

Lord Ram- best example of simple living high thinking

Second session

Jai Sri ...Ram 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 obsceneness. 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 jnatva bhutadim 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 Kishna 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 parmatma 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 Bharadwaj 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 chitrakutt? 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 it is forest where he guarding Rama and Sita and sees 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 that 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, no 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 infect 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 thrown 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 intentions; 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 4to 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 accomplish 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 hauling 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