

Let's fall in love with Lord Ram

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kasa mala takuni gela rama takuni gela rama

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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 out come 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 find in vaikuntha or in hearts, yogis could not find me. But for sure you could fine 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!