

# Where there is dharma, there is victory

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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, yato dharmah tato 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 duskrtam and then dharma samsthapanarthaya, aham 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, natonatyodharo, 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. natonatyodharoyatha. Same person, we could say same Krsna, He appears. Kabhi Rama banake, in North India they are saying like this, kabhi Rama banake, kabhiShyambanake. Sometimes He appears like Rama; sometimes He appears like Shyam, same Lord.

Caitanya Mahaprabhu gave that very special darshan to SarvabhaumaBhattacharya, '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 thentaratati, 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 oooolllllllllllddddd. 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 oolllldddd.

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.

### **vedais 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, asmithya, 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 Ramayansanatan. 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 AyodhyaDhama. 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 Sarayuriver 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 golokeravaibhavalilaprakaskarila, the lilas of Goloka got manifested in Gokula. Golokalilas in Gokula. So like wise. Ayodhyalilas up there, they were now happening down here in Ayodhya. So by sampling Ayodhya, even what is Ayodhyatown like and what are the folks of Ayodhyaare 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 known, it's all there. You are not kept in dark, don't have to imagine. It all exist, knowledge exists. He doesn't say just 'Rama', finished, he says everything about Rama. He is Ayodhyavasi 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-arthyaktarajyo, 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, Sukadeva Gosvami 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 Sukadev Gosvami, 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 Kumbhakarna brother 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 Visvamisra had come to Ayodhya. Rama and Laxman and Bharat and Satrughna, they were just young boys. And Visvamisra 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 Visvamisra 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 Visvamisra'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, Putana was a first one, svaha; Rama also following in the footsteps of Sri Krsna, the first He killed rakshasi, 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 MithilaJanakpur, 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, bhruvijrmbha, 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 KrsnaKrsna Hare Hare  
Hare Rama Hare Rama RamaRama Hare Hare  
KhaLa dava 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. HariBol! Good news? You are happy that Ravan is killed? But everyone did not say HariBol! 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!