

# As we hear Ramayan Lord Rama enters our heart

Venue: New Jersey

Ram katha (First session)

Thank you for coming, jai Sita Rama Laxman Hanuman ji ki..... jai.

Thank you for also the opportunity to talk about Shri Rama not for 9 days; normally that is how long they have Rama katha for 9 days, Bhagvatam for 7 days Ramayan for 9 days. Navaanha they call navaanha. You are happy that it is only for 3 days (laughter) lucky you are. And we also have Shri Rama here there is also Shri Rama mandir Iskcon Shri Rama mandir our own Shri Rama mandir. Whenever we get to do Rama katha. Long time ago long long time ago 900,000 years ago almost 1 million years ago Lord Shri Rama was on the planet.

“paritranaya sadhunam vinasaya ca duskrtam dharma-samsthapanarthaya sambhavami yuge yuge” (B.G 4.8). So that was treta yuga Lord Shri Rama appeared. “ramadi-murtishu kala-niyamena tishthan nanavataram akarod bhuvaneshu kintu krishnah svayam samabhavat paramaha puman yo”- nanavtar Bramaha mentions name of one avatar ‘Ramadi-murtishu kala-niyamena tishthan’ niyame there is a niyam there is a schedule whole time table who appears when and it was Shri Rama’s time Treta yuga. At the end of Treta yuga and between then and now 900,000 years have passed. Lord appeared to protect His devotees “paritranaya sadhunam vinasaya ca duskrtam dharma-samsthapanarthaya sambhavami yuge yuge” and He also has to kill some demons it’s not all play but some work also.

“Paritranaya sadhunam” that is his pleasure pastime and some duty also killing the demons which is not part of His nitya leela, nitya leela is only He is with His devotees. But there is naimitik leela nimit is occasional occasionally He has to descend. And He appears in ayodhya then He also kills demons so tons of demons lots of demons He kills and by doing so

dharma samsthapanarthay. He establishes the principle of religion that's the purpose of Lords descend whenever He appears Lord Shri Rama is a very special expansion incarnation of Shri Krishna 'chahe Krishna kaho ya Rama' (singing) very close next to Krishna is Rama's name although there are so many so many incarnation so many names so many forms but next to Krishna is Shri Rama "Ramadi-murtishu kala-niyamna tishthan".

Other incarnations comes and go and they just have one lila killing one demon temporarily they are here and they are gone and Krishna appears also from very janma Krishna janma to His time for departure He was here for 125yrs Lord Shri Krishna so many many pastimes moving from one location to another to another to another to another finally to Dwarka and out He goes. And then Shri Rama was here on this planet for yet much longer time 11,000 years He ruled. He was a ruler raja Rama for 11,000yrs it's pretty long time huh! 11000yrs He appears on navami Krishna appears on ashtami next day not the same month, not the same year, at-least according to tithi, asthami Shri Krishna appears and navami Rama what did I say ashtami Krishna appears, navami Shri Rama appears. One appears middle of the night; mid night other appears mid day. One appears in the Chandra vamsha Shri Krishna and other one Shri Rama appears in surya vamsha.

Like that these similarities are also there. Then Radha rani appears on Radhashtami and Sita rani appears on Sita navami hmm you knew that? krishnashtami krishnashtami radhashtami, Rama navami Sita navami. These are no accidents these are all arrangements by their sweet will they appear. They are not forced "karmanadaiva netrena sat asat janmayonishu". This is applicable to us "karmanadaiva netrena" and what kind of karma you perform "sat" ok you get superior body, "asat" karma then you also appear in lower form, lower species of life. You have no choice it's just your karma "as you sow so shall you reap" but Lord Shri Krishna Lord Shri Rama they do not perform karma they perform akarma. They perform just a lila "janma karma ca me divyam evam yo vetti tattvatah tyaktva deham punar janma

naiti mam eti so arjuna" (B.G 4.9).

Krishna says which is about Himself also about Shri Rama oh! My pastimes are janma, my appearance my karma my pastime my activities are all transcendental. And those who come to Rama katha Krishna katha and sit down like this not even mobile phone is allowed to ring here and you hear you understand my janma my lila tattvataha. You understand the tattva the science the context as they are lila as it is and what is the result 'tyaktva deham punar janma naiti mam eti' no more birth no more death you come to me either you go to Golok, you go to Saket they are also. Here we are in Devi dhama then there is Mahesh dhama there's Hari dhama then there's Saket dhama then there's Golok dhama. That's the order we are here, New Jersey is devi dhama its a fort, durga's fort durga. Very difficult to get out of here 'dur-ga' ga means going transcending going out of this universe is dur difficult task. Durga is watching so that's where we are in a bigger prison house, lots of space to move around we don't even see the walls of the prison house. So we think we are free and the bonds are so subtle, made up of goodness, passion and ignorance, we don't even feel so we are free. We are not arrested there are no shackles we are free, but you can't get out of here out of this universe unless and until you do this "janma karmachame divyam".

You understand Lord Shri Rama's pastimes are transcendental and you understand them fully well with the help of the devotees. "evam parama para praptam" (B.G 4.2) and all that, then 'tyaktva deham punar janma eti' then what happens "mam eti" he comes to me mam eti mam eti he goes to me he comes to where I am where Shri Rama is where Krishna is so that's the that's also the purpose of recitation of this Ramayan.

Not only we will have good time till the last breath because your connection with Rama we will have araama. Arama comes from Rama no Rama is harama, harama khor (Laughs). So relief is possible. One well isn't not only getting out of this universe is only way to become liberated become free from shackles free from bonds and sufferings of this existence. One could be here but he is with Shri Rama he is hearing about

Shri Rama and chanting the holy names of Shri Rama he is not here he is already there with him. Weather here or there' jivo va maro va' no difference he is living here in this world in this body maro va he is with Shri Rama no difference. "katha ramayanasyapi nityam bhavati yad grhe tad grham tirtha-rupam hi vasatam papa-nasanam" this is Ramayan mahatmya there is bhagvat mahatmya there is also Ramayan mahatmya 5 chapters we find them in skandha purana skandha puran compiled by Shrila Vyasa dev and he is glorifying Ramayan and throughout other puranas also there is a Ramayan Rama pastimes, Rama references even in bhagvat puran Shrila Sukdev goswami reciting Ramayan briefly in 2 chapters in the 9th canto of bhagvatam.

When Shri Krishna use to hear Rama katha oh! you have to tell me story before going to sleep story please and then otherwise Krishna doesn't drink milk, doesn't go to sleep he has to hear story then Yashoda tells Shri Krishna tells Rama story you know there was a king called Rama and very devoted wife Sita. Aah but one time she got kidnapped by a demon called Ravana. As Krishna hears this he jumps oh! Where is my sword? Where is that demon? becomes furious He goes back into another age in treta yuga and He is in full Rama bhava. He has become Rama and wants to kill where that Ravana is? So by hearing the pastimes of Shri Rama then one develops the qualities of Shri Rama becomes a great hero person of a good character and what not. Every mother every father, brother, sisters had been telling these stories for 900,000 years. Stories of Shri Rama they only stopped few decades ago with advent of Amitabh bachhan or something or the television doordarshan otherwise people use to work all day in their farm in their fields and come back home take the remaining meals and go for Rama katha or go for mahabharat katha or go for this katha that katha.

In a small village 5-10, 20 places there is katha going on, singing is bhajan Rama bhajans krishna's bhajans are going on. This is such a common experience we have seen I have seen in a small village where I was born. But I go to same village now they are all absorb taking darshan of another hero they are just zero in-fact. Then there is no more Rama katha, one gets

to hear. "yat grihe nityam bhagavati katha ramayanasyapi" if at home at village a town a country there is a katha Shri Rama katha then 'tat griham tirtha rupam' tat graham that house, that place, that spot, that country is tirtha is a holy place. You have transformed your home into tirtha by reciting Ramayan by hearing by sharing Rama katha. "Dushtanam papa nashanam" by hearing this Rama katha we say that 'Raghupati Raghav Raja Rama patit pavan Sita Rama' so Raghupati Raghav that Raghav coming in Raghu dynasty is patitpavan Sita Rama.

Patit pavan not only 900,000yrs ago Shri Rama killed demons and by doing so establish the principle of religion purified the world but He is willing to do so He can do even now just associate with him just give aural reception to him let Rama enter you. And if you are patit you should be admitting. Honesty is best policy yes I am fallen then for every patit Shri Rama will make that person a pavan purified person. Lords katha is as power as the Lord because katha of the Lord is not different from Lord or as He has promised where His devotees get together 'gayanti tatra tishtami narayan' were my devotees get together chant my katha recite, my katha chant my holy name I am there "tatra tishtami" I reside there. So Lord appears there where His katha, His pastimes are remembered are recited. As Lord appears, He kills the all demons or demoniac nature in the heart in their consciousness. All the anarthas are removed. When there is a dasera time diwali-dasera you know dasera in India in north India specially they make big effigy of Ravana 100 ft tall in a big maidan Rama -lila maidan many cities have Rama-lila maidan, maidan dedicated where on dasera it's a festival of killing, burning Ravana and 100s & 1000s of devotees gather persons gather. The Benefit is as one witnesses here is Ravana getting burned and if you are happy that Ravana is getting burn and if you are not happy what does that mean? you are close to Ravana. He is somebody for you. You have some soft corner for him.

If you're near and dear he is departing you won't be happy but you are happy you clap you clap you rejoice and jump we do this. I am also from Delhi. One time I was in gully then I

went to Delhi. So there we get to witness this so you are jubilant seeing Ravana getting burned that gives relief and great benefit because Ravana like mentality is there in the heart is getting burned as Ravana is getting burned and making seat, clearing singhasan for Shri Rama. "tavat papa ni dehasmin nivashanti tapodhana yavan shrunyate samyak Shrimad Ramayanam narai". "tavat papa ni dehas nivashanti" "papani" – the sins "nivashanti" will reside "dehismin"- in the body in the consciousness 'yavancshrunyate samyak Shrimad Ramayanam narai'. Up till only up till that time the papa vasana the seeds of sins or a desire to commit sin will stay until we hear Ramayan Rama katha. And as we hear Ramayan Rama enters the heart Rama's nama also enters the heart. So that is just but the couple of verses from a bhagvatam not bhagvatam Ramayan mahatmya .

Ramayan begins with word tapah. "Om tapah svadhyay niratam" Today is also day for tapasya. Tapasya day tapodhana. We also just heard that address tapodhana Oh! tapodhana. For some persons bramahins brahminically inclined the austerity is the wealth tapodhana austerities is the wealth. Or by performers of austerities one purifies themselves. "tapo divyam putraka yena sattvam yasmad suddhyed" one becomes shudha purified "brahma-saukhyam tv anantam" and there is ananta sukha one could derive. So today is that opportunity also during the day. The day for real fasting, super fast not of the ordinary kind. Not fasting only from beans and grain but fasting from even water. We are lucky we could have some air. Dhruva maharaj at one point even stopped breathing. So day like today is called upavas meaning fasting but also meaning something more, upa means near vas means residence upavas is that day, day of residing near of somebody or someone who do you think that someone is? Yes the day to sit near Shri Rama the day to sit closer to Krishna.

Shri Krishna Caitanya Mahaprabhu. Upavas so fasting no eating grains and not drinking water is 1 part but that's not everything there is more to it than just fasting getting closer to him. So as we hear about Him as we hear about Shri

Rama we get closer to him we sit near Him so He comes closer to us, that is upavas so we have been doing fasting all day and I am sure we are also chanting "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare" that some reading, hearing Ramayan or bhagvatam or Caitanya Caritamrita this brings us closer to us Shri Rama. So we have special opportunity today of being very close to Shri Rama as we are hear Ramayan as I came and offered my obeisance to Shri Rama here as I am feeling very close to Him or also thinking of Shri Rama all day long then I had darshan and oh! This is the person that I was thinking about this is the one so at the end of the day as one keeps hearing or chanting glories of Shri Rama you meet Him you be with Him. So every time as we hear about Him we get closer to Him get closer some step closer as we takes few step He takes quite a few steps. He takes 100 steps we take 1 step He takes 100 steps. Because He is more eager to see us then we are to see Him. Children may forget the parent that's possible but parents forgetting children not possible. If such thing is possible then they are not parents anymore by definition.

As Shri Rama Shri Krishna is Supreme father. So how much more they must be thinking multiplied by the father and mother also thinks of a child say 'x' amount of thinking. So Shri Rama multiplied by billion trillions of times more. Thought is on Shri Rama's mind He is always devising some plan some scheme something so that the children would think of Him come closer to Him. Oh! This Rama katha is also that kind of arrangement His arrangement I am sure ISKCON New Jersey gets the credit as they have become instrument the cause, the organisers the invitations went out Ramachandra & company Ramachandra prabhu but Shri Rama is cause of all causes. It's because of Him we are here today. Otherwise we would be all over the planet. But here we are sitting at His lotus feet.

So Om tapaha is how Ramayan begins Om tapaha is a day of tapashya and so this hearing is also tapashya. With this we purify our minds. Tapashya is not only fasting so there is tapashya there is austerity at the physical level at our vocal

level our mental level as Krishna explains this in Bhagavat gita also. So austerity at the physical level is necessary and useful, beneficial but most benefit is derived as we are austere in our speech. We think several times before we talk. We wait right – wrong, body- soul, heaven – hell like this then we speak. Speech purified speech and tapashya is performed of the speech. Then better speech and of course whatever is on the mind that comes out of this speaker this is the speaker we have. Then another speaker somewhere here right that's the speaker. There is someone behind that's speaking. So the mind is also there the mind is purified. Then by tapashya, so the tapashya of the mind and the speech and the body is not limited to only body. Oh! I did fasting I fasted that's just part of it. So the tapashya the tapa of the mana (mind) and the speech is performed as we chant and hear about the Lord. So we have opportunity to do tapa at a physical level we have opportunity to do tapashya at the speech or mind level. So at the very beginning this is Bala kanda, Narad Muni is a speaker of this sarga one adhyaya one chapter of this bala kanda. Where he is summarising the whole Ramayan, entire Ramayan has been summarised in one chapter we are not doing that exercise but I just for your information you may be interested to do little summary study then you could just read the bala kanda first sarga. There are 500 sargas or adhyayas chapters. The first chapter is summary of the entire Ramayan. And Narad Muni is speaker and Valmiki is a student. He is a shishya you remember, Valmiki one time was not valmiki he was ratnakar and some other names also we hear of him. Valya kodi (laughs) if you are Marathi then you will have some other names different part of India; also sastra has some different names of his life's sketch and his names.

So Ratnakar as he was, Narada muni stopped his sinful activities and had asked him to chant the names of, you chant you just chant too much run around sit down sit down take it easy sit down sit down. By run around you want not become happy, sit down you'll be happy. Sit and chant Shri Rama and you'll be happy. More happy than all the running around you



have done to become happy. So he agreed to sit down and chant the names of Shri Rama. And as we hear how sinful he was he had hard time chanting the name of Rama properly so he was doing reverse. "Mara mara mara mara mara Ramaa Ramaa aa.....Ram Ram Ram" what happened he started with mara so then there is clearing stage as one chants there is clearing stage, the offence less chanting. Initially there could be some offences offensive chanting and keep chanting keep chanting hearing. Oh! He did chant and for long time he chant Raaaaaam Raaaaaam Ram and the sounds were coming out of the holes of valmik – anthill.

For long long time ants ate all the flesh and muscles and tissues and everything and they made a hill anthill and in those holes sounds were coming from those holes Ram.... So this anthill is called Valmik the one who was in that valmik and attained his realisation and did tapashya hence he gets the name valmiki, from valmik anthill comes the name valmiki. That's right revolution for you? It was work for me one time. So Narada muni is a spiritual master and valmiki is a disciple. So this is one occasion, they are together and valmiki yes he is enquiring could you please tell me "Naradam Muni pungavam" you are the best of the munis. So I wish to know something and could you please respond to this enquiry as he was making. "konvasmin saampratam loke gunavaankashcha viirryavaan, dharmagyashcha kritagyashcha satyavaakyo dridhavratah" at the present moment this time who is that person gunavan (full of all good qualities), viryavan (very powerful) who is that person who is dharmagya who know the principle of dharma knower of dharma, kritagyashcha who is that person who is very grateful, satyavakyaha who is that person right now on this planet who only speaks the truth? And dradavrataha fixed simply fixed established no one could push him around. Don't push me around, don't push me around, do you hear that Americans all the time say don't push me around.

So who is that person whom no one could push him around? He's just like a rock "staveranam Himalaya" like a mountain Himalayan mountain 'chaaritrena cha ko yuktah sarvabhuuteshhu

ko hitah' and who is a person personality on this planet now who has the best character sarvabhuteshu kohitaha? And who is a well wisher of all the living entities vedvan kaha? And who is knowledgeable ka samarthaha? Who is capable "kashchaeka priyadarshanah" and who is also beautiful to look at atmavan ko jitakrodho? Who is that one who has conquered the anger dhyutiman? And who is that effulgent person ko anasuyakaha" And who is that non envious? kasya bibhyati devaashcha jaataroshhasya samyuge? And who is that person whose prayers make even demigods tremble in the midst of the battle, 'etad ichchhaamyaham shrotum param kautuham hi me' I wish to know who is that person who fits this bill who matches all this description? Who is it do you know I am very eager I am very curious to know who that person is? 'maharshhe tvam samartho asi gyaatumevamvidham naram' and o! maharshi! maha rushi narada rushi I know you are competent to tell me who that person is. So as disciple valmiki was very eager to know this "athato bramaha jigyaasa". He was very curious and also was qualified to know the answer of this question. "Aristo vakyam abhavit naradah". So Narada he was delighted jubilant to hear such enquiry. And he spoke "bahavo durlabhashcaiva ye tvaya kirtita gunah" o! You know all the qualities which you have mentioned these are very very rare qualities. And to find a person with those qualities is rarest thing most rare thing. 'mune vakshyamyaham buddva tairyuktashruyatam narah' but I'll think harder I'll think harder, "budhva" not just top of my head I'll give a serious thought to what you have enquired. And "aham vakshami" I will say and he thought for a while and Narada muni speaks 'Ikshvaaku vansha prabhavo Ramo nama janaiha shrutaha' o! That person that personality Shri Rama he has appeared in Ikshvaku dynasty. And he is very popular "janai srutaha" people are talking about him 'maha virya dyutiman vasi". All the qualities that you mentioned are very much in Him or He is equipped, He is endowed with those qualities. Mahavirya effulgent self controlled budhiman nitiman, Shriman in other words He is bhagawan. Budhiman, gunavan and tyagvan and saundaryavan and these six things put

together makes personality bhagawan "Krishnastu bhagawan swayam" Ramastu very close, maryada purushottam. Krishna has no maryada unlimited He takes some mariyada and then he appears as Shri Rama bhagawan Shri Ram nitiman not only budhiman but nitiman it's rare. Someone could be a brainy person but not necessarily nitiman not necessarily following the principles of morality. That's rare to have head and also heart. Some people have heart no head, some have head, heartless.

Budhiman nitiman niti- all the feelings are there. Mahabahu he is powerful, His arms are kambugrivo His neck is like a couch shell. Ajanubahu He has long arms this is description of that personality something more He has not even asked could you tell me that person who's arms are very long that was not part of the enquiry. All that was enquired was there in Shri Rama + much more. Bonus also there "suchiraha sulalataha"- Broad forehead, suvikramaha- heroic, vishalaksho- His eyes are big eyes, lotus eyes blooming lotus eyes He has, "prajanam cha hite ratah" – He is knower of the religion and protector of His citizens. "Yashasvi"- He is successful. Suchi- purified pure, dharmashya parrakshita- and He is protector of dharma, repuni sudanah- killer of the enemy and goes on and on and on and on. So some qualities and then gradually gets into the pastimes summary pastimes running through all the kandas kanda after kanda.

Bala kanda, ayodhya kanda, aranya kanda, kishkinda kanda then hanuman's kanda sundar kanda then yudha kanda, uttar kanda, so there are seven kandas summary study of all this kandas or khandas divisions of jai Shri Rama. So towards end of that narration by Narada muni 'naradasya tu tadvakyam shrutva vaakyavisharadah, puujayamasa dharmatma sahashishhyo mahamunih' so he was worshipped by Valmiki muni along with his disciples and finally devarshri Narads jagamah-he departed chanting what Narayan Narayan. jai Shri Rama jai Shri Rama jai Shri Rama. Only Narad muni chanting you are not chanting 'sa muhurtam gate tasmin devalokam munistada jagama tamasatiiram' so after a while Narad muni departed and now there is Valmiki

with his disciples and he is there on the bank of a river called Tamasa River and his description we see some trees here also but beyond that there's a concrete jungle sky scrapers. 900,000 year old not that there were no towns yes there was city Ayodhya, well planned city. One of the 7 cities a million years ago that's pretty long time and well planned such cities cannot be planned anymore they are not being planned, wonderful beautiful complete cities with lakes and lotus and swans and squares and archers what not, beautiful architecture and beautiful people also with wonderful consciousness Krishna consciousness in their head. Wherever they walked always chanting jai Shri Rama jai Shri Rama jai Shri Rama as they get up in the morning Rama Rama-Rama Rama-Rama they do this.

Best culture best architect best music best food best everything. Millions years into the past cannot be matched New York how old? 200-300. Alright I was there in California few years ago and they were celebrating 250th anniversary of Los Angeles. And the Americans were hey! You know this is very very old city Los Angeles, not only old very old not very old city very oooooold city try to make it even older by saying very oooooold city. So when I enquired I did not know at that time 250 years old you know 250 years pretty old. So 250 years verses 900,000 years. So towns and lots of wonderful country side and Valmiki is there and he notices that there were 2 birds' two cranes as we see in the photograph of such birds are they look like and they were together walking next to each other and they were having good time and it was fun time for them and they were enjoying each other's company but that did not last very long Valmiki was that was part of the scene. They were birds they were walking next to each other beaks into beaks doing that.

Valmiki had taken note of their pastimes and suddenly the arrow comes with a great speed and the male crane was dropped dead. So their good time the height of heights of the pleasure there was deaths of this pair at-least for the surviving one the she crane. When she saw the state of her husband the male bird she was in total despair distress and by seeing that

scene Valmiki had compassion towards that she crane and then he notices that oh! this is the act of this. This hunter he was a nishad from some lower cast out hunting there. And when he (Valmiki) realises this act was his he immediately curses 'maa nishad partistham tvam gama sasvati samaha' I curse you. You will never ever have peace of mind. "Yad crouncham mithunadicam avadhi kama mohitam"- they were having their kama good times and you disturbed and put full-stop to it. And so you will be disturbed always, never peace of mind for you. But the words that he had uttered was not ordinary. They came out like a like a poetry. His shoak or lamentation is what had transformed into sloka shoak became sholka. Lamentation became into beautiful poetry, and he had never composed any poetry before. For first time he uttered something and that was such a beautiful thing sounding beautiful. It has a perfect meter and it had eight aksharas (letters) in each pad there were four padas as in bhagvat gita and there is also throughout Ramaya.

So he was surprise how did I utter this? How did I say this shloka? At the same time he was also regretting Oh! why did I curse. What right do I have to curse someone? Why did I curse that person? Yet kind of mixed feelings why did I curse that person? So over whelmed by the thoughts like this and he also recited poetry and of course he had all those Rama pastimes on the mind. And those Rama pastimes only were cause of this compassion that he had expressed and that poetry that he had composed and uttered. So thinking of Rama pastimes which he had heard from his spiritual master and this episode of the bird killing and him cursing so many thoughts and reflection that he was loaded with. He was returning to his ashrama Bharadwaj Muni was following him they were also carrying water. Water pots of that sacred waters of that river. So finally, that ashrama Valmiki's ashrama, I visited that ashrama only last month just for your information I was on pilgrimage and I went to that ashrama of valmiki muni between Prayagraj and Varanasi it was inside of a road on the banks of Ganga. And I was also today is 7th? So on the 6th of May I was

in Ayodhya also. 5th & 6th of May in Ayodhya and 7th I was in Mayapur and like that.

So as Valmiki is back in his ashrama he is still thinking the events just occurred and then something more amazing thing happens he sees a swan descending and getting closer and closer to him and it was a Brahma's swan. His carriers swan and he goes forward receives him obeisance's and invited in asan and greeting and worship and as they are both sitting now Valmiki is saying what is in his mind. Oh! This happened to me and I uttered this poetry and I also cursed that person and I don't know what is happening with me? What it is due to? And Brahma says it was me. They were my words it just came out of your mouth. I was the speaker you just opened your mouth and said those words. I had empowered you to say those that particular shanda. And then comes instruction Brahma's instruction to Valmiki- 'ramasya charitam krshnam kuru' you should compile the pastimes of Shri Rama. "dharmatmano bhagavato loke ramasya dhimatah"- That Rama who is bhagvan bhagavataha is dharmatmanah and dhimatah is established person He is dhira- sober that Rama's pastimes you should compile. "vrattam kathaya dhirasya yatha te naradashrutam"- and make the base the foundation what Narada muni spoke to you the summary of the pastimes of Shri Rama. Let that be the base bases let that be the beej mantras. Let those be the sutras the code. Language to help you, guide you in compiling Rama's pastimes. Giving this instruction Brahma returned to his own abode. And the Valmiki begins his task of compilation of Ramayan.

"gangayashchapi santaram bharadvajasya darshanam bharadvaj abhyanujsnanach chitrakutasya darshanam vastukarmam nivesham cha bharatagamanam tatha prasadam cha ramasya pitushcha salilakriyam". So in the beginning he is also doing in the summary for. "padukangryabhishhekam cha nandigramanivasanam"- that is Bharat. "dandakaranyagamanam viradhasya vadham tatha darshanam sharabhangasya sutikshnena samagamam anasuyasamakhyamcha angaragasya charpanam darshanam chapi agastya dhanusho grahanam tatha, shurpanakhya cha samvadam

virupakaranam tatha" like that he goes on quite a few verse in the beginning he is compiling again like a summary study and then he has complied complete Ramayan with 24,000 verses. As bhagvatam has 18000 verses, Bhagvat gita has 700 and Mahabharata has 100,000 verses. So Ramayan has 24000 verses divided in seven kandas and in 500 sargas or chapters.

So as his Ramayan was complied it was ready the Valmiki was thinking but well thats a good beginning I have compiled Ramayan but it cannot just sit there with me, one copy with me. This has to go everywhere, who will propagate? Who'll spread this Ramayan katha everywhere? Every town every village. And as valmiki was thinking who would do this? Who would help me out with propagations of Shri Rama? Two little beautiful boys walk in they were Lava and Kush. They were around for sometime as Sita was banished that's another story would be told later on maybe not by us not in 3 days. Valmiki tells that story and so sita was staying in ashrama of Valmiki and that's where she had given birth to this two beautiful boys Lava and Kush. They were growing in that ashrama surrounding at the bank of Ganga. As he thought who could do this job? This two boys appeared offering theirs obeisance's as if saying yes yes here we are we could do it. And Valmiki he taught them Ramayan. Lava and Kush were the first two students of Ramayan. And they were not only taught Ramayan but they were taught how to recite, sing Ramayan. They're wonderful singers' sweet singers as if gandharva would sing. They are beautiful to look at as if they are replica of Shri Rama. They are looking just like Shri Rama. And when they would sing sweet like gandharva they would use different instruments veena and other instruments. So soon they had become well versed they memorised all the 24000 shlokas verses. And they were not just doing they were not just kanthasta put in the throat. They were in the heart hridayangam they have been assimilated.

They were Rama conscious fully Rama conscious so sweet singing. So gradually they started wandering travelling towns' villages, and wherever they would go people would follow them.

Hearing their Ramayan these two boys would walk and play different instruments veena and sing this Ramayan sweet as it is. Their sweet voices and sweet music they're playing but the real sweetness of Ramayan is because of Shri Rama. The topic is Rama and He's a sweet. And as they were singing sweetly those sweet pastimes with spicing of the sweet music it was intoxicating. As they would hear they would just be absorbed. Mantra mugdha forgetting everything else. They would perform this Ramayan performance recitation of sangeet Ramayan musical Ramayan. They would sit sometimes large gatherings, sages, and saintly persons and dharmatmas and mahatmas and rishis and munis would surround and listen to them with great attention. And as they would listen Lava and Kush reciting Ramayan their bodies' would be trembling and they would shed tears of jubilation. And towards the end of such recitation they would congratulate them. 'Hei wonderful wonderful' sadhu sadhu sadhu sadhu wonderful wonderful well done'. They would give so many gifts to this Lava and Kush. Thank them please come back again.

When is the next time you would be singing this Ramayan we would like to come. So travelling and travelling Lava and Kush they reached Ayodhya. And now on the streets of Ayodhya they were singing. They are walking nagar sankirtan and Ramayan recitation. And the news reached Shri Rama that two beautiful kids they are telling they're just small boys they beautiful to look at and they are singing wow! Rama wow! nothing like this we have ever heard. So Shri Rama arranged concert, He organised recitation of these two boys right in the assembly his assembly hall. He gathered everyone all the ministers all the citizens' important VVIPs and there was Shri Rama and Sita and Laxman and Shatrughna Hanuman everybody sitting. And this Lava and Kush they are given microphone and as they recited Ramayan they never had such opportunity. This was very rare for them other places when they would chant sing Ramayan 'chirvirvratamapi tad pratyaksham eva darshitam' the recitation of Ramayan as those who listen to that recitation of Lava Kush reciting Ramayan the pastimes which took place



sometime in the past they would stand before, before those listeners. Listeners' would experience as if they are seeing those pastimes. There was only audio arrangement was for only audio listening but as they listened to that recitation there were visuals also they were able to see those pastimes they are so real made by the pure recitation of Lava and Kush and now the Rama was there.

And Rama's glories Ramayan these children were reciting. 'Sachapi ramaha parishad gatahashanair vibhushayashakta manababhuva'- Means Shri Rama its overwhelming experience for Shri Rama, He was also thinking who are these children? Whose son's are these? Oh! they are dressed like sages those who stay in the forest but actually they couldn't be Brahmins. They must be some kshatriya children Rama was thinking they must be some kshatriya boys. The way they are well built muscles and all some other symptoms they must be kshatriyas some king's children. So it was very special extra ordinary treat for everybody assembled to listen to Ramayan the pastimes of Shri Rama in the presence of Shri Rama. Now it's difficult after talking of Lava and Kush singing if we had not talked about that we could have done something or it would've been easy job but now it's difficult. Something fake that was real thing this is just a show.

Maharaj singing Ayodhya vasi Rama...

Rama was dear to everybody all the citizens loved Him. And as He was leaving for forest van vas everyone was ready to go with Him. Everyone was just running behind running after Shri Rama. Those trees in Ayodhya are witnessing oh! Rama is leaving. Oh! So how fortunate these human being is as they could go with Shri Rama but what about us? We can't move. Even those trees were in great distressed in separation from Shri Rama. Of course many attempts everyone tried to keep Him in ayodhya but there was no way. His father had promised one of the queens kaikai yes you can have two boons I am so please with you but not now in future at appropriate time I will ask to choose these two boons. Kaikai had assisted Dasrath in one big battle. She was accompanying him, the middle of the battle

the axel the wheel the middle of the wheel axel and the barring ball barring that goes on top of the axel and the wheel moves. The axel broke while he was in the middle of the action. Kaikai jumped down from the chariot she put her hand right into the hole of that wheel and she held whatever she could hold. Her hands was a axel and Dasarath continued battling. Going backwards and forwards and you turn and here and there slow and fast and she was on the ground. Also running backwards and forwards and you turns and slow and fast movements. And Dashrath had won that battle. If it was not kaikai assisting him there the way she did he could have been long ago defeated.

But there is victory kaikai because of you I am so happy ask for some boon. Not now, so Dashrath he was getting older one day looking into the mirror 'hye! some of his hair turned grey. They were there but not taken not noticed before but one fine morning 'oh I am old' time for vanaprastha retirement. You have seen in the mirror lately? (Laughter) Not just him but there are some others also take a close look. Of course you could dye them. But grey hair means indication time to go time to move on. No teeth means what? Time to drink soup. Not that you get a new set and keep chewing. Can't see? It's time to look within, seen enough around outside stop seeing now look inside within you. These are the indications nature's indicators to do something differently. So dashrath thinking that I should retire. So he was preparing to enthrone his eldest son Shri Rama. Preparations were on. And then comes manthra 'Hye! lady hye kaikai you wake up have you woken up' yes yes I am up. Whats the news? Oh! they are getting ready to enthrone Rama the coronation ceremonies are under preparation. Rama would be the next king. Get the sweets. kaikai was thinking such good news you've brought to me I should respond by filling your mouth with sweets. I am so delighted to hear this news. This was initial respond of kaikai she was not against Rama becoming the king. But Manthra kept doing gossip. And "atyahar prayashashy prajalpa" (NOI) she did lot of prajalpa. Low talk, envious talk offensive statements. And

that is where the things went wrong. Ok it's time for me to ask for the boon. Kaikai thought, she rushed to the palace and by one boon Bharat become the next king and Rama out into the forest vanvas for 14 years.

So it was too much for Dashrath because Rama was so dear. Dearer than his own life and him going to the forest no no he was hesitating reluctant not ready Rama hears new reaches him by now it had become talk of the town. Rama is ready to go to the forest. Promise is a promise. My father has promised to give 2 boons its time has come so father should keep the promise. And Rama was ready to leave. And Sita also gets ready so Laxman gets ready to go. And as the mounted the chariot because Dashrath had insisted Sumantra it's too tough for my Rama to walk in the forest He is just in a tender age. He has never walked there are thrones everywhere. Thrones Stones rocks everywhere. The hot sun at-least you take Him in the chariot. It was Rama was not happy with this arrangement because He wanted to go in the forest as vanavasi. Vanavasi-who stay in van like vanavasi. Vanavasi doesn't go around in the chariot. So next 14 years Rama wanted to walk, only use His feet. And He was not going to wear any stitched cloth or eat cooked food or stay in a building made up of concrete and steel or bricks. He was going to stay in the forest like vanavasi. And that is what He did He did so.

So that Rama had to because father was insisting no no sumanthra you take my children take Rama in the chariot into the forest. So as they were in the chariots all the praja, all the citizens, all the residents of ayodhya were in tears. Broken hearted and Rama was there life. So as life was going they were just being dragged and also going following Shri Rama. They had no other thought but to go with Shri Rama 'wherever He go we'll go with Him.' What good is stay here in the palaces without Shri Rama, just zero meaningless. So that day they all followed Shri Rama Sita Laxman. They were in the chariot and everyone else walking running behind. So that night when there was night time chariot stopped it's time to take rest. Everyone just rested under the trees everyone was

tired walking running whole day. So they slept they knew Rama is here nothing to fear so in the middle of the night Shri Rama gets up. And He wasn't even sleepy. He did not want to again what kind of vanavasi surrounded by near and dear ones so many of them. He wanted to go alone but He agreed to take Sita and Laxman no more. So He gets up Laxman Sita in the chariot and while everyone is fast asleep Rama moves on. And as they get up in the morning only surprise to find no chariot no Rama. Where is Rama? And everyone gets up and start crying Rama Rama where is Rama? Where is Rama? But Rama very tactfully as He started His chariot He took chariot some distance in the direction of Ayodhya. So when they get up and soon they were seeing any indication sign of course oh! chariot is gone this way back to Ayodhya. They thought oh! He has gone back to Ayodhya. They all ran back to Ayodhya Rama had gone elsewhere diversion. Then comes the bank of Ganga. Again was time to retire night time so from there Rama instructed sumantra you please take chariot back to ayodhya I do not need chariot I cannot use the chariot.

The chariot driver goes back to ayodhya. The king of the area Shrungaverpur some town like that. He got the news that the prince Shri Rama He is in the area. He came with his mounted on a chariot came with his ministers to receive Shri Rama and invites please come be my guest in my palace. No me in the palace not possible. I am vanavasi but atleast eat some food we have some nice samosas for you (laughter). And nothing doing no cooked food no staying in 5 star hotel, 5 star hotel in the forest vanavas. No that's not vanavas according to Shri Rama stay like vanavasi in van in the forest. So Lord Shri Rama slept on the bank of ganga underneath a tree Laxman bought some bed some grass and some fruits Berries to eat, that's it. And next day well next day its 9 o'clock so what happened next day that's tomorrow. So thank you for your keen interest and full attention and oral reception to Ramayan this evening. We will continue let's see we have only few more days whatever we could cover. Rama is unlimited His katha is unlimited but we and our time is limited. But whatever we

could do could say whatever Shri Rama aspire us to say this is ayodhya kanda we were just talking of ayodhya kanda that is Rama's exile begins and the aranya kand kidnapping of sita kishkinda kand searching for sita and sundar kand finding sita yudha kand fighting for sita and finally uttar kand returning to ayodhya and Rama is king again prince again and rules for 11,000 years. Jai Shri rama thank you