is unofficially Ravana raj. No one is protected specially women is not protected. Very easily Rama could have found out another He was very beautiful, young and all His qualities. You say the quality and that was in Rama. He had that quality. So there was no need for Him to run after Sita or no need in searching for some time, He could have turned to someone and proposed or maybe called that Shurpanakha. She was pretty proposing. Hey! What is your phone number give me your phone number (Laughter) He wasn't that type. And the civilized society also shouldn't be that type. So He is endeavoring to meet with her, Catch-up with her, protect her, get her back.

So many things to be learned from Ramayan. From Rama's pastime but we should make sure we should not misunderstand. Lords pastimes not doubt them as we become more pure we will understand. We could wait till our time comes for the understanding. On the day one don't expect. We should expect to understand Rama as He is or Ramayan as it is. As one evolves in his consciousness in his purified, in his dealings or in his speech, purified mind and also chanting 'Raghu pati raghava raja Rama patita pavan sita Rama sri Rama jai Rama jai jai Rama' or our the best thing is the mantra for this age of kali for deliverance by chanting 'Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.' That one should chant before reading Ramayan chant Hare Krishna then chant again Hare Krishna after reading, before reading, in the middle of reading. This will help to understand Ramayan and others shastras also or if you have really understood Ramayan or Bhagvatam you should be chanting. The reason you are not chanting is because you have not heard enough Ramayan. The perfection of hearing about Rama is Ramayan. Perfection is in chanting, your tongue will begin uttering the names of Rama this is the result of your study. You understood Rama now your tongue wants to chant.

And as we chant we'll understand Ramayan more as we understand Ramayan more we'll chant more and like that go back and forth. Ramayan is Rama and His name is also Rama, non-different. Rama's name is Rama, Rama's pastimes Ramalila, Ramayan is Rama, Rama's Prasad is Rama non different. His dhama Ayodhya dham cannot be separated from Sri Rama. Or like this.. Jai Hanuman. So on the banks of Pampa sarovar the meeting the great meeting took place between Rama Laxman and Hanuman. And again Hanuman is the most misunderstood personality. It's not easy all the way he is presented so Rama is Bhagavan, laxman is also Bhagavan, Shatrughna is also Bhagavan, Bharata is also Bhagavan. I am not kidding, (Maharaj laughs) these all the four personalities are Vishnu tattva. Normally we take oh! Rama is Bhagavan maybe some others may think ok Laxman also, throw him in that Bhagvan list. But very rarely they think Bharat also being a Vishnu tattva and Shatrughna. And this is not our concoction. But this is understanding from Bhagvatam and Ramayan. So those who are Bhagvan they are not understood as Bhagavan but on who is not Bhagavan, that is Hanuman he is promoted to the status of Bhagavan. So Hanuman is Rama bhakta Hanuman. He is Rama Das. Who is Rama das? Hanuman. Not just that Rama das swami of Maharashtra. Rama das swami. Rama das is Hanuman. From 9 processes of devotional service one of them is dasyam. **"Sravanam Kirtanam Vishnuh smaranam pada sevanam archanam vandanam dasyam sakhyam atma nivedanam"**. So for each this devotional service nava vidha bhakti one devotee is remembered, one big name for that bhakti. So when we talk of dasya bhava, dasya bhava in bhakti then the first person remembered is Hanuman. Because he is powerful, he has mystics he is mystical. He has siddhies. As soon as there is some chamatkar people do some namaskar. Chamatkar namaskar. I can't do this! He is producing some ash-ashes Sai then oh! He is bhagavan. So it's not that just Hanuman is considered Bhagavan and oh! Kind of mysterious personality mystical power siddhi if he has amazing.

So the present day you will find not even one percent of

siddhis which Hanuman possessed if someone has 1 % immediately he becomes Bhagvan. In India so many bhagvans are loitering on the streets here there. Bhagvan this aaj ka swami kal ka narayan (laughter) He goes by name swami swami for some time and then Narayan. Oh!your guru is only swami my guru is narayan (laughter) Swami narayan. So **“bhukti mukti siddhi kami sakale ashant Krishna bhakta nishkam ata eva shanta”** So there are so many kamis kamanas and desires and aspirations bhukti kami bhukti bhu-kami or mukti liberation kami or bhukti mukti sidhi-kami, siddha siddha purusha there are still kamana. They are all ashant they are not peaceful. “Krishna bhakta nishkam ata eva shant” Krishna bhakta has no desire so he is peaceful.

So Hanuman what he is going to do now as he meets he is going to, because he has to bring Rama and Laxman at the top of the mountain Rishyamukha parvat. He asked them to just have a ride here. So Rama sitting one side Laxman sitting other side he takes off. And he lands on the top of the mountain. His mystic siddhis are beginning like that. But he is using; Hanuman is using his siddhis in service of Rama. And he is fully aware this is by the grace of Sri Rama. Not that independently I am powerful. Gaura Nitai, Sita Rama Laxman hanuman ji ki jai. It was time for him to go to Lanka. Hanuman Flies did he go by some Air Lanka flights? When is the next flight going to, no he just flew and he also managed return flight. Some others were thinking I could go but I can't come back some estimations were going on. Someone said I could go half way through and then jala Samadhi; I will be just dropped in the middle of Indian Ocean. Those who are searching for Sita. When it was time for Hanuman to go he flew. When it was time for Rama to go to Lanka He walked. So does that make Hanuman superior and Rama just ordinary mortal? Now all that power of Hanuman is due to Rama. And Hanuman is fully aware of this. So he never popularize himself as bhagvan. And bhagvan hanuman ki, say everybody bhagvan hanuman ki, (devotees said jai) bhagvan hanuman ki (devotees said jai) he (Hanuman) would have slapped you for addressing him as bhagvan. No..no.. It's not

me you know I don't call myself bhagvan others call me bhagvan. But why don't you shut them up. So Hanuman he was just a humble humble servant of Shri Rama always chanting His glories also. Always chanting names of Rama. Hath me Kaam Mukh me naam. Hands are full with the service of Rama and his mouth was full with names of Rama and always thinking of Rama. Very intelligent also not just powerful but very intelligent personality and son of vayu. So in Ramayan some misunderstandings are there. So Hanuman is not always understood. We should beg for the mercy of Hanuman so that we get devotion and devotional service at the lotus feet of his master Sri Rama. So nothing wrong in worshiping Hanuman but should understand who is who? So as Sugriva had noticed that these two persons looked quite strange never seen them before and they are also equipped with weapons bow and arrow who they possibly could be? They are sent by Vali or they are spies? So he was scared so he sent Hanuman to find out and they both had introduced each other I am Laxman and Rama mentioned who they were and why they were there and Hanuman explained he was minister of Sugriva and Sugriva is also in similar difficulty he is also in exile his wife is also has been kidnapped Snatched by Vali and he is by himself here on this mountain on top of this mountain. You are in the similar boat and we just were informed by kabanda we just liberated him he was in very awkward situation. So he directed us infact we are on the way to Sugriva's place and hoping to find assistance in searching Sita and rescuing Sita. So Hanuman says this seems very much promising and do able proposal. Yes yes I can also, so then Rama and Laxman were taken at the top of the mountain and meeting with the Sugriva. And quickly quickly they became friends. Rama Laxman and Sugriva they became friends. And Sugriva taking vow and yes from today onwards your happiness is my happiness your sorrow is my sorrow. And the vice versa. Meaning if I am happy you will be happy if I am distressed you also share my sorrow. We are friends now shaking hands and embracing took place. They kind of signed treaty and photographs taken (laughter) headlines in the monkey

community. Yes yes we are looking for Sita Oh! That must be that lady who was screaming. Oh! We saw her going airways. And she was screaming Rama Rama Rama and not only that by seeing us here on the top of the mountain she threw her part of her upper garment and seen some of her ornaments in there. We are confident that must be Sita you are looking for. So from all the way that Godavari so getting more clues which way Ravan had travelled so he had come that far also Kishkinda Pradesh mountains.

So then the cloth and some ornaments tied in there. As they were presented to Rama or just by hearing this could be Sita's garment and her ornaments Rama was further moved and over whelmed and He was in tears just remembering Sita. He managed to untie, He was trying to look at those ornaments and recognise but how could He it was not possible for Him because His eyes are full of tears. Was no clear His eyes were full of tears well up. So He couldn't even Oh! They are ornaments that I can say but they are Sita's, Laxman Laxman he called Laxman over. Please see these earrings aren't they of Sitas and what about these armlets? "Naham janami kundale" Laxman says no I could not recognise her earrings, I never looked at her ears and earrings. No I can't recognise these armlets also ha ha Oh! This ankle bells this "pajanan nupure abhi janami nityam padami vandane" yes I could these are Sita's ankle bells. Because whenever I offered my obeisance's nityam the first thing I saw every day was her ankle bells or for sure these are Sita's ankle bells. Don't ask me about earrings and armlet and her necklace and no I never looked. I only looked at those feet so I could recognise. So it was confirmed that Ravan went that way and so Sita had to be searched.

So now it was not only Rama and Laxman but Sugriva and his some ministers had joined the mission and there could be many more thousands to joining but there was Vali was obstacle the brother of Sugreev so he had to be removed. So the battle between two brothers the fears battle begins. And Rama had to

help out in this battle. They are battling and battling and hiding behind a tree Rama had shot an arrow making Vali the target and 'how could you do this to me? This is injustice, Injustice so Rama steps forward and He was ready to pull the arrow out 'Oh I can take it out' and Vali had a second thought no no let me die I have such a rare opportunity my death is everybody's death is certain but here I get to die by your hand by your arrow in your presence. No no no no please don't take this arrow out don't take it back let me die in your presence. Such a rare good fortune I have. So that was the end of Vali and now I am still here I am still here Vali is finished (Laughter).

So as Vali no more than the whole kingdom they were brothers so the whole kingdom capital and army mostly of monkeys. They were in the forest so lots of monkeys. Monkey like beings and then they search the serious battle plans were worked out whole strategy. But first thing is identifying the enemy than evaluating his strength then preparing corresponding strength of army and. So Hanuman and Jambavan and others were dispatched. Go go everywhere and infact so many others also were searching for Sita. So searching rest of the south Indian continent they couldn't find so they come all the way to the tip of the kanya kumari and the brother of Jatayu, Sampatti he was there and he heard the news of Jatayu's death from these messengers these people looking for Sita. He was full of sorrow to hear that news so he gave some clues. Yes yes Ravan this way Lanka, he is found in Lanka so he is not in Bharat varsha not in India. You have to go to Lanka to find him and then different team members were kind of estimating their strength who could go all the way and come back and so no one was competent to go and come also flying there and back.

Only Hanuman so he flew it's a wonderful description the way he flew and different encounters on the way to Lanka. The intelligent Hanuman, powerful Hanuman, determined Hanuman, the mystical Hanuman. When he Lands there is one house he is

surprised there is tulasi in the house and Rama Rama Rama Rama... the names of Rama being uttered and he goes (knocking at the door) come on in he was welcomed. That was Bibhishan, Bibhishan was a devotee of Rama. He gives some clues where about Sita, Sita is in Ashok Van Hanuman taking different forms and becoming invisible and small he gets there and he found Sita. Jai Sita Maharani ki Jai, She is there. So he was carrying the ring and first She thought oh! Another demon and he is come in a monkey form, I had seen other form he has taken the other form. No no..no..I am messenger of Shri Rama any proof, so Sita was delighted as if she came in contact with Rama just by touching that ring of Sri Rama. And this whole news of what Rama and Laxman are going through and where they are stationed at and Hanuman even proposes 'You know Sita lets go. Sit here lets go back, Sita besides some other arguments she gives wise why she should not go with Hanuman. The main point also 'no no I am only Rama's Sita I cannot touch another man. It will be more honourable if Rama personally comes kills that Ravana and rescues me and takes me back.

Not this hiding way and going with another man, no no I can't do this. You come back with my Rama. Thank you for your proposal but it cannot be that way. So as Hanuman was ready to go back, (Hanuman asks) is there anything that you would like to share with me a present or a proof that we actually met? So before she gave a jewel. A very special jewel she was carrying. She tells Hanuman that 'You share this event with Rama. If He hears that you heard this from me He will be convinced that we had met.' Then she mentioned that episode from Chitrakoot where they both were sitting on one sphatik shila there's one special shila in the middle of Mandakini river one time they were sitting and I just finished taking bath and my clothes were just wet and Rama He came He sat on my lap. Then there was a crow. He was trying to reach me touch me and eat flesh. We were trying to drive him away then after a while he was sitting and I sat next to Him and I even dozed off in His lap. And so did He after a while we don't know how

much time we spent. Dozy sleepy state but that bird had come again and he had made my breast the target. And I was sleepy I did not notice when we woke up there's a blood and Rama noticed he looked around there was a crow some blood still dripping from his beaks. Rama became furious He took some kusha grass from His mated lock of hair and powered it with bramha-astra and send it to that crow. Crow was flying and travelling all over the universe as the bramhastra was chasing after him. Even that bird's father Indra, Indra's son Jayant he had taken the form of crow and he was kind of lusty after Sita. So he couldn't come in front in that Jayant human form but he had become a crow.

So finally yes he could find shelter nowhere else. That crow returned and surrendered to Rama and beg for forgiveness. Rama forgive him but he said as my astra has been released it has to do something, something at least if not killing. So finally that astra wounded the right eye of that crow just a eye. So just share this pastime with Sri Rama and He will be convinced that we met. Because no one else knows it's just between me and my Rama. But also tell Him what happened Rama who could not tolerate this crow's action just touching me or scratching me and He had become furious and sent His bramhastra to kill that crow. Why is He waiting now? Isn't Ravan's act bad enough worse enough to take action? Why is He waiting? How is He tolerating this? So some kind of challenge, throwing challenge at Sri Rama also. So that He will take this matter seriously. Not only that we met but why is He taking so long and lightly.

So then Hanuman was hungry and there are more pastimes of Hanuman. Damaging all the best gardens of Lanka, off routed all the trees and the monkey doesn't you know take few fruits and cut it into pieces and eat them only rest of the fruits to be eaten next time, no not monkey they just throws away and he is playing shaking the tree and having fun. Trying to get attention of some other rakshasas. And then rakshasas come to see him and he was arrested. Hanuman and Ravana sent 80,000

rakshsas to capture Hanuman so was the strength of Hanuman. It took 80,000 rakshsas to take. And then as he was brought before and then his attempt to insult and even possibly kill burn Hanuman his tail was tied with so many clothes and pore oil and lit that and Hanuman really had fun. Jumping from building to building, palace to palace putting his tail into windows and some place and then next one, soon whole Lanka was on fire. And it was of golden so whole thing was melting down. And so finally the sampling of Ravana to understand little sample of Rama's power this is only Hanuman what to speak of when Rama comes. How much display of power that is going to be. So Hanuman goes back and the jeweled has been presented and whole good news **'Aaj ki taji khabar'** and **everyone was so delighted that good morning news.**

And then they were prepared now they knew, prior to that they did not knew where to go. They were just going everywhere they were just looking. Now they knew exactly which way to go and strength of enemy camp . So Rama and Laxman Sugriva and Jambavan and Angadh and thousands. Mostly they were monkeys and some bear bhalu, two kinds of army. So they come all the way to Rameshwar and then they want to cross Lord Rama was waiting samudra devata to come forward offer some assistance in crossing he was taking some extra time so Rama was, it was intolerable for him but as He took His bow and arrow then samudra devata really rushed forward . Then the building of the bridge setu begins there's a longest bridge in the world that this Hanuman and company was going to build. And they were throwing whatever came in their way the trees and the mountains and big big boulders have been thrown. There were personality is like nal and neel right? nal and neel. They were just writing the names before the object touch the water they make sure the Rama's name is stamped. As soon as the name Rama the mountains were floating at the top. That way they could go fast otherwise if they have to start from the depth that would take ages. So that law of gravitation wasn't working here. The controller of the maker creator of the law

of gravitation was there Sri Rama so He ruled out 'No this cannot be applied here ok.' He is law maker Law breaker. He is one in all. So everything was floating and then they are building walking building walking building walking. Some 800 miles bridge even those so called dead objects could float by name of Rama. And we are not even dead we are living we are alive if we could chant the names of 'Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare' also free from the law of something that seeks us. No falling down and sinking down. Floating in this ocean and going forwards if this name of Rama and Krishna we chanted. And then we hear of that little squirrel (gilahari) she thought I will also contribute my share and that's not strong but whatever "patram pushpam". So that squirrel was going on the beach sandy beaches and squirrel has hairy body so she was rolling in the sand and picking up some particle of sand and gently walking making sure all the sand picked up stays intact. Then she would climb and then she would shake the body taking all the sand particle off. Acting like a little cement between two rocks. Hey! Get out of here, you want to die? Hanuman was thinking what is this we are bringing big big mountains and she is bringing 50 gram sand what good is this get lost go take rest, see you later.

So Rama was overseeing over hearing this comments statements of Hanuman yes come here come here I said come here. Then Hanuman begins looking back (laughter) giving others impression that he doesn't mean me, someone behind me. That when we wake someone up who is sleeping in the Bhagvatam (Laughter) and that person looks behind so that others would think that the speaker is pointing out infact someone not him but someone (laughter). No no ..you you I say You then Rama had to give little bhashan little lessons, some chastisement, he was rebuked what do you think, who do you think, give up this pride, whatever strength I have given you, you are utilizing it cent percent in my service. And whatever energy I have invested in a squirrels body she is also not sparing

anything for herself she is giving 100%. So in my eyes service of both of you is same. Why do you think your services, you are big servant and she is small servant? Something in our daily life this thing also come handy useful.

So then finally they were there in Lanka. Jai Sri Rama Jai Sri Rama.. armies roaring scaring the enemies and they are also getting together and sharpening their weapons. So there is big big battle one whole kanda. One division has been devoted to that special like a Mahabharat Battle. World has seen so many battles but why is Mahabharat and this Ramayan Lanka battle important because the presence of Rama and Krishna they are personally present. In those battle and while participating in those battles they wish to establish, they will establish the dharma principles of dharma 'paritranay sadhunam vinasayacha dushkritam dharma samsthapnarthaya sambhavani yugeyuge' Lord was there to wipe out He had taken that vow in Ramtek do you remember ? When He had seen those skulls and skeletons of the sages' bodies and He had taken that 'I will wipe out finish all the demons from this planet'. So this was His opportunity. All the big demons at one place so He was at the right place at the right time. And He had a right strategy the best vision. So there was not only Ravana but also Kumbhakarna they are two brothers. Previously there were Hiranyaksha and Hiranyakashipu and they were going to appear again at time of Rama, the form of Shishupal and Dantavakra not kamsa he is another one. He has his own category. These two Jaya Vijay they are going through these three ages. Each time Lord had to appear but then we hear that they heard in dwapar yuga that soon Sri Krishna Caitanya Mahaprabhu will appear and He will exhibit the most wonder pastimes. So they decided to extend their visa (laughter). They should be going after three births they were told. You could be demons 3 births or devotees for 7 births take a pick. They thought oh! No no.. 7 birth is long time being away from you Lord and the services as gate keepers. We don't mind even as a demon but we'll quickly finish our terms and be back. But they couldn't resist the

temptation of being with Sri Krishna Caitanya Mahaprabhu and He was about to appear near some 5000 year near from Lord Krishna's appearance time. So they stayed on they appeared Caitanya Mahaprabhu's time they appeared in the form of Jagai and Madhai. And their demoniac quality this time was killed by the holy name.

In previous ages some weapon had to be used some special weapon was used. And this time also as Caitanya Mahaprabhu is Krishna Himself sudarshan... He was invoking His weapon. Sudarshan was had appeared was ready making circles and blazing like a fire and it had 1000 what you called spokes? Spokes are inside, spikes. And then Nityananda Prabhu no..no..no.. this is the age of kali. If you would want to kill the demons then well, nobody would be left in NewYork (Laughter) maybe few in Jersy ok (laughter). So Caitanya Mahaprabhu had to be reminded by Nityananda Prabhu who is playing a role of a spiritual master. He is Balaram, He is Laxman, He is Shankarshan, and He is Adi-guru. And then they had taken vows. Wonderful pastime of Jagai Madhai in Caitanya lila. So by seeing kindness of Nityananda Prabhu and Caitanya Mahaprabhu the both brothers Jagai and Madhai their demoniac nature were subdued. And they were ready for surrender full surrender. And they promised to break no more principles we'll follow we'll be strictly vegetarian. No more intoxication. No more illicit connections with women. No gambling and we'll always chant 'Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare' and they were liberated but liberation is nothing they are just a beginning they developed all love for the Lord that's more important than the liberation part. They became great lovers of the Lord and especially great lovers of the holy name.

"dina hina yata chila hari name uddharila tara sakshi jagai madhai" Someone said what is the proof? That holy name liberates someone, give love of Godhead to somebody? can you prove any example yes **"tara sakshi jagai madhai"**. The life of

Jagai and Madhai is a witness is a poof. So like this they completed infact $3+1=4$ life cycles and then they go back. So at time of in treta yuga they had appeared as Ravana and Kumbhakarna. Kubhakarna was a very special personality. He would mostly sleep whenever he was hungry he would get up. Oh! you know some of such people around? (Laughter) Once their belly is full then again (snoring).. So this was not his hunger time this is battle field. So he had to be woken up by beating up drums, big endeavour to get him up. And there was a Meghanada, Indrajeet Indrajeet he had even conquered Indra in battle. Son of Ravana was very powerful. One time he even conquered Indra. And as a reward he was one of the rewards, that he received this name Indrajeet. Conquer of Indra I have to become known as conquer of Indra. Let the world know I have conquered Indra, Indrajeet.

So he was also mystical and had some special arrows as a result one time Laxman goes unconscious and nothing worked out and was recommended oh! Some jadibutti or sanjivani. Oh! Where could it be found Himalayas. As if Himalaya was just around the corner. So who would go? You know there is no courier service or anything. So Hanuman again was dispatched he went again flying. But once he was there he couldn't recognize which one is sanjivani. They are looking alike so he just picked up the mountain whole mountain (Maharaj laugh). I'll just bring the mountain let them help themselves I'll do my part. So he brought the whole mountain so they were waiting when is he coming when is he coming? In Lanka they were waiting because without Laxman everything would stand still situation and Rama was in anxiety and everyone else was. So finally they see Hanuman coming this whole mountain he is carrying and places that mountain and sanjivani and. This is again lila there is no nothing could influence the transcendental form body of Laxman. So some setbacks are shown like that in that battle and that appropriate time had come. Kumbhakarna was already killed and then finally the great good fortune descended upon Ravana he was waiting for that opportunity for darshan of Rama, not much more to be done in

Lanka so Sita has been rescued. And Sita well there is a agni pariksha? Agni pariksha is there. The Sita has to prove she has maintained her purity her chastity and just to clarify others doubt, her entering fire coming out untouched by the fire was a full proof.

Well here everything is not always made obvious other references are there to know more that the Sita that was kidnapped by Ravana is not the original Sita. She is just a chaya Sita – shadow Sita. The Ravana doesn't even have right to touch or he couldn't even go near to Sita. So right there original Sita is invisible. So when at the time of this agni pariksha again the original Sita walks out of fire and joins Rama. Then that shadow Sita was playing roll of Sita and remembering Rama and thinking of Rama. She also wants to marry Sri Rama and that marriage has taken place in Tirupati Balaji lila. With Balaji you see two consorts so one of them is one was Sita in Lanka, so that she also gets the hand of Lord for rendering that service. She becomes Lords consort wife so now as Sita has been rescued Lanka has no king so Bibhishan has been installed. He's enthroned as a king, Lord doesn't, He could've become a king himself very easily. He could have done the same thing with Kamsa in Mathura. But did He become the king? No He made Kamsa's father Ugrasena the king. And Jarasandh was killed He could also have become king there. But He makes Sahadev who was son of Jarasandh. Another Sahadev not five pandava. His son is also Jarasandh. He is made the king. So here also in Lanka brother is no more so Bibhishan who was a devotee of Rama and he had already kind of fled. When they entered Lanka with Rama's army so Bibhishan was with them. They were not getting along and Ravana was not following the good advice given by Bibhishan. He was happy to join Sri Rama. So having that ceremony is completed of enthroning coronation of Bibhishan then oh! what's the time? Not that it's five minutes after 9 but very close to completion of 14 years of exile. I better hurry up not me Rama has to hurry up (laughter). Promise is promise and if I delay no more Bharat darshan.

So Rama had come walking all the way. He is kind of going south if you look at the map of India from Ayodhya going to Prayagraj then Triveni sangam current Allahabad Chitrakoot and coming to Nagpur near Nagpur is that Ramtek then going kind of south west towards Godavari and from there going towards Kishkindha which is present day Maharashtra and Karnataka border. And from there He goes to Rameshwar side and from there He goes to Lanka. So He is going all the way keeps going so He has come quite a long distance away walking and searching for Sita.

So He could have gone back also walking. But that would not have worked out the time factor wise. To reach there faster the pushpak viman some flower aircraft has been arranged and Rama, Sita, Laxman, Hanuman and Sugreev and Bibhishan also and many others and then we did not mention. Sri Rama he revived all, many monkeys had also left their bodies in the battle so Lord woke them up or gave them life back. They are happy to rejoin the part of Bibhishan and Rama's kingdom. If you go to Ayodhya there are lots of monkeys there. Last month we were there and they are very bold monkeys. We were carrying some bag in your hand they will come stop you they will take bag from your hand they'll open you could do nothing they will check whatever they like and then you may go (Maharaj laughs) so many monkeys there.

So as they were in the plane there is a description it was going just above the bridge that was built and Rama was showing Sita look look she looked down. We built this just to reach Lanka is all our task and He was giving some running commentaries as they were proceeding. So kind of Kishkindha was going over and comes to Bharadwaj muni's ashram. He was going to stop over there. This is at Allahabad- Prayagraj better to call it Prayagraj its original name otherwise its allah allaaahu akbar that allaha allaha baad is there. Whenever there is a name ends with baad this baad that baad Faridabad murdabad and many baads are there sikandrabad that means it's like that Hyderabad. In Marathi baad means bekar,

baad ho gaya -out. So Prayagraj so there from there Rama send Hanuman ahead of them 'hey Hanuman you better rush you just inform Bharat that we are just now coming we are just on our way. Because Hanuman goes faster than Rama's aircraft. So he was hanumans was dispatched and there he was at Nandigram outskirts of Ayodhya, Bharat was keeping an eye.

So many so many hours to go and 30 minutes to go. He's counting countdown was going on. Good that Hanuman is coming in the air flying and so news quickly spread over all Ayodhya and they were preparing to receive Rama new clothes they are distributing sweets and just embracing each other and streets were being cleaned and all arches all mangal vadhya all auspicious sound instruments and mantras and everybody is heading towards the direction that he is coming from. Which was basically Nandigram where Bharat had stationed himself from past fourteen years. And finally got the life back as they saw a plane coming effulgent Rama seated on that plane Sita Laxman.

Everyone is fixed focused no one spaced out. **Only Rama was on their mind, so wherever Rama was their eyes were fixed on that Rama.** As if He was coming towards them. Yes He was coming towards them. And finally He was with them and kind of jubilation expression on joy they were dancing and the pranam mudras and embracing each other and reading up by bramhanas and swastivachan blowing up conch shells. Rama was greeting elders and Brahmans and the mothers were there Kaushalya, KaiKai, Sumitra. So there whole procession back to the palace. Whole city had a new look new face bright delighted. That was diwali time whole town was lit with lamps. Deep-avali rows of lamps deepawali availi – rows of lamp everywhere was lit. So from dashera from Lanka to diwali in Ayodhya and now the promise was kept 14 years of exile vanavas. Rama is back so Bharat was more than willing he never had considered himself a king or prince he was only keeping shoes of Rama on the throne he was ruling. And now he was ready to hand everything over to

Sri Rama. So all the preparations grander than ever before 14 years ago there were some preparations were on and Kaikai had heard about it and everything had changed.

So one more time and now Rama Sita they take their throne and whole Rama darbar is there and Hanuman holding different symbols and somebody is fanning and Hanuman is also there and the whole assembly praja is there Vashishth ji. So all the proper vidhi purvak following all the process chanting of the mantras and fire yagya and auspicious invocations or prayers, mantras the coronation ceremony took place. Jai Sri Rama and then Rama raj begins which lasted for 11,000 years. And rajya like that kingdom that world has not seen not seen. So even after 900000 years, some 60 years ago it was time for India to become independent nation. Getting released from the clutches of the British raj. Atleast there were some talk of making India Rama raj. Wishful thinking as soon as we had the first prime minister 'kissa kursi ka'. One he had a throne that Rama raj concept was dumped in the dustbin and he had a dream of making India the modern country, modern nation. Declaring oh these dams and these factories these are our temples. So he declared although born in a Brahmin family he was but he had western upbringing. So he used to iron his cloths in Paris and fly them to New Delhi and then he would put them on. So what could have been expected from such a personality and soon one who had a dream of Rama raj he ended up, with 'Hey Rama'. But atleast he was remembered Rama, Ram was remembered. Mahatma gets credit for even thinking of making the country into Rama Raj just for thinking also. But during Rama raj it was wonderful raj. People living long long life thousands of years. That was the time for living long life also. 100000 year was a life span in sati yuga. It is reduced gets reduced as kaliyug is expected 100 years. When I was there in South Africa their life span has been reduced to 33 years. Because half of the population is suffering from aids so some are dying in teen age and some 20s and some in 60s so middle 33.

So Rama's time no disease no old age. And if you don't want to die that's fine you could live long. It would never happened that father is alive and son is dead or father is doing the cremation of son this is not possible in Rama's time. When Rama like raja is a ruler then everything is auspicious. So you are welcome to study Ramayan more thoroughly we had to only run only touching touch and go we were doing. All the pastime some skipping, some mentioning only. So this is just appetizer for you. Main meal oh! You could take main meal at home it's a home work for you. You could study Ramayan or Bhakti vikas Maharaj has also translated summary study of Valmiki Ramayan. He has English and also published in hindi so another devotee also what's his name? another English dharma in Iskcon? – Krishna dharma ok like that. Or if you want to study original Sanskrit than Valmiki Sanskrit Ramayan. You may also undertake such serious studies. So may these life and pastimes and teachings of Rama be source of all inspiration and infact life without shri Rama we're just dead prananti. These pastime of Rama, Sri Krishna give us life otherwise we are dead and always keep chanting 'Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare' and do your best, uphold the principles given by Rama and Ramayan in your day to day life and try to spread that sense that ways Rama raj to start with your home you have little kingdom there you are king see whether you could charity begins at home start there expand. One family could take it to other compound from other side they could expand it. Ok Jai Sri Rama.

Lord Ram- best example of

simple living high thinking

Second session

Jai SriRam bhakta Hanuman

Welcome everybody to the second session of Rama katha...Ramayan

**"Sri ramah sharanam samasta jagatam, ramam vina ka gatih
ramena pratihanyate kalimalam ramaya karyam namah
ramatrasyati kal bhima bhujago ramasya sarvam vase
rame bhakir akhandita bhavatume Rama tvameva ashrayah"**

That's the prayer at the lotus feet of Sri Rama, at the very beginning of Ramayan mahatmya. "Sri ramah sharanam samasta jagatam" Sri Rama is shelter for the whole world. 'Ramam vina ka gatih' The Question has been raised is there any other destination for human beings other than Sri Ram? Ram is all in all and the goal of humanity at large. Ramena pratihanyate kalimalam- Rama is a destroyer of kali-mal anything that is inauspicious, mal – that is dirty is destroyed by Sri Rama. Ramaya karyam namah- until such Rama and His pastimes and His personality I offer my obscenity. Ramatrasyati kal bhima bhujago- Even the kal personified, he is scared, he is afraid of Sri Rama. Bhujago- yes when kal becomes serpent then he is ready to; not anyone here but ready to gobble up that kal sarpa, kal taking the form of a serpent and kal is scared afraid of Sri Rama "Ramasya sarvam vase"- Everything is under the control of Sri Rama.

"Rame bhakir akhandita bhavatume" – and I pray for uninterrupted devotion and devotional service unto Sri Rama. "Rama tvameva ashrayah"- Rama O'Lord Sri Rama You are the only shelter for me, the beauty is all the vibhakties have been used here prathama to saptami to sambodhan made that into prayer. Sri Ramah, Ramam, Ramena, Ramaya, Ramat, Ramashya, Rame, hey Rama. Different cases they call cases- vibhakti each one gets the prayer and the glory of Sri Rama...Jai Sri Rama.

We have only three days we have only two days we have only one and a half day as I am looking at the watch here the clock here. We don't even have whole day one or one and a half day,

I wish we had all the time just to do this and what about the duty? What about the duty? Is that the beauty? We have no other duty? We have no other duty this is the best one final and constitutional duty. Go get a job when we chant Hare Krishna Hare Krishna on the streets of New York, New jersey, or wherever Atlanta or Toronto or Tokyo sometimes people say – go get a job and then Hare Krishna's says we are on a job, this our job, this is the job, we are the bodies and with body comes other things and so there is no end and we stay busy 24 hours a day. Seven days a week and four weeks in a month and twelve months in a year and all the years of our life, I have duty, I have duty to perform. If we are souls, yes are we all soul? We have souls or you also have souls? It's nice; can we live just as a soul? Or do we need body? Do we need body? Is it possible to survive, exist without the body? Just imagine for a moment, not possible. That mataji is thinking, she is convinced, you won't survive (laughs) it is required to be on this earth, do we have to be on this earth? Yeah do, does it need a body? I didn't say to be on the earth or because you all thinking of the earth, yes we could, we could adjust without the body. Some devotees have already demonstrated that, almost 24 hours Haridas Thakura is chanting "Hare Kishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare" and it was almost like body doesn't exist for them. They are very close to that existence without the body that there would be not need of the body. But we have the body but some time we just become the bodies also and we do not take in to consideration that we are the soul and we simply keep taking care of the body or bodies of others ignoring forgetting the soul all together. So more we could take care of ourselves, take care of yourself, how many time you have heard this mantra, take Care, take Care of yourself, either take care or take care of yourself but what ids that self? Soul, soul is that self, so to take care of that soul or self we have assembled here to feed that self to nourish that self, to make that self healthy, make our atmas mahatmas or parmatma also, could we make our atma into parmatma? Now you

know that mahatma, mahatma is what? Only when you wear saffron cloth like Ekalavya prabhu then your mahatma or could child be also mahatma? Mahatma Child, mahatma lady. There is nothing to do with what colour of cloth you wearing.

**“mahatmanas tu mam partha daivim prakṛtiṁ asritha
bhajanty ananya-manaso jñatva bhūtādīn avyayam” (B.G 9.13)**

Meaning- Anyone who has taken shelter of davi prakriti- of the Lord, that person is mahatma, so anyone who chants “Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare” that’s mahatma. Anyone who listens to Krishna, to Sri Rama, that person is mahatma or he is becoming, becoming one as he is chanting and hearing, feeding the soul, he is growing. His health is getting better all the time. You won’t be the same what you were at the beginning, what you were at 6:30 and by 9 o’clock you already have become bigger size mahatma you do not sleep. So when we are connected with paramatma we become mahatma even that flow, Rama flows in our direction in the form of His holy name in the form of His pastimes, His form, His abode, He is a current, He is a flow of spiritual energy and the nourishment, the tonic and we become healthy normal size.

So the Lord Rama along with Sita and Laxman they are already in the forest on exile and ready to be there in the forest for 14 years as vanvasis literally like one of the resident of forest. Depending on natural resources and no pillow, arms are the pillows, no dunlop mattresses just soft grass if it is available soft if not then whatever kind of dry grass or no grass, whatever kinds of fruits or leaves or dry leaves, the barks are clothing and plenty of water, crystal clear water as pure as the purified mind of the sages. This is the description we find in sashtra. It says water is as clear as the clear mind of the saintly person, you don’t need water purifying plant just purify the mind. If we all purify the mind we could shut or close those water purifying plant, right, did u get that? Is everything we are asking Rama

Chandra prabhu. There something was making noise in the kitchen I asked what is this sound, said pot washing or dish washing or there is some cloth washing machine, dish washing machine I said where is mind washing, is there something mind washing machine also? And if there was something to wash the mind then job is done, life could be so simple, and natural close to nature close to God. So Sri Rama was leading that kind of simple living and high thinking. And what are we doing? Living is very high and thinking is low or no? There is also difference. When you say just do it, means no thinking, just do it, don't even think. If you feel good, do it, just do it. So that's why we are studying Ramayan here.

The best example of simple living high thinking, we need Ramayan and Rama now than ever before and Rama is available His examples, His ideal is here for us to follow. Then we become better human beings, better character and what not all the good qualities generous we become, friendly we become and what not we become, clean we become, good neighbours we become, good parents, good friends, goodness would prevail in all our dealings and activities by having that connection with Sri Rama, Sri Krishna, Sri Caitanya Mahaprabhu. So it was time to cross the river and the boatman was there. **Nishadha nishadha – kevat was his another name**, Ramayan says nishadha, Kevat. He said oh! He was talking to laxman my job is same as Sri Rama's job and when Laxman heard this and he was furious what? You are comparing your activities with my Sri Rama and then he explained, I take people across to the other shore in my boat and Sri Rama takes people across these material oceans of material existence. Some similarity is there, so once he was another side Sri Rama, Laxman, Sita. They visit ashrama of Bharadwaj muni this is in Prayag raj, already on the banks of triveni sangam confluence of Ganga Jamuna Saraswati.

Sri Rama is very very respectful to the sages, He was trained like that, being kshatriya He also thought that the Brahmins are superior we are just kshatriyas, we are just arms, the Brahmins are uttam anga, as the top most part of the body is head so likewise the Brahmins, that is the Brahmins position

that top in the society, they are the direction providers, they are the guides even for the arms when to act and not to act that direction comes from the head Brahmins. So He was trained like that so the full dandvats at the feet of Bharadwaj muni and sitting at his feet he listens to all that good advice etc that Bharadwaj muni had for Sri Rama. Sri Rama is also looking for some place He could some part of the forest where He could stay and Bharadwaj muni was the one. Oh! you can see that? That mountain, that is in Chitrakut that mountain is still there but not that tall to be seen from Prayag raj seen that in those days they could point out to that mountain. So they started their journey in the direction of Chitra kutt, as they were departing Bhradwaj muni was chanting all the auspicious mantras svastivachan mantras he chanted you can chant, we have a muni here also.

(A devotee does svastivacan) You heard in the back? So svastivachan all the auspiciousness he was praying for, they entering the forest and let there be no obstacles, no difficulties, let there be all auspiciousness. So Bharadwaj muni chanted prayers. Sri Rama was departing for chitrakutt. On the way they also meet Valmiki rishi. Valmiki muni's ashrama is we went up there, this is different from that I mentioned yesterday other one was on the banks on Ganga near Varanasi where he compiled his Ramayan Sita and Luv Kush also stayed. This one is another ashrama I visited both not this time I visited one this time and one in the past. I have also visited chitrakutt, we are going there. Anyone here has gone to chtrakutt? One mataji. Half dozen hands are up, flute is up, your flute went or you went? (Laughter) both.

So Valmiki muni also had to Rama was making further inquiries for where to stay and then Valmiki muni in turn inquires from Sri Rama Please tell me first of all where you do not stay? Is there any place where you do not stay? You tell me, then there you stay. Where you don't stay. Pretty smart reply (laughs) but you have ask me and then he made another appeal to Sri Rama, my dear Lord you please stay and make your residence in the heart of your devotees. You like that? Yeah, sounds good?

Any one for this Rama staying in your heart? Some room there? Or is it already packed? Get rid of some desirable elements or entities. Once you have Rama in your heart and heart becomes and you become big hearted. You could accommodate the whole world in the heart. When Rama is not there then it just you and very few fellows, your selfish little narrow world there. So Rama Sita Laxman they proceed to chitrakutt. Is one of the most scenic places I have visited and what to speak about 900 thousand years ago how much beauty and tranquillity and purity of that place. There is a river Mandakini river flows, water is so clear, also so many fish communities doing there swachand vihar and they are swimming. They proceed deep into the water and water is very very clear. and then we went kind of some distance towards the town and the water was getting muddy and way in to the country side into the forest into the mountains all clear water as soon as the human touch everything is nasty, dirty.

So this thing has nothing to do with these dirty businesses at Ramas time. So there is a Rama ghat and there is a Sita ghat. Where Rama used to take bath and quite distance where Sita used to take her bath. They made parna kutir there residence, some bamboos and some leaves thatched roof, locals also helped to make that residence and Rama stays there. Longest period of Ramas 14 years exile He spent in chitra kutt some 11 and half out of 14 years He spends in chitrakutt. This is the time this is the place Bharat comes. Bharat!! Rama bharat Milan Milap took place in chitrakutt. Bharat was, when he returned to Ayodhya, he was out of station, he was not in station when all these thing transpired this Kai kai asking for a boon and Rama into the forest and all these proposal of Bharat becoming the prince, the king. He did not know so when he returned and by the time when he returned to ayodhya his father also was no more and due to the pangs of separation from Sri Rama he went back home, he departed. In the middle of the night he left the body just prior to that he was talking to kaushlya. He shared that episode when he was in the forest, hunting and the

shravan kumar was carrying his parents taking them on pilgrimage they were blind old and blind, he had placed them to some distance and he had gone looking for water and parents were thirsty and as he was filling the pot made some sound and Dashrath the king he was hiding looking for some prey some animal to come to drink water and he thought it is some animal and without thinking further he just shot an arrow and when he rush to the spot thinking its lion or tiger or what it is deer? What did he find? But it was shravan kumar. As he was about to take last breathe, he said please my parents must be thirsty can you please bring some water to them? So Dashrath was talking to kaushlya i like this he was sharing what had happen once. So as Dashrath had gone to shravan kumar's parents with water and he was trying to feed them water was not talking hey! shravan kumar why didn't you talk today? And he was just feeding them water because this was dashrath. So finally as he had to respond then he tells all that had happened and those parents of shravan kumar had cursed well.

Jai ho.....Gaur Nitai ki..jai ...Jai Sita Rama Laxman Hanuman ji ki.Jai

So as they were dying in the separation of their son and son was no more so no reason to survive so there was curse "you also die just like we are dying now" so Dashrath knew one day this probably is going to happen to me. He did not under what circum and how could and this is happening to him so that night he shared all this with Kaushlya and the same night he departed. So when Bharat returned to ayodhya to find, Rama was in the forest with Laxman and Sita and father was no more and his mother was the cause and he was curious, very angry totally disappointed he gets on the case of the kaikai and he is not interested becoming the king, "No Rama is the king, he has to be the king, not me" That sounds like tretayuga like, someone from tretayuga. If it was just our time you would have it, I would have gone for it. There was a different quality of consciousness, different values in those ages. That's why the

age of gold and what bronze like that? Then silver. Gold, silver, bronze and this is iron, scrap, can't compare. So then Bharat he wants to go meet Rama wherever he is find him out and bring him back and he thinks he could bring him back that's kind of taking, "yes, I am going to do it, I am going to bring Rama back" And so many family members were ready to go with him, the mothers were ready to go with him, his brother was ready to go with him. He takes small army with him and now he is going to the forest some army he is not going as a vanvasi he is going as a son of the king. So he comes to the spot where Rama had spent the night and where the king had offered him "hey you could come to my palace" we heard yesterday "palace no, me no palace, nothing to do with the palace" He had just slept at the bank of the river and from there he had crossed the river as we just heard few minutes ago, so Bharat comes to that spot and he meets the same kevat, Nishadha raj mentined in Ramayan. "Have you heard of our Rama, has he gone from here? Oh!sure he was here, he had spent night here, what do you mean he spent night here? As nothing is here to reside in? Oh! He is right there do you see that some grass? He just lied down on that dry grass other night and this is where he spent the night and what about his dinner? Oh! He ate some fruits and berries and some and when bharat heard this was too much for him to hear and handle. He wants to do the same thing when Rama is living like this I will also follow the same standard and soon he gets into this mood. He takes that swear for next fourteen years. So they crossed the river, they go to Bharadwaj muni same ashrama, he is like following the same path and Bharadwaj muni says were abouts yes do you see that mountain? Chitra kutt there so Rama should be around there in there so he goes in that direction. When they were coming closer where Rama and Laxman were staying, Laxman saw he was at the top of the tree. **Laxman is always guarding, he is a anga rakshak, the body guard, he is shankarshan, he is the protector, like Balarama, he is always protecting that's his position constitutional of position of Laxman, Laxman is Balarama, Shankarshan.**

So he was on guard in the forest where he was guarding Rama and Sita and sees an army coming and he notices Bharat is there he runs to Sri Rama "hey get ready, let's get ready, what for? We have to fight." He thought Bharat had come to fight with Sri Rama and Rama had to cool him down "calm down, calm down, Bharat and is he going to fight with us? No no way..." so that great meeting of those two brothers took place at "chitra kutt". You get to visit the very spot where they met, where two brothers stood as they were meeting and embracing each other. Where they stood those rocks melted just by the touch and kind of an atmosphere you know feelings of brotherly affection and friendship and the rocks melted if our heart could melt that would be something...and there is whole appeal of course that was a purpose of Bharat visiting Sri Rama "you have to come, you are the king, please return, please come, let's go" that's all the appeals from this angle that angle. Oh! Then before that Rama also gets the news of Dashrath being no more and we could only imagine Sri Rama's feelings, He felt all vacant world without father being no more so when father is no more elder brother is like father. "You have to come, don't take my mother's word seriously and forget her boons and you come you rule us but the promise is promise. Rama is known for the He is ekvachani, He is ekvachani, ek patni and ek vani. It's like that way, once He has given promise He keeps and He is keeping his father's promise in fact father had promised to kaikai but He was involved with that promise connected with that promise so He took that upon himself so fourteen years no question of me returning. Bharat is falling at His feet and all that and finally Rama says you could take my sandal, wood shoes; I won't come take my sandal, take my shoes, so that's all he could bring back to Ayodhya. Not Rama but His shoes he took them on his head and he was place them that shoes on the throne considering Rama is there he is the ruler and him sitting at the feet those feet, before he goes but you have to make sure fourteen years and as soon as fourteen years period is completed, you have to be back if you are one second, one moment longer delayed well, then do not

come back or if you come not come it won't make any difference to me I won't be there, I won't survive one minute one moment longer, so Rama had to promise "yes, yes brother I will come, as soon as fourteen years, the day, the moment they are completed, I will be back. So with that hope, that anticipation that brother would be back, Rama would be back Bharat returns but he doesn't enter Ayodhya. We were there last month, there is a place called Nandigram, besides the outskirts of Ayodhya. He stays there for fourteen years he doesn't enter the capital city of ayodhya and shoes of Sri Rama were in Nandigram and he was leading life just like Rama's life in vanvas in van.

Same food, no stitched cloths, he had matted here, long hair, no hair cutting, no cooked food, that was bharat following that fourteen years waiting and watching, he was counting, seems not moving. When we have fun time flies otherwise you think for Bharat one day was like a one year without Rama for him. So after many years they were in chitra kutt Rama proceeds down south to Dandkaranya. On this aranya kanda of Rama this is dandak aranya, so that is dand-karanya. The central India, parts of Madhya Pradesh, Maharashtra or like that parts of Andhra Pradesh that was whole central region danda-karanya. Very thick forest so He moves on to the place which now has known as Ramatek, not far from Nagpur the present day Nagpur, there which was abode one time abode of so many sages rishi's, muni's performing there tapasya, in their beautiful setting natural setting but as Rama was there he noticed that there were the human skulls and the skeletons everywhere as he was walking and going from one ashrama to other ashrama, big piles some time what is this? And he was informed the rakshsa's this what left over of the rishi's and muni's and this all rakshsa's ate them up, this left, this is just bones behind and when Rama heard of this, he took his bow and arrow and he takes vow that he will wipe out all the demons all the rakshsa's form the planet. Ramtake, this is Rama's vow, Rama sankalp, this is also the place where

augastya rishi's ashrama. We could go visit augastya rishi's ashrama there we could read the instruction writing on the wall that says Rama visited this place 8,80,000 years ago. 8,80,000 years close to 9,00,000 years ago so someone was asking whether Rama was in this last tretayug or previous one so it couldn't be previous one. It is 8,00,000 according to that description also and other understanding is also there and then augastya rishi suggested Sri Rama to proceed in direction of Godavari and reside there so Rama, Sita, Laxman they are kind of coming down southerly direction from there they go east ward, in the south east towards Godavari which is presently known as panchvati, also known as Nasik, panchvati, there are five banyan trees, vatta vriksha's.

Rama's times, there even they are now, even if you go tomorrow if you take flight and if you don't have faith or you can telephone somebody in Nasik, they had been witnessing Lord's pastimes, there are those trees, now that Godavari, the sages always choose to be on the bank of lake or river they need lots of water for being suchi – being clean, water has lots of big role to play also for those who, when water flows it is good for meditation so when you stay on the bank of a river or bank of ocean, bank of a lake it makes broad minded big minded . So it's just something that helps to become more god conscious, Rama itself, He was a god himself and He doesn't have to become Rama conscious or Krishna conscious. So they also made there parna kutir there, they were staying there, they had good time, wonderful time and then comes surpanakha comes the sister of Ravan, with the proposal for Rama, Rama was the target, Rama said I have and I am with my wife but Laxman is himself (laughter) so she was kind of being pushed back and forth then she was trying to harass and she was thinking she was a master piece of beauty or miss universe (laughter) "get rid of sita, get rid of this creature, go for me, surpanakha means her nails were like a soop, not drinking soup, supp that you used, have you ever used? Your supp, suppado gujrathi ma (laughter) Marathi madhye supp, " saar-saar ko gahi rakhe, thutha dehi udai", that one keeps all the

saar or the grain and everything else thutha dehi udaay, that big one, long one she had her nakhun, nails were one supp here, one there, five so surppanakha do you find some surpanakha's around? Coming in the tradition pretty dangerous, surpanakha's still she thought she was...so as she was now attacking, harassing Sita because her proposal was not going anywhere and Laxman, he became furious and he chopped off her nose and ear also so the place where it fell that place is known as Nasik, Nasik named after nasika of surppanakha, not very auspicious name and then some more things were tried kharan, dhushyan, she goes back there and come with a big army of fourteen thousand strong and wanted to battle with Rama or defeat him but Rama just crushed and brush them aside they were finished and then surppanakha goes all the way to Shri Lanka and whole reporting was done and trying to take revenge and of course she went with her nose was still bleeding and **"that Rama has wife and she should be good for you, he is just mare mortal this Rama"** and taking revenge and this desire of me having sita as his concert or queen yes, he was ready but he wanted a help form marichi. Marichi was very tricky and he had different powers of changing bodies and imitating voices, mimicry they call, so when Ravan proposed that you please come along we are two, then he mention what mission was, we have to get sita and we have to fight Sri Rama and when marichi heard the name of Sri Rama they two will be battling he said," no, no, no...let's not mess up" because this is Sri Rama and marichi had first experience of Sri Rama, when Vishwamitra muni had come to Ayodhya asking for I like to have your two son, Rama and Laxman so that when we perform our yagya swahaaa...swahaaa...we don't want any disturbances so they could be good guards.

So of course Dashrath was not ready and then Vashishta muni also to intervene and let them go and as they were there the first demon Rama had killed was tadka, also lady, in Krishna's pastime the first demon he killed was putana and here it was tadka. And then he had made this marichi also target and when Rama shot His arrow this marichi was lifted in the air and

thrown some few thousand miles all the way in Lanka. He survived but that was a power of Sri Rama's arrow as He shot arrow it left and person landed in Lanka, so when he remembered and when he heard marichi that ravan was proposing...oh! To encounter with Rama, nooo....nooo...he started trembling, I know it won't work when I say you have to come, no,no..no I can't and he was also convincing to forget this proposal not that I should not go but you also should not go if you really care for your life forget making Rama's Sita as your wife just think of your life (laughter) you want to survive, you better stay behind but then again he ravan changed his mind and he wanted to go and marichi was not willing to go I will kill you and ravan was pretty serious about killing marichi and then marichi ok..let's go because he was thinking if I go I die if I don't go I die better let Rama kill me you know, better than this demon killing me I would get nothing I would have this kind of killing and if Rama kills me that will perfection of my life let me go, ok..Let's go. So they both went and this marichi becomes the deer and he begins dancing around the fence the garden around the humble abode residence of Sita, Rama, Laxman and he was quite charming creature, the deer and deer catching attention of sita and sita wanted and fell in love and I must have, **Rama...Rama..Rama...**and well if something gets into the women head, right? I don't know but I hear (laughter) can't get out (laughs).

So as sita was insisting then Rama was ready to go to chase after that deer bring him back alive or dead and then he had to make arrangement yes, Laxman, you stay with Sita so as Rama was behind this deer, deer started running away from the ashrama, Rama was chasing after and at quite some distance away that made a sound Laxman help Laxman it sounded just like Rama's voice it was voice of this deer, he played this trick sending signal, a message that Rama is in distress Rama is in difficulty, Rama needs help and then Sita couldn't help but sent Laxman but Laxman was not willing and sita starts making all kinds of accusing him oh! I understand your ill

intensions; you were waiting for this moment oh! I know you so poor Laxman he had to do as sita said had to leave and he was a junior brother and Rama was elder brother, he was a junior and he had to and he knew this is not right thing to do, leaving sita around unprotected no, but he just had to obey the command. We hear I don't know what reference but we hear that laxman had made up his mind the next time I appear, I incarnate, I am not going to be a junior brother I want to become the elder brother and that is Balrama Rama becomes no this Laxman becomes Balrama and Rama is Krishna like that he is in a superior position so well, that clear the path of Ravan, he was just waiting, hiding around the corner where as Rama and laxman were away, he comes in the scene disguised dress as a Brahmin BHIKSHAM DE HEE!!! BHIKSHAM DE HEE!!! He knew mantras and he was quite learned but just being learned doesn't mean a devotee. Hiranyakashyapu was also very austere and tapasvi that doesn't mean devotee of the Lord and who was Jarasandha? Very charitable dani but not devotee.

So **“naham vedair na tapasa na danena na cejyaya sakya evam-vidho drastum” (B.G 11.53)** Lord says that in Bhagwat Gita , just because someone is jnani and tapasvi – by bhakti only I achieved or you could perform tapasya but it should be for the Lord. “yat karosi yad asnasi yaj juho?i dadasi yat yat tapasyasi kaunteya tat kurusva mad-arpanam “(B.G 9.27)so if it is arpanam for the Lord you do tapsya and you do daan for the Lord and whatever you eat you eat for lord and you eat Krishna prasadam “tad kurusva mad arpanam” that's perfection otherwise tons of tapasya goes on and charity all shows are going on but that does not mean, people have learned also, there is very little to do with devotion and not necessarily this all thing means devotion unto the Lord so Ravan was a pandit so he knew the mantras and tantras he was a big tantric also.

So then he was glorifying sita and making all the proposal be my queen, why you are in the forest, come to the palace. Chanting his own glories that I am lankesh and all demigods

are scared of me and all this. So Sita the chaste lady, pativrata, sati, Rama had valve, His vow was ekpatni, He was ekpatni, He has ekpatni vrat, one wife as sita and for sita it was pativrat, pativrata, so he has taken ekpatni vrat and she has, she was ekpati vrata. Different vrats were out there, brhamcharya vrat is also there and ekdasi vrat so different vratas valve and sankalpas and with a great determination those things are followed so this is another vrat of sita and Rama, pativrata and ek patni vrat. If this is followed by present day, humanity could make a big difference big difference, could change the face of the earth just by doing this, just like Rama following his footsteps, do this or that will make changes and could make a big difference and now in Delhi, every month 700 families are there with their divorce papers, every month 700 and number are growing. So not far behind America and when we were little children we used hear oh! we are 200 years behind and we are 150 years behind the west and 100 years, 50 years, now we have caught up or we right there or we are ahead of them in some respect very unfortunate.

Prabhupada was the one who knew the value of Indian or ancient Indian and the culture, the dharma, the principals, the real wealth, everyone kept saying oh! we are poor country so everyone is going to west only to beg but Prabhupada did not come to beg but he came to deliver give the gift, the best gift of India. That's this sashtras, this culture this dharma, this bhagwat gita and chanting of "Hare Kishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare" This is our wealth prabhupada was convinced this is a wealth of bharat varsh. Why have you come to our country? Question raised by a correspondent reporter in London, swamiji why have you come to our country? And then swamiji said that oh! You, you were also there in India for almost 200 years but my purpose is different not here to take revenge or you came so I have also come barabari ho gai. So you had, whatever you thought was valuable from India, you all had been looting

that, stealing that bringing that over to England including the Kohinoor ka hira and many other things and they were cleaning up taking boat loads of this and that whatever thing was valuable. So Prabhupada said you had been doing this but you know your viceroys, I think they were called viceroys, their representative of Brittan in India and they left behind real wealth, the most valuable thing they left behind so I have come to deliver those (a big round of applause) free delivery, home delivery so whatever is gift, the ancient culture of our nation, this is the gift of our nation to the rest of the world.

The knowledge contained in Gita and Bhagvatam, this is the gift of my country and the names of God. This is "goloker prema dhana harinaam sankirtan"

So that, Srila Prabhupada, infact he had come to New York first and we may say "oh! Practically empty pocket, five dollars in the pocket, he had five dollars when he reached New York which he didn't even spend those five dollars, those five dollars stayed intact. And when Prabhupada went back to India, then he took taxi from Delhi airport to Chippiwada, which was near the red fort. He had to pay the taxi fare and you know how much was the taxi fare? Forty Rupees. Five dollars were forty rupees. So he paid that taxi bill forty rupees to that taxi wala, he did not use. So he started with five dollars infact he had not even used so he was with zero balance and he had nothing but his wealth was holy name, so he was the wealthiest person. And that is how he was able to make, at least some of the dropouts, misguided, frustrated American boys into happy beings, happy human beings. Although they were hippies they became happies. Prabhupada in India would proudly say I went to the west even hippies have become happies. He was proud, so if hippy could become happy then if you are already happy then more happy so all the wealth that could not make Americans happy, Prabhupad's formula, Caitanya Mahaprabhu's holy name made them happy and they are sticking to that holy name from last 20, 30, 40 years they are happily they are happy. So we say he had no money no friends and one

said this is true when Prabhupada came off that Jaldutta boat he didn't know whether to turn left or right he went by himself but the best friend was also accompanying him his best friend is Lord Sri Krishna. So he was with the best friend and he was the wealthiest person because holy name was his wealth, his property.

So Ravan was making all this proposals but because Sita being cultured pativrata there was no question of her budging an inch or considering proposal, no way... as she was not submitting to his proposals. Ravan even to scare her assumes in his gigantic form of regular Ravan size and he had 10 heads and still she was fixed and then Ravan over powers her, snatches her, grabs her takes her off into the sky flying towards his capital Lanka and Sita is screaming and crying for help...Raaam....Raaaam...Raaam...Raaam...Help help somebody help, please somebody pass on the words to my Rama and no no responses and she noticed that on the top of and nearby tree, the Jatayu was in a kind of sleepy state, old, Jatayu was old, 60000 years old, not much, 60000 years old. Of course Rama had come across jatayu as he was entering this dandakaranya getting closer to this panchavati, Godavari and He thought He is some kind of demon here so He was ready to kill him but then jatayu gave whole introduction of himself including the part of peace information that "I knew your father, you know, we were close" There is some kind of relationship between jatayu and dashrath, they were close so Rama spared him and he had also agreed I will be guard, protecting you, so when sita was being snatched and when sita cried for help then Jatayu, he really woke up and he gave a big fight, real fight, he fought with all his might, although very old in age and ravan was kind of young fellow but jatayu fought, fighting lasted in the sky like two mountains were battling pushing. Jatayu also managed with the claws jatayu had claws bird he killed those mules, yolked to his chariot that's the description with the claws and he with use of the beak he killed the chariot driver of Ravan, he smashed the chariot into pieces and then ravan had to land and both were on the ground and battled further

but after a long battle this elderly old jataayu was exhausted and ravan took advantage and he chopped off the wings of jatayu and then again took sita and flying the sky ways, direction of lanka and as they were flying over that rishmukh parvat, there Sughriv and his 4 to 5 ministers including hanuman they were there. She threw some of her clothing some ornament, pearls and a necklace, leaving some indication behind and as Rama was returning he thought he had accomplished the mission of killing this deer and he noticed "oh! laxman, hey...why are you here? And he had to explain the reasons and Rama was very disappointed, very angry, "why did you disobey my command? And as they both were returning towards their kutir, all the jackals were howling and all the bad omen's were all around Rama was thinking for sure this is, this meant either sita has by now killed by some rakshsa or taken away, Rama was kind of sure of this.

And as they finally return to the kutir, only two find sita is not here, well he was not surprised, Rama was not surprised, but he was certainly displeased and then they started the whole search for sita...sita...screaming all over, top of the mountains, into the valleys, in the planes, they go everywhere being searching, looking, crying, praying, even Rama in his kind of madness He is asking the trees, bushes, the animal. "oh!...have you seen my sita, have you seen, anybody here seen my sita going this way? It was very similar to those gopis searching for Krishna , as it was never reversed, here Rama was looking for sita or gopi, she was gopi for him, only one deer as Rama was inquiring, from deer he was inquiring, the deer raised his head and Rama thought this is some indication, sita into the air and gone in this direction, he was watching that deer and that deer as if he is pointing out that way...that way, so by this time they were just searching around where there was resident but now they took this clue from the deer and started going south and only after some distance they begin seeing this the battle ground this two jatayu and ravan had battled, they saw the mules and broken cart and well Rama was expecting the worst, threat signs were there, some

rakshsas have battled, over my sita and also some of the broken bangles and some ornaments also and further they go some blood, they thought there is no need to search any further sita is no more, thought that blood was sita's blood and they followed that blood trails and their they see bird, one...rakshas in disguise of the bird and Rama, this is the job of this demon and Rama was ready to kill him and as he was more closer, he could see "oh! jatayu? It was jatayu, what happen? Then the whole tale was told, I did my best but finally saying the last words as Rama the bird fell in the lap of Sri Rama looking at his face and chanting his name and bird left departed. So another tragedy already they were looking for sita and had not found and they had just heard and transpired and now jatayu is no more they cried and lamented over the lost of jatayu, two brothers they performed all the final rites for jatayu where everyone looking for fire wood they collected the wood, prepared the funeral, fired put the body of jatayu on the top, to the flames chanted all the mantras all the ritual they followed finally taking bath in Godavari they thought when their father dashrath died they were not able to attend that funeral at least his friend, dashrath's friend jatayu. When he departed and he render great service to us so both brother did fulfil their obligation and they were proceeding searching looking to get any more clues, then this Kabandha, he was a special person cursed body deformed and Rama had also battled with them, Rama chopping his right hand and laxman also chopping his left hand and "could you provide us some clues, whereabouts of ravan? No, no, I don't know, I have no information, we are birds, but then kabandha says you proceed, you go in the direction of pumpa-sarovar, there sughriv is there with his ministers, residing on there rishmukh mountain and he is in the similar difficulty as yours. He is also separated from his wife and kind of in exile and so may you could become allies and he has big army of monkey and they could go anywhere on the earth looking for sita they could help find sita for you.

So Rama and Laxman they precede and they were also going to

meet shabri on the banks of the pumpa-sarovar and they were also going to meet for the first time, they were going to meet Hanuman and so far hanuman is not in the picture so far. So now as they go to pumpa-sarovar , sugriv is "hey go find out, are this some spies of Bali coming? go...go...go.. and hanuman is going meet this guys as some old Brahmin, going down and approaching and inquiring and prior to that of course, meeting with shabri and then finally meeting with Sugriv and killing of bali and then more search for sita.....

So we will talk on those later those pastimes in 3rd and final Ramayan session tomorrow.

Jai Sri Ram