



Srimad Ramayana Pravachana



9th CHATURMASYA
Vratha Deeksha Celebrations
from 03-07-2012 to 30-09-2012

Srimad Ramayana Pravachana

RAMAYANA DHYANA SHLOKAS

śuklāambaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam
prasannavadanaṃ dhyāyēt sarvaviḡhnōpaśāntayē

vāḡisādyāḡ sumanasaḡ sarvārthānāmupakramē
yaṃ natvā kṛtakṛtyāḡ syuḡ taṃ namāmi ḡajānanam

dōrbhiryuktā caturbhi sphaṭika maṇinimayeem akshamalam dadhānā
hastēnaikēna padmaṃ sitamapi ca śukaṃ pustakaṃ cāparēṇa
bhāsā kundēnduśaṅkhasphaṭikamaṇinibhā bhāsamānā'samānā
sā mē vāḡdēvatēyaṃ nivasatu vadanē sarvadā suprasannā

kūjantaṃ rāma rāmēti madhuraṃ madhurākṣaram
āruhya kavitaśākhāṃ vandē vālmīki kōkilam

vālmīkērmunisimhasya kavitaṃvanacāriṇaḡ
śṛṇvan rāmakathānādaṃ kō na yāti parāṃ gatim

yaḡ piban satataṃ rāmacaritāmṛtasāḡaram
atṛptastaṃ munim vandē prācētasamakalmaṣam

ḡōṣpadīkṛta-vārāśim maśakīkṛta-rākṣasam
rāmāyaṇa-mahāmālā-ratnaṃ vandē'nīlātmajam

aṅḡjanānandanaṃ vīraṃ jānakīśōkanāśanam
kapīśamakṣahantāraṃ vandē laṅkābhayaṅkaram

ullaṅghya sindhōḡ salilaṃ salīlaṃ yaḡ śōkavahniṃ janakātmajāyāḡ
ādāya tēnaiva dadāha laṅkāṃ namāmi taṃ prāṅḡjalirāṅḡjanēyam

āṅḡjaneyamatipāṭalānanam kāṅḡcanādri-kamanīya-vigraham
pārijāta-tarumūla-vāsinam bhāvayāmi pavamāna-nandanam

yatra yatra raghunāthakīrtanaṃ tatra tatra kṛtamastakāṅḡjalim
bāṣpavāriparipūrṇalōcanaṃ mārutim namata rākṣasāntakam

manōjavaṃ mārutatulyavēḡam jitēndriyaṃ buddhimatām variṣṭham
vātātmajam vānarayūthamukhyaṃ śrīrāmadūtam śirasā namāmi

yaḡ kaṅḡṅḡjalisampuṭairaharahaḡ samyak pibatyādarāt
vālmīkērvadanāravindagalitaṃ rāmāyaṅākhyaṃ madhu

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janma-vyādhi-jarā-vipatti-maraṇairatyanta-sōpadravam
saṃsāraṃ sa vihāya gacchatī pumān viṣṇōḥ padaṃ śāśvatam

tadupagata-samāsa-sandhiyōgaṃ samamadhurōpanatārtha-
vākyabaddham
raghuvaracaritaṃ munipraṇītaṃ daśaśirasaśca vadhaṃ niśāmayadhvam

vālmīki-girisambhūtā rāmasāgaragāminī
punātu bhuvanaṃ puṇyā rāmāyaṇamahānadī
ślōkasāra samākīrṇaṃ sargakallōlasaṅkulam
kāṇḍagrāhamahāmīnaṃ vandē rāmāyaṇārṇavam

vēdavēdyē parē puṃsi jātē daśarathātmajā
vēdaḥ prācētasādāsīt sākṣādrāmāyaṇātmanā

vaidēhīsaḥitaṃ suradrumatalē haimē mahāmaṇḍapē
madhyē puṣpakamāsanē maṇimayē vīrāsanē susthitam
agrē vācayati prabhañjanasutē tattvaṃ munibhyaḥ param
vyākhyāntaṃ bharatādibhiḥ parivṛtaṃ rāmaṃ bhajā śyāmalam

namō'stu rāmāya salakṣmaṇāya dēvyai ca tasyai janakātmajāyai
namō'stu rudrēndrayamānilēbhyō namō'stu candrārkamarudgaṇēbhyaḥ

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 3

Sri Ganesayanamah, Sri Saraswatyanamah Sri padavallabha Narasimha SaraswatiSriGurudattatreyanamah.

On this guru prunima day, Me deciding to start Ramayana discourse and you all gathering to listen, is only Guru's grace. Ramayana is known by everyone. Everybody wants Rama. He is known as lokabhirama. Rama's name will remove all sins. Ra-ma syllables are unparalleled. Ramayana will change the course of our life. Why should we read Ramayana? One day someone announced in a gathering that everyone should read one shloka of Ramayana every day. This way all the 24,000 shlokas will be completed in 80 years. This is not possible for everyone. So we increased the volume per day and made another announcement. Then later someone asked "Swamiji, why do we need to read Ramayana?". The story of Ramayana is very simple. Rama built a bridge, killed Ravana, and brought back his wife Sita. But this is only the story. We're all born and we will all die, that's not important. How we live is important. Similarly, just the story is not important. The great wisdom given to us along with the story is important. We only read Ramayana when in trouble. But we need to read it every day. I told them, this is like food, not medicine. We need food everyday. Such Ramayana we're starting today. This is an ocean.

Today, since we decided to start Ramayana, we will mainly discuss the dhyana shlokas. Tomorrow we will move on to Shata shoki Ramayana. We will start small. Anything started small will last longer. What is the importance of dhyana shlokas? What is dhyana? *Dhayi-chintanam* – That which destroys worry and increases focus on God. When is dhyana possible? We need to either know the Lord's form, or tattva or His miracles. If we don't know either of those, what will we think of? The act of dhyana is very close to *Jnana* (knowledge). Dhyanam means, forget all worries, all limitations and physical worry and take up only the thoughts relevant to the Lord. As we grow these thoughts and as they grow on us, eventually we get knowledge.

Dhyanavasthita tadgatena manasa Pashyantiyam Yoginah

Great yogis sit in dhyana and see the knowledge with their inner eye. So dhyanam is required to develop focus on what we're about to see/listen. Guru gita is entirely about the Guru, but its very initial verses are Guru-dhyana shlokas. See? We need it for everything. Here in our case, Ramayana itself is the Lord we're trying to reach. In Northern parts of India they say "*Jai bolo bhagavat ji mahraj ki*" (Hail the lord of

bhagavata). They see Bhagavata itself as Lord. Similarly Jai bolo ramayanaji mahraj ki Jai!. Ramayana is Rama itself. Ramayana is knowledge about Rama. That's why Sage Valmiki the author of Ramayana is equivalent to our guru. God is always ever present, but we don't know God. The one who shows us God is our Guru.

There are many dhyana verses for Ramayana based on several traditions. We picked some very important ones. Lets sing these verses and make a small introduction to Ramayana.

**1. śuklāambaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam
prasannavadanaṃ dhyāyēt sarvaviḡnōpaśāntayē.**

Everybody knows this verse. This is famous. The Lord that wears white clothes and is in the form of Lord Vishnu, May that Lord Ganapathi destroy all obstacles and put us in the right path.

**2. vāgīśādyāḥ sumanasaḥ sarvārthānāmupakramē
yaṃ natvā kṛtakṛtyāḥ syuḥ taṃ namāmi gajānana**

The Lord that is being served by all Gods and saints for liberation, I pray to that Lord Gajaanana. Gajaanana means the one who has achieved the blessings of Mother Parvati to the fullest.

**3. dōrbhiryuktā caturbhi sphaṛika maṇinimayeem akshamalam
dadhānā
hastēnaikēna padmaṃ sitamapi ca śukaṃ pustakaṃ cāparēṇa
bhāsā kundēduśaṅkhasphaṛikamaṇinibhā
bhāsamānā'samānā
sā mē vāgdēvatēyaṃ nivasatu vadanē sarvadā suprasannā**

This is a prayer to Mother Saraswati. May Mother Saraswati sit on my tongue and make me speak only good words. The effects of Mother Saraswati sitting on your tongue, and her not sitting on your tongue at all are also discussed in Ramayana, but let's not talk about that for now.

**4. kūjantaṃ rāma rāmēti madhuraṃ madhurākṣaram
āruhya kavitaśākhāṃ vandē vālmiki kōkilam**

We cannot imagine a world without Sage Valmiki. Similar to how we Datta devotees cannot imagine a life without Appaji! Sage Valmiki has shown the right path to many many people with his words. Puranas (ancient stories) existed before Ramayana too but they were prose. This is the first

poetry. Poetry is generally easier to understand and reachable to more audience.

The verse means – “Sage Valmiki is sitting on a tree of Veda as a bird and singing Rama, Rama in a very melodious manner. I prostrate to such a great saint.”

The name Rama itself is melodious. Swamiji wrote in a song “Hari mantrat Ra varnam, Siva Mantrat Ma varnam” (the syllable Ra came from Lord Vishnu’s mantra and the syllable Ma came from Shiva’s mantra). Thus it becomes the right mixture of the best syllables.

5. vālmikērmunisiṃhasya kavītāvanacārīṇaḥ śṛṇvan rāmakathānādaṃ kō na yāti parāṃ gatim

Valmiki is described as the Lion of saints. All animals run away at Lion’s growl. I went to a place called Bandipura once. There were heard a noise and everyone said “Tiger, Tiger!”. The Forest department officer that was with us said “that’s not tiger, that’s only a deer”. If deer’s sound was that loud, how should a tiger sound? When a Lion growls, we pay attention no matter what. Valmiki had to growl like a Lion for us to listen. We wouldn’t listen otherwise. Here, we wouldn’t be terrified like Lion’s growl, we would get everything instead.

6. yaḥ piban satataṃ rāmacaritāmṛtasāgaram atṛptastaṃ muniṃ vandē prācētasamakalmaṣam

We rarely get to see our Guru and imagine how it would feel if Guru only speaks very little in that rare occasion. Same happened to Valmiki. Sage Narada came, narrated Ramayana in a 100 verses and left. Disappeared in to the air. Sage Narada is equivalent to Guru.

Valmiki was atrptah - dissatisfied with the 100 verses. We need this dissatisfaction in getting good knowledge. That alone leads to tapas. Valmiki had this dissatisfaction in the matters of knowing the Lord. We pray to such sage Valmiki.

7. gōṣpadikṛta-vārāśiṃ maśakikṛta-rākṣasam rāmāyaṇa-mahāmālā-ratnaṃ vandē’nilātmajam

Now we pray to our Hero! Hanuman is devotion personified. We should pray that we become Him. He is the leader of all devotees. We pray to Hanuman who crossed the ocean as easily as a cow would cross a stone. He is a gem in Ramayana. That’s why over 3000 verses were dedicated to hanuman in Ramayana.

**8. añjanānandanaṃ vīraṃ jānakīśōkanāśanam
kapīśamakṣahantāraṃ vandē laṅkābhayaṅkaram**

He has given abhaya (security) to Lanka where Mother Sita existed. We pray to such Hanuman.

**9. ullaṅghya sindhōḥ salilaṃ salilaṃ yaḥ śōkavahniṃ
janakātmajāyāḥ
ādāya tēnaiva dadāha laṅkāṃ namāmi taṃ
prāñjalirāñjanēyam**

He flew over the ocean and took the fire of suffering inside His Mother Sita on to His own tail. He then destroyed Lanka with that very fire. He does the same to our suffering when we resort to Him.

**10. añjaneyamatipāḥalānanaṃ kāñcanādri-kamaniya-vigraham
pārijāta-tarumūla-vāsinaṃ bhāvayāmi pavamāna-nandanam**

**11. yatra yatra raghunāthakīrtanaṃ tatra tatra
kṛtamastakāñjalim
bāṣpavāriparipūrṇalōcanaṃ mārutiṃ namata rākṣasāntakam**

Wherever there is chant of Rama's name, Hanuman appears with his hands folded over His head and in tears of joy and prays for us. We pray to such Lord Hanuman.

**12. yaḥ karṇāñjalisampuḥairaharahaḥ samyak pibatyādarāt
vālmikērvadanāravindagalitaṃ rāmāyaṇākhyāṃ madhu
janma-vyādhi-jarā-vipatti-maraṇairatyanta-sōpadravam
saṃsāraṃ sa vihāya gacchati pumān viṣṇōḥ padaṃ śāśvatam**

This verse explains in fullness, the fruits of listening to Ramayana. We always need to open our palms and wait for the nectar of Ramayana to fall into them so we can drink it. Those who drink it would be freed from this terrifying attachments and illusions and would reach His feet.

**13. tadupagata-samāsa-sandhiyōgaṃ samamadhurōpanatārtha-
vākyabaddham
raghuvaracaritaṃ munipraṇītaṃ daśāsīrasaśca vadhaṃ
niśāmayadhvam**

There are three names given to Ramayana. 1. Raghuvara Charitam (Rama's story) 2. Sita charitam (Sita's story) 3. Paulastya Vadha (Killing of Ravana).

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Ramayana is a beautiful garland of words and grammar. Ramayana is the root of all songs and poetry. Valmiki first thought of the very concept of poetry. Until then there was only chanting of names. Ramayana is the first time a story is written in poetry. Today's theatre, movies etc owe their beginning to Valmiki.

14. vālmiki-girisambhūtā rāmasāgaragāmini punātu bhuvanaṃ puṇyā rāmāyaṇamahānadi

The great river of Ramayana was born in the mountain called Vamiki and flows into the ocean called Rama. It is making the world sacred as it flows.

15. ślōkasāra samākīrṇaṃ sargakallōlasaṅkulam kāṇḍagrāhamahāmīnaṃ vandē rāmāyaṇārṇavam

Ramayana is compared to an ocean here. There is a chapter named Ayodhya kanda in Ramayana, which is a dangerous ocean like the one near the Bermuda Triangle. It looks simple but is very complex like Dharma. Just reading those 24,000 verses itself is a penance. I read it start to end three times and took notes just for you. Its not easy. I have to think of your doubts and that of my own, answer them and then keep moving through the verses. I feel like doing it all over again.

Ramayana is devided into seven Kandas namely, Bala kanda, Ayodhya kanda, Aranya kanda, Kishkindha kanda, Sundara Kanda, Yudha Kanda, Uttara Kanda. This is our first lesson in Ramayana.

We need to know Ramayana. It is our treasure. We tell kids greatly of Micheal Jackson, He-Man and Harry Potter. I can show you all these stories in Ramayana itself! These ancient scriptures are our wealth. We need to think of them at least once a day. It is our duty. We cannot forget this responsibility. It is the only great knowledge we can pass on to our kids. On this sacred occasion of Guru purnima, take an oath that you will remember it every day. Buy the book, you have to keep it at home. You never know when you would have to use it. Appaji has printed Shata Shloki Ramayana books and CD and is giving them away for cheap. Because our own Guru is doing this, there has to be something great in Ramayana.

Things like airplanes that we still look at with awe were considered very simple in Ramayana. Only Pushpaka Vimana was given some importance. Such great airplanes existed in those days. We need to tell this to our kids. We need to tell them the real worth of our country. We are forever

indebted to our country, our parents, people who helped us and people who fed us.

**16. vēdavēdyē parē puṃsi jātē daśarathātmaḥ
vēdaḥ prācētasādāsīt sāksādrāmāyaṇātmanā**

This is my favorite verse. I say it every night. You should do it too. It has the words Rama, Sita, Vedas, Ramayana. We would never know how the Lord would look or feel like. Today the Lord has taken form as our Guru Swamiji so we're thinking this is how the Lord might look, we don't know for sure. When the Lord takes a form, what would Vedas do? Vedas exist to teach us about the Lord. So they take form too. When Lord took the form of Rama, they took the form of Ramayana in valmiki's tongue.

**17. vaidēhisahitaṃ suradrumatalē haimē mahāmaṇḍapē
madhyē puṣpakamāsanē maṇimayē virāsanē susthitam
agrē vācayati prabhañjanasutē tattvaṃ munibhyaḥ param
vyākhyāntaṃ bharatādibhiḥ parivṛtaṃ rāmaṃ bhajē śyāmalam.**

This verse draws the picture of Rama's coronation as King. Rama is sitting with Sita in a great throne in warrior pose. Hanuman is sitting in the front and Rama is making Him talk. All the great Sages are sitting around. Rama is making commentary to great verses along with his brothers.

**18. namō'stu rāmāya salakṣmaṇāya dēvyai ca tasyai
janakātmaḥjayai
namō'stu rudrēndrayamānilēbhyō namō'stu
candrārkamarudgaṇēbhyaḥ**

This is a prayer Hanuman does before crossing the ocean. We need to chant this before doing anything.

After that, getting directly into Ramayana's very first verse:

**Tapasvadhaya niratam Tapasvi vagvidham varam
Naradam Paripapracha Valmikirmunipungavam**

We are listening to this verse everyday in shata shloki in millions of houses. Valmiki asked the great sage Narada, who was full of penance and self study.

**Konvasmin sampratam loke gunavan kashcha viryavan
Dharmagnashca krtagnascha satyavakyo dhrdavratah.**

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“Tell me about the great one who exists with the sixteen great qualities who exists in the world now”.

Every thousand letters of Ramayana, a letter of Gayatri mantra occurs. This is called Gayatri Ramayana. This goes to show that all the verses in Ramayana are written by Valmiki himself.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 4

Valmiki is asking to explain about the person who fits his description.

Sage Narada takes a long pause, things and says:

Bhavo durlabhaschaiva, ye tvaya kirtita gunah

Mune vakshyamyahambudhva tairyukta shrumatam narah.

Sage Valmiki, you've asked a great question. I'm really wondering about a person with all the great qualities you have mentioned. Let me think and tell you.

Great people don't say anything immediately even though they know it. They take time to think. This is a great practice. A good tool has been given to us to control anger, you know what it is? Just don't react. This is a tool to get over anything. When you're depressed or have suicidal tendencies, just take time and think about whatever you like. Then you will feel new hope. Even to win anger you only need three seconds. Eventually we will get the strength to win over it. Sage Narada said "Let me find out and tell you". Then he thinks and gets Rama into his heart.

Here, one famously asked question is that Valmiki also contemporary to Rama's time. So how did he not know about Rama? Answer is that He knew, but he wanted to listen in Guru's words. Anything listened to from the Guru becomes initiation and not common knowledge. It is like having several ingredients doesn't mean we have a meal. They need to be cooked to become a meal. Similarly, when we listen to Guru, we get real knowledge and also open up to new possibilities even though Guru talks about something we already know. Valmiki also wanted to get initiated into Ramayana. So He asked Sage Narada. Sage Narada thought through and said

***Ikshvaku vamsa prabhavo Ramo nama Janai Srutah
Niyatatma mahaviryo Dhyutiman Dhrtiman vashi.***

Instead of directly speaking of Rama directly, His lineage is mentioned first. This is reflection of dharma. Without Dharma, we will never get liberation. Only when we achieve all good qualities, follow dharma and win over desire do we start on the path of liberation. It is a step by step process. One shot towards liberation is also good. But that's not possible for everyone. Guru takes us step by step.

"Let me tell you about the one born in Iskhvaku bloodline, famous in this world by the name Rama, a balanced, intelligent person."

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It has been said that Rama is Dharma personified. Penance personified is Valmiki. Prosperity personified is Mother Sita. Devotion personified is Hanuman. Ramayana has all paths.

Narada says "Rama has intellect and ethics. He is a learned one. He is wealthy. He has the power to destroy his enemies. He has great shoulders and big hands. His neck is in the shape of a conch and has beautiful cheeks"

Sage Narada is showing the picture of Rama to Sage Valmiki's mind. To describe Rama, we need to his shape, his behavior, character and so on. "Rama's complexion is great. He removes everyone's sins. He has long hands which extend up to his knees. He has a great forehead and He walks gracefully."

Some people walk haphazardly making noise. It is hard to see them walk. It is said that we should walk like a cat, carefully. During my childhood, Bhagavatar, an old Ashrama inmate used to scold anybody who walked recklessly. When we walk well, we will be in good health. Rama had perfect, optimum height. Everything was geometrically graceful in his body. He glows with inner light. He is protecting those who resort to him. Sage Narada explained entirely about Rama. Sage Valmiki saw Rama's tattva entirely in His heart.

We need to picture Him entirely in our heart. When we go to temple, we close our eyes immediately. This is because we want to take a picture of what we just saw. Note that even camera does the same. It closes and opens quickly and then the picture is imprinted inside it.

***Dhramgnassatya shandascha prajanancha hite ratah
Yashaswi Jnana sampannah suchirvyasya samadhiman***

The one who knows Dharma, always speaks truth – such Rama is being described by Narada.

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 5

There are many people who translated Ramayana. Ananda Ramayana is full of ananda – happiness. Adyatmika ramayana is full of spirituality. Rama & Sita are wonderfully described. Hanuman is described as Prana Shakthi, the life's force. Indrajith is compared with ahankara – the ego or the 'I' consciousness. Kumbhakarna is a sign of tamo guna – laziness. What is good for us and what is bad for us is all explained in Adyatma Ramayana. There is one more Ramayana written by Hanuman. That is Hanumad Ramayana. This is not available now. Hanuman, sitting on Gandha madhana mountain wrote this Ramayana. How did He write? with Pen? No. He wrote with His nails and piled it up in a cave. Valmiki once went to that cave. Hanuman showed the Ramayana written by Him to Valmiki. Valmiki read every page. He felt happy and sad at the same time. Why Sad? Because, he felt that Hanumad Ramayana might get more popular than the Ramayana written by him. Hanuman recognises this change in Valmiki. Hanuman doesn't need fame. He only needs devotion. Hanuman thinks...Valmiki has done a great penance and is named as Valmiki as a result of this penance. Such Valmiki's Ramayana should be popular. Thinking so, Hanuman dropped the Ramayana written by Him into Himalayas. Valmiki was surprised with this act of Hanuman. Hanuman says, I didn't write it for fame but have written it for my own satisfaction and for self study. Self study is very important for us. We also need to read Ramayana for ourselves.

Once two famous musicians came to Mysore ashrama and asked Appaji that they want to perform in Prayer Hall. Appaji said, you both are great musicians and there is no function going on now and there are not many devotees to listen to you. They said we will perform for you Appaji. One should be like that.

Hanuman told Valmiki, I could see some sadness in your face after reading this Ramayana. So I threw it. Valmiki Ramayana only should be there in the world. This is Hanuman's order . That is the reason, even today Valmiki Ramayana is the base for us even though Ramayana written by many others are available.

There is one more Ramayana called Aascharya Ramayana. Everything is a surprise in that. Because Lord Himself is a surprise! It is not possible to experience Him.

What is Happiness? questions shastra. When we construct a wall, we first place a brick, then cement and again a brick and it can go on till any

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extend. Likewise, the one which has no end is called happiness or satisfaction. Paramatma is said as 'Leela Maanusha Vighraha' – He is a surprise with no end.

In Ramayana there is a story. It is said that offerings given in *thulabhara* (Tulabhara is one of the ways, in which one weighs themselves in the balance to the equivalent of any grains including rice or any other object and donate it) should not be taken by Brahmins. It is a sin. It has to be donated to the needy. As against to this, one Brahmin took offering and became a Brahma Rakshasa (fierce demonic spirit) in a forest. He knows why he became like that. Once an ascetic goes to that place in the forest and sits under the tree where Brahma Rakshasa was. When you pray, sometime or the other you will have the result of your prayers. Prardhana is prayatna. You must put an effort to pray at least. If you don't pray, there is no result. This ascetic who went to that forest does Ramayana chanting under that tree. The moment the chanting was completed, the Brahma Rakshasa gets rid of its evil spirit and narrates his entire story of how he became Brahma Rakshasa. This story is been told in Aascharya Ramayana in the beginning itself as Phala Sruthi. Such is the power of Ramayana. It has the power to cleanse the environment and the entire universe too.

During this discourse, I will talk in Telugu but will talk more in Kannada. We must respect the language of the place where we are in. How long will you keep staring when I speak in Kannada. You must learn Kannada. Appaji is born in Karnataka in Mekedatu. Bala Swamiji is born in Karnataka in Mysore. It is not difficult to learn. So all of you learn Kannada.

In Upanishads, it is said

'*Matru Devo Bhava*' – Honour your mother as God.

Pitru Devo Bhava – Honour your father as God.

Acharya Devo Bhava – Honour your teacher as God

Athidi Devo Bhava – Honour your guest as God

But now I say, *Paraspara Devo Bhava*. Respect each other as God.

Our mind is like a small child. It doesn't stay at one place. It tries to go here and there like a child. Give a chocolate to it and tie it here. We are doing satsang this evening. Ramayana is the chocolate. Ramayana has the power to tie your mind.

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Yesterday after 4th sarga (chapter) we thought Rama would enter the story. No He will not. Dasaratha was 60,000 years when Rama was born. 60,000 years?? Now don't be surprised. Children ask how does flight fly? You say with Petrol. Then they ask where does petrol come from? You say from earth. They ask how from earth. You say through some herbs. They continue to question. Then you say Keep quite. Likewise, answer to every question is difficult. Even if we give answers, children cannot understand. We all are children in Vedas. So, do not question about Dasaratha's 60,000 years .

Why do we say 'Avatara' – incarnation? Avatara means Paramatma descending down. God and Guru only will come down for us. We should show our gratitude as they teach us coming down to our level.

Ravana, though born in good family did things which should not be done. We will take a long jump and learn his story briefly. Villain in any story indicates agnana – ignorance. Shakara Bhagavatpada says agnana is of many forms like maya, avidya, moham, andhakaram etc etc. Like how we teach about wrong things and not to be done things first, similarly the upadesa vakyas starts with 'Neti, Neti' – meaning not this.. not this. Na Vayuhu.. I'm not air, 'Na agnihi' – I'm not fire, 'na akasaha' – I'm not the sky. Then comes 'Who am I' -Chidananda roopaha Shivah kevalo – I'm Shiva. If you remove all this ignorance – the minus part, the remaining is plus. Like that in Ramayana, we need to know about Ravana. Many asked me that they wanted to know about Ravana, that means already demonic qualities occupied them. We should ask about Rama but not Ravana. We may try to learn about Ravana only to know how we fall down when certain things are done. Ravana had many boons. But he lost everything. Valmiki explains about Ravana in 34 chapters. One way, this is also praising Rama. We should know about the villain only then, we will know the greatness of the Hero. If we have to know about the capabilities of Rama, we should first know about Ravana.

Ravana was a great devotee and *Dwara Palaka* at Sri Hari. Once Hari had to punish him and asked him if he wants to be away as an enemy to him for 3 births or as a devotee to him for 100 births. When we ask children which number they want large or small number, they say large number because they think large number is more in quantity. Likewise, Sri Hari also did some number magic here. Ravana asked for 3 births even though as an enemy to the lord as 3 births will finish soon. But Paramatma is very intelligent. He gave 3 births in three different Yugas – Krutha, Tretha and Dwapara yugas. Ravana didn't understand this. Where ever we are born, if we have bhakti – devotion, we will definitely reach God. That too if we are with Sadguru like Appaji we will definitely reach. No doubt about it.

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Ravana's penance is very great. But the only mistake he did was Hari Ninda – accused Sri Hari. He is a great shiva devotee. He could have seen Shiva in Hari. He did not do that. We should not do Guru Ninda, Deva Ninda, Matru Ninda and not even Atma Ninda. We should not curse ourselves also. Many has soft corner about Ravana that he did penance and is a Shiva devotee. Good. But he did Hari ninda. That is a sin.

So, today we will take a long jump, cross 7 khandas and first talk about Uttara Khanda, the last chapter in Ramayana first. Rama descended to earth because of Ravana. So talking about Ravana first is not wrong. Valmiki, while writing this was very upset for starting with the story of villain. So in 35th & 36th chapters he mentioned about Hanuman for removal of that sin. Hanuman removes the sins of all words not to be spoken, all deeds not to be done. *So Hanumath smarana* is done.

Om Namō Hanumate Namaha!

Our sin will not pile up if we remove that day only. We should write down every night the mistakes we committed that day. The sins of sanchita and agami can be reduced. Om Namō Hanumate Namaha is a great mantra for reducing such sins.

After Rama's enthronement, His fame spread to all directions. Everyone was happy. Everyone has their own duty. We should perform it. Mahatmas' penance is for the protection of the world. Rishis from all directions came to see the glory of Rama Rajya. Atri maharshi came from south. It is also said that he came from North. But he did penance in south in Kerala. We all will go there once. Koushika, Yavakrita, Gargava and all other sages came. We should hear their names. We should know the roots of our family. We all belong to one of these sages. Saptarshis also (7 sages) came from North.

All rishis stood in front of the palace of Rama and told Dwara Palaka (Watchman) that they came to see Sri Rama. How is this Dwarapalaka? *'Ingitagnaha'*! He knows what to do and what not to do. Karya Dakshaha – Skilled in his duty, Dhairya Samanvitaha – Bold. In Rama's kingdom, once there was an old watchman. Once Rama while going from that way, he salutes Rama by calling him as Maharaja. Rama tells him not to call as maharaja but to address him as he would address his grandson. Such is the humbleness of Rama. We too should be like that with watchmen. Providing security is not a small job. They protect us while we are asleep like a Yogi. Yogis are awake while all others are asleep. That means watchman also is a yogi. Such dwarapalaka ran and went to Rama and told Him that all Rishis came to see Him. Rama says bring them all in. Rama was very happy to see all of them. He bowed at their feet. Usually king will not do that. But Rama did. He said, I'm happy

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with your arrival and even spoke to their assistants. All these we need to learn from Rama. We must speak to all the guests who come home and not just VIPs.

Rama honoured the rishis who came to see Him. Among all the rishis, Agastya muni first started praising Rama. He said, Oh Rama! We are happy that you killed all the demons mainly Ravana and his family and army. This is not a big deal for you but you have done it for the welfare of the world. Seeing you back in Ayodhya, we are happy. You killed Kumbhakarna, kumbha, Nikumbha and many more demons. You even did Dwanda Yuddha with Ravana. Oh Rama! You killing Ravana is no big deal for you. But you killed Indrajith. This is great – they said. Because he is mayavi. He is invisible while fighting. It is not easy to kill him. You killed such Indrajith. They said. Here we need to know one thing. You all know who killed Indrajith. During my childhood we used to see Ramayana serial by Ramanand Sagar. Dooradarshan was the only channel then. But now we have dish TV and many channels. One Television set is not sufficient to see all the channels. So, when I say who killed Indrajith, we get a doubt whether it is that actor who killed. Laxmana killed Indrajith. But why Rishis are praising Rama? In ashrama, if you do something good, we should have the feeling that Appaji did it. When Laxmana kills Indrajith, it is Rama himself. We should get that feeling. These Rishis knew the underlying principles of dharma. A real hero will never say I killed. They don't make a list of whom all they killed.

Rama was surprised as to why Indrajith is being praised so much? He asks them why they praise him so much and requests them to let him know if it is not a secret and if they feel like telling Him. Here Rama teaches us how to ask elders a question. He did not demand though He is a king. He only requested. Everything will be good if our words are good. This is what Rama teaches us. The 1st chapter of Uttara Khanda ends here.

When we say Rama Rama, it sounds as Aarama. In kannada aarama means rest. Ramayana removes your tiredness and gives rest.

We enter 2nd Sarga with Rishis feel happy with Rama's question. Among them, Agastya muni starts narrating the story of Indrajith. To know about Indrajith, we should know about his father Ravana. Here Agastya didn't want to start the narration with Ravana. So, he started with Pulastya, his grandfather. Pulastya always does tapas in aranya (forest). Like Agastya, he is called Pulastya.

In ashram you should not gossip and should not talk ill about others. A China proverb says "one who gossips with you will definitely gossip about

you". You should follow ashrama dharma. Pulastya maharshi is doing great penance. So everyone started coming to him. He didn't like it. He went to Truna Bindu maharshi's ashram and started penance there. That ashram is so beautiful like Ganapathy Sachchidananda ashram. Ashrams are to be carefully taken care. For maharshis ashram is their body. We must protect. Even in Truna Bindu ashram, Naga kanyas and Deva kanyas started visiting him. Pulastya didn't like that too. So, he gave a curse that whoever disturbs his penance will become pregnant. The technology of Pregnancy by mere look is also there that time. We are now developing it as a science. The news of his curse has spread all across and everyone stopped going to that ashrama. But Truna Bindu maharshi's daughter didn't know about it. She was wondering why her friends didn't come and went in search of them. She found Pulastya reading vedas under a tree. She looked at him and immediately conceived due to his curse. She could make out some change in her body but was innocent to know more about it. Once she reached home, her father could make out some change in her. Ramayana here teaches how sharp parenting should be. Father asked her, I see some change in you, what happened? She said, I don't know anything. I went there and am feeling some difference. With his divine vision, he comes to know what happened. He prays Pulastya. I'm offering my daughter as biksha. You are doing penance and needs someone for serving you. Pulastya liked the way Truna Bindu asked and agrees to marry his daughter. The marriage takes place and they both are happy. Here, Ramayana teaches how to offer daughter for marriage.

Once, Pulastya tells his wife, since you conceived while I was chanting Vedas, you son will be called as vishravaha. vishrava muni is born and becomes Veda scholar.

Knowing the greatness of Vishrava, sage Bharadwaja gets his daughter married to him. Pulastya saw his grandson and named him as Vaishravana because Vedas are to be remembered. He is also called as Kubera. Kubera is also sri vidya upasaka. He wears swastika symbol. His darshana gives peace.

All this is told in Ramayana to tell us that you must talk about your lineage. Many people do not like their own names and try to change them. You should not change them. There is a great poet called Potanna means buffalo. But he is a great poet. If you want, you may add Datta or Lakshmi to your names.

Vaishravana also did great penance for 1000 years. For 2000 years he just lived with water and another 2000 years with just air. If you remove these years aside, we should do such penance at least for one day like

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Ekadasi or Sankashta hara chaturdi or on a tuesday as said by Appaji. Brahma felt happy for his penance and offered a boon. Vaishravana asked for Loka palatvam – ruling the world and Vitta rakshanam – protecting money. He wanted to become koshadhipathi – treasurer.

We may think after doing so much of penance, why did he ask for finance related post. No where it is said that earning is not to be done. Artha – money is one of the four purusharthas. But it should be ethical earning. Earlier it was all barter system. But now, we have to buy. We must earn and share it for good cause.

So he asked for money. Brahma said I wanted to create 4th loka palaka. We have 8 loka palakas now. We say ashta dikpalakas. So when Brahma said 4th Palaka, it has to be understood that this story was during the beginning of creation. We are talking about Kubera. May you all get blessed by Kubera. Brahma said, you asked me at the right time. Kubera, may you become king of north direction. Lord Venkateshwara also has taken loan from Kubera. Not that He needs money but He has to give the result for Kubera's penance.

Once one guru gave one drop of water to his disciples and asked to keep them permanently. One disciple drank, one threw it up and one dropped it down. Another disciple has put that in sea. Guru praised him because it remains permanently. Kubera was given a Pushpaka Vimana. Pushpaka Vimana is an aircraft which has a place for one more person how many ever gets into it. When one boon is given, they should feel happy that it was given to right person. One who receives has to use it properly.

'Ayam me hasto bhagavan'

Says Rudraadhyaana meaning hand is to be used for karma.

Vaishrava approaches his father and says I got a boon from Brahma but Brahma did not give me a place to reside. So, please show me a place where I can reside. Kubera is the lord of North. If he wants, he can conquer the world. But he did not do so. He asked his father. He treated himself as a trustee to that wealth. Vishrava muni says go to trikuta hill. On that hill, there is a city called Lanka. It was built by vishwakarma. But, now nobody is there. You live in that Lanka. That is your town. Vaishrava went there and lived there and often went to see his parents travelling in Pushpaka Vimana.

Here, Valmiki says *'pitussavithram'*!

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When we become rich, we send our parents to old age homes. That is wrong. We should share our love with them. So he keeps coming to his parents often and sees them.

With this this 3rd sarga ends.

In 4th chapter, Valmiki talks about how Ravana was born, how did Raksha and Yaksha names came and how do we protect water.

Listening to this story, Rama asks Agastya to narrate further.

Guru is like sun says Gurugita in the verse Sishya Hrudpadma Sooraya. When Rama asked Agastya to narrate, Agastya glowed like Tretagni. Agastya is always in South. Go to Kumbhakonam, Kaveri, Mekedatu, every where Agastya is there. We south Indians should remember him always. He built many temples in those times itself.

We praise our Appaji as

***'Agastya Muni Sankrantha Nana Vaidya Durandharam,
Bhavagnam Sachchidanandam Sadgurum tam Namamyaham'***

With Rama's question, Agastya feels happy and started the narration right from the beginning of the creation.

He started with Brahma. Do you know, Brahma's first advice to the world is "save water". This advice is useful for future also. Have you seen the video of a monkey closing the tap when left open? Everyone is busy with their own work and monkey closes the tap. Watch it on YouTube. Use cycle at least once in a week. Not when busy. We must exercise. It is must. Water is base for life. One hearing this advice of Brahma, some said Rakshamaha – meaning we will protect and some said Yakshama meaning we will worship water. Brahma said, whoever uttered 'Rakshamaha will become Raakshasas – demons and who ever said 'Yakshamaha' will become Yakshas. Giving such names Brahma blessed them.

In demons, Heti and Praheti were brothers. Praheti was interested in Dharma. Heti was eager to get married and went to Yama's house and married his daughter Bhaya. A son by name Vidyutkesha was born to Heti. Heti married his son to Saala Katankata and left for forest.

Mothers have kshama – patience. If they are not with that feature, our existence is not there. Rama is called '*Kshamayaa Pruthivi Samaha*' He is

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equivalent to mother earth in patience. When we comit a sin, we say '*kshamasvaparadam*'. which means you be tolerant with our sins.

Sala katankata became pregnant and is about to deliver a baby in a month and felt that why should she carry him. Thinking so, she terminated her pregnancy and left the premature baby on a mountain. Lord Shiva and Parvathi who were going that way in the sky saw that boy. Parvathi blessed that boy that he should reach the age of his mother the very moment. Parvati gives a boon to raakshas, that whoever are born to rakshasas will immediately grow to the age of their mother and gain their shakthi too. The baby's name is Sukesha. In this chapter, Valmiki teaches us how mothers and children should be.

With hanuman smarana, we will end here today and will talk about 5th sarga tomorrow.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 6

It is the human tendency to always search for the roots of any situation. So Shastras say your basis is in your heart. You search the source there.

All Devathas were tormented by sons of Sukesha. They went and prayed to Lord Shiva. Shiva means Mangala. His name itself means auspicious. Can devathas ask Him to take an in-auspicious form and destroy the enemy? No. It is only for the welfare.

Devasura Sangrama – fight between Devathas & Rakshas started. It was so fierce. Rakshas sought Malyavanta's help.

Rama is *Sharanagata Vatsala*. He is affectionate to the surrendered souls. Tyagaraja praised Him such in many of his keertanas.

We must improve love and affection on the idols that we worship.

In today's Sarga, *Rakshasa Janma Vruttanta*, the birth of demons was explained. Rama asks Agastya how Ravana and his brothers performed penance. He asked this to tell us the procedure of tapas. At least one day in a month we should also do penance.

We may feel, despite worshipping so much, why can't we see God physically. This is because you don't have dedication. There should be purity in your expression and thoughts. Vaksiddhi comes from this.

Kumbhakarna did penance in Greeshma in mid summer standing in between Tretagni (Fire) for thousands of years. Vibhishana standing on his single leg, did penance for 5000 years.

Vedas described *Vidyut* – lightening as *Apsaras*, the Celestial maiden.

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 7

How many times ever we listen to Ramayana, it is new again. Every time we get to understand a new dimension of it. That is the greatness of Ramayana.

Knowing the greatness of Lanka city, Mali and Sumali suggests Ravana to occupy Lanka. It is very easy for us to get caught in bad habits and negative thoughts. But good things are hard to follow. This is the case with Ravana also. On his instruction, Mali & Sumali goes to Kubera, who is living in Lanka and gives him a message of Ravana to vacate Lanka. Kubera tells them that Lanka is his property received from his father Vishrava muni but didn't want to become an enemy to Ravana. So, he leaves Lanka and moves towards north. Thus, Ravana occupied Lanka and gains the titles of Lankadhipati and Lankadheeswara – meaning owner of Lanka.

We next move to 12th sarga which deals with the birth of Indrajith.

Maya, sculptor of danavas got married to Hema who is an apsarasa and lived with her for 12000 years. After that Hema went to deva loka and never returned back. They had a daughter Mandodari. Ravana wants to get married to Mandodari and narrates the details of his family right from Pulastya. Upon knowing that Ravana is from a Muni family, Maya agrees to get Mandodari married to Ravana. Here Maya told some wonderful words which are like gems. He says, 'accept my daughter as your wife. She is coming with you to do good deeds like Yagnas.' Later, Vidyuthjihva (the one who has current like tongue) got married to Surpanaka – Ravana's sister.

Rama is still not born by then. Ravana is such old guy like an expired piece. Some vehicles need to be changed on expiry date. It creates pollution otherwise. Maruti helps in removing air and sound pollution.

During the time of the marriage, Maya gave Shakti weapon to Ravana. This same weapon was used by Ravana to kill Laxmana later. Vajrajwala gets married to Kumbhakarna. Sarama gets married to Vibhishana.

Mandodari gives birth to Meghanatha. There were terrific sounds at the time of his birth. Sounds and words have great effect. Lanka was shocked with the sounds. Later he was named as Indrajith. He was brought up very secretly.

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Kumbhakarna has a special building to reside. His Building is stretched to the extent of three yojanas. One yojana is 10 miles. This building is built to fit his size. He has a special cot as hard as diamond.

We eat a lot almost till our throat. This is not good. I have once seen in a museum the effects of smoking on parts of the body shown live. It was really wonderful. All nerves are also shown. The body system of smokers and non smokers is practically shown in that. That was nice.

Kubera sends a messenger to Ravana to put him on right track. Vibhishana respects that messenger. This messenger gives the message of Kubera to Ravana to be in right path if not, atleast not to do wrong deeds. When a child commits mistakes, we do not leave him and try to correct him. The messenger continued. So, listen to me. Once I had Shiva and Parvathi darshan while I was performing a yagna. Then I saw Parvati with a wrong intention and as a result lost my eye. I had only one eye and I was called as Ekakshi and Pingakshi. Later, I re-started my penance with silence. Shiva came and told that its very hard to perform tapas with silence.

When Guru gives initiation, we have to be silent. Only then we can get His teachings. Later Shiva was happy with the penance of Kubera and accepted him as his best friend. He is called Siva Sakha or Yakshesa mitram. We need the blessings of Kubera to recollect his story.

Ravana, out of his ego got wild with the advice of the messenger and killed him. This is a sin. We see a major difference between Rama and Ravana in this aspect. Bharata even respected the Padukas given by Rama. A huge episode of war between Ravana and Yakshas goes on. Ravana, out of ego, has taken an oath of defeating the entire world. He first started with Kubera and gained the ownership of North direction and has taken away the Pushpaka Vimana of Kubera. Then, he fights with all Yakshas and defeats them. He also fights with Mani Bandha.

Those who will not give respect to parents, Guru, teachers and elders are going to suffer. You have done that mistake. You must utilise your body for penance and good deeds. The results of the wrong deeds are definitely going to put you to suffering. With dharma, you get kingdom and happiness. With adharma you earn nothing. So Ravana, get away from sin and follow dharma. Only fools do wrong things – advised Kubera to Ravana. It was so nice of Kubera to tell these wise words, but the samskara of previous births doesn't leave anyone. Ravana was so irritated with these words of Kubera and leaves an arrow on him. Shankapadma comes to the rescue of Kubera. After this, Ravana goes to Himalayas.

Maha sena prahshat saravana Bhava!!

Valmiki likes Subrahmaya Swami. So he repeats his name many times in Ramayana. Ravana goes straight to the place where Kumara was born. His pushpaka vimana (the aircraft acquired from Kubera) which moves by sensing the thoughts in the mind, stopped suddenly. He got down from it and started enquiring as to why it has stopped. He saw a fearful form of Nandeeshwara. Nandi said, this is Shiva's place and no one should enter. Ravana teased Nandi saying he looks like a monkey. Nandi in return curses him that he will be destroyed by a monkey. He further says, there is no need to kill you. The moment you abused Shiva, you are almost dead. With these words of Nandi, Ravana out of anger tried to lift the entire Himalayas. Shiva got angry by this act of Ravana and pressed the Himalayas with His left toe. As a result of this, Ravana's hand got stuck under the mountain. His ministers then advised him that no one other than Shiva Himself can help him at that point as He is the only saviour and asked him to pray. Here Valmiki uses the word 'Dashanana' which means 10 indriyas. We have 10 senses and we have to catch Shiva with them. Ravana here sings the famous Shiva Thandava stotram 'Jatatavee gala jjala'. In school, there was a competition on this and I won first prize. I like it. The verses of the stotram is very attractive. Om Namah Shivaya!!

With this stotra of Ravana, Shiva melted like butter. He came down and helped Ravana. He said you sounded so loud, so from now onwards, I will call you as Ravana. Both Rama and Ravana names starts with 'Ra' but huge difference in characters. Ravana gets some boons along with a knife. He became shiva bhakta from then.

Ravana while going, saw an ascetic doing penance. Her name is Vedavathi. Ravana asks her to marry him. She refuses saying that her father wanted her to get married to Lord Vishnu and so she considers herself married to Narayana in heart. Ravana forcibly holds her hair and compels her to marry him. Vedavathi puts herself to fire and curses Ravana that she will again take birth and will be responsible for his death.

Agastya tells Rama that Vedavathi is ayonija and has taken birth as Sita. Rama is Lord Vishnu who came in the human form. King Janaka while ploughing, finds Sita and marries her to Rama.

Once Marut raja while performing yagna, Ravana probes him to fight. The Ritviks of the yagna says, while performing yagna, one should not feel angry. While performing Puja, Vrata and other rituals we should not get anger. Even when you have some problems, you must control your anger, else you will not have the merit of the puja. Marut accepts his defeat and

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Ravana leaves that place. During this fight all devathas takes refuge in different animals and birds. Indra takes refuge in Peacock and gives his 1000 eyes to the feathers of the peacock. Kumara Swami takes peacock as His vehicle. Crow gives refuge to Yama. As gratitude towards it, he blessed crow to take Pitru Sraddham - feeding the departed soul. Hence, it is believed that all Pitru devathas come in the form of crow and take their food. All departed souls goes to other worlds. To make their journey smooth we need to perform Pitru karmas. You have to believe in these things. Not everything in this universe is seen with naked eye. You have to follow that has been told. Varuna takes refuge in Swan and so he blessed Swan with an unique skill of differentiating water from milk. Ramayana also covers the science of birds. A little help done by these creatures yeilded them great boons. With this story, Valmiki completed 18th Sarga. Jai sri Ram!

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 8

Yesterday we spoke about the crimes of Ravana, the reasons for his death and why Lord Narayana descended down to earth for Ravana. Many people have lot of mercy about Ravana. There is nothing so great that we should feel pity for him. Valmiki describes in 1700 slokas and 34 sargas about his misdeeds to teach us that we should not be like him. We also spoke about the episode of Ravana lifting the Himalayas.

19th Sarga starts with Ravana going to Anaranya, the king of Ayodhya. Ramayana starts with a wonderful description of Ayodhya. Ayodhya's mention is in the Vedas also. It is described as a town of ashta chakras and nava dwaras. We may relate our body including Brahma Chakra to Ayodhya. It is not just to be protected but also to be used. For using it, you need to protect your body.

Anaranya means who does not know aranya (forest). He did Sadhana as if he is in forest though he is in his kingdom. Ravana declares war on Anaranya. He says accept your defeat or fight. Anaranya lost in the battle. Ravana laughs at Anaranya out of ego. Anaranya says '*Kim Shaktyum iha karthvyum*'. It is ok that I lost the battle. My time is bad. '*Kaalaha durathikramaha*' - No one can win over Kaala. I lost in the hands of Kaala and not you. But remember, Ikshvaku family will be blessed with a King called Rama who will be born to Dasaratha. He will kill you. Cursing so, Anaranya leaves his mortal body with a confidence that he has performed Yagnas, charities and many good deeds. We too should have that confidence in us. Even if we fall, we can rise up. You get that confidence only if you have done good deeds. Valmiki reminds us this many times in Ramayana. Ravana here had an additional shapa from Anaranaya.

There is no bigger computer than our body. Any work is to be done with concentration. Narada is a good sadguru like our Swamiji. He spreads the divine Nada going around all the three lokas in all three kalas like our Appaji. Even today, Narada shines as the Sun, the Moon, the Stars and the light in our houses. Nada shakthi is Jyothi. It is spread every where. When you close your ears, you can hear the internal Nada. All the five elements of Panchabhutas are in us.

Narada wanted to put Ravana on good path. So he inspires him by saying 'Ravana! How long will you fight in this bhuloka – earth? Bhuloka has a dosha. People here cannot have true happiness. Someone laughs and someone else cries at the same time. In heaven, this is not the case. Everyone is happy there. Bhuloka is a peculiar world. Remembrance and

forgetfulness both are great boons for us. Everyone has the fear of death. In such kind of loka, why should you fight? Why do you hit normal human beings? Only a Sadguru talks like this. We should not feel offended for His scolding. If Swamiji scolds someone, it is not out of anger but out of compassion. If He scolds, that means we are close to Him. We should not feel bad. We should find out why we were scolded and correct ourselves. Narada here is scolding humans. He says they don't know welfare. They have bad habits which are means for sorrow. Even when they are happy, they remember some past sorrow of theirs and cry. When in hut, they cry for a building, when in building they cry for palace, when living in palace also they don't feel happy. That is human nature. They search for sorrows as a mean to cry. They compare themselves with others and cry. Why do you want to fight with such loka and such humans? Already, they are in jara (old age) vyadhi, (sickness) dukha, (sorrow) and many such problems. I feel this is a teaching not for Ravana but for us? Why should Valmiki talk about this? Just story telling is not his intention. His objective is to put us on right path holding our hand. That is why Ramayana is ever new. Narada is genius. He is the most compassionate one. Ramayana is a dish prepared for us. We should eat and should not throw. At least one sarga is to be read in the house so children are on that track.

Narada does upadesha to Ravana. So, if you have to fight, go and fight with Yama, says Narada. All upanishad secrets are revealed here. When we say amara, they are not who won over death. It is victory over fear. If you win over death, it is victory over everything.

Ravana says: ok, but now I'm going to Rasatala. Narada says, but this route is going to pretapuri – Yama loka. Bhagavad Gita discusses who goes where after death. Narada goes into dhyana and thinks, only Shiva won over Yama in Markandeya story. That is why he is called *mrutyunjayaya rudraya neelakantaya shambhavey...* it is not possible to win over Yama. This sarga talks about the glory of Yama. He is also called dharma raja. Entire creation is frightened about Yama. How can Ravana win over him? All three lokas run away from Yama. How can he have Yama darshana thinks Narada. Yama gives merit of our good and bad deeds. He is the witness for all our actions. If not he, our inner conscious is there. We know the story of kanakadas of eating banana. A Guru's disciples were asked to eat banana where no one can see them. Kanakadas will not eat as he did not find a place where God does not exist. If you win against Yama or Kaala (time), it is a victory over everything. When doctor after all the tests say there is nothing, you are fit and fine, still you have some fear. That is the fear of death. Only Sadguru can remove that fear. This fear is dangerous. Whatever you do, when it has to happen, it happens. Then, what is the point thinking about it?

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Inspired by Narada, Ravana declares war over Yama. What is Yama Loka? We have lot of cinema influence on its description. But that is not correct. Yama is Dharma Devata. He is an expert in Vyakarana (study of Sanskrit grammar). He speaks all good words. When one leaves the body, the soul will find directions on two sides. One side Heaven and other is Hell. The soul will be given a choice. Naturally one prefers Heaven. But don't get misled by mere boards. Whoever does Annadana, He gets good food and good milk. Spirituality is all dependent on our previous birth, current birth and next birth. Everything is balanced on these three.

After preaching thus to Ravana, Narada meets Yama and tells him that Ravana is coming to fight with you and in the meanwhile pushpaka vimana reaches there. Yama darshana is not very easy. It is not like as shown in movies. Katopanishad talks about the science of death. It is life after death. Ravana barges into Yama loka. Whoever did papa is being harassed there. Ravana sees all this. Whoever performed *Go (cow) puja* or respected Cow or did Godanam are having Panchamrutha abhisheka. Whoever donated food are eating happily, who ever donated houses are living in good houses. Everyone is undertaking the merit of what they have done. Before this body, we don't know if we have heard all this or not. But now we have a great chance. Now we are listening to it. So, you can protect your next birth with this. Ravana sees all those who are undergoing punishment there. He didn't realise that all this is for the balance of the world. He went against nature and released all those who are undergoing punishment. Yama dutas didn't like it and goes for a fight with Ravana. Yama personally starts fighting with Ravana.

Yama goes on a chariot. Ravana gets scared with the sounds of the chariot and kaala danda. There is a great description of these two here. It was a great battle between both. My mere looks are sufficient. Permit me says – Kaala Devatha. Yama says no. If Ravana is killed by us, Ramayana would not happen. Rama will not incarnate. Brahma comes and says. '*Yohimaam amrutham kuryaath*' Oh!Yama, your form is fearful. Not just this Ravana, even 1000 more Ravanas cannot fight with you. But, do not use this kaala danda on him as I've given him a boon. He has to be killed by a human only. So don't kill him. Also, kaala danda has a blessing that on whoever it is used, they will die. So don't use it now else my words will be false. With these words of Brahma, Yama disappears. Ravana takes it as his victory. He didn't know that Yama disappeared upon Brahma's words. Ravana leaves that place.

Sorry doesn't make a dead man alive. So should be very careful before doing anything and before speaking anything. Charity begins at home. You must take care of your family first. Everything is mentioned in Ramayana.

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Ravana fights with nivatha kavachulu. Brahma says not to fight as they both have boons and advised them to become friends. Ravana learns maya shakti from him. Ravana then goes on a fight with kalakeyutha and kills surpanakha's husband Vidyuth jihva. He then goes to varuna loka and wins over the varuna sena and learns that varuna is not in the kingdom and feels he won over all lokas. He abducts all women in the world. They all cursed him saying 'since you have ill impression on all other women and harassing them, may you have death because of a woman. Ravana reaches Lanka by which time Meghanatha was performing Yagna observing silence. Ravana asks him the details of Yagna. Meghanatha was doing the seventh Yaga. He gained many weapons in that yaga. He must observe silence as a rule of Yagna. Ravana says, enough of yagnas. In this process, he does Deva ninda - abusing God. One must never abuse Guru, God and mother. This is said many times in Ramayana.

After *Yagna*, Meghanatha conquers Indra and gets the title Indrajith. After that, chapters explaining about Kartaveerya and Vaali and then Nala Kubara shapa episode is mentioned by Valmiki. Nala koobara is Kubera's son. Ravana insults Rambha in Kailasha. Nala koobara gives shapa to Ravana saying if he touches any lady without her permission, his head becomes 7 parts. That is the reason Ravana did not touch Sita. Agastya reminds Rama of this episode to let Him know that Ravana cannot touch Sita because of this curse to him.

Then Rama thinks of Anjaneya. The topic of Rishi's curse to Hanuman is mentioned. Rishi's curse to Hanuman is a boon for us. He is like a balloon. He is Vayuputra isn't it? Then Agastya tells Hanuman's education to Rama and tells that Hanuman has come for His seva. Agastya tells Hanuman story to Rama in His presence. Uttara Khanda ends here. Devatas pray Lord Vishnu and Vishnu descends to earth as Rama.

Chandi Saptasati says 'gnanimapi chetamsa... even knowledgeable people fall down because of maha maya. If you feel you are great, it means you have failed. This is also said in Indrajith episode in Ramayana.

Brahma releases Indra by giving boons to Indrajith. When we hear the stores of Indra, we should be careful. Indra also once upon a time was a human. In Nahusha charithra and Yayathi Charithra we come across this. This means, one can do Sadhana till the level of Indra. He stands as a proof for it. Meghanatha asks for immortality. Brahma refuses. Then he asks for one chariot. Indra was released in exchange of a chariot to him. Indra feels bad for this. Brahma reminds his mistake. In case of Ahalya, Indra went in the form of Gouthama to her and received the curse of Gouthama. You got Gouthama shapa so you are insulted today - says

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Brahma. This story comes three times in Ramayana. To remove the ill effects for us of learning this Indra bandhana story, the episode of Narmada river, Karthaveeryaarjuna story was told by Valmiki.

Karthaveeryaarjuna is another form of Sudarshana chakra of Maha Vishnu. If something is lost or someone is missing, think of Kartaveerya and you will find it immediately. Lord Dattatreya bestowed this boon on him. Rama asks Agastya, if there was no one to prevent Ravana. Agastya says there is a person called Kaartaveerya and tells the story of Narmada river.

Ravana once goes to Narmada river bank. Narmada is visha harini – it kills poison. Every river has different power. Audumbara, Narmada, Bilva gandham these all are blood purifiers and mind purifiers. Ravana asked his army to have bath in Narmada. Ravana always carries a shiva linga with him. He prepared a dais on the bank and does shiva puja. He goes for bath in the river. Till then the river was peaceful. After his bath it becomes a mess.

At the same time, Kartaveerya was testing his 1000 hands if he could stop the flow of the river. Ravana does puja and the river flow because of this comes at the puja altar and takes away the flowers. Ravana goes for war on Kartaveerya. A great battle takes place. Kartaveerya ties Ravana and takes him to Mahishmati puram. Pulastya Brahma comes to know about this and comes to Mahishmatipuram to release Ravana. Kartaveera is so humble by looking at Pulastya Maharshi and asked him want can he do for him. Pulastya says, Ravana was his grandson and requests to release him. Ravana is released. In this context a good word is told. If you are looking for your own welfare, understand other's power first.

Kartaveerya becomes friends with Ravana. Next Ravana goes to the kingdom of Vaali. Vaali was unavailable. Vaali went to have a dip in all the four seas at the same time. Vaali is having bath in South Sea then and Ravana stops him. Vaali out of anger holds Ravana in his arms like a small insect and releases his hands after coming to khishkinda and Ravana falls down. Only garutmanta has this power. Ravana and Vaali becomes friends. In this context Vaali talks some adharmic words.

While speaking about Vaali, Agastya says Rama! You killed such Vaali. Immediately Rama says, yes I agree that they are great but not greater than Hanuman. After all this, we come to Hanuman avatara episode. This is the main episode.

Rama praises Hanuman that he has courage, skill, strength, forbearance, knowledge, ability to achieve anything and is glorious. He further says,

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that He got Sita, Laxmana, His kingdom, friends and relatives all because of Hanuman. Agastya says, Yes Rama, whatever you said is true and starts talking about Hanuman.

Bhuddhir Balam Yasho Dhairyam... No one can match Hanuman in Intelligence and strength. But He does not know about his shakti. Hanuman is born to Kesari and Anjana devi . He is an incarnation of lord Shiva. Once when Hanuman was a child, he cried out of hunger. He cried like Sharavana, Subrahmanya – says Valmiki. Anjana devi was busy with some work and didn't bother for him. He looked up into the sky, believing the sun to be a ripe mango, Hanuman pursued it in order to eat it. He jumped up to the sky and tried to hold the Sun. That was a time of eclipse. At the same time, Rahu, a Vedic planet corresponding to an eclipse, was at that time seeking out the sun as well, and he clashed with Hanuman. Hanuman thrashed Rahu and went to take sun in his abode. Rahu approached Indra and complained that a monkey child stopped him from taking on Sun, preventing the scheduled eclipse. This enraged Indra, who responded by throwing the Vajrayudha (thunderbolt) at Hanuman, which struck his jaw. He fell back down to the earth and became unconscious. Upset over the attack, Hanuman's father Vayu deva, the deity of air went into seclusion, withdrawing air along with.

We cannot live without air even for few seconds. We must do Vayu upasana with pranayama and kriya yoga. Every 90 seconds take a deep breath. Blood Pressure will be under control. You will have good health. Do it just for three times. Make it a practice. Everything is in Prana Shakthi. How does vayu works in anda pinda brahmanda (terrestrial, celestial and cosmic planes) is described in this episode. All living beings began to asphyxiate. Kala Chakra comes to a hold. Brahma prays to Vayu – *Namasthey Vayuhu.. Tvameva Pratyaksham Brahmasi!* Pujya Appaji wrote a wonderful bhajan on Vayu. Vayu is everything. The entire universe is filled with Vayu. So let us all try to please Vayu – says Brahma and approaches Vayu. Vayu puts Hanuman at Brahma's feet. Brahma holds Hanuman and calls him by name and Hanuman gets back to normalcy. Anjaneya get the name of Hanuman in this context. Hanu means knowledge. Keep writing Om Namoh Hanumate Namaha. He is the future Brahma.

Indra withdrew the effect of his vajrayudha. The devas then revived Hanuman and blessed him with multiple boons to appease Vayu. Brahma gave Hanuman a boon that would protect him from the irrevocable Brahma's curse. Brahma also said: "Nobody will be able to kill you with any weapon in war." From Brahma he obtained the power of inducing fear in enemies and destroying fear in friends, to be able to change his form at will and to be able to easily travel wherever he wished. From Shiva he obtained the boons of longevity, scriptural wisdom and ability to cross the

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ocean. Shiva assured safety of Hanuman with a band that would protect him for life. Indra blessed him that the Vajra weapon will no longer be effective on him and his body would become stronger than Vajra. Varuna blessed baby Hanuman with a boon that he would always be protected from water. Agni blessed him with immunity to burning by fire. Surya gave him two siddhis of yoga namely 'laghima' and 'garima'. With these, he can take any form he wants. So in Lanka he becomes a cat and enters Lanka. Surya also assured that he would teach him all shastras. Here, Hanuman teaches us as to how to follow a Guru and learn lessons. Yama, the God of Death blessed him healthy life and free from his weapon danda, thus death would not come to him. Kubera showered his blessings declaring that Hanuman would always remain happy and contented. Vishwakarma blessed him that Hanuman would be protected from all his creations in the form of objects or weapons. Vayu also blessed him with more speed than he himself had. All devathas leaves that place.

After all this, Hanuman was doubtful if those boons are effective. Thinking so, he does all mischievous childish acts and started teasing all the meditating sages. The sages placed a mild curse on him by which he became unable to remember his own ability unless reminded by another person. This is a boon for us. That is why we should praise Hanuman and chant *Om Namō Hanumate Namaha!*

Agastya says, Rama, no one in this world is equal to Hanuman. When Rama goes to Sarayu to leave for Vaikunta, with His blessings, Hanuman becomes Brahma. Saying so, Agastya takes leave from Rama on behalf of all Rishis. Rama says, once I settle down and assign duties to everyone, I will start Yagna in the future and I invite all of you for that Yagna. Saying so, Rama leaves for His palace for Sandhyopasana. 36th Sarga ends here.

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 9

The fifth sarga of Valmiki Ramayana gives a wonderful description of Ayodhya. It tells us the greatness of Ayodhya, its ruler and people. Valmiki describes Kosala kingdom through which he teaches us how to maintain a city. Dasaratha is the king there. There are beautiful gardens in his kingdom. Ayodhya is called nagari. Sanskrit for sweet. Here nagari is compared to a righteous woman. No enemy can enter that city. The city had several horses, camels and was flocked with businessmen who paid taxes. It had the best singers and great people dwelling there. Jewels were sold there. The city had a great architectural significance. In those days itself it consisted of 7 storied buildings. The king's palace was an architectural masterpiece. There were great constructions and great engineers in those times also. There was no barren land. Paddy fields were plenty in that city. We see the introduction of the city in Valmiki style. Even the groundwater in Ayodhya was as sweet as sugarcane juice. No water tax was levied those days. Music of auspicious instruments was always played. No other city was equal to Ayodhya.

It was built with the power of penance. It was not built by normal engineers. When 70 feet Hanuman was brought to Mysore it was with the divine sankalpa of Swamiji. Future will talk about His tapas shakti. Never there was a fraud in Ayodhya. People who were brave and do not run away from war out of fear and people who, knew the rules of the war, fearless warriors lived in the city. They spoke only truth. The courage of the warriors was mentioned by Valmiki. Even the enemy was not targeted if he was unarmed. Secularism prevailed. All the four sects of people lived happily. There was no difference in opinions. This describes the greatness of the city Ayodhya and the king Dasaratha. Ramayana teaches us the duties of the ruler and the people and their righteousness.

Now the king of Ayodhya is described. Do we need this you may ask. First stop seeing Rama as god. Valmiki's intention is that Rama is to be followed for his righteousness. Knowing Bala Kanda, Ayodhya Kanda is must. This will teach us personality. That is Valmiki's intention. When it comes to Ramayana, it says house is to be clean and not having a bath is a sin even for Yathishwara.

Dasaratha ruled like man. People liked him so much. He is a king turned into a Rishi and then to Rajarshi. He is equal to Kubera. He gives importance to dharma. Everyone in his kingdom spoke truth. Everyone were rich because they were happy and satisfied in his ruling.

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If you have no desire in your mind, even if lord Shiva comes offers you a wish, you don't have anything to wish for. People should leave these desires to achieve Moksha.

Men and women were beautiful and have good character. Everyone is educated and no one is an atheist. Education was free. Everyone was educated. There were no donations in schools. You must help the poor and the needy for their education. Appaji need not instruct all this to you because he is the one who gave you the idea to encourage children for education. In Ayodhya, even if you search, one will not find an atheist. Unfortunately, we find atheists in Hindu dharma only. I feel sorry to say this. Lot of independence is given to us. In case of Muslims, an atheist is not considered as a Muslim at all. He is considered as Muslim only when said Allah. That is so nice.

Everyone lived a saintly life. They wore nice jewellery. Brahmins were in their duty always. They chanted Gayathri mantra and performed their swadharma well. We must follow our swadharma. Neglecting these duties may lead to natural calamities like tsunami, earthquakes etc etc. People in this kingdom never lied. It may sound strange but 99.9% were like that.

Everyone does charity in Ayodhya. Everyone had respect and love for the king. They worshiped guests. They were happy with their families. Everyone followed their dharma. Here, Valmiki gives a great description of the army also. The kingdom flourished with prosperity and one was never sad. Ayodhya is famous as satya nagara-the city of truth. The ministers description is done now. Dasaratha had great ministers and great gurus always guiding him into the right path. In spite of this richness yet there was something lacking in king Dasaratha's life as he has taken a human birth, says Valmiki.

The ministers of Dasaratha also were very righteous, not cunning and gives right advices to their king. They knew Yantra, Mantra and Tantra. Here Valmiki describes about eight ministers who were very loyal, sincere and dedicated to the king and never took bribe. They were experts in ruling. They were Drishti, Jayanthi, Vijaya, Siddhartha, Arthasadhaka, Ashoka, Mantrapalaka, Sumantra. Specially Sumantra is mentioned in many contexts in Ramayana.

Dasaratha had two Ritviks who always guided him in the path of dharma. They were Vasishta and Vamadeva. Suyagnu, Jabali, Kashyapa, Markandeya, were his ancestors. All the ministers were great and never had an ego. If anyone says Jaya Guru Datta, you must reply with Jaya Guru Datta! We don't lose anything in that. Some people don't even

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respond to Swamiji. We need to be expressive sometimes at least. Namaskara is our Samskara. We expect the opposite person to first greet us but we forget that. Greeting somebody first does not degrade us. It is a bad attitude. All these were taught in Ramayana. Rama is famous for smita purvabhi bashana - He greets people first with a pleasant smile on his face.

Shankara asks what is truth? What ever you see is truth. Things we experience, hear is all truth. Speaking truth is difficult but atleast be truthful to the people close to your heart and to yourself. No one lies for any reason in Ayodhya even in difficulties. Ministers had a very great sky network. Mistakes done by their own children also drew punishments. Even the enemy is not punished for any reason. All these are foundations for spirituality and for guru anugraha.

Noble people were always protected in Ayodhya. They are never harsh to anyone. They also have one more greatness which everybody must learn. They take the sadguna – good qualities of great people and leave the rest. We often see in competition, if somebody sings well, the musicians get on to the stage and appreciate. We must learn that. Foreigners of their times used to talk great about Ayodhya scholars. There was no brain drain those days. Now, our children are struggling a lot, earning in foreign countries and sending to us for seva. We must appreciate our NRIs. No one is equal to Dasaratha who is like the rising sun. With this 7th sarga ends.

Dasaratha, was once reminded of ashwa medha yaga which is a difficult yaga. This good intention is a base for the entire Ramayana. Here, Valmiki teaches us how a noble intention turns one's life.

King Dasaratha thinks why should'nt he perform ashwa meda yaga for children. This is a major twist in Ramayana. He calls his gurus and veda pandits. Dasaratha expresses his intention of doing yaga and asked them for their suggestions and all of them blessed him saying that his sankalpa was great and asked him to get ready for yaga. In sarayu north bank, yaga shala was arranged. Yaga is to be done carefully. All the required Homa Drawya (materials) are to be arranged first. If in case yaga is distracted, the karta (performer) is suffered. The king then goes to his palace and tells his wives about the yaga. Everybody felt happy. With this 8th sarga is completed.

In the context of the decision to perform Ashwa Medha Yaga, Sumantra tells a secret to Dasaratha. We need such friends in difficulties. There is a proverb saying "tell me your friend, I will tell who you are". Here sanath kumara story comes.

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Sumantra says, read some story in the history about Rushya srunga which will help you. Dasaratha then asked him to narrate the story. Sumantra says, Once, there lived Roma Pada rajarshi whose daughter shanta is married to Rushya srunga maharshi. Rushya srunga is vibhandaka marshi 's son. He never saw a lady in his life. The only man he has seen is his father. He was brought up like that for tapas siddhi. Once Roma padas kingdom was in famine and he was advised that if Rushya srunga steps in there, it will rain and Rajya will flourish. Everybody wondered how to bring Rushya srunga to his kingdom. RomaPadas daughters said they would think of an idea and bring him and requested their father's permission. One day Rushya srunga was in a garden plucking flowers where he sees this women. He only knows his father and he has not even seen his face in mirror. He sees these women and gets attracted. They gave him some eatables. He thought they are fruits. They asked why was he in that forest. Then he says, that he was Vibhandaka's son. They invite him to his kingdom. Here Valmiki says that, if we hide children from everything, we may feel they will not be attracted towards such things, which is very wrong. Attraction is not outside feeling. It is our mind which forces. How to win over it is to be taught to children. Valmiki teaches us how to up bring our children in this chapter. We warn our kids not to browse the internet and they don't watch when we are around but they do it back of us. That is not right. Instead we must tell them what to see and what not. That analysis is required. Rishya srunga is born for a cause.

He then enters the kingdom, and the kingdom had great rains. Srunga giri is now called shringeri, we are in that state of karnataka. We are lucky to be here. RomaPada then marries him to Shanta. We now should call this Rushya srunga to Ayodhya says Sumantra. They then thought how to bring him there. Let's ask Roma pada. Sumantra does all arrangements for yaga. King of Kasi, King of Kekaya were personally invited.

On Vasista's advice Dasaratha goes personally to Roma pada to request him to send Rushya srunga and shanta. Roma pada then sends Rushya srunga to Ayodhya and he does putra kameshti yagam.

The people of Ayodhya decorated the city. Here Valmiki teaches us how to invite elders to house. Rushya srunga is invited with great auspicious music. 11th sarga ends here.

12th sarga talks about ashwa meda yaga procedure. The horse which is used in this yaga is left to go around all kingdoms. One year passes by and then comes the spring, the yaga shala is decked up beautifully. Dasaratha takes blessings from Vasista and others. They blessed him because he was in a righteous path. Here, we should know that Vasista

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and Vama deva are so great that they never felt bad with Rushya srunga's arrival and he performing these rituals. They said get it done by him they are the true gurus.

All instructions were given for the yagna by Vasista. He also taught them how to take care of guests, how to do anna danam, how to accommodate people and how to treat people while doing anna danam. He also told to take good care of everyone and that all of them should be happy with their service. Ploughing the field and growing crops is a part of the ritual before construction of any temple, as we have done this during Sri Datta Venkateshwara Temple construction. The horse which went through all the kingdoms returned back. He tells wives to be very careful with deeksha.

Vasista takes Dasaratha personally and performs all sapta yagnas, ashwa medha and successfully completed them. After ashwa medha, Dasaratha feels as if all his sins were purified. Now he decides to do putra kameshti yaga. Ishti means yagam. Homa is done according to smartha with agni. Sroutha agni means they protect agni. They have a set of rules such as they don't eat out, return home before sunset, offers food to God before partaking etc. The fire pit is protected throughout the yagnam. In putra kameshti all devathas appear and discussed on their piece of contribution for Rama avatara. Then Vishnu appears and decides to select Dasaratha as his father. Monkeys were born to assist Him. If good deeds are done, lord himself will take birth in our homes. Ramayana is the proof for this. Rama, Laxmana, Bharatha, Satrunja are all Vishnu incarnations.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 10

Yesterday we spoke about the Rama Avatara Story. Today, we will talk about it in detail. The story is as follows. A Grand Yaga has been arranged by Rushya Srunga. Instructions given by Sage Vasishta have made everybody present happy. Sage Vasishta insisted to invite every person for the grand yaga and give each and every one food with happiness and without insulting them. Donation in every form was to be accepted irrespective of its value. Everyone entered the yagashala.

In the past, we have witnessed Ati Rudra yaga, Sarpa navagraha yaga, Sarpa Shanti yaga at our own ashram. It is a divine scene to see Sage Vasishta performing the Yaga. While performing any yaga, Mantra and Ahuti are very important. Ahuti is to be done with great faith. We draw a parallel to the work we do in our offices where the paraphernalia like desks, tables, chairs and so on are to be treated as Brahma. Hence, we say work is worship. The shloka "*Brahmaarpanam Brahma Havihi*", i.e. , everything is Brahma. You may be an engineer, doctor or worker, but every Karma (work) is Brahmaroopam (form of God). One should consider their work as Paramatma. The yaga is completed with Annadana to the Vidwamsas(scholars). It is believed that the Vidwamsas feel hungry after reciting the Vedas. Hence, Annadana is performed after a Yaga. Feeding the Hungry is our Dharma.

The Yaga has now been concluded. King Dasaratha donated four Dishas of land to the Priests. However, the Priests requested for another gift as they could not protect the land donated. King Dasaratha then gifted Gold and Crores of Rupees. The Priests accepted the gift and blessed King Dasaratha. King Dasaratha was elated on the completion of the Yaga. Rushya Srunga informed Dasaratha that his sins have been washed away. He also suggested the King to perform Putra Kameshti Yaga so that he could be blessed with children. Rushya Srunga performs Putra Kameshti Yaga. Meanwhile, the Devatas prayed to Lord Vishnu to take a Human Form to kill Ravana as his bad deeds were increasing.

During the Putra Kameshti Yaga, many of the Devatas descended to witness the yaga. The Devatas in the Sukshma rupa accepted the Havissu (items to offer) offered during the yaga. Praying with the soul is very difficult. This is why we resort to Nama Sankeertana (praying through words). Special occasions like weddings, Upanayanam (thread ceremony), and Pitru Karma, food is accepted by the Devatas through Agni Mukhanta. Hence, offerings through Agni(fire) are made during these special occasions. The Devatas accept these offerings made through Agni. For

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such special occasions, Lord Surya, Agni and Chandra are the presiding Deities.

Ravana's torture was increasing day by day. All the gods and the goddesses requested Brahma to give an idea to get rid of him. Brahma said ,it was only a human who could kill him because he was given boon that nobody else could cause him death. Our vedas explains us what is atma shakti it says tatvamasi... no other shastra is like this. Ravana didn't know the human power. So he didnt list human in his killing list. All of them went to lord Vishnu and pleaded him to take birth as the son of Dasaratha and kill Ravana. And lord Vishnu promised them that he would set all the things right and bring back dharma on this earth and disappeared. Everyone felt happy.

On the other side putra kameshti was going on. First came the yagna purush,then came the prajapathya purusha and agni purusha from its homa smoke.

He told about himself that he was prajapathya pururusha came on his inspiration. He came with a bowl of sweet porridge(payasa). Dasaratha did namaskara and asked him what can he do for him? He then said "I'm giving this payasa as a merit of your yagna ". If you ask ayurvedic doctors, they will tell you that even our naivedya (food offered to god) has some power. The naivedya offered on Navratri, dhanurmasa, Rama navami panaka (a water syrup made of jaggery and pepper), sankraman naivedya.. lalitha sahasranama.. dhadhyanna asaktha hrudaya that taken as prasada is good for us.

Ksheera (milk) is good for health. He then gave this porridge to Dasaratha and asked him to distribute it among his three wives. Dasaratha took the bowl of porridge and distributed 8 parts to kousalya , 6 parts to sumitra, 2 parts to kakeyi It had 16 parts. After taking that porridge they were glowing like fire as paramatma was in their womb. Rama, Laxmana, Bharatha, Satrugna all are different forms of Rama . How long did it take? During their pregnancy, Brahma inspired all the devathas to take birth in the from of vanara (monkeys) and bhallukas (bear). Sri hari selected Dasaratha and kausalya as His parents with His sankalpa.

Hanuman among them is the most powerful, his nails are his weapons. He is like garutmanta. He is both intelligent and strong. All vanaras are like that. Nala, Angada, Neela, Maindha, Dwividha, Shambara, Gavaya, Goraksha named devathas took birth to serve Rama. Parivara is ready. After parivara prathishta Datta venkata's prathista was done. Hanuman is elder to Rama.

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Ramavatara ghata has come. Ramavatara sarga is 18 sarga. Payasa ghata is 16. 18 indicates jaya. Gita has 18 adhyaya.

Who ever listens to this Ramavatara ghata, they will have sampurna jaya (victory). To tell this valmiki describes this.

All devathas go to their places. Dasaratha felicitated everyone. Rushya srunga also went away. It was started in vasantha rathuvu, now chaitra navami came. After one year of yagas completion, on the day of punarvasu star when 5 grahas (planets) were in uchcha sthana (highest position) in karkata lagna with surya, kuja, guru, shukra, shani in uchcha sthana.. mesha karkata guru with Chandra karkataka lagna kousalya gives birth to Rama who was uddhara of ikshvaku kingdom.

Rama looked like maha tejasvi Rama. With him kousalya is glowing. Vishnu's 4th amsa Bharatha was born to kaikeyi. He is satya sandha. He was glowing like a perfectionist with all the good qualities in him.. Vishnu's amsa Laxman & Satrugna were born to Sumitra. He is called Soumithri. Shanta swabhava (calm natured) Bharatha is dasami, dasami punarvasu is combination of two stars, so it is said that yagna done in punarvasu is good.

All the brothers were intelligent and also noble people. All the ghandarva's sang and the apsaras were dancing in happiness. Ayodhya was like a heaven with happiness everywhere. Dasaratha donated whatever was asked. 12 days passed by, on the 13 day, the namakarana (naming ceremony) was done. Vasista was asked to name the children. When he saw the cradle – Vasista finds Rama.

Vasista was in sorrow of losing his son. When he saw Rama in cradle, his many years sorrow was gone. He thought what name was to be given, it should be easy to call and should be according to the essence of upanishad such name, which gave happiness should be given . He thought of Ramopanishat and named him Rama, lokabhi Rama, one who gave happiness to the world. Then the order followed Rama, Bharata, Laxmana, Satrugna.

All the rituals were done. Rama the elder son was very fond of Dasaratha.. Everyone liked him. who ever like themselves, who likes Brahma will like Rama All the four sons were as pleasant as the moon. They gained everybody's love. They were masters in archery. Laxmana was always behind Rama. They couldnot leave each other. One was a black pearl while the other was a white pearl. Without Laxmana, Rama did nothing. Satrugna was fond of Bharata. Rama Laxmana indicated dharma artha and Bharata Satrugna indicated of kama moksha, that is why we

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don't see much of satrugna part in Ramayana because he indicates moksha.

We see lot of influence of Valmiki on Vyasa. He thought why did Valmiki not tell about the childhood of Rama. So he thought he would tell about Krishna's childhood in Bhagavatha. Many other Ramayanas described about Rama's childhood.

Once all devathas came to the bank of sarayu river to see Rama. They saw Kakabhushana snatching away a sweet from Rama's hand. And where ever kakabhushana went Rama also stretched his hand all through the planets, and universe. Rama's hand was only visible.. Maha vishnu tells Rama tatva.

Rama always ate his food seeing the moon. That was amavasya and Rama was reluctant to eat. Koushalya tried all her possible to convince him, but couldn't so she showed him a mirror and said that it was the moon - Chandra and tried to hold that face. From then onwards he is called Rama chandra.

Rama completed his vedic education. In this same chapter Dasaratha thought of Rama getting married. Vishwamitra gave a twist here. If Sita was not there, there would have been no Ramayana. It is the divine sankalpa. Our life also is a divine play. But everything was preplanned it was computerized. God is a super computer. His plan is full of action. That is why with karma we can reach paramatma. In the 12th year upanayana (thread ceremony) was done. Rama has vairagya. Vasista adheres to dharma, he reminds you not escape your duty. It is satya vairagya. Yoga vasista is upadesha. Being the prince of Ayodhya also he was never arrogant. He did gurukula vasa - residential school. He only concentrated on education. Vishwamitra did not come for yaga. He was an independent man.

Vishwamitra came to Ayodhya, he is a maha muni, he was a raja, rushi. Brahmarshi. He came to take Rama as his disciple and unite with knowledge. Sita is Laxmi. He told the gate keepers that he has come. They ran inside. He appears as an angry man but his manas is as smooth as butter. This is a wonderful chapter. We should remember saptarshi's all the time, our sins would be washed away. They are maha tapasvis. Dasaratha after knowing about his arrival, without caring for anything he ran with Vasista following him behind. "Dasaratha how r u? Do not feel bad that I have'nt come for yagna. You have done it well" said Vishwamitra. Dasaratha then washed His feet, offered libation. He then said " Brahmarshi I have received the merit of seeing all the pilgrims by

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seeing you. You have come and I am happy". Everybody present there were happy. This sarga ends here.

Dasaratha asked him what he could do and would give whatever he asked for. Vishwamitra then told Dasaratha "you are born in great family. Vasista is your guru. You asked me what I want and that is king's good quality. I'm doing a yagna and two demons (rakshas) are trying to break the yagna. They are Mareecha & Subahu they are spilling blood like rain in the yagna. I should not hold the weapon. That is the rule. So I have come here to ask you to send your elder son Rama with me. I don't think that he is young. He is a warrior. No one is equal to him. I take an oath that I would take care of him. I am aware of Rama's capability. If u want check with Vasista, talk to your minister". Listening to this Dasaratha slipped of his throne.

Vasista and Vishwamitra are two eyes for ikshvaku vamsha. Dasaratha agreed to send Rama and Laxmana in this sarga.

Dasaratha said that Rama was only 16 years and was a kid. How could he fight with those demons who dont do dharma yudda. He said that he could not live without Rama even for a second. I would send my entire army. After 60000 years, I got him. Rama is my elder son who is supposed to be the king in future. Dasaratha tried to change Vishwamitra mind. But guru will not change.

Vishwamitra told about Ravana his followers Mareecha and Subahu and that to kill them, he was asking his son. Dasaratha replied that even he couldn't fight with them, how could this kid fight with them. He pleaded not to separate him from Rama. After Vishwamitras continuous request also Dasaratha was not listening, then Vishwamitra took pralayagni rupa which is described in 20 sarga.

mitya pratignaha -The king of Ayodhya vamsha misses given promise. I will go. you be happy.. sukheebhava said Vishwamitra in anger. Vasista thought that Vishwamitra should not get so much anger and that its time he should talk and said " Oh Dasaratha you are a king and if you dont follow dharma who else will follow. What ever good deeds you do, if you miss your promise all your deeds are a waste and as long as Rama is with Vishwamitra you dont need to worry about him. Vishwamitra is not a normal human being. He can create his own weapons. He is the moola of all weapons. He has a great power of mantra. So send him without any hesitation. He is calling Rama for Rama hitha.

So send Rama dont miss ur promise. And after hearing that Dasaratha was convinced. He agreed to send Rama. He called Rama and koushalya and told them that he would send Rama with Vishwamitra. Rama felt

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happy for that. Laxmana followed Rama. Vishwamithra took Rama and Laxmana. While walking from Ayodhya they appeared as 3 headed serpent.

That night they spent near the sarayu bank. Rama slept. Bala & atibala vidya upadesha were given to him. Next morning koushalya supraja rama was sung by vishwamitra, it is the first suprabhata by Vishwamitra.. It is source for all other suprabhatas. Venkateshwara suprabhata also starts with that sloka. It is a foundation for all suprabhatas, this tells us how to wake up children early in the morning. If we wake them up with good words their whole day will be good. Rama was sleeping on dharbha asan. Rama was happy that he came out of his sevaks.

Vishwamitra first reminds of Koushalya, first mother, then says supraja- the rising sun. Daiva smarana should be done while waking.

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 11

Yesterday, we have discussed how Sage Vishwamitra takes permission from King Dasharatha and takes Rama and Lakshmana to the forest. They make their journey along the banks of River Sarayu. Nobody has followed them. Just the three have left for this long journey happily, with faith in their Guru's power. It is said that even the wind (vayu) was happy to see them. Here, a silent mention of Anjaneya is being made. This very journey marks the beginning of Ramayana here in Bala kanda itself and not the later chapters such as Ayodhya-kanda. Why do we say so? Well, Ramayana literally means "Rama's journey". Rama's journey started with his Guru here. It has been Guru's wish to make Rama start the journey of His life. That's why this journey started. Then vayu was also happy. He was touching them with happiness. No foul smell, not dust. Rama and lakshmana walked like how Subramanya swami and Vishakha walked behind Lord Shiva.

Here Sage Vishwamitra is being compared to Siva. The author Valmiki always takes Subramanya Swami's reference in his works. He was a great devotee of Subramanya. The people of Tamil Nadu still believe Sage Valmiki lives somewhere near Chennai, the capital of Tamil Nadu state. Sage Vishwamitra bestowed Rama and Laxmana with "*Bala*" (strength) and "*Atibala*" (valiance) powers.

We all need strength and valiance, don't we? We need physical and mental strength although sometimes we might lack them both. The one with the strength of soul will always win. We see people go to coma and come back to life. That is soul strength working there. In Devi Saphashati there's a story that mentions the poor fate of a warrior who was afraid and prayed to Mother Goddess. She would appear and give him, Her own sword, make him sit on Her shoulders and take the fight, the warrior is still afraid. Then the Mother leaves him to his own fate. God always tries to get something done by us, and by our own actions clean up our own bad karma. If you say "nothing is possible for me", what will He do with us? Really, we don't do great deeds these days. If you compare the coconut we offer to God with Dasharatha's Ashwamedha Yaga (a great ancient ritual), what we do is very very less. Sometimes we take coconuts from Ashrama farm and then offer it to Swamiji and feel proud about ourselves. It belongs to Swamiji! God is happy with any small Karma we do. He took a 1000 names so we atleast call Him by one. Bhagavata says God is your best friend.

Rama's journey started. That's why he was taught Bala and AtiBala – Strength and Valiance. Vishwamitra said, "Use these when you're tired or

sick. When you're sleeping or awake, if you happen to face demons or any negative forces, use these and you will not face defeat".

Whenever we face problems in our own journey of life, we have to think of Rama, say his name. Then we will win as well. The best example for that is Bala Swamiji Himself. I was going to Tirumala Hill on foot and the journey seemed extremely hard. I wondered why. Then I realized the old adage that says "think of Rama when you're on hills or mountains". I started chanting "*Sri Rama, Sri Rama*" and in about a hundred steps, we came across a Hanuman Statue! From the beginning of our journey, until that point we stopped three, four times out of tiredness. But that point on, there was no stopping. No halts until we reached our destination! That is the power of Rama's name. Remember, during every journey, take Rama's name.

After getting those powers, Rama and Lakshama slept on straw mats, inspite of being the emperor's children. Sage Vishwamitra talked to them to sleep. The night went by as a second. Thus ends the 22nd sarga of Ramayana. Sage Vishwamitra woke up early next day, took bath in the sacred Sarayu River. Vishwamitra looked at Rama and Lakshamana and think "They are the reason I woke up for".

There is Sage Vishwamitra's story in the future chapters where the Sage forgets the world for ten consecutive years due to attraction for Menaka. He realizes it all after 10 years from the Sun's image in a river. Sun is our friend. He gives us Vitamin B-12. Everyone, vegetarians in particular have to bow to the sun every day.

So the Sage thinks, "Rama woke me up, in the name of waking him up". Then he sings

***Kauslaya supraja rama purva Sandhya pravardhate Uttishta
narasardhoola kartavyam daiva mahnikam. Uttishto uttishta
Govinda, Uttishta garudadhwaja. Uttishta kamalakantha,
trilokyam mangalam kuru.***

This later on came to fame as Suprabhata. Sage Vishwamitra is the pioneer of waking up the Lord. The meaning is "Wake up Rama, to perform your duties for this morning". Then Rama and Lakshmana woke up and gets ready. They continue their journey to the confluence of Sarayu and Ganga Rivers. They see an ashrama and Sri Rama utters his first words in Ramayana. Just as Sri Krishna says his first words "I did not eat it" in Bhagavata, Sri Rama asks "whose is this sacred ashrama? Who is the resident of this ashrama?". Here, Rama is actually inquiring about the body and not about the Ashrama. "who's body is this? What should we do with this? What is our duty?" was the real meaning of that question.

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"Who is the resident of this body?", answer is "I". Who am I? I'm not my name. Not my body. Who am I? There is an entire subject in Vedanta about this. Rama was asking about that. Rama said "Tell me about it, I'm eager to know". We should always be eager to know. In fact I would also love to sit there in the crowd and listen rather than speak here. It is my duty to speak now, so I'm giving this discourse.

Whatever you listen to, you have to keep listening to it inside yourself, always. It is call Svadhyaya, act of self study. Ramayana starts with "*Tapasvadhyaya niratam*" (the one that always does self study). If you listen to entire Ramayana without concentration, you won't even remember the relationship between Rama and Sita. Even the most practiced stuff can be forgotten without practice. Prisoners with long punishment forget their own name sometimes because they're referred to by cell numbers.

So Rama said "I'm very curious to know, please explain me". That curiosity should be there inside us. Rama showed us exactly that in His very first words.

Valmiki Ramayana has a teaching or two for everyone. It is required for everyone regardless of creed, religion etc. Even atheists need it. Recognizing this very power, Sri Swamiji made us chant and listen to Shatashloki Ramayana millions of times across the world.

Listening to Rama's question, Sage Vishwamitra was happy and explained with a smile – "SriRama, In ancient times, Lord Siva has meditated here. Manmatha the god of desire came here and tried to win Lord Siva by inducing desires into Him. But Siva is beyond desire. Siva itself means Good. Wherever there are Good thoughts and deeds, there is Siva. Manmatha means "disturbance of the mind". Manmatha tries to induce this into Siva, but Siva opens His Third Eye and burns down Manmatha, leaving him with no body or organs. Then the Holy Mother forgives Manmatha and gives him a subtle body. The place Manmatha left his body is called Anga Desha (the place of organs). Rama, lets rest here and leave tomorrow".

Here the inner meaning is that Rama and Lakshmana are walking down the Yogic path with their Guru. They stopped at a meeting of two rivers where they came to know about kama ashrama (the system of desire) and how to win it. Dharma (duty), Artha(wealth), Kama (desire) and Moksha (liberation) are the four systems of life. We need them all and we need to balance the four. They say avoid illicit desire, but not desire itself.

All the sages of that place came to know of Sage Vishwamitra's arrival and came to see him. They make arrangements for the visitors' stay for

that night and leave. Rama, Lakshmana and Vishwamitra stay the night there, wake up early, get ready and leave. The Sages give them a great boat to cross the river. They start their journey across, and in the middle, a great sound is heard. Rama inquires about it and Sage Vishwamitra explains "The pond created from the Siva's mind is called Manasa Sarovara. The river that came from this Sarovara is called Sarayu. This river is protecting Ayodhya, your own kingdom. Since this river is meeting River Ganga here, this great sound is produced." This is a holy place. Anyone who takes a bath at this place will get liberation. Rama bowed to this place. They reached the other bank, where they saw a great forest with many animals and trees. Rama was curious to know more about the forest. Sage Vishwamitra explained "Rama, once upon a time, there existed two countries named Malada and Karoosha. Gods built them. The countries were prosperous. In ancient times when Indra killed Vrittasura, He accumulated a sin of killing a Brahmin. Resultantly He got hunger as a result. Then the Gods poured the sacred waters of the rivers we just crossed. His sins were removed instantaneously".

This is the result of taking bath at the meeting of rivers. Pujya Sri Swamiji was also born in a sangama (meeting of rivers). Kaveri, Arkavati and? Yes, guptagami. This third one was a secretly flowing.

Indra then gave a boon that the land near the rivers will become two prosperous countries, which eventually turned out to be the countries of Malada and karoosha. Next we're approaching a great subject: "the killing of taataka". Here in this section of the story, we may get a lot of doubts about dharma. There are ways to read and analyze a subject thoroughly. Read all books in every language you can understand before you ask doubts. Don't just believe in things people say or those that you have seen in movies.

So Vishwamitra continued "A great Yakshini once came to these great places Malada and Karoosha, and started spoiling them. This Yakshini's wife is named Thaataka. She is very powerful. Her son is maareecha. She is as powerful as Indra. She has the power of a 1000 elephants. Rama, for the good of Malada and Karoosha, you should go kill this demon Thaataka. Give these countries their previous glory. This is my order. May you win!"

Thataka in philosophy means ignorance. This is known by many names. *Agnaana* (no gender), *Avidya* (female gender) etc, etc. So Sage Vishwamitra is asking Rama to kill ignorance. This is all in our body too. Adhyatma Ramayana is a flavor, a way of understanding Ramayana as if it were happening in our own body. Since we live in this world, have family etc., we need to understand Ramayana in this way for success.

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Vishwamitra continued "Once upon a time, A Yaksha named Suketu prayed Bramha for children. Bramha gave him a daughter with a lot of power. He named her Thaataka. When she grew up, Suketu married this girl to Jambha's son named Sunda. They had a son named Maareecha. Sunda used to torture normal humans. So Sage Agasyta cursed him. Sunda died of the curse. Thataka and Mareecha went to war with Sage Agastya. Disappointed with their behavior, the Sage cursed them to become demons." The sage did so in order for them to be killed when Rama arrives.

Sage Vishwamitra continued "These demons are killing cows and Brahmins. This is wrong. You have to kill them. Do not hesitate about killing a female, Rama. As a king, it is your duty to do anything that is good for people. It is not against dharma. Have no doubts about it. Don't think about acquiring sins from this act. That is not right. In fact your duty is to protect people whatsoever. Remember, Indra killed Mandhara, a female, when she vowed to destroy Earth entirely. Also, when Sage Brugu's wife Khyati wanted to end Indra, Lord Vishu killed her. There are many such examples. So this is my order. Go kill her. No doubts"

In spiritual path, there is no place for doubt. Doing what Guru asks to is the only path to success. Here, Sage Vishwamitra is making a diamond out of Rama. He is training Rama to become a very spiritual person. In Panchadashi, it was said that humans will have more interest in ignorance. This is bad for us. Here the 25th chapter ends.

Start of 26th chapter, Rama says "Dear Sage, before we left, my father instructed me to do as you say. So be it. I don't need any more reasons to do as you say. You are my Guru. You will always think the good of everyone and this country". Rama took his bow and tested it. This is the first sound of bow in Ramayana. It made a huge sound. "jhummmmm...." And it sounded like "om". Thataka was far away sleeping. She woke up to this sound and started looking worriedly. Showing her to Lakshmana, Rama commented "Lakshman, look! She's apparently a female. Look at her sad state. Blood all over her. No Idea when she took bath the last time. Her hair is dirty. She doesn't care for herself.' Any normal person would have died of heart attack by looking at this situation.

This is actually the description of ignorance. That is the real form of ignorance. When you grow up and think of our foolish thoughts from childhood, we laugh and at the same time fear such ignorance. You know how ignorance can play with you, right?

Rama continued "I feel pity for her. I promised the great Sage that I would kill her. But I really want to give her a chance. I want to cut her

nose and ears. Then let's see if she changes". Rama really didn't want to kill her. This is Rama's open mindedness.

Sometimes we need to give others a chance. Even in spiritual path, this exists as "vyavakarika satya" (referential truth). As long as we don't deny the existence in this body, we should eat, drink water, respect others etc. Otherwise we cannot live in this world. Once upon a time, the great Saint Shankara Bhagavatpada was giving spiritual lecture to his students. A great elephant came that way and was destroying everything. Students got afraid from its sounds and ran away. Saint, too, took his books and went into hiding. Finally the elephant did not come their way, and after it left, everybody came to their places and the lecture began – except, the students were giggling this time. The Saint asked them "why do you laugh?" The students asked "Guruji, were you lying to us all this while? You said Bramha is real. This entire world is unreal and non-existent. So why did you run away fearing a non-existent elephant?" The saint smiled and replied "Well, you guys are very intelligent. So like I said everything is an illusion. The elephant was an illusion, sure. Me running away was an illusion too, isn't it?" Students learned their lesson and asked for forgiveness. There are duties to be performed in every world and we are bound by ours.

So Rama decided to forgive her and instead of killing her, He would take all her power. He left an arrow to cut her nose and ears. A rain of blood followed. On the other end, Vishwamitra is singing Rama's praises.

So Vishwamitra knew Rama was showing compassion for her. He warned "Rama, She won't change out of your compassion. It doesn't work like that. She has to be killed. So do it!". So Rama decides to kill her. He sends another arrow straight to her heart. That's where the bad thoughts came from. Thaataka was killed. This is the first demon that got killed in Ramayana for Dharma. Gods were happy with this. They told Sage Vishwamitra "This is the right time to give him all the great secret weapons". This next scene is about giving these weapons to Rama. Whoever listens to or reads about this scene, it is said, will be free of all their troubles. Gods will protect them. When you're in trouble, if you think of these weapons, you'll be out of trouble. So Thataka's killing is done. The moment she died, it is said that the entire forest was full of sanctity and peace. They stayed the night there. End of 26th chapter.

27th chapter is about giving a lot of weapons to Rama. Sage Vishwamitra is the pioneer of great weapons. We are indebted to him for that. Inventing things for the first time is not easy. Apparently Rama's ancestors had weapons that would fire when you think of them. Try imagining something like that? Making an automobile after the wheel has been invented is easy. Inventing the wheel itself is not. Who do you think

invented the first wheel? God himself invented the first wheel – the wheel of time. That is why the Earth is round – as an indication of that. Sage Vishwamitra says “Rama, I’m impressed with your valor. Here, take these weapons from me, they will be of use to you in protecting dharma.” And then He gave Rama the following weapons:

Danda Chakra, Dharma Chakra, Kala Chakra, Vishnu Chakra, Indra’s Vajrastra, Lord Siva’s Shula, BramhaShira, Ishekaastra, Bramhaastra.

These are actually mantras. They’re not manufactured in factories. When one says that mantra, the weapon appears. How does it appear? The God of the weapon appears. Besides the above weapons Vishwamitra also gave:

Modaki, Shikhari, dharma pasha, Kala pasha, Varuna pasha, Shuska, Aardra, Pinkakastra, Narayanastra, A vayavyaastra named Sikhara, An aagneyastra named Prathaana, Hayashiras, Kraunchastra, Kankaala, musala, kapala, kankana, vaidyadhara and the Nandana sword. Weapons that work when in sleep (gandharva, manavastras) and several saurasthras. Varshana, soshana, Santhapana, Vilapana, Maadanastra, Mohana, Taamasa, Soumanastra, Samvartanaastra, Mausalastra, Satyastra, Mayadharastra, TejahPrabhavastra, Sisirasthra, Tvashttrasta, Sudarunastra and Some arrows.

Sage Valmiki said “all these weapons will take form and come to you. They are very powerful. Take them at once. Have no doubts.” Saying so, Sage sat in the east and gave Rama all the mantras to those weapons. It is said so in the Shastras. Guru should sit in the east and student should sit in the western direction. As the Sage gave him the mantras, it is said, they took form and stood before Rama and said “Rama, we are your slaves. Order us what to do”. Then Rama gave a great order “Sit in my mind. Come out when I ask you to”. Apparently Lakshmana also got the same weapons. We don’t know if Sage Vishwamitra gave Him the weapons or Rama Himself did. After that, the Sage also taught Rama all the remedies for the weapons upon Rama’s request. Ghrishaswa’s children (also weapons) appeared before Rama and asked what to do. Rama ordered them to stay in his mind again and prayed to Vishwamitra and they continued on their journey. They reached a great Ashrama again and Rama asked Vishwamitra about the ashrama. Vishwamitra explained that it is His own Ashrama named “Sidhashrama”. By this time, Sage Vishwamitra remembered the primary reason for bringing Rama to the forest – to protect the Yaga that was happening there. Rama inquired about it himself. “Where are these bad people? Where should I protect the Yagna?”

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29th chapter starts. Impressed by Rama's initiative, Sage Vishwamitra starts narrating the story of His own Ashrama – "Rama, in the ancient times, Lord Vishnu meditated here for a number of Yugas. This is also the very place He incarnated as Vamana. This is called Sidhashrama. You must have heard of the story of King Bali. The powerful Bali conquered all the three worlds and made himself the King. He had a lot of ego. Once he started a great Yagna. Then Gods approached Lord Vishnu and asked Him to decrease Bali's ego. Around the same time, Sage Kashyapa's wife Aditi prayed to Lord Vishnu to be born in her womb, as Indra's brother." This is why Lord Vishnu is sometimes called Upendra (Indra's brother). For the good of the worlds, he has become Vamana (the little one), like a bonsai plant. So Vamana came as a Brahmin to Bali's Yagna and asked for 3 feet of land. We all know this story. For the first two feet, He took Earth and the Nether World. There was no place left for Bali to dedicate to Vamana, so he showed his own head. The little powerful Vamana put his foot on Bali's head, an act that sent him straight to the depths of Underworld (pathaala). "Jai bolo Vamana Murthy Ki Jai!"

So Vishwamitra continues "Earlier, I used to be in the Himalayas, near the Kaushiki river. Later, I came to know about Sidhashrama and moved here. I'm also a great devotee of Vamana Murthy. That's why I moved here. Demons are now disturbing me and all the residents of this ashrama now. Think of this as your own ashrama. Welcome!". As they walked in, the residents gave them a great welcome. Sage Vishwamitra entered the Yagna ritual and asked Rama and Lakshmana to protect them. Rama and Lakshmana took rest that night and next morning, they approached Sage Vishwamitra and asked "Where is the trouble? Where should we protect? Where is the yaga? Please tell". The Sage did not speak during Yagnas, prayers and rituals. This is a rule we should follow too. So the other residents of the Ashrama told them "the ritual will occur during the next six nights and days. You have to be awake and alert all along and protect it". So Rama instructs Lakshmana "Be ready! I am!". The Yaga starts and it goes on well for almost six days. About the last three hours of the Yaga were left. Then suddenly a big fire starts and the entire place caught fire. This is a typical omen of bad energy. Then, a big sound in the skies. Everybody looked up to find the demons Mareecha and Subahu with their armies, pouring blood over the ritual.

This is wrong. We should not do this. Wherever there is a good deed happening, do not disturb it. If you don't like the person doing it, leave the place. Don't stop the good. A person doing a good deed is equivalent to God. Do not act like a demon.

So Rama decided to kick them out. So He sent a "manavastra" weapon straight into Mareecha's chest. While giving "manavastra", Sage Vishwamitra told Rama – "This will induce sleep for a long time". Rama remembered that at the moment of need and used exactly that. Taking a

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hit, Maarecha flew far, far away. We don't know how far. Since that day, it is said, Mareecha was so afraid of Rama, that even if someone just said "ra" he'd run away from there! It seems that he saw the raw power of Rama! He feared Rama a lot. Here, we see that the first 1000 verses in bala kanda chapter are complete. Next verse starts with the letter "Sa". One letter of the Gayatri Mantra occurs every 1000 verses in Ramayana? The first verse "Tapasvyadhaya niratam" started with "ta". Now what is the second syllable in Gayatra mantra? "tat-sa-vitur-varenyam" isn't it? So "Sa" is the second syllable. This is the very syllable that the 1001st verse starts with. The 2001st verse starts with the syllable "vi" and so on. Ramayana is 24,000 verses. Gayatri Mantra is 24 syllables.

Rama told Lakshmana "Manavastra only makes Mareecha faint. Don't think I showed pity on him. I only wanted him to learn a lesson. This Subahu however drinks blood and commits lots of sins. He needs to die". Saying so, He used "agneyastra" on Subahu who died instantly from the hit. All the Sages were happy. "Jai bolo Sri Sita Rama Chandra Prabhu ki Jai!"

Wait, is it Sita Rama yet?! Rama is still single! But He is always's Sita's Rama. Anyway the wedding hasn't taken place yet. So lets say "Jai bolo Ramachandra Prabhu ki Jai!" Eventually He will become Sita Rama Chandra Prabhu. Very soon now. So the Yagna was completed successfully. Sage Vishwamitra was happy.

He said to Rama "You followed your father's words and your Guru's words. You will be famous soon. You made us proud. You kept the name of this Ashrama alive. (sidha means enlightened). I am enlightened. You will be enlightened too. May you be blessed".

Rama has successfully completed Guru's task. Guru-given task that is. He got all the blessings of Guru He can. Then came the discussion of what to do next. All the saints in that ashrama discussed about it. Rama started to love the forest. No pollution, greenery all round. Organic food! Good health, clean water, saints all around. Rama loved it. But all the Saints suggested that all go to this great Yaga that is being held at the city of Mithila. They asked Sage Vishwamitra permission and to get Rama and Lakshmana along. Now Rama and Lakshmana are still youth! Should they always be bored with these rituals, rituals, rituals? So Sage Vishwamitra said to Rama and Lakshmana "We'll take care of the Yagna. There's a great museum in the city of Mithila, just like Vishwam museum. There is a great bow there by the name Siva Dhanas. It is very famous. People come from all over the world to see it. Would you want to go see it?". That totally got Rama and Lakshmana excited and they said "YES!!" instantly. They started their journey to the city of Mithila. On the way to Mithila, on the banks of sacred river Ganga, Vishwamitra

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tells them the story of the birth of river Ganga and also the story of Skanda. Then comes Gauthama's Ashrama where Sri Rama gives liberation to Ahalya. We shall talk about that tomorrow.

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 12

Yesterday we spoke about the protection of Sage Vishwamitra's ritual. Sage Vishwamitra gives the mantras to revert the weapons He had given to Rama earlier. Everyone is happy.

Ramayana teaches us how a teacher should be, how a student should be and how devotees should be. It teaches about being a disciple, doing service to the Guru. By service to Guru we get education. Listening to Guru's words itself is a service. Merely attending the discourse is not important. After the discourse, it has to be practiced. This is dharmarchana – service to Dharma. Disciple's dharma is to listen to Guru's words. Mantramulam gurorvakyam – Guru's words are mantras. A real disciple follows Guru's words. Even if we match 1% of Hanuman, that would be enough to get liberated.

After praying to the forest gods, they move on to the city of Mithila to witness the great ritual performed by King Janaka and also to see the Shiva bow. Vishwamitra starts to travel north with His disciples. The birds and animals follow them.

We see this in our ashrama, all deer and dogs go behind Swamiji. His Holiness is showing the Trata Yuga's scene in kali yuga.

By evening they reach the banks of river shona. They complete mundane work and prayer and sit around Vishwamitra.

When in the company of great people, we must always listen to them as there will always be new things you can learn from them. This is called shistadhyana.

Rama asks Sage Vishwamitra to explain about the place. Sage Vishwamitra starts telling Rama about his own lineage. Bramha's godson is Kusha. He was constantly doing penance with a lot of rules. He got married to the daughter of Vidarbha, named Kushambha. They had three children namely Kushanabha, Adhoortharajasa and Vasu. Kusha asks his sons to expand the kingdom.

On this request, the three sons build 4 great cities. Kushamba built a city named kaushambi. Kushanabha built a city named Mahodaya.

Adhoortarajasa built a city named Dharmaranya. Vasu built Girivraja. This Girivraja is currently being ruled over by King Sumati. There are great mountains around this city. River shona surrounds this city like a garland.

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These were ancient times where there were no Google maps. Sage Vishwamitra explains about the kingdom's expansion map. It is astonishing how intelligent He is.

Kushanabha had a hundred children with an apsarasa named Ghratachaya. These children were very beautiful and pious. One day they were roaming around in the garden and they see Vayu the air God. Vayu instantly asks them to marry him and in return He would give them ever lasting youth.

They replied "God of air, please don't trouble us. We promised our father that we would never deny his word. Please keep your responsibility as God. We have the power to impeach you from your position if need be. Our father always follows Dharma, we cannot surpass him. He is God to us. We will marry whoever He marries us to."

Vayu is angry and he causes imbalance of air in their bodies. Because of that they get bent backs. They suffer silently but don't curse Lord Vayu. King Kusha sees them at home and enquires. They tell him the story. 33rd chapter starts here.

King Kushanabha is impressed with their discipline in the story. He praises them. He likes that they forgave Lord Vayu even though they were troubled.

Forgiving is Important. When we commit a mistake, we say "please forgive". It never says that you've wronged. It says "be patient". Shiva is called *sahamanya* – The Patient One.

Kushanabha says "today you are decorated this great ornament called forgiving". kshama danam, kshama yagna- forgiving is equivalent to donating, it is a ritual in itself. Forgiving is truth, it brings prosperity. It is Dharma. Whole world is based on forgiving, patience.

We may feel why entire world is based on patience. The Earth is being patient all the time! It is said that the great snake Adisesha is constantly balancing the Earth on his hood. The inner meaning is that Adisesha is a form of an energy which exists in the form of vibrations everywhere. Earth has some energy inside and some outside. The energy outside is named Adisesha. When Adisesha adjusts the earth here and there, we experience earthquakes. That's why we perform Sarpa Shanti. So if earth is not patient all the time, and adjusts its speed for one second, can life be the same?

There was a great saint named Chooli. When he was at penance, a gandharva girl named Somada does service to him. She prays to him for

a son who is as great as the saint. Impressed with her devotion, He blesses her with a son named Bramha Datta. He grows up to become a King of the city of Kampilya. King Kushanbha wants to get his children married to Bramha Datta. He sends word to Bramha Datta about the same. Bramha data marries them all inspite of their physical state. However, but his mere touch they are healed and they look beautiful. 33rd chapter ends here.

In 34th chapter, the birth story of Sage Vishwamitra is explained. Rama and Lakshmana listen to the story and go to bed. They discuss His story with awe all night.

35 sarga – *ganga parvati*

Next morning, Sage Vishwamitra wakes up Rama with a new kind of prayer.

suprabhataanisha rama, purva sandhya pravarthathey, uttishoto uttishtha bhadrantey.. gamanayaabhi lochana.

Night becomes morning, night is gone with the entrance of light. It means where there is no light that is darkness. Where there is no knowledge, that itself is ignoranec. We should question ourselves about this. Only then our mind will be sharp. Our journey should keep going. Whatever is the situation of health, wealth you should keep travelling.

Vishwamitra tells Rama “I already made a route for you”. That doesn’t mean “I’m the founder of this route”. It only means “All great saints went this route, now you should too”. We always find ourselves asking what to do? Answer is to follow the great saints. The route is readymade. They crossed the forest and by noon they reached the banks of river Ganga.

Ganga is the prime river in India. All these rivers give us food and tradition. They are not normal rivers, they are water Gods. We should protect water. All Indians should take bath in river Ganga atleast once in their lifetime. It is great if you can do it every year. All countries recognize river Ganga. In Haridwar, many foreigners come to take bath in the river. Ganga is our mother. Everyone is happy seeing Ganga. Saints do Rituals and after lunch again gather around Vishwamitra and request him to tell about river Ganga’s story.

Vishwamitra tells the story: Meena and Himavantha have 2 children. The older one is Ganga, second is Uma. Himavatha prays to the Gods and gives them ganga. She stays in Heaven and is called swarga ganga. Usually Gods come from top to bottom. But Ganga goes in the reverse.

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Even when you take bath with normal water, people say "gangecha yamunechaiva" (may this water be as sacred as Ganga and Yamuna). Then people pray for gods to come into their body. Our prayer system is a very sophisticated science. In Japan, they have done some research. They make water into an ice cube first. Then they touch the ice cube and say good words, not even mantras but just good words. The ice takes a shape such as star etc. When they say bad words, it doesn't. Hira aunty showed me that book.

Meena and Himavantha's second daughter is Uma is married to shiva. Gods take Ganga and go to space and heaven. This story is in told in 35th chapter briefly.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 13

Yesterday we knew the sacred stories of the birth of Ganga and that of Subramanya. Today we will talk about Churning of the Ocean of Milk. Rama and Laxmana talk about the stories narrated to them over and over again.

We should follow this as well, or else we forget the moral, which is the most important part of a story. In the memories of these wonderful stories, that night, passed by in a second for Rama and Lakshmana. Next morning, they crossed river Ganga and reached the great city of Visala. Rama asks Sage Vishwamitra to explain the glory of the city. "Who is king here?" He asks. Sage Vishwamitra knows everything, there is nothing He wouldn't know, would he? Sage continues "Rama, first I will talk about Indra's story".

Once you ask Guru a question, He gives you knowledge about everything you can know about it. Just if you ask your mother to make a snack, she feeds you a meal. Guru's love is similar to Mother's love. Sage Vishwamitra explains about the great churning of the Ocean of Milk as well. Even the Vedas talk about this story.

In Kruta Yuga, there existed Diti's children who were called "daityas" and Aditi's children called "aditeyaha". They approach their mother and ask for a boon that they should always be young and healthy.

Isn't this the only boon everyone wants? That is why God is sat chit ananda. God is just, there. He is always there. He existed before creation and after it. He is always healthy and young isn't He? If somebody asks you "what are the properties of God?" you can tell them three- "sat" is the first quality – meaning ever existing. Next is "chit" – in the form of a light. Here, knowledge is light (*prakasha* in Sanskrit). If you see any idol of God or any hill that is in the form of God, we're able to say this only with that inner light.. that light is knowledge. Whoever possesses this inner light is a part of God Himself. Next quality is happiness (ananda) – he is always happy. Not like our happiness which lasts only a few seconds. These days "everlasting happiness" became some kind of a joke, a fad. However everyone is trying for this with or without knowledge. Even try for this everlasting happiness. That's why

***Aanandabhi prajaah prajaayante. Aanandena jathani jeevanthi.
Anandam prayanti, abhisamvishanti.***

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This happiness (ananda) is everything. All desires come into this. We listen to Ramayana for this Ananda. Dasaratha, whatever he did is for this very Ananda. Kaikeyi asked boons for this Ananda. We don't completely understand the meaning of Ananda. We always talk of sadness. You should search the internet about it, about what people talk more. It is Sadness they talk more.. Heart break songs are bigger hits.

So they on questioning they started to think about what is to be done to remove this life-death cycle. They come to know that there is life potion called "Amrutha" and is obtained by churning the great Ocean of Milk and decide to get it. They call the great snake Vasuki, tie it up to a mountain named "Mandara" and started churning it with children of Diti on one side and children of Aditi on another. Many years passed. First, poison is born. This story is an example that bad results/obstacles (vighnas in Sanskrit) come first. This is why we pray to Ganapati before starting anything, including our discourse everyday. In fact there are 2 entire chapters in Bhagavatha that explain the arrangements to be done for those who listen to discourses – stuff about the kind of offerings to be made, how to push hot air out, how to drive mosquitoes out and all that.

So the poison came first. Out of panic, Gods prayed and Lord Shiva appeared. Lord SriHari comes and tells Shiva that this poison belongs to him. "tatvadiyam agra sreshta suranamagrajosiyat, argapujamimamatva grihane idam visham prabho". Lord SriHari said to Lord Siva "Because the poison came from Vasuki the snake and this very snake is your ornament, it belongs to You. Our first prayers should go to you, so think of this as our first offering and take it". Siva agreed to something nobody else would. He takes bad and gives good. "Vesha amangala mangala karaki", Swamiji wrote in the bhajan. He took the poison without second thought - "nissnakam nijaleelaya kabalayan lokan suraraksha dhardhatraana parayana"

Gods are happy with this and start churning again. Now, the Mandhara mountain (used for churning) slips down to the depths of underworld. Gods worry and pray to Lord SriHari again. He appears, takes the form of a great Turtle (kurma) , goes down to the depths and raises the mountain. Then on, he becomes everything and supports the churning. This kind of churning should take place inside us. We need to churn our minds to get the Amrutha, the potion that will get you out of the cycle of life and death. If you want it, you got to be patient, churn and wait.

Gods churned further and Lord Dhanvantari (God of healing) is born and then beautiful women named "apsaras" are born. In Bhagavata, it is said that Danvantari brings with himself the Amrutha as He was born, but Ramayana differs. So nobody really cared to take the apsaras because everybody was busy churning. Then a liquid called "Vaaruni" was born.

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This is also called "Sura". Diti's children take it, which is why they're called "suras" till date. Aditi's children don't take it so we call them "Asuras". Then Uchaisrava is born and a Jewel called "kousthuba". This great Jewel is taken by Lord Sri Maha Vishnu. Then comes Amrutha. Everybody stops churning and there's a great war between both parties for it. Lord Sri MahaVishnu then takes the form of a beautiful woman named Jaganmohini. Aditi's children are so attracted by the woman, they forget Amrutha and stare at her. Meanwhile she distributes all the Amrutha to Diti's children who did not get attracted. So diti's children become Gods and Aditi's become demons.

Here, Lord SriMahaVishnu wasn't cheating. He was only testing the eligibility of both parties. What will anybody who'd fall for the attraction towards a woman do with Amrutha? They'd only use it for destruction. This Amrutha came after a lot of effort and shouldn't go into wrong hands. So he used illusion to test their eligibility. Vishnu mayethi sabditha - Maya(illusion) is His name. There is still a place called "Jagan mohini temple" where Lord Vishnu's female form is worshipped. There is a raga in music as well on this name.

Daithyas are angry and go to war with Lord Vishnu – and are defeated easily. Great sages are happy, they pray and go back to their worlds. 45th chapter ends here.

Diti, the mother of the demons who lost Amrutha decides to go into penance for 1000 years with the desire of having one more child who could destroy Indra the leader of Gods. To her Surprise, Indra comes to do service to her for this penance. After all, she is also a mother. Indra does all kinds of service to her during her penance. She gets pregnant while 10 years of penance is still left. One day she sleeps in the noon with her hair open, facing the wrong direction.

We should not sleep in the noon. We can maybe rest for about 10 minutes but taking a nap after lunch is not right. This is not only a sin, but is also bad for health. Also, when sleeping at night, there are specific directions defined for keeping your head and legs. One should never sleep in the reverse direction.

Diti defied all these rules and by doing so, she has become unholy. Indra, by the nature of his position has the duty to punish this act. He goes inside her womb and cuts the fetus into 7 pieces. Meanwhile Diti knows about it and prays Indra not to. However, Indra comes out and tells her she has committed mistake and hence is bound to get a bad child, which is why he had to cut the fetus. Diti is convinced but sad too. She agrees her mistake and prays that they become the seven forms of air in this creation. The first one in bramha loka, second one in Indra loka, third one

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as "vayu" in this entire creation, and the remaining four be under your command to serve the Gods.

Just like we have 5 pranas (forms of life), there are 7 forms of the air we depend on in this world. There is heat wave, cold wave, etc. The availability of these forms of air also has an influence on how there is passage of air between the seven yoga chakras in our body and hence our health.

So Indra says "So be it. And when I was cutting them into 7 pieces you shouted ma rudah (don't cut), so they may be known as maruths. Hanuman is also the son of one of the maruths so we call him Maaruthi. Anjaneya swami likes this story a lot.

So Viswamitra continues "Rama, this place we're at is the very place this incident happened. That's why I explained you the entire story" Then Sage continues to tell the story of the Ikshvaku family that ruled over the city of Vishala. "Ikshvaku had a son named Vishala. This city was named after him. After him his bloodline- Hemachandra, Suchandra, his son Dhoomrasvha, his son Srunjaya, then Sahadeva, Kushashva, Somadatta, Kakutstha have ruled this city. Right now, Kakutstha's son Sumathi is the king here." Saying so, Sage Vishwamitra ordered Rama to enter the city. King Sumathi got to know of Sage Vishwamitra's presence in the City and came with his entire family to welcome the Sage. The King feels lucky that the great Sage has visited his city. 47th chapter ends here.

They stay the night there, bid farewell to the King who prays the Sage to keep visiting their kingdom. From there, they go to the city of Mithila.

It seems that this entire journey was meant to reach Mithila, for the divine marriage of Sita and Rama.

So they proceed to the city of Mithila. As they were going to enter, they come across the remains of what appears to be an old, but unused Ashrama. Sri Rama is astonished at such a sight and asks about it to Sage Vishwamitra. "Who lives here? Why does it look like this Ashrama is not being taken care of?" asked Rama. Sage Vishwamitra didn't answer immediately. Instead, he left a long, deep sigh.

He says Rama, *hanthathey kathaishyami!* – "hanta" in Sanskrit is an expression of sadness, depth and heaviness. He was genuinely depressed at the question, because He had to narrate a sad story about a great soul named Ahalya, the wife of Sage Gouthama who is a very compassionate being. Sage Vishwamitra was deeply saddened by the painful story in Sage Gouthama's life. Ahalya was born

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out of Bramha's idea of creating the most beautiful woman ever in this creation. So he took some beauty from the Sun, the moon, the Stars, Earth, five basic elements etc and made a woman out of it, then perfected it. She's such a beauty, both inside and outside. There can be no complaints about her. She's that perfect. "hala" means imperfection. "Ahalya" means "having no imperfections". Bramha was then searching for a good husband for her. He came across Sage Gouthama. He called the sage and gave Ahalya to Him and said "protect her in your ashrama for a while". Gouthama agreed and did so, without desiring her despite her beauty. Bramha was very happy with this and asked the Sage to marry her.

Sage continued "gouthamasya narasresthah! There lived a great sage named Gouthama here. He ran this ashrama. Only sacred events like homas, prayers, reading of Vedas happened here. It had many students and devotees. Gouthama stayed here with Ahalya. One day, Indra had to test Gouthama as is His duty. The premise amongst Gods was that Gouthama never gets angry. Indra denied that premise and had to test his own belief. He entered the ashrama faced Ahalya mata. Ahahlya Mata had a disturbance in her mind on seeing Indra"

There are two forms of this story in several scriptures. One is that Indra had entered in Gouthama's form, and that Mother Ahalya did not know the difference. Another is that of the above. Somehow I have motherly love on Ahalya Maata so lets consider the former anyway.

Sage narrated "then Indra started having a conversation with Ahalya when the real Sage Gouthama entered. Ahalya and Indra got alarmed by this. Just as Indra was leaving the room, Gouthama was at the door. At this sight, Gouthama got really angry and cursed Indra.

yadachaitadvanam ghoram, Ramo dhasarathatmajah.

Then he went in and cursed Ahalya to become ash forever, until Rama comes and sees her. Saying so, Sage Gouthama leaves to Himalayas, deciding to come back when Rama comes". Listening to this story, Rama sets foot in the Ashrama.

This is a great moment. Until this moment, Ahalya was only chanting Rama's name in the form of ash. She was waiting for Rama to arrive. Nobody could see her. Gouthama had locked her up like that. Only the one who never sees any bad in anyone can see Ahalya in that form. This can only be Rama. Rama alone can see good in anyone.

Tadagacha mahatejah

Sage Vishwamitra asked Rama to step in and release Ahalya by removing her sins. The very moment he set foot, some air had gathered into a form

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of ash and gradually turned into Ahalya mata's form when she was given the curse.

Rama said nothing –Raghavoutu tadastasyah, padou Jagruha
He ran to her, and caught her feet! Rama, who removed her sins had gone and prostrated to her feet. He sees mother in her and that's about it. He didn't have any ego that she got her sins removed because of His power. He was very compassionate about her suffering over all these years. This is why we need Ramayana in our lives, to know the glory of God. If you remember well, on Jayalakshmi Mata day, Swamiji had performed pada puja to Chikkamma garu (Jayalakshmi matha's sister). So Rama humbly denied his power in removing her sins. Ahalya mata then performed all the formal rituals to welcome guests, just when Sage Gouthama entered. The couple prayed to Rama together. 49th chapter ends here. 50th chapter is very important.

They enter City Mithila. King Janaka comes to know that Sage Vishwamitra had come to visit their Yagna, and excitedly goes to welcome the Sage. Janaka says Adya yagna samrudhir me saphala daivataih krta- "My yagna had come to a great fruitful point because you're here." And inquires about Rama and Lakshmana.

"*Varayyuda dharaou veerou* - Who are there great warriors who look like Gods?". Sage Vishwamitra introduces them as Dasharatha's sons and tells them the story of how they had come to protect Sage's yagna. Also that they came to see the great Shiva's Bow. Along with King Janaka, there was the Sage Satananda. Satananda is Sage Gouthama and Ahalya Mata's son. He was very extremely happy to see Rama because He'd see His mother. He was waiting for this moment. He asked Sage Vishwamitra several questions like if Rama visited his parents' ashrama, If his mother got her original form? If His father came there? If they prayed to Rama together?. Sage Vishwamitra replied with composure

"*yat kartavyam krtam maya, sangatam munina patni* - We did what we had to, per God's will which is to re-unite you parents". Satananda was very happy to hear this.

Satananda was very happy because God had taken all the stress to come there to remove his mother's sins. God takes form only to remove our sins. Rama's incarnation was no exception.

Satananda says "Nastidhanyataro Rama – You are so very blessed. If you're under the protection of such a great Sage (Vishwamitra)". Also he starts telling Sage Vishwamitra's story here.

Vishwamitra (pronounced as Vishwaamitra) meaning a friend of the

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universe might sound to us as Vishwa+amitra (not a friend of the universe), but according to ancient grammatical rules written by Panini, when we speak about sages, we're supposed to pronounce a long "a" for the word vishwa.

Satananda continued the story. Sage Vishwamitra was once a great King named Koushika. He once visited Sage Vasista's Ashram. King koushika greets the great sage Vasistha and the Sage asks the king if everything in the kingdom is good. Here, Sage Vasistha had decided that Koushika become a great sage. He made a plan, and started his efforts in that direction.

Great people will give you blessings even if you don't want them. There is also a great saying in English to that effect. Similarly Sage Vashistha had decided to bless Koushika.

Sage Vasistha offers Koushika to have lunch at the Ashrama to which Koushika denies. Vasistha insists. On this insistence, King koushika decides to stay. Sage Vasistha summons his divine cow shabala which is a kamadhenu (giver of whatever we desire) and asks it to arrange a feast for the king and his army. Let's stop here, we'll see what happens tomorrow.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 14

We were at the scene of King Koushika visiting Sage Vasishtha's Ashrama. Vasishtha instructs Sabala to arrange all that is required to Vishwamitra and his army. We may feel how a cow can do all this. Take the example of bank paying interest for our savings. It is not exactly the bank there; it is the government paying interest through the bank. Similarly we may think here that the puja done to the cow is making all the arrangements. Everyone had a nice lunch. Vishwamitra, astonished by the miracles done by the cow, requests Vasishtha to give him the cow in return of a thousand cows of the best breed in the country.

We have a similar story in datta darsanam as well. Kartya veerya does the same to Sage Jamadagni. In both cases, cow becomes central to their spiritual progress.

Not only that, Vishwamitra (now King Koushika) says that it is dharma that everything valuable in the kingdom belong to the king. Since this cow is valuable, it should belong to him and not Vasishtha to which he responds, even if u give me your kingdom, I will not give it to you because this Sabala is mine forever, and all my sadhana – prayers, chanting, homa etc depend on the cow. King Koushika repeated asked for the cow , trying hard to put a price on the cow. Vasishtha makes it clear for one last time that it is not possible to sell the cow. King Koushika gets angry and orders his army to get the cow forcedly. The cow is all panicked and worries if it had done any wrong, because as they pull him, Sage Vasishtha is keeping quiet. It goes and asks the Sage the same question. Sage says "I don't approve of this king taking you. But He's the stronger one here. I'm not. So I can't stop it." The cow then asks permission to show King Koushika that the power of a king is no match to divine power. It proposes that it will create the great akshouhini army with its power and defeat the king. Vasishtha agrees. The cow moos aloud and Paplava army appears out of nowhere and fights with the Kings army. The King puts up an impressive fight as well.

When our time is not good, we must be silent. When a big flood comes, a big tree bends too. When the flood is gone, it raises back to dignity. Swamiji always says be silent when you're out of luck.

Likewise, Vasishtha is also silently watching the war. The Cow moos again to create Kambhoja army. The two armies together kill the 100 sons of King Koushika. Extra troops have arrived from his kingdom to back the fight, but this was of no use. Unable to digest his defeat, King Koushika

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became sad and dull like eclipsed Sun, like a bird without wings. Sage Vasishtha is keenly observing King Koushika. There is some inner light in him that shows clearly.

King Koushika gives up the battle and goes to penance for Lord Shiva. He does intense penance for a long time and Lord Shiva appears. King asks all the secrets and the entire skill of archery. Lord Shiva blesses the King with it.

Observe here that even though Lord Shiva Himself appeared, the King didn't ask for help. He only asked for skills. Such is his ego. Now he's like super charged, super equipped with new skills.

After that, King Koushika now goes to war on Vasishtha's ashrama alone. He starts destroying the entire ashrama with the new and enhanced power from the archery skills. Until then, Sage Vasishtha was keeping quiet. Upon this wildful destructive act, Sage Vasishtha is angry. The entire Ashram becomes a cemetery, bodies lying everywhere. Sage Vasishtha stands in the middle of the battleground, just Himself and his Bramha Danda, the sacred stick carried by sages. This is a very powerful danda. It absorbs all the weapons including agneyastra and even the bramhastra. It is said that Bramhastra is a nuclear weapon. It should not be used in the wrong place. Sometimes even words are like that. They can cause a lot of destruction. We should use words carefully.

Sage Vasishtha is angry. He shows His Rudra form and everybody including King Koushika is not able to see the form. Now King Koushika is not impressed with any skill. He is disappointed. He comes to know the power of Yoga.

We bring very expensive fireworks for Diwali. What happens? Sometimes they don't burn that much. The power of the Divine is never like this. All scientists would have to agree to it. It is not practical to deny the existence of divine power.

yathova ivani bhutani jayanthi

From where everything comes, like we datta devotees say sarva kaarana karanam – the root cause of all. Scientists say everything comes from molecule which comes from atom which comes from nucleus. Where did the nucleus come from? He exists in the smallest of small particles and seems farthest from us. He is not far, but seems so. In Narayana Upanishath, Lord Himself says "I live in your heart". We need to look there and recognize Him.

King Koushika says

Dighbalam kshtatriya balam Brahmatejo balam balam

The power of brawn is no match to this divine power. Just with divine power, Sage Vasishtha destroyed all the great weapons. No chariot, no war. Just one stick took it all. Let me first control my desires and penance for Bramha. After deciding so, he left for penance.

A thousand years of penance, Bramha appears and calls him "Rajarshi" (the Kingly Saint). Bramha is impressed that a King can do so much penance. But King Koushika (now vishwamitra) is shy. Sage leaves the place and goes west to do more penance.

Around the same time, in Ikshuvaku family (Rama's bloodline), there is a king named Trishanku who does penance with a very unique desire – to go to heaven with his human body.

This is very unnatural. We have a body in this world; it is made of five elements. It is meant for this world. Likewise, every world has its own body, discipline, and ways of life just like we have different dress codes for different occasions.

King Trishanku goes to Sage Vasishtha and prays to him. Sage Vasishtha had a one word answer – "No". Sage offers him to perform Soma Yagna so he gets heaven in the afterlife. But king trishanku is not willing. He goes to the sons of Sage Vasishtha and prays to them. Sometimes we see people who do this too. Run to several people getting things done. Horoscope, jaatakam whatever you may call it. Like a cow goes to different places and smells grass but doesn't eat it. It wastes time. This is a sin.

So Vasishtha's sons tell him "Vasishtha is the Truth. Do not insult the truth by coming to us. Moreover He is the Guru to Ikshuvaku family. Listen to Him as your elders did." Trishanku is not happy. He says I'm going to someone else. Vasishtha's sons are angry with this and they curse him to become a chandala (the unkempt one).

This is not necessarily a curse. In bhagavata too, a king has been cursed so. It may be that Guru is giving you a boon that Guru has burned all your karma so you're over all castes and rules, so you can just not follow those and be happy, with faith on Guru's grace (which is only one step behind liberation). Like we see in great shankara Bhagavatpada's story – One day He was in kasi, returning from a holy bath in the river and

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darshan of Kasi Visveswara. An untidy, unkempt chandala was coming in the same path in the opposite direction, directly from a cemetery. When the two met, Shankara asked him to step aside. The chandala asks, who should step aside? My body? Or the one inside it? Shankara realizes that this chandala is actually is Knowledgeable one and bows down to His feet. He says "now I had real darshan of kasi Visweswara". That's the way to look at it. If you look at it as a curse then yes, it is a curse.

So Trishanku is disappointed and he hears about Vishwamitra who is also powerful and would do anything to go against Sage Vasishta. He goes to Vishwamitra and prays that his Guru and Guru's sons have kicked him out so Vishwamitra should help him. Vishwamitra agrees to help him and asks him to go and invite all the priests from nearby for doing a yaga. If someone would deny coming, tell them that Sage Vishwamitra would curse them to become a nomad. Trishanku goes to invite them. Some deny, and say that this yaga is against nature; that the person doing it is chandala so the Gods may not come. But the saints come to the yaga anyway fearing Vishwamitra's curse. The Yaga is performed and Trishanku starts going upward to heaven. There in heaven, Indra sees this and he disagrees, so sends trishanku downward, with his head down and legs up. Vishwamitra is not happy and says "stay there". Now Indra's power and Vishwamitra's power are acting equally in opposite directions, and trishanku is stuck in between.

Vishwamitra is enraged now and He creates an entire new world, new planets etc. and a new heave. He even creates a new Indra for the new heaven. Gods then come down and pray to Vishwamitra that this might cause disasters and negotiate an arrangement. Trishanku will have his legs in heaven and head on earth. He will be hanging like that till the end of time. Vishwamitra agrees, finally.

This might sound funny to us but maybe there is a secret in it. You know how in India they perform "shankusthapana" before laying foundations to any building? A shanku – conch is this small piece of wood buried in the central point of the building. It is said that such a piece balances the magnetic force on the building. Maybe Sage Vishwamitra wanted a Tri-Shanku (Triple effect of shanku) to balance the worlds in this entire creation?! I read this great article once that certain patterns can be seen in flowers and leaves and if you fly above the same area in a plane, the entire area has the same pattern. God's finger print is everywhere. The vastu science applies to the architecture of this entire universe.

Vishwamitra is disappointed from the disturbance to his tapas. So he goes west to continue his tapas, to Pushkara theertha in present day Gujarat area. Even today there is a small pond there, it is said that taking bath in the pond heals skin diseases and causes spiritual progress.

So around the time Vishwamitra goes there, the King of Ayodhya named

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Ambarisha is performing Ashwamedha ritual; this ritual requires a horse to roam freely around the kingdom and the land that the horse roams is donated by the King. In this case, Indra takes this horse away. There is an exception that human can be used instead of a horse.

Don't think that a human is being sacrificed in the ritual. Some things are allowed in some times and some places. Like if you go to Arabia and want to eat okra, you may not get it. So eating meat there is allowed. In Kaliyuga, this Ashwamedha is not even allowed. So don't judge it in today's time frame.

Sage Vishwamitra asks some human to volunteer to be sacrificed in the Yagna. The King offered riches to the family of anyone who would. Sage Vishwamitra goes to Sage Rucheeka's family and asks to donate one of His sons for the sacrifice. He says by rules, He can't donate his eldest and youngest of his three sons, so the middle one, Shulashepa is sacrificed. This son feels very disappointed that his family doesn't protect him. They all come to pushkara teertha where the ritual is taking place. Shulashepa is now sad. Sage Vishwamitra, who is in fact related to the kid (uncle) is sad and calls one of His own children to replace the kid. None of them agree, and in fact abuse their own father. Vishwamitra curses them to be chandalas. Here, Sage Vishwamitra asks shulashepa to actually go into sacrifice pit, get dressed for it, and right before he is about to be sacrificed, he would recite secret mantras that vishwamitra tells him. Then from the effect of those mantras, all Gods including Indra will come down and give the ritual's fruit without having to sacrifice a human.

Such is the power of Guru. He can do anything. Guru is always to be trusted.

Shulashepa does as instructed and the Gods come down and save him. Now Vishwamitra's Tapas is disturbed here to. So the sage finally goes to Himalayas and penances for a 1000 years. Right when he is about to take a small break, the divine beauty Menaka comes to test his will. Vishwamitra is attracted to the beauty, genuinely astonished by her presence. Blankness follows – The next thing he knows, it has been 10 years since he knew what he was doing. He hadn't even taken a bath for 10 years. Menaka sees him get the realization and assures Him not to worry because it is not his mistake.

Then again 1000 years of penance follows. Bramha Himself comes down and gives him the title of "Rishi". Vishwamitra is not satisfied. Just about the time he was going to restart penance, the divine beauty Rambha comes. Sage now thinks this is her evil plan to disturb Him for another 10 years. He goes back to penance and continues until Bramha comes down and calls him "Maharshi". Sage is still dissatisfied. He wants to become "Bramharshi" like Vasishta. Bramha says "you didn't win over your own

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desires. You can't be Bramharshi, keep trying until then."

This is the actual moral of Sage Vishwamitra's story. Do not give up until you succeed. Focus on your goal and keep trying, you will be there. So sage Vishwamitra goes to Koushiki river and does penance for another 1000 years. Then he takes a small break, a holy bath and sits before eating his first meal in a few thousands of years. Right then Indra comes and asks for food. Sage Vishwamitra looks at lunch once, looks at him and donates the food.

Vishwamitra goes back to serious penance again, and as he does it, great fires emanate from Him. These fires are burning many worlds. Brahma now comes down and stops Him by saying "Welcome, Brahmarshi!". Welcome means welcome to the world of Brahma. Sage Vishwamitra stops but he says, I want Sage Vasishtha to confirm that He is really Brahmarshi now. Sage Vasishtha appears and calls him "Brahmarshi". Then Vishwamitra cools down.

Satananda has been narrating this story so far. He says "Rama, you are under the protection of such a great saint. You are very blessed indeed." It is sunset, everybody retire to their places. King Janaka asks Sage Vishwamitra for a personal interview next day.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 15

Yesterday we spoke about Brahmarsi Vishwamitra's story and how to achieve something. King Janaka left asking Vishwamitra for a personal visit. Next day after the daily rituals, King Janaka starts a meeting. Here Sage Vishwamitra re-iterates that Rama and Lakshmana are interested in seeing the Shiva Bow. Before showing that bow, Janaka proposes to narrate the story of the bow.

When we go to holy places, we need to know the story of the place (sthala purana) first. Tamilnadu is popular in narrating sthala purana. I have seen it myself. Even if there is one person, they narrate the history of the place, its Holt effects, its energy etc. Usually the priest or related officer narrates with happiness. We should know and tell about our bloodline and Ashrama.

This bow came from the great emperor Nimi and carried on until the 6th ruler after him named Devaratha. Shiva carried this bow to Daksha's yagna to destroy it because the priests did not offer Him the part that was supposed to be offered to Him. Since this reached out bloodline of Janakas, it has been kept very safely and worshipped ever since. No one can even move it.

During a ritual, when I was digging a holy place, I found a girl baby in a wooden box, and she is called Sita. She was born from earth. Nobody knew how long she was laying there. Now she has grown up and I want to get her married, so I'm looking for a great warrior king for her. I made a rule that the suitable bride would be able to lift this bow. Many kings came and went. Nobody could do it. Some couldn't even see it. Some couldn't even touch it.

One version of Ramayana (Ananda Ramayana) says that Ravana also came to show off his strength. He tried with 20 hands but couldn't lift it. He then prayed to Lord Shiva and was able to move it a little but then he couldn't lift it. Since then Ravana was angry with Janaka.

So some other kings came to me and started negotiating marriage with Sita even though they couldn't lift the bow. When I said no, they started wars with me. I fought for one year and I prayed to Gods and got four types of armies from them, and somehow won these wars.

We see these bride struggles today as well. People try hard to find a bride/groom who has equal education as their children.

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They search a lot, face a lot of trouble. *yadyasha dhanusho ramaha* - Janaka has it in His mind that Rama should lift the bow. Rama is handsome, and Sage Vishwamitra himself told that He killed demons and protected a holy ritual. 67th chapter ends here.

Vishwamitra gets very interested and asks Janaka to get the bow that he was speaking so much about. King Janaka orders an army to pray to the bow and get it. About 5000 people carry the bow to the open meeting on an 8 wheel cart. Janaka says "Here it is, many have worshipped it, but no one could actually lift it. Not Rakshasas, not Gods, nor Gandharvas or Kinneras from the netherworlds, nor humans."

While so much was being told about the bow, Sage Vishwamitra was just listening. He just waited and said very casually *vatsa rama dhanuh pashya* - "Rama, take a look at it and see what you can do about it".

This was in fact sarcastically saying "Rama, put an end to all these mis-beliefs that nobody can lift it". Sage Vishwamitra had that much faith in his student's capabilities!

Rama followed his Guru's orders. He saluted to the bow in that public meeting of kings, saints and others. He said "*Idam dhanur varam bramhan* Guru, I saluted to it. With your permission, I would like to slowly touch the bow, maybe try to lift it and tie up the string to".

King Janaka is happy, but a little worried that a young boy is so very peacefully saying he'll lift the great bow, and will also break it! Both the Sage and King are watching with great curiosity, like a sports game in the climax.

Leelayasa dhanurmadhya

Rama gracefully put his hand beneath it and lifted it with ease. It was hair rising to everybody present. He slowly tried to tie the String to it, in fact a little too tight. It broke with a great sound, causing a small earthquake! If He'd have tied it, He'd have had to use it on somebody. That's probably why it broke.

It was as if a volcano erupted. Besides Rama, Lakshmana, Vishwamitra and Janaka, everyone else pretty much fainted. Janaka was very happy, he was in tears. He said this is the most astonishing event, and beyond logic.

Jankanam kule keerthim

Janaka said "Sita getting married to Rama will increase my fame. For some unknown reasons, I was looking for the greatest warrior. It was hard but Vishwamitra saved me from this. Sita is my life. I will give her to Rama. Oh great Sage Vishwamitra, please permit my army to go give this

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news to the great King of Ayodhya and invite them all to the City of Mithila”.

Sage Vishwamitra permits, and a messenger, along with a small army goes to Mithila in the next three days.

Here, the messenger shows us how to really ask for a groom. We need to know to talk smoothly before looking for moksha. First win the Samsara. Ramayana gives us more practical wisdom than anything else.

He says “O great Dasaratha, I come from King of Mithila who seeks your welfare. Rama who came to our kingdom with the Sage Vishwamitra had broken the great Siva bow in an open meeting. King wishes to give Sita’s hand to Rama. Please give your permission, and come to Mithila with you family and Guru.” Messenger also meets Guru Vasista and Vamadeva and got them all agreed to the wedding. King Dasharadha agreed with happiness too. They prepared for journey the very next day. In those days, the custom was that the grooms family should make the arrangements for wedding ceremony as well.

Next day the journey to Mithila starts. Dasaratha asks his treasurer to pack as much money, grain and other required items and start first, and Vasishta, Jabali and Kathyayana will be with the cargo. Janaka’s messengers are hurrying everyone up. Dasaratha and family also join and they travel for four days to reach Mithila.

King Janaka extends a glorious welcome right from the outskirts of the City. He tells Dasaratha that it is His luck that the great Raghuvamsha king has set foot in the land of Mithila and that it is divine blessing that Rama had come earlier and broken the bow. He proposes that with King Dasaratha’s permission, talks about wedding take place the next day. Dasaratha very humbly says: prathigraho daatruvasah- the taker is always with gratitude to the giver!

King dasaratha is actually an emperor. But He respected the fact that King janaka is giving His daughter to His son. Such is the greatness of Dasaratha.

Janaka also feels the greatness of Dasaratha. All the great saints from both families gather and discuss Shastras. Sage Vishwamitra brings Rama and Lakshmana to King Dasaratha because they’re under His ownership now. Dasaratha finds that his children have an added glow to them that wasn’t there when they left. The families also decide that Lakshmana is suited to marry Urmila. They start ankuraropana – the ritual of planting seeds before wedding.

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All weddings were nature worship in the past. The 79th chapter ends here.

80th chapter begins. Vishwamitra asks Satananda to also invite the King Kushadhwaaja. Per the instruction, the king arrives and salutes to the elders. Dasaratha announces that their Guru, Vasishta will introduce about their bloodline.

Sage Vasishta being Bramharshi, He starts with Bramha. Where there is the chant of Bramha, all the imperfections and bad omens are removed. He starts saying Avyakta – the formless one, the ever existing one Bramha, whose form is the four headed bramha. Mareechi is born to brahma, his son is kashyapa, his son is manu, his son is ikshvaku. he is the first King of Ayodhya. kukshi, vikukshi, bana, anaranya, pruthu, trishanku, dudhumaara, yuvanashva, mandhata, susandhi, druva sandhi, prasena, jith, asitha, haihaya, talabanga, shashibindu and druva, chavana sagara maharaja – asamanjasa, amshumanta, dilipa, bagiratha – kakutsta, raghu, pravruttinadha – kalmasha pada, shankana, sudarshana, agnivarna, maru, ... ambareesha, nahusha, yayathi, naabhaga.. aja, dasaratha- and then Rama and lakshmana.

Janaka tells about his bloodline:

Nimi is the first King of Mithila. Janaka is a title that came from him followed by the kings- udavasu – nandi vardhana – suketha – devanatha – brahadrutha – sud – drushtakethu – haryash – mara – prathindrakanu – devamida – mahidruda – kirthi – hrasvaromana – kushadwaja is youngest and I'm eldest. My brother went to vanaprastha-ashrama

King Sudhanvanu came to war for Ahiva Bow and Sita, which I fought and won. His kingdom sankasha nagara is given to Kushadwaja.. I am willing give Sita to Rama and Urmila to Laxmana happily.

Rama Laxmana do samvartana vrata and Cow donation ritual. Till then they were students. Now they are graduating into family life. They perform other rituals and decide to perform the wedding next day in utara star.

72nd chapter starts with wedding rituals; both Janaka and Dasaratha happy listening to each other. Here, sage Vishwamitra gets a new idea. He proposes that Kushadhwaaja's daughters Mandavi and Srutakirthi be married to Bharata and Shatrughna. Since the occasion is a good one, they propose that all the four weddings take place. Everybody agrees and then move on to the related rituals.

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In ancient times they prayed to the ancestors first. This ritual took place. Dasaratha does lots of charity to all four castes and women. By the next day, all preparatory rituals are done and they reach the main wedding venue. Rama is made the groom and decorated. He looked very handsome. Vasishtha announces that Dasaratha's sons are ready and have arrived. Janaka also meets him outside and confirms that the bride is ready.

Sita is an eternal beauty. She is MahaLakshmi herself. Dasaratha's sons and great saints are all present. All ministers are present. Venue is ready by Vasishtha Himself. There are golden vessels on the stage, Yagna pits, Darbhas and fire in the pits. Everything looks so sacred. Vasishtha invites for Sita to come to the venue.

sarvabharana bhushitam- She comes with all ornaments, glowing. Janaka announces with fire as witness iyam sita mama suta, sahadharma charitava – This is Sita my daughter and she will follow you as your own shadow. Please take her hand. Sri Rama softly clasps his hand into Hers, touching her entire palm. He promises dharmecha, ardecha kamecha nathi charami – I will not leave you in duty, money, desire and liberation. She will follow you like your shadow. Why shadow.. it is not possible to say dont want shadow. there is no other comparison to shadow. Devas rishi sadhu sadhu blessings, pushpa varsham.

Next Urimila is married to Laksmana, Bharata is married to Mandavi, Shatrugna is married to Srutakeerti.

Janaka says to the brides .. you made our bloodline famous by marrying our daughters. The couples make 7 trips around the fire as a ritual. All Gods are happy, Gandharvas sing. Then they perform the ritual of talambralu where they put pearls on each others' head. It is said that the white pearls become red as rubies when Sita holds them with her hands and when they fall on rama, they become blue as sapphire.

Even Swamiji has sung in the song "dandalu dandalu" that when these pearls fall in our homes they become Sachchidanandam.

All couples happily leave to Ayodhya. Janaka arranges people and about 1000 vehicles to carry all the property. Janaka sees them off at the city limits.

Time is very surprising. On the way comes the first obstacle. A huge cloud of dust raises and a great figure with a bow in his hand appears. He is like the fire of time. Birds cry, and it feels like earth quake. Vasishtha is chanting Gods name inside Himself. Everyone is still. Everybody could tell

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that it is the great bhargava rama who killed all the Kshatriyas in krita yuga.

This is the meeting of two incarnations of the same Lord bhargava rama and Dasaratha Rama. This is a unique scene in the history of time. Everybody worships parashurama. He goes straight to Rama and says "I heard about your valor. You broke the Shiva bow. I have something better called Vishnu bow. First you lift it. Then we'll wrestle." This is the gift for his wedding!

Dasarhatha asks Parasurama "Oh great sage, I beg you to exempt Rama from this. He is a boy. We can't live without Rama." Parasurama didn't hear it. Dasaratha faints. Until then, Rama was under father's control. Now he fainted. So Rama has to take control and do the needful. He starts speaking. He says "parasurama, I heard about you too. You did service to your father". Rama touched the bow and Parasurama just left it as if he felt the shock. Rama held the bow. He says "since I held the bow, I have to use it. Tell me, who to use it on? you give me earth? Or sky?" Parasurama says "I gifted earth to kashyapa and left to mahendra mountain. I cant give it to you again. No one can hold this bow. If you did, you are Lord Vishnu himself, I know, and for that reason, I don't feel any insult."

Since Rama didn't get earth, He shoots into the sky. Parasurama blesses that the purpose of Rama's incarnation be successfully fulfilled. Saying so, he goes around Rama thrice and leaves. Rama gives the bow to varuna because it belongs to him.

Rama wakes up Dasaratha and everybody happily reach Ayodhya kingdom. Ayodhya's people get news that the King and family arrived. They extend a great welcome. Nobody needs to tell the people of Ayodhya. They are waiting for the Guru.

Rama lives in Ayodhya with Sita many years happily. Rama and Sita are one. He is her life. She is his. They knew what each other felt at every moment.

Valmiki ends the bala kanda with this happy note.

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 16

Today we are starting ayodhya khanda.

In sanskrit flower is called suma; our mind should be like suma.. as soft as a flower. In a wedding, saptapadi the ritual of going around fire has different meaning for each round. 7×7 is called sapta padi. it gives wealth, valor, strength, health and so on. It increases relationship between husband and wife.

After reaching the kingdom Bharata goes to grand parents' place. Dasaratha asks Vasishtha that he wants to make Rama as the heir to kingdom.

Ayodhya khanda starts with Bharata. He is hero of Ayodhya khanda. He is strong and unwavering in any kind of situation. That's why he is the hero here. Infact both Bharata and Satrugna go to grand parents'. Dasaratha loves all his four sons. He only wants to make Rama the heir because it is dharma to.

Just like how Indra glows with his wife Aditi, Sita does with Rama. Rama's qualities are described at this point. Rama never forgets people who help him. The Sanskrit word for help is "upakara". What is upakara? It is Uppu(salt)+Kara(spice)! Yes, donation of food is the best help you could do to anyone in Kaliyuga. We should remember people who help us and return favors too. Rather, we should forget the people who harmed us. Who you keep in mind is entirely your choice. If you'd like peace, remember the people who helped you. If you want high blood pressure remember the people who harm you. These qualities of Rama are meant for us to observe and practice.

Buddhiman madhura bashi He is intelligent and a smooth talker. You feel like listening to Him always. Not only that, purvabhashicha raghava.. he is a conversation starter. He doesnt wait for others to speak first. Note that this doesn't mean he's over talkative. He does it as his duty.

He does not show any ego. He loves everyone and everyone loves him. He follows the Truth and makes everyone follow it. He respects kshatriya dharma (Dharma meant for Kings). He believes he is born as kshatriya so he gets moksha in that itself. He worships is Swadharma. from He wouldn't do things that would defame Him. He doesn't have interest in negative talk.

He is expert in sangaveda, not just archery.

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We need to know the philosophy of dharma, artha (money) and kama (desire). if we know these three, moksha (liberation) comes automatically. Balancing the three in our life is important. We should ask God for money so we could follow Dharma. Upanishads are taught for us. We should understand that.

When it comes to executive skills as a prince, he learns all related issues and makes a decision. His thoughts are confidential. He does charity for the needy only. He gives food to the hungry. Thats why He is called maha daani (a great giver). He finds out who is needy and then gives them what they need. He has great respect for elders, no laziness. He knows his shortcomings and those of others too. He corrects his shortcomings but does not point out and insult others'. He has respect for good people. He checks if they have any problems. This teaches us how we should live in our houses.

In one word Sage Valmiki tells how we should be at home managing budget. During ugadi, they read year's horoscope results. Why should we know this? To know and balance our budget. Thats why Appaji says don't touch corpus fund. If you know what your income is and balance your expenditure, your are smart. These days we have credit cards; we just spend. When the bill comes home, we know. It should not be like that. We should make a budget and plan. Rama has all these qualities. He is vyaya karmani the one who keeps track of expenditure. The King should have these qualities.

Rama likes music and dance for entertainment. He sings and dances. Everyone liked his skill in managing army. He never insulted anyone with his words. He kept the time in his control. He shined like the Sun by following all rules of Darhma. The earth feels Rama should become Her owner.

One day, seeing all his qualities, King Dasaratha felt he wants to see Rama as raja. All the citizens of Ayodhya liked to see Rama as king before Dasaratha died. Everyone felt happy with this. All the ministers and Sages accepted his decision and started clapping. They said, "We are happy to see Rama as king. Let's do it tomorrow itself." All the Kings, elders in the Kingdom, Officers, Businessmen, and important people of the kingdom were consulted.

King of Kekaya kingdom and King Janaka didnt get news. Dasaratha enters communion commissioned to make a desision. The chapter ends with insisting that King of kekaya Kingdom didn't get the new and it is wrong.

Dasaratha asks communion that he wants rest and become old and

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wanted to make Rama as king. All the Sages felt happy with his decision. To test them, he asks "why do u want Rama as king? Don't u like me? You are my ministers. Why would u want Rama as king?" They say, "We want to see Rama on Charriot with an umbrella as Rama the King, because He is Truth personified, strong willed, and forever truthful. So we want to Rama as king. Rama is dharma. Wealth and prosperity will be with such righteous person. If anyone celebrates, Rama feels it is in his house. He feels everyone as his own family. If someone feels sadness, He considers it His own. He speaks with a smile. He is handsome for being a warrior. He even stands with style. He is vishnu swayam."

One should look Happy, that in itself is great ornament, not the make-up you put on. You should be pleasant for yourself and for those who see you.

He is lokabhirama. Apadamapa hartharam datharam sarva sampadam, lokabhiramam Sriramam is the word coined by Valmiki. Tyagaraja likes this word. He wrote jagananda karaka in a song; it means "giver of happiness to the entire creation". He has all the qualities for it. Rama shows how a human should be. Praja palana tatvagna- he knows how to do take care of His people. He is not biased.

Sages continue – "If He gets anger at all, there is some strong reason. He punishes only those He is required to and doesn't those that shouldn't be. Rama's happiness gives wealth and prosperity. So we need Rama as our king. Dasaratha, it is your good karma that He is born as your son. He will take care of us. It is not just that we want Rama as king."

At the end of chapter, it is said women too want Rama as king. 3rd chapter starts with the scene of Dasaratha going to private quarters and everyone talking about Rama becoming the king. It is spring time. The weather is pleasant. He tells everyone this is good time and they all say "jai sri ram". King Dasaratha asks Sage Vasishtha, his Guru to arrange for Rama's coronation as King. He asks sumantra and all other ministers to get waters from the seven seas, all kinds of gems, all the condiments for puja, the royal chariot and the four armies for parade, Royal emblem, umbrella, kalasha that glows like fire, a bovine, fire-pit for homa etc. He also warns them not to forget small things like akshatas etc.

It is said in sundarakanda that an intelligent one does everything needed for a good deed even though every single detail is not asked for.

Dasaratha asks for all houses to be decorated, and nice scents to be sprayed and used across the kingdom. A hundred thousand Veda scholars would be fed the next day. Pillars of Dharma are to be erected across the city. Artists, dancers would be in action everywhere and Vedic scholars

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would be chanting Vedas. Temples would be cleaned and readied. New clothes would be given to warriors. Vasishta and Vamadeva would order their secretaries to get everything done in minutes.

Dasaratha asks his minister sumantra to get Rama to the 7th floor. Rama stells his name to great saints present there and salutes to them. Rama is glowing. Dasaratha sees Rama and feels happy as if He saw himself in the mirror. Dasaratha tells Rama that he wants to make him the throne prince because He won everybody's heart.

Here, Dasaratha tells good words to Rama about how a King should be. He told that Kings should control their desires and not be tentative. They should leave addictions and keep enquiring indirectly and follow up directly if the treasury is in good shape, food reserves are adequate etc. People should be happy just as Gods are happy with Amrutha. Dasaratha asks Rama to set rules for Himself while taking charge of the kingdom. Servants run to Kousalya and tell her it has been decided to make Rama the throne prince. She gives her ornaments as gifts. Rama goes to his private quarters. He is balanced about His father's teachings. Dasaratha sends sumantra to get Rama back. Rama immediately goes back. Dasaratha now finds privacy with Rama and expresses his worries. He says that he feels a bad omen and that He wants to complete the ceremony the very next day. Infact he goes to say "Bharata is not in the kingdom and I want this done before he comes back. You never know when people change minds".

Here we sense something going on in Dasaratha's mind. No doubt, he is a good man, but human mind is not the same everyday.

Rama feels worried. His mind goes blank. He goes to His mother Kousalya while she's in the prayer room and says "Mother, my father gave me this duty to look after people"

Notice that Rama hasn't said that he's being made the king. He takes it as His duty. Father appointed him for looking after the people and that it is an order given to Him by his father.

He says the exact words to His mother. He also tells her that the ceremony is to take place the next day itself. Kousalya blesses Rama and says "this is good because your enemies are also not in the kingdom". Here we understand that there are some differences between them.

This is divine play going on here. We should understand that something is going inside the family.

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She says Rama, live long, your enemies are gone. Sumitra and Kousalya are not friends. Rama tells Lakshmana to always be with Him and also offers the kingdom. Lakshmana says that he would be like Rama's shadow and that the seva itself is a great opportunity. He wouldn't need the kingdom.

Vasista asks Rama and Sita to go fasting. This is an indication of the ceremony. Entire town comes to know about that. Vasishta says "Rama, so far, your father has graced you. He is making you the throne prince". Rama salutes to him. Everybody is happy. Ayodhya looked like as if it was built on that day.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 17

Ramayana is a great epic. It is auspicious to read and listen to at all times, in good as well as in bad times. Dakshinayana (movement of Sun towards South) started from yesterday. Dakshinayana indicates the path of pravrutti. Pravrutti is the path of karma and nivrutti is towards the path of moksha. It is auspicious to start Ayodhya khanda during the start of dakshinayana. Today we all went to Kaveri. There are no rains. It's just cloudy. That is not sufficient. It should rain. So I prayed for good rains and good crop this year. Also today our 70 feet hanuman is being turned on other side and sculpting work on the front side is stating. Let us all pray that work goes smoothly without any troubles. Now let us chant the dhyana slokas. We need to teach these dhyana slokas to children and you should also recite them daily without fail. By doing this you get immense merit of chanting entire Valmiki Ramayana.

Today's story will be little peculiar. It will be a sad chapter and we feel like why this has happened in this way? Dasaratha is struggling like that. Can it happen in Rama's ruling itself etc etc. Yes, it happens since this is earth which is meant for humans. Even if Brahma Vishnu, Shiva also descends down, if it has to happen, it will happen. Before putting these questions, you should question that if it has not taken place in this way what would have been the future situation?

All arrangements are done for Rama's coronation ceremony and Rama would be the king of Ayodhya in few hours. In such moment if it is said that Bharata would become the King and you don't get the hot seat, how will anyone feel? Such situation arises for Rama. Even in our lives we get such situations. Rama teaches us how to behave in such situations.

Rama, Laxmana, Bharata and Satrugna all four brothers are incarnations of Dharma. For Dasaratha all his four sons are equal. There is no favoritism towards Rama. He even told that Bharata is greater than Rama in virtue and has more dharma consciousness. This is because despite receiving the ruling power which was most unexpected and pleasant, he refused it and did not show any excitement towards becoming a king. Such is the greatness of Bharata. If we weigh in terms of dharma, Rama and Bharata both are equal in the balance.

Ayodhya kanda starts with Bharatha. He teaches us the roles of an ideal brother and a disciple. All these qualities are shown in Bharata. So we can call Ayodhya Khanda as Bharatha khanda also. He is the hero of this chapter. Earlier, we spoke of Rama's qualities. Dasaratha teaches Rama

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twice – once in public and once personally. Vasista tells on what rules Rama & Sita should follow before the coronation ceremony.. "Saha patnya Visalaksya Narayanam upagamat" Sita is beauty personified. Sita's eyes are described as Visalaksya – big eyes. Sita is like a mirror in which Rama can see himself. This mirror description also comes in Lalitha Sahasranama, where Devi's chin is described. There's no exact comparison to her chin. "Narayana upagamath" Though Rama is Narayana, he behaves like a normal human being. He did Narayana upasana, to follow human righteousness. "Na vishnuh pruhivipathihi" Rama though is incarnation of Vishnu Himself, he prays Vishnu and performed Vaishanava homa. He even did undertake the penance of silence. Siva likes this very much. On shukla ekadasi it is very good to be fasting with silence. That is why He is called Moouni. Entire body comes to control with this fasting. If not every day, atleast during homa, vrata and puja we should observe silence. As couple of hours are left for the dawn of the ceremony day, Rama does pranava nada japa (Omkaara).

Entire Ayodhya wore a festive look. The auspicious sounds of instruments were going on. Everyone was happy and busy in the arrangements. Entire Ayodhya was decorated beautifully. All roads were cleaned. Veda chanting was going on. Musicians are singing and dancers are dancing. Rama was the topic from children to elders. Right from kids to elders everybody likes Rama very much. They have a great faith in Him that he will protect. Rama too likes them and treats them as he treats his own brothers. When you do some good things to people, they bless you.. When we leave our body, atleast if four people talk good about us, that is enough. We must gain atleast four such people. These four indicate dharma artha kama and moksha. The departed soul resides in heavenly world as long as people talk good about them. Hence, we must gain fame. We must do good deeds to gain this fame. Even you can't gain fame, don't be infamy.

Rama's coronation ceremony news spread to all four directions, Like the high tide of a sea on a full moon day, people from all directions poured in to Ayodhya. 6th Sarga ends here.

7th sarga starts with the word 'Daiva vashat' (God's will) a lady character enters. In movies we see some music effects while introducing villains. Likewise, when she entered there were fowl like cry of foxes. We don't know from where she came. Yatra Jatha! Don't know where she is born. Don't know her parents. Her name is Manthara – a variety name. Means how we churn the curd, same way she will churn our hearts with bad thoughts. She changes the entire direction of Ramayana. She plays a key role by changing the mind of Kaikeyi. (Koushalya, Sumithra and Kaikeyi were three wives of Dasaratha).

She came Daiva Vasaath. She climbed a seven storied building. Why she

went there? Don't know. She can't walk. She has pain in her hands, legs and all over the body. Everyone around were busy with their work. She doesn't have any work. Only Gossiping is her work. We should keep ourselves busy. She was curious to know what was happening. All the surroundings looked like a festival place. Another servant was next to her. She enquires. Generally, Kousalya is mean minded. Dasaratha gave only 1000 anas (the then currency) and she has to live on that interest. These words also were told by Valmiki. Manthara asks the other servant, Why Kousalya is giving so many charities today? What's special today? The servant replies, Dasaratha is making Rama as king of Ayodhya.

Tomorrow is the coronation ceremony. Listening to this, Manthara feels very irritated. She knows that Kaikeyi and Kousalya does not have good relations. If Rama becomes the King, what happens to Kaikeyi and what happens to me who is dependent on Kaikeyi. Keeping all this in mind, she bursts out of anger. She runs down from the 7th floor. This indicates that when we have bad intentions in mind, even if you have reached the Sahasrara in Sadhana, you will come down to Muladhara. You must have seen the snakes and ladders game. One big snake will put you down even if you reach to the top. Life also is like that. If Rama is becoming the King, she should be happy. Valmiki described so much about her to tell us that we should not be like her.

She goes to Kaikeyi and wakes her up saying 'Oh moodeh' ...Oh! Fool, wake up. Your bad time has started. Your clusters of sins are coming together. You do not understand the difficulties nearing you. This also has another good meaning hidden in it. Words of noble people have so much power. In this context it may appear bad words but without title of Ramayana, if you give the sloka to anyone, they would make a wonderful narration out of it.

Uttishta moodey kim seshe – You are sleeping lazily. There are lot of things happening outside. Can't you hear? All your prosperity is gone to rivers. With these words of Mandara Kaikeyi was stunned. She asks her, why are you shouting, what is the reason for your unhappiness? Did someone abuse you? Mandara says, Kaikeyi, nobody is showing good path to you. You don't know your husband's bad intention. He is making Rama as the King that too in the absence of Bharata. Dasaratha is trying to put an end to your family, your son and you. Save yourself and save your son and save me also as I'm dependent on you. On hearing these words, Kaikeyi, who was sitting on a cot at once gets up with happiness and wanted to give Rama some jewellery. Imagine, even after such words of Mandara, Kaikeyi was so happy about Rama. Imagine what could be Rama's character. That's why Tyagaraja says Rama Name itself is great and I'm living just with that Rama Nama. Even though, I get some bad thoughts, I divert myself with the Rama Nama and cross that situation.

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Everyone irrespective of young or old are filled with bad thoughts. Then what to do? Ramo Brahmaiva Naaparaha! Rama is Brahma Himself. Cross those thoughts with Rama Nama.

Upon knowing that Rama is going to become the king, Kaikeyi feels so happy. She pulls one of the precious jewels that she wore and presents that to Mandara for bringing such news. Kaikeyi says, oh Mandara! Even if it is Rama or Bharata who becomes the King, it makes no difference to me for, they both are my children. Mandara, you always cribbed about someone or the other. I'm so happy that for the first time you brought such a good news. Ask me anything that you want. I will give that to you . 7th sarga ends here with the excitement of Kaikeyi.

8th Sarga starts with the anger of Mandara. Mandara threw away the jewel given to her. Kaikeyi was surprised as to why she was acting weird. Mandara says, what kind of mother you are Kaikeyi? Will any mother sacrifice her son's kingship for her step son? Kaikeyi says, Mandara, why are you so much worried about Rama becoming King? What do you know about Rama? He has every eligibility to become the king. Our future will be good with him as the ruler. He will protect all of us. I'm happy with Rama as I am with Bharata. In childhood, Rama had spent most of his time with Kaikeyi more than Koushalya. Bharata, Laxman and Satrugna used to go to Koushalya. Rama didn't want Kaikeyi to be disappointed. He he had spent time mostly with her.

Listening to Kaikeyi's words, Mandara says, Even if you say that after Rama, Bharata will get the kingdom, which will not happen. After Rama, his sons will get the kingdom and not your son Bharata. You made a mistake. At small age only you have sent Bharata to his grandparent's. Atleast Satrugna should have been here. He is also sent away. Nobody is here to support. You think that Dasaratha loves you very much, but that is not the fact, he has more love on Koushalya. Know that. After Rama becomes king, he will send to exile or he may even kill Bharatha. Tell him not to come back here. From there onwards, let him proceed to forest. This particular word changed Kaikeyi's mind.

9th sarga starts with in-auspicious words. Let us enter this sarga with Rama Nama. After speaking so much, Manthara finally says send bharatha to forest. With these words, Kaikeyi gets angry. She says, I will send rama to forest and make Bharata king. Tell me an idea for this. Mandara feels extremely happy for this change in Kaikeyi and says, Kaikeyi, do you remember, Once, during a war, dasaratha fainted, you continued the war and saved him. As a gratitude for this, he offered two boons to you. But you said, you will take them when required. It is time to take them now. You only told this story to me. Out of my love towards you, I remember this still. Now you ask those two boons one – Rama

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should go to forest, two – Bharata should become king. Immediately abandon your jewellery , loosen your hair, go and sit in kopa gruha – anger hall with a growling face. Dasaratha will come there. If not now at least tomorrow he will come if you don't go to the ceremony. Wait till then. He will offer many things to plead you. Don't agree. Once Rama becomes the king, he is forever the king. So, you have to get your things done before the coronation ceremony tomorrow. 9th sarga ends here. The name of Mandara itself is like Kashaya – bitter syrup. The Sanskrit word amra means mango. If you pronounce amra with speed it sounds as Ram Ram. Rama nama is more delicious than mango.

We should have one anger hall in our house. When you are angry, you go there and control your anger. Some people even get anger in puja room. Puja room is for peace. May we do not require anger hall and may our entire house be peaceful.

Inspired by the words of Mandara, Kaikeyi enters the Kopa Gruha. She wears a torn out sari and sits on the floor. Dasaratha feels that he didn't tell Kaikeyi about Rama becoming king. So he goes to Kaikeyi's palace. He didn't find her there and asks the sevak as to where she is. They said she was in Kopa Gruha. He goes there, pampers her and asks her the reason for her anger and promises her that he would give her what ever is asked. Dasaratha says, Kaikeyi do you know, I only like two people so much. one is Rama and the other is you. Tell me what do you want. I earned lot of merit of good deeds all these years. I promise on that and tell you, I will give you whatever you want.

Here Dasaratha goes out of his way and promised which is not required. We should never promise on such things. When we are extremely happy or extremely sad, we tend to talk like this. Bhagavad Gita says Dhukeshu anudvigna manaha sukeshu vigata spruhaha! Dasaratha tried to convince Kaikeyi and speaks all kinds of words. But she was stubborn.

Rama travels through the South during his exile and travels back to the north during Uttara Khanda. From the current state of Uttara Pradesh, He wandered in those places which we today call as Madhya Pradesh , Karnataka, Andhra Pradesh, and from Rameshwaram in Tamil Nadu and reached Lanka via sea.

Kaikeyi after so much of Dasaratha's promise, expressed her intention of sending Rama to forest and Bharata becoming the King. Dasaratha on listening to her words faints and falls down on the floor. He never experienced such kind of pain. He likes Rama so much. He lived for 60,000 years like a cobra. Such great cobra is being caught from all sides now. After sometime Dasaratha gets up and speaks to Kaikeyi. Kaikeyi, what harm did Rama do to you? He respects you more than his mother

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Kousalya. Why do you want to do this to him? How can you get such a thought in the first place? I didn't know that you are a vicious snake in my house. Why should Rama go to exile? I will leave everything my kingdom, Kousalya, Sumithra and everything for you and even my life to you but I cannot leave Rama.

This conversation has a great vedantic meaning. This means, what ever we feel as 'I' in us is Rama. That is why Dasaratha goes to Coma. What is Coma? Leaving the 'I' consciousness is Coma. A person in coma is still considered as medically alive. Whatever we feel in 'ME' is Rama. It is with this intention, Dasaratha says I can't leave Rama. This world can exist without Sun, crops may survive without water, but without Rama, there is no Prana in deha – life in body. Kaikeyi, I'm not able to believe. What are you talking? Why should Rama go to forest? Rama wins the entire world with his philosophy of truth. He does not make things complicated. He keeps himself away from untruthful matters. Rama donates to those in distress. He wins Deena with Daana – donate to the needy. The custom of gifting came from him. It is a good custom. He does Guru seva. He listens to them and wins their hearts. He wins his enemies also with his bow. He has truth, charity, sacrifice and friendship. He respects elders. Such Rama who never speaks ill about anyone and even you, why should he go to exile?

In Sama Veda, we come across a word called 'Sethumsthara'. This means 'Keep crossing'. This is called Sama Sethu. What should you cross? Cross anger with patience. Cross false with truth. God has the qualities of forgiveness and mercy. You appear like God to me know. Please spare Rama from going to exile.

Mandara told only two words to Kaikeyi. Let what may happen, don't agree for any other promises made by Dasaratha. Stick to your two boons. Keeping this in mind, Kaikeyi becomes stubborn. She says, Dasaratha, did you forget the sacrifices made by your ancestors like Sibi and Alarka. Sibi had donated his flesh also to keep up his promise of feeding a bird. Alarka donates his eye to an old Brahmin. You are born in such family. Now, if you don't keep up your promise, you are going to degrade all of them. With these words, Dasaratha did not know what to do. He says, Kaikeyi, how did such idea come to you? Are you not ashamed of yourself? Do you think if Rama goes to forest, will Bharata agree for it? What will the citizens speak about me? How should I face them? If Sita also goes along with Rama, How can I face her father Janaka? The whole night is spent by Dasaratha pleading Kaikeyi.

Few more hours were left for the dawn. Vasishta sends Sumantra to look for Dasaratha. Sumantra comes to Kaikeyi's palace and sees Dasaratha in a pathetic situation. Kaikeyi asks Sumantra to call Rama. He goes to

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Rama and tells him that Dasaratha & Kaikeyi wanted to speak to him. Sita speaks all auspicious words and sends Rama to Dasaratha.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 18

In Ayodhya khanda we are at crucial point. Every life has a turning point. Sometimes it may be good and sometimes it may be bad. Difficulties bring a good turning point in our lives, because only then we pray God or Sadguru. That prayer brings change in our lives. For all noble people, bad situations became a turning point in their lives. Same is the case in Ramayana also. Kaikeyi asking two boons is a turning point for Ramayana.

Dasaratha pleads Kaikeyi in all possible ways. She does not agree. She is reminding of Sibi, Alarka, Sagara kings and their attachment with truth.

Satyam Paramam! - Truth is the greatest Practice.

Satyameka Padam Brahma! – Om is truth.

This is entire akshara shastra. We have a bhajan Om iti Brahma ekakshara. Om is truth. Satya and Dharma are interdependent.

Satyameva Akshaya! Satya is infinite.

We observe akshaya truteeya festival. That day we buy Gold with a belief that we will have infinite gold if bought that day. In fact, we have to donate Gold that day. But we buy. Why? So that our children in future can donate that. That is the secret behind this.

Kaikeyi says, Dasaratha, all the happiness lies in truth. Don't say that I'm harassing you. I'm just asking you to keep up your promise. You are born in a family in which your ancestors even gave up their lives for truth. If you don't follow it, what will people think? Forget people, what will your beloved Rama think? What if Rama himself says I don't want the kingdom and goes away? Kaikeyi puts Dasaratha in confusion with her words.

Even in our lives we come across such situations where we cannot make a decision. We may have two job offers and can't decide which one to take up. We may come across two alliances and will not be in a situation to decide which one to go ahead with, seats in two colleges etc etc. Valmiki too explained the same that Dasaratha is not able to decide if to forego Rama or his promise to Kaikeyi. As already told earlier, Ramayana should

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not be taken as a story. A mother mixes medicine in milk and gives to her child. Here milk is not important. Medicine is important. Likewise, Valmiki also mixed the story of Rama with morals and gave it to the world. Through Kaikeyi, he insisted the importance of truth.

Dasaratha gives another try to convince the queen and says, Kaikeyi, I will do one thing. I will declare that I have given the entire Kingdom to you. You give it to Rama. Let that fame come to you. Please agree for Rama's coronation ceremony. Rama will give this Kingdom to Bharata later. Kaikeyi does not agree for this. She says, you must have been busy in your administration works and have forgotten the stories of your ancestors Sibi, Alarka and Sagara. Why are you not keeping up your promise? Dasaratha didn't know what to do and collapsed down.

On the other side, the auspicious moment of Rama's coronation is nearing. Vasishta send Sumantra to bring Dasaratha as he is the main person for the ceremony. Sumantra comes to Kaikeyi's palace to call Dasaratha but was puzzled with the situation there. In the mean while Kaikeyi says, 'Dasaratha did not sleep the whole night thinking about Rama. So, he is little tired. All is well. Dasaratha wants to speak to Rama. Go and call him'. Her intention here is that their conversation should not leak outside.

Sumantra goes back to call Rama. But found it difficult to bring Rama to Kaikeyi's palace as the entire city is full of joy and all roads were filled with people who came to attend the ceremony. So, he thinks that taking Dasaratha himself is apt and comes back to Kaikeyi's palace. Dasaratha yells at Sumantra in despair and instructs him to bring Rama.

Upon knowing that his father wants to speak to him, Rama starts towards Kaikeyi's palace and tells Sita that he would be going there. Sita speaks all auspicious words and wishes that Indra protect Rama in the direction of East, Varuna in West, Kubera in North and Yama in South.

Rama sees Ayodhya from top. Entire city is like an ocean of people. They are talking to each other that Sita is so fortunate that she is with Rama always like Rohini with Moon. As Rama walks by on the royal roads, no one is able to divert themselves from him.

***yascha raman napaschet
yencha ramo na pasyathi***

They were seeing him and are waiting for Rama to see them. It is important that the God should see us more than we seeing him. That is the reason we sit opposite to God during Puja. Once there was an old blind man. He goes to temple everyday even if he cannot see. Once one youngster asked him why does he go to temple despite his blindness and that the fact that he cannot see. The old man replies, very true that I can not see God. But God can see me. That is the reason I go to temple everyday. We too should have Guru Darshan everyday with an intention that He should see us.

Daya, Daana, Dharma (kindness, charity and righteousness) are taught in Ramayana. That is the reason Ramayana is at that level even today. We must understand the tatva. A lot of description is given for this purpose. Rama reaches Kaikeyi's palace and instructs that no one should come inside along with him. He even leaves laxmana out and goes alone.

In Bala Kanda Ramaavatara (Rama Birth) happened in 18th Sarga. In Ayodhya kanda also 18th Sarga is important. Rama sees the pathetic situation of Dasaratha. Dasaratha says Rama.. and falls down. This is a new experience for Rama. He never saw Dasaratha like that. He looks at Kaikeyi, prostrates and asks did I do anything wrong knowingly or unknowingly? Why is Dasaratha not talking to me? Is he feeling sick in body or mind?

durlabhamhi sada sukham – It is not possible for anyone to be fit and fine always.

This is what we need to see in Ramayana. Ramayana can be completed in 20 minutes. We should remember all these quotes.

Rama asks, Bharata and Satrugna are at far of place. Did something happen to them or anything happened to any of our relatives? Why I ask this is Dasaratha even in anger talks cool.

yatho moolam narah pashyeth.

Father is the cause for my birth. I consider him like that. He is Pratyaksha

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deva. I'm ready to do anything for him. After talking so much, Rama feels that both of them appear peculiar. He then asks Kaikeyi Did you do anything that hurted Dasaratha? Kaikeyi so shamelessly says: Rama, nothing happened to Dasaratha. You are so dear to him that he is hesitating to tell you his wish and wanted me to tell you. He wants to follow Dharma and Satya. If you promise that you will adhere to his words, I will tell you.

Rama is despised with Kaikeyi's words and says, whatever Dasaratha says is a king's order for me. Being his son, if I don't follow, who else will? If Dasaratha says I have to take poison, I am ready to do so. Here, in the entire conversation, he changed the style of addressing Dasaratha and Kaikeyi. He spoke to them as if he is speaking to the King and Queen and not as his father and mother. Purvabhashi and mrudubhashi are the words to be remembered about Rama. He is soft spoken person.

Rama after speaking so much, Kaikeyi now trusts him and says: earlier Dasaratha gave me two boons. So I asked him to fulfill those two now. The first one is you must go to Dandakaranya (forest) and the second one is Bharata should become the king.

Kaikeyi asked that Rama should go to forest for 14 years. Why 14 years? Where ever you are for 14 years that place will become your native as per shastras. This is the idea of Kaikeyi as advised by Mandara. Even for us, if you are from Andhra and drinks Kaveri for 14 years, you must consider yourself from Karanataka only.

On knowing the wish of Dasaratha, Rama reacts very cool. He says, Dasaratha could have told me that directly. Rama expresses his unhappiness on Kaikeyi that he could not gain her trust. Rama does not talk two words. I'm taking an oath now. I will go to forest as desired and Bharata will become king today itself. Rama did not question that. The promise is made by my father and not me. So why should I go to forest. He said, not just my father, I too promise that I will fulfill your wish. Here Valmiki says, there is absolutely no trace of sadness in Rama's face. Rama said, not to worry, I will go to exile right from here. Not just that, I will go in saffron clothes and will not give anyone a chance that I went to exile in the attire of a king. Dasaratha is my hitha (wellwisher) and he is my first Guru. He is my father, but he is nrupenacha. He is king. I have to obey him. This is his order. I will obey – promised Rama. He further says,

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let the army go and bring Bharata now itself and let him become the king. Kaikeyi harshly says that will happen. You may go now. Till you go, Dasaratha will not have food, nor bath. So go right away. Rama feels bad for these words.

This kind of situation may come in everyone's life. How should we react and behave in such situations is what is taught here by Rama. Lalitha Sahasranama says 'Lokayathra Vidhayini'. This nama's another name is Ramayana. It means journey. Whose journey? Jeevatma's travel. Where is Jeevatma? Inside us. Valmiki is showing our journey to us. Sadguru is like Rama. If you sit at zero, it is not useful. You must start at some point.

Valmiki says Naahamartha Parodevi. I'm not the one for money.

Lokamaavasthu Utsahey.. I'm ready to leave anything. The moment he decided to go, he is gone. I have no other thoughts other than Dharma. Rama tells his firm decision. He is ready to leave his life for his father. Rama through Valmiki tells us that nothing is greater than dharma and nothing is greater dharma than to obey his parents words. Some people say Rama is more of Matru vaakya paripalaka than pitruvaakya paripalaka (obeyed his mother than father) as Dasaratha did not speak anything and it is Kaikeyi who spoke. Such words are of no use in spirituality. Both Pravrutti and Nivrutti cannot be mixed. Moksha will happen only if Dharma, artha and kama are perfectly followed.

Rama is sad for a feeling that Kaikeyi could not understand him and his feelings. He says, I will tell Koushalya, take her permission and tell Sita a word about this and then go. Let Bharata rule the kingdom and serve father. Even in such a sad situation, Rama is teaching Dharma.

sahi dharmah sanaatanaha.. We must remember this which means Dharma Shastra is not written by anyone. It came before creation. First Gnana – knowledge came in the form of the Vedas. It cannot be changed as per our needs. That is Sanatana Dharma. You preach all this to Bharata and ask him to be careful after getting kingdom, says Rama and does namaskara and pradakshina to both. He didn't calculate number of days. He does namskara and comes out.

Rama comes out and tells Laxmana who is eagerly standing out there that there is no suspense. Everything is fine. Just a small change. Today I have to sit in the rajya Abhisheka ceremony (coronation), but instead of king for Ayodhya, I was made king for Arayna (forest) and Bharatha will be King for Ayodhya. With this Laxmana bursts out of anger. Rama stops him.

All the materials required for the ceremony were put there. Waters from all the rivers and seas were brought. Rama, without even looking at them, does circumambulation as a mark of respect and proceeds to Koushalya's palace. He changed negative situation to a positive one. When something goes wrong, everything appears negative for us. Rama didn't feel that.

Whenever Rama has to be compared with someone, Valmiki remembers moon. So he is called Rama chandra. Even after so much taking place, Rama still glowed like a moon on a full moon night. He was eager to leave Ayodhya. He appeared like a Yogi says Valmiki.

Rama goes to Koushalya. She was doing Narayana dhyana in Pranayama. Here they say, Hanuman has to come in future. So she is doing Prana shakti upasana. Rama does Namaskara and stands. Koushalya says, Rama, you were fasting yesterday. Come and eat this food and puts a royal chair for him to sit. Rama does pranams to that chair and says, this is not the time to sit on this chair. This is the time to sit on dharbha asana – a seat made of a type of grass. Like a normal mother, Koushalya expresses her feelings of motherly love and says, Rama, this is not the time to make fun. Rama tells her the entire story. Koushalya talks all kinds of dharmas. She says, like how Rama obeyed his father, should obey his mother also and stay back as her order. Rama says, it is my father who told me first and as a dharma, you must obey your husband first and more over he is the King. So, she must obey him both as husband and kind. Rama talks in a balanced way and convinces Koushalya.

From there he goes to Sita's palace. Sita suspects something because all the surroundings were not normal except Rama. She asks Rama as to what happened. Rama holds her and bursts out. He says King Dasaratha sends me to Dandakaranya. I'm ready to go. Sita is a bold woman. She

too agrees.

Rama's first word in Ramayana is Kasya – Whose? Here Sita also starts with the word 'Kim' – What? Even our birth also starts with a cry Kim.. Sita says I will also come along with you to forest. I will walk before you and will clean the path and will do seva – she says. Rama talks about Dharma. The entire sarga says Tasmath dukha taram vanam! He tells what all difficulties will be there in forests and says Sita should not come. There Sita lists down all benefits if followed a husband. She says I will not ask you for anything. Take me along. In the process of pleading Rama to take her along, she even says Rama is a not a veera and is frightened. She is Sarva Shastra Kovida – a learned scholar. Rama laughs and says you proved that you are daughter of intelligent. We have to encourage girls for their education. Rama, convinced with her statements, says, don't worry I just wanted to know your opinion. I will take you.

Rama tells Sita to donate everything that she has and come with him. Sita gets ready for donations. Listening to this conversation, Laxmana also wanted to go with Rama. Rama says if everyone goes, who will serve Koushalya? Rama could not convince Laxmana and agrees to take him . He tells Laxmana, I have kept all my weapons in Vasishtha's house for puja. Go and get them. Laxmana does so.

Rama and Sita does charities and everyone who sees this are feeling sad. Rama wanted to make the environment delightful.

tamuvacha tatho ramaha parihasa samanvitham

He makes some fun with an old Brahmin Trijata who came to receive the charities from Rama. He gave a stick to that old man and says, throw as per your energy. Trijata threw that and it has fallen on the other side of Sarayu river. Rama gives so many cows to him. He wanted to show the power of a person even who begs has. With this, everyone forgot that sadness that Rama is going to exile. This entire episode is called Vitta Daana which is a main episode. 32nd sarga ends.

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 19

In Ayodhya khanda yesterday we spoke about Vitta vishravana ghata. That is a Subhu ghata. Vitta vishravana -charity made by Sita. The aim of Ramavatara is promotion of dharma. During 70 birthday of Sri Swamiji many social, spiritual and charitable activities were done. Are they really required for swamiji? No. They do it for showing us. This is to teach us how to help the needy. From pravrutti (the path to karma) we should go to nivrutti (the path to moksha). In eesa vasa, eesa vasa midam jagat, The first word means in this world, ee means paramatma.. with paramatma bhavana we should be in this world. During the end of Sri chakra puja, Sri Swamiji lights up a nanda deep which shows us a light for a good path. Our karma(actions) should give us all Dharma, artha and kama together. Not for one but for everybody. These words were told by Rama to Laxmana for the welfare of the society and spirituality is the only root for this, that is why we call Rama as dharmavatara (incarnation of righteousness) and satyavatara (incarnation of truthfulness) as we hear in the bhajan dharvatara rama rama... dharma niranjana rama rama. Today is punarvasu star and sravana (spring) month. Today amavasya (new moon) was there in the morning. It is sandhi time today of ashada and sravana and even in Ramayana we are at sandhi kala. It is a great merit that today we are talking about Ramayana by having sadguru darshana.

Rama and Laxmana have taken all their weapons and wore them. By holding those bows and arrows Rama looked like a great warrior. In Shata Shloki they say Rama was such that even the gods were frightened of him. All the people in the kingdom assembled. Untill now Rama went in chariot but now for the first time he was going by walk. The crowd was like an ocean climbing on to the buildings eager to see Sita, Rama and Laxmana.

Rama didn't even wear paduka (footwear) and was going bare foot. Rama prevented all the respects of the king. There was no dwaja (flag), chatra (umbrella), alankara (ornaments) and ratha (chariot). People were talking about Rama who was brought up in wealth going to the forest to make his father's words true. Then they saw Sita who has not even seen the sun, usually the royal women never come out. Even the goddesses have not seen her till that day. But now she was walking on the road in the hot sun. Everybody wondered how she would tolerate cold and the heat? They started cursing Dasaratha within themselves. No father would abandon a child even with bad qualities but Rama who has won the world with his character was sent to forest. We call God as bhagavantha we must address sadguru as bhagavan and ask for upadesha. This is told in Veda.

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Veda has come from paramatma's breathe. When God had the intention to make the universe he made one big sigh, vedas came from that and the first sound that came out was omkara. We can't say parabrama younger or older, we have to call him as parabrama because he is the first and the last one. He is aadi for Brahma, Vishnu, Mahesha and Sri mata. So he is called adi vastu. These qualities are there with him so we call him bhagavan..

Rama also had these qualities, *daya* (compassion), *kshama* (forgiving nature), *sacchilam* (good conduct), *karuna*(kindness), *sadgunaha* (good qualities). So we call him as a God.

Valmiki repeatedly talks about Rama's good qualities because our devotion has to increase on Rama. That is his intention. So we must read Ramayana atleast one sarga every day, Tell these stories to our children because forgetting them is a big curse for us and constant reading of this can be a boon for us too.

Rama is the root for everyone. For roots of dharma we take refuge in him. Rama is like a tree with roots of righteousness (dharma vruksha moola). We all are its flowers, fruits and branches. By attaining gnana siddhi we get yoga siddhi. But with yoga siddhi, gnana siddhi is difficult. Yoga is karma. Gnana siddhi is discussion, manana gives gnana siddhi. Laxmana is following Rama which means yoga is following him as kundalini shakti. Let us all follow Rama. After Rama left Ayodhya, all the gods and goddesses also left Ayodhya. People were feeling bad and started saying " let kaikeyi live in this Ayodhya and fulfill her wish. We all will accompany Rama to the forest, that will become Ayodhya and let all forest animals come and live in Ayodhya. Let her be here and do what ever she wants. Let us go with Rama". Rama gained so much of love from the people. We should also gain such love. That is Valmiki's intention. They didn't like Rama just because he was the prince of Ayodhya in such case they should even like Duryodhana also, but they didn't. Rama gained original love, like how we like ourself, they liked Rama like that. This is the main concept of this chapter. Listening to these words also there was no movement in Rama. He kept on walking. There was no expression in his face. Rama wanted to see Dasaratha before he left for the forest and stopped at Kaikeyi's palace. Sumantra was there. Rama requested him to convey his message that he wanted to meet Dasaratha. Sumantra went inside and told Dasaratha to please talk to Rama and give him a last appearance. He also pleaded saying that Rama donated everything and was leaving for forest. Dasaratha then tells him to call all his people. Maybe around 350 wives and Koushalya, Kaikeyi and Sumitra, after they all came, he called Rama in. He saw Rama from distance, wanted to run and hold Rama he tried and fell down. Rama and Laxmana went running and caught him. Then Rama asked permission saying that he was leaving

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for dandakaranaya (forest) and Sita and Laxmana were also accompanying him. Sita is kundalini shakti. Rama and Laxmana are ida, pingala nadis. That is why Sampurna Ramayana is called yoga shastra.

Veena danda (spinal cord), Rama's journey was told in that book. Dasaratha then replied, "Rama I'm only a king but you are warrior. Why dont you tie me and become king". Then Rama said " dont want to make your words false. I will go to the forest and come back after 14 years and meet you, so please live till then". Rama here behaved just like a normal human being. He ate like us, he drank like us. So he did pada namaskara (touching feet) to take his blessings. Kaikeyi who was standing next to Dasaratha asked Rama to stop their discussions and move immediately. Dasaratha said " Rama you are going for the welfare of the universe may your journey be happy. But I have one request. Please be with me this one night. You do any difficult task for my happiness, please be with me today. I promise on satya and dharma, I dont want to send you. But kaikeyi deceived me, what to do?".

We must speak to express either our happiness or sadness. Even birds speak in their language. If you don't, there will be communication gap. So once Dasaratha spoke what ever was in his mind, then Laxmana was satisfied. Untill then he was angry on his father. Rama then politely replied "what is the guarantee that i don't change by tomorrow seeing this richness and comfort and what if I change and stay back? so it is better I leave now. So I only request you to give me permission to leave." The moral of this is that we must improve our good qualities. You must be like an ocean that is firm. That is the dharma of the head of the family. If the head of the family is strong, everyone at home will be calm. " I don't care for anyone or anything. I am only interested in dharma and satya. I don't want you to get away from satya and dharma. You do anything to control yourself. It is not possible for me to stay here even for a second. I must leave right now. You give support to everyone and people. Let Bharata rule this kingdom and protect citizens. " said Rama. Dasaratha hugs Rama and faints. Except Kaikeyi everyone were in deep sorrow including Sumantra

Sumantra, Siddhartha, Sumitra the 3 S are today's heroes.

Valmiki describes so much in Ramayana all our words that we talk are moola ramaya.

Sumantra could not control his sorrow he then told" Kaikeyi you are not caring for Dasaratha. He is like mountain. Even Indra cannot win over him such a kind of person he is. And with your boons you insulted him. Even if you have 1 crore children, husband' s place is greatest. Rama is the eldest, so it is the dharma for him to be enthroned. Bharata is younger to

him by age, So Rama only should be the king. You forgot raja neethi. So i will also go along with Rama. Seeing your behaviour, no wise person will be here. once all of them leave, there will not be any good deeds happening here. Do you want such a kingdom? Why are maharshis not cursing you? Speaking so much bad about Rama, how are still alive? In the place of nice tasty mango tree, some one planted a lemon tree and poured milk instead of water thinking that the lemon would give mango taste. Your situation is just like that. Did you get this quality from your mother. You are like your mother who wants her words to win.”

Dasaratha was happy that there was one person talking on his behalf. But Kaikeyi was not even bothered.

Chaturmasya vrata intention is that all living things will come out for rains. They should not be hurt. so yati does chaturmasya. we hear one saying in the world that boys get father’s qualities and girls get mother’s, that is why in manushya (human) sastra they say girls should get father’s and boys mother’s qualities. After talking so much also Kaikeyi did not bother for anything. He tried in many ways to convince her, but all in vain. That is why today Sumantra is our hero. Su-mantra.. good thought. So if somebody abuses God, Guru or the teacher, and one’s own mother it is a great sin.

Dasaratha said to Sumantra that Kaika would never listen. He told him to go bring the army and send them along with Rama. Let Rama go like a spiritual tour. Let everyone dependant on Rama go along with him. After listening to Dasaratha, kaikeyi then thought if everybody went along with Rama, only she and Bharatha would be left alone then what would she do and what about her dream of her son ruling the kingdom? Our entire way of talking is told in Ramayana.

In bala kanda, Siddhartha once told that the one who is innocent, who didn’t do any crime, giving him a punishment is a big sin, for such people even the seat of Indra will leave. Nothing could convince her. She only wanted Rama going to forest and Bharata to become the king. Dasaratha ordered Sumantra to arrange everything for Rama. But Rama stopped Sumantra. He said he will go like a Saint. Rama gets vairagya at age of 12. Vasista does upadesha that is yoga vaasista. one must do their duty. Ramayana insists on that.

Rama then asked his father to get them the clothes and ornaments that a saint would wear (ochre robes), Kaikeya readily gave them. She had no fear or guilt that every one was seeing her. She gave the clothes to three of them. Sita had never seen those kind of clothes. She is Laxmi, She always wore royal clothes with wonderful jewellery. She asked Rama innocently, “how do one wear this kind of saree? I have never seen this”.”

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When you get a new saree, donate one saree to people who suffer on footpaths Swamiji says, we sell those sarees in exchange of vessels which is very wrong.

Rama then tied that saree over the silk saree that Sita wore, in front of everyone. Vasista seeing this became very angry. He in fit of rage said " *atipravruttey durbhede, Kaikeyi* you are born to end the dynasty of ikshvaku. You deceived the king. You are not standing on your words. What did you ask. You wanted Rama to go to the forest. You never said Laxmana and Sita should go..So Sita will go to forest like a queen with all her jewellery, even Rama also will go like a king. You didn't ask that they should go in these ochre robes, he spoke one new rule. That kind of respect a lady is given in hindu dharma. *Yatra naryasthu puujanthey.. atmahi dharahi sarvesham..* She is just not better half. She is better "Full". She is the soul of Rama. *atmeya ithi ramasya.* So till Rama comes back for 14 years, Sita is the ruler. Vasista *smruthi..* that is guru 's place.Till then he didnt speak. Sadguru words are like that.

Vasista said "I will also go with Rama. when we all go Bharata and Satrugna also will not be here. They are my students and I know what they are". He had so much belief on them which came true. *Yatra Ramo nivachchati* - where ever Rama stays that we will be Ayodhya. Vasista asked Sita to go along with her jewellery like a queen.

Rama did pada namaskara to Dasaratha, Koushalya and Kaikeyi. He asked everyone to pardon him, if he had done any mistake.

Even Laxmana did namaskara to Sumitra. She is a warrior's mother. She asked Laxmana to happily go with Rama. Urmila wife of Laxmana even asked him to go happily and give his sleep to her. She also said that she would sleep there till he came so that his thoughts would not bother her and she asked him to serve Rama without sleeping. Laxmana gave away his sleep to her. "Do not feel that your are in the forest. That is Ayodhya, Sita is your mother and Rama is your father. So go happily" said Sumitra blessing him.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 20

Raka chandra samanana Rama Pitru vakyasrita kanana Rama

Rama is compared with full moon that appear on a Purnima night. He went to forest as per his father's wish. These two are told side by side because even in forest he was like full moon and not new moon. This is Narada Ramayana.

Rama takes permission from Koushalya and Dasaratha and leaves for forest. Koushalya ties a raksha of Vishalyakarini herb. This prevents troubles related to poison in the forest. Rama sits in chariot as Sumantra rides and starts his journey. If we listen to Rama's journey, our life's journey will be smooth.

Both Rama and Laxmana prostrates before Sumithra. She was happy that her son has chosen to go along with Rama. She speaks some good words to Laxmana. Laxmana, I'm proud that you have decided to go with Rama. Your fame will be permanent for doing so. Laxmana, do you know why you were born? You were born for vanavasa – to be in the forest along with Rama. No mother talks like that. Sumithra is Yoga Shakti. Her son is Laxmana. We see this kind of upadesha in Dhruva's story. Dhruva's step mother says, if you worship Narayana, then you will get place in his lap. Mother says, yes what she said was right. Do accordingly. Based on this Dhruva goes for penance and could get place in Lord Vishnu's lap. That is why we must teach good words to children.

Sumithra continues... keep following Rama. Stay with him. In a way, Sumithra is telling these words to us also to always keep following Sadguru. The word Jyeshta is used here by Valmiki. The Vedas call Lord Shiva as Jyeshtayacha, Kanishtayacha, Poorvayacha. Do you remember? Appaji also is born in the month of Adhika Jyeshta as per lunar calendar. Rama has chaitra and jaitra names. He is born in the month of chaitra. So we think of rama in chaitra and sadguru in jyeshta. Whoever follows Sadguru, dharma will protect them.

idam hi vruttam uchitam

Whatever you are doing is good. In our dynasty, our elders followed the similar kind of dharma.

danam deekshacha yagneshu..

In Yagna, deeksha and danam are done. In war self sacrifice is great for a warrior. You are doing such kind of sacrifice- says Sumitra. We should see

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idol as Paramatma. Appaji always says sit in front of the photo and talk. I will listen to you. There are many evidences to prove this. Like wise, Sumitra tells Laxmana to think Rama as God and have that strong feeling in mind also. Feel your father Dasaratha in Rama. See me in Sita and feel Ayodhya in forest.

If son is leaving, that mother should feel sad. Sumithra does not have any such feeling. We may question, why mother is not sad when son is leaving. Because, he is leaving for a good cause. So, she says go happily. Imagine how much yoga shakti she has to tolerate the distress. That is why Rama addresses Laxmana with her name Soumithri – meaning Sumithra’s son.

Even in Lalitha Sahasranama, we say Maha Padmatavi Samstha Kadamba Vana Vasini. That vana – forest is Vaikunta says Sumithra to Laxmana. Today we started Koti Kumkumarchana during this auspicious Sravana month. May Goddess Raja Rajeshwari and Sumithra bless our Kundalini shakthi as we need Yoga for our life’s journey also. We feel Sumithra has a little portion in Ramayana. But it is like a bowl of nectar. She gives lot of taste to Ramayana.

Rama gets into chariot and leaves for exile along with Sita and Laxmana. Sumantra rides the chariot. All the people of Ayodhya are following the chariot and are yelling at Sumantra to go slow. Rama tells Sumantra to go fast. Sumantra was confused. Dasaratha watches Rama going till his sight permits and then falls down. As mentioned earlier, Ayodhya is compared to our body with 8 chakras and 7 dwaras. After 7th Chakra, 8th chakra is Paramatma. After Rama leaves our body, we also become like Ayodhya without Rama.

As Dasaratha falls down, Kaikeyi and Koushalya approaches him. Dasaratha screams at Kaikeyi not to show her face and not to touch him. He asks Koushalya to take him to her palace. Here all the three queens Koushalya, Sumithra and Kaikeyi are compared with trigunas – Satva, Rajo & Tamas. Koushalya indicates Satva guna – Purity. Sumithra indicates Rajo guna – medium natured. But Kaikeyi is Tamo Guna indicating laziness and ignorance. Peace can be had only with Satva guna. Hence Dasaratha asked Koushalya to take along with her.

On the other side, Sumithra is in a state of steady mind. She consoles Koushalya. She says, Koushalya, your son is great. Is there anyone like your son who leaves the kingdom? He is born for Dharma. You must console Dasaratha. Instead why do you cry? Do you know why Rama went to forest? For Fame. His purpose is Dharma and Satya. Don’t feel that Rama did not get anything. He has everything. Do you know how great he is? He is the brightness for Sun. Why do you cry for Rama? This

is not good.

Kusha cheera dharma devam

He is not just your son, but Narayana himself.

Sitena anugachchami

Sita is following him. You are not addressed by your name. People address you as Rama's mother. There is no one greater than Rama in Dharma. Such Rama will come back soon and he will come back happily. Think that Rama is going for Pilgrimage to holy places. He will show those places to Sita. – says Sumithra. With these words, 45th sarga ends here. Rama sends back all the people that followed him saying I will come back soon. He felt very difficult to send them back. He could see their love towards him as he treated all of them as his children. He tells them about Bharata and says you all are citizens of Ayodhya. You have lot of love towards me. Show the similar love and devotion towards Bharata also. Treat him like me. Do not do anything that puts him to distress. Gnaana Vruddha Vayo Baala!

Bharata though young in age is great in knowledge. He will destroy all your fear. He has the eligibility of being a king. He has courage and will take care of you. So you all should obey him. No one there is interested in Rama's words. Everyone is following Rama including the aged. Some aged who are not able to cope up with the speed of the chariot are screaming 'go slow.... go slow. We are not able to see Rama. Rama heard that. He gives lot of respect to elders. So he asked Sumantra to stop chariot and starts walking.

bhaktena bhakthim darshayat!

What is Bhakti? We feel we are all good devotees. Shivananda Lahari gives explanation. Eranzhil tree (called Ankola in Sanskrit) which has a special significance that its seeds are attracted to the tree itself like a magnet is a good example. Ramayana teaches us physics. Science and spirituality has close relation. Mere science is not spiritualism. Our Rishis are great scientists.

Like how rivers are attracted to sea with gravity, like that our mind also has to get attracted to god. Even if we don't want, our mind should go to him. After river meets the sea, it is all salty water. One cannot find Kaveri or Ganga in the sea. Once we sit in satsang in ashram, there is no individual address. Even if you are the boss at your office, you sit next to your subordinate. Like all rivers meet the sea, we all have merged in you Rama. So please come back – pleads an old man as Rama proceeds further.

Rama says Satya vakya – following truth is just not speaking truth but also making father’s words come true. So, please go back. Here, Swamiji takes a very good example of words making true. Do you know why Narasimha incarnation of Lord Vishnu come? To make Prahlada’s words true. Pothana Bhagavatha says ‘*Vishwatho mukhaha*’ The lord is all pervading. Hiranyakasipa challenges his son Prahlada to show Vishnu in a chair, in the wall, in the table and asks if Vishnu is in the pillar. Prahlada says Yes and Narasimha Swami takes a form in that pillar and comes out. This is Satya Vakya – says Swamiji.

Rama reaches Tamasa river. Sumantra and Laxmana made arrangements for Rama’s first day in forest. Laxmana was not sure what food to be given to Rama. Rama says, give me some water to drink. I don’t feel like eating anything. Laxmana feels sad for his situation. Rama tells Laxmana, to be awake and protect Sita. Laxmana feels that night was too long for him. All the people who followed Rama were tired and slept. Rama wakes up in the midnight and wakes up Sita and Sumantra and wanted to cross the Tamasa river before people wakes up and follow him. SO he asked Sumantra to take the chariot towards Ayodhya, come back in a different direction and go back to Ayodhya in another direction to mislead people. Here many has a doubt that Rama misled people. Is it fair? Rama going to exile is important and not people following him. Hence it is fair.

Next day morning, Rama, Laxmana, Sita and Sumantra reached the end of Koshala Kingdom. Rama turns back towards Ayodhya and pays obeisance as Ayodhya is one of the moksha city others being Mathura, Maya, Haridwar, Kasi, Kanchi, Avanthika (Ujjain), Dwaravathi (Dwaraka). It is our great fortune that we all went to Ayodhya that too with our Sadguru.

Rama prays to Ayodhya seeking permission to leave and prays that what ever power that is protecting Ayodhya to protect Rama also. Praying so, he reaches Srungiberapuram. Srungi means animals with horns, bera means people who does business with such animals. Guha is the head of that place. Guha also means a secret. The lord resides in Hrudaya Guha (heart). Guha is an unknown devotee of Rama. Gurugita says Gukaraschandakarasthu Rukarasthannirdhakaha. Likewise ‘gu’ ‘haaaa’ means one who dispels darkness. Guhaha means undisclosed devotee. Guha knows that Rama came to his place and comes running to see him. He offers everything of his place and says everything is yours. Rama says, I’m in exile. You showed me love. That is sufficient. Rama calls him as Sakha – friend. What is qualification Guha? He is an un-civilized and uneducated. But he has devotion. Rama looks for devotion. Guha makes arrangements. Laxmana stands next to Rama near the tree. Guha says, go take rest. I will take care. But Laxmana does not agree. Guha feels sad

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for Rama's situation. Sarga ends here.

Next morning he calls Sumantra and asked him to go back to Ayodhya so that Kaikeyi will believe that Rama started his exile. Sumantra says I can't show my face to people after going back. So, I will die here or you take me along with you for 14 years. Rama gives nice message to Sumantra to be given to Bharata, Koushalya and Dasaratha. Rama convinces Sumantra and sends him back to Ayodhya.

Rama along with Sita and Laxmana wanted to cross Ganga. Guha helps him in doing this. He arranges a boat for them and says, Rama, I heard that a stone became a lady (Ahalya) by mere touch of your feet. This boat is my livelihood. What if this also becomes a lady? So let me allow washing your feet. Rama does not agree saying he is in exile and should not be served. Guha convinces Rama on this and washes his feet. Ganga also feels very happy for being used to wash his feet. Rama wanted to give Guha something for taking him to the other bank. Sita understands this and takes her ring out. Guha pleads Rama not to give anything now but will accept on his return journey.

Sita worships Ganga. Nadi puja (worshipping rivers) started from her. We too when crossing rivers, throw coins. This is with an intention that those coins are helpful to the habitation living there. Earlier days, we had copper coins which helps in purification of water. The sari offered will be taken by the needy. All these actions helps the needy. Rama after crossing Ganga, enters the true exile. Let us all travel along with him.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 21

Vakara 300 slokas are completed and we are entering in to the 'sa' kara word of Gayatri mantra.

Rama was sleeping under the shade of the tree and Sita was sitting next to him. Till now Rama didn't speak a word. But now he was worried for their father and he opened his heart before Laxmana "oh brother, I know the king would have a sleepless night today. Kaikeyi would trouble him in some or the other way. Rama here addresses Dasaratha as a king. Now I'm far from him and wonder how he is? In what condition he is in? No one is around him. I feel what the king had done is a slightly foolish thing. There are only four things in this universe. Any person belonging to any religion does anything only for these things. Everything in the universe comes in these four categories. They are dharma, artha, kama, moksha. These are the four main pillars. Everything depends on these. In some people dharma will be more and rest 3 less, some people artha and other 3 less. Anyone doing anything depends on these four. Good or bad deeds also comes under these categories.

Rama always felt moksha is the greatest among these four. But in case of Dasaratha kama was greater. Just for the sake of desire all that happened. You can do anything only for dharma but you shouldn't do anything only for the sake of artha or kama. Children these days study management. Ramayana is the greatest management course. Not even an illiterate person would do such a kind of thing on his wife's advice. How would Dasaratha get a son like me who listened to everything? What was my mistake? Would anyone send away a son like me? I feel Dasaratha may not live for a long time. His body also is not supporting. I will be in forest. Let Bharata be the king. Valmiki says ,Rama could have these thoughts in his mind.

If you want to earn money, earn in good ways. artha dharmou parityajya he didn't say dharma artha let artha be the main purpose even then, it has to be earned in the right way .

Rama now spoke about his mother. "My mother in her previous birth would have seperated a mother and child, so she is facing it now". Vasista wrote one great book named karma vipaka grandha. This deals about horoscopes. It tells us about what ailments would occur for what actions and what actions should be done to get out of that ailment. This list is maintained in that book. when we were in the mother's womb we did not have eyes, hands or legs, it all came later. We say DNA. where did this come from? Like how we relate and go backwards and find the root, the root is karma.

When you come to Swamiji , and tell your difficulties. He says, do annadana, do some prayers etc why he says that let the sins be washed out with this good karma. Like that Kousalya must have done something. You only know what good you are doing now. You must have done some bad karmas in your previous birth. Rama talks about this in Koushalya's regard.

Rama felt bad that he was away from Koushalya in her difficult times.

There was a guru and his student, The student always put a glass of water next to him. Once suddenly he woke up from sleep and asked his guru if he wanted some water. Everybody wondered why he was asking so? The student then replied that he didn't want to see his guru thirsty even in his dreams. In reality the guru also said that he was thirsty. Ramayana sloka are greater than our words. Prasada laddu (indian sweet balls) are more delicious than home made. Why? Because they are tasted by God. So we should offer the food to the God before we eat. Offering food means not just sprinkling water and turning the hand, that is mere action. But you can do it heartily even homas can be done heartily.

In yoga Vasishta's story, there was a king sitting in a garden. The king wanted to do ashwamedha yaga . He knew what to do for it. He closed his eyes and thought of all the procedures that were done in ashwamedha. He did purnahuti also in his mind. It took 10 hours for him to think of this procedure. Next day it took 8 hours, 3rd day it took 6hrs, next 4hrs, next 2, next 1 hr, next 30 mins, next 1 min, next 1 sec like that he did 100 ashwamedha yaga Phala. Indra impressed by this offered him his seat(indra padavi) .The king suddenly woke up and realised that it was a dream that he got .He realised that everything could be done in our thoughts. To tell the power of manas, Vasista told this story. We can do everything in manas, but donations(dana) cannot be done in in manas. Yagnam can also be done in manas.

Even birds cursed Kaikeyi who left Koushalya in such deep sorrow. "Iam unable to do anything for my mother. When i went to tell Koushalya that I was leaving she was speechless. I'm the only son of my mother and there is no one to take care of her and she is in sorrow. What is the use of having a son like me? Laxmana, that day you were angry and said you would finish everyone in Ayodhya and make me king, but Laxmana you are not required. I can do that alone, but I didn't do that because of adharma beethi because I will get into adharma and paraloka beethi after death what will happen, where will I go. So I didn't make myself as yuva raja. So don't feel bad Laxmana." Rama spoke these words in anguish. Rama cried not for the kingdom but for Koushalya and Dasaratha. Laxmana said "Rama your fame has not decreased even after leaving the

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kingdom. But Rama where ever you are that is our kingdom, that is filled with content and happiness. Even Sita is feeling bad. So please control yourself. Me or sita, cannot leave you even for a second. So please allow us to be with you. There Satrugna and Sumitra will take care of Koushalya." Rama and Sita slept and Laxmana stood watching them.

Valmiki says they both were like lions wandering in the forest . Their glow did not decrease at all.

That night they spent under the tree and the next day they continued their journey. Rama said we have come near prayaga ,that is the place for pitru karma(ceremony for ancestor) like we eat food to live, with the food we give, the departed souls get energy and continue their journey to the next loka

annadanaa, pitru puja ,cows puja that is done for one day is equal to our one year,that is our one year is equal to one day for them. They take it in sukshma rupa. We are doing money transfer. Why do you agree this and don't agree that? You give one cheque and say that is one lakh rupees. How will a piece of paper become a lakh rupees. Not even that with one password you tranfer money from a different country. How do you agree that as a transaction? Like that doing this ceremony every month it is a belief that they are still near us. Like a just born baby they need 24 hours sleep and a sip of milk. We Do masika every month till one year samvatsarika. Everything has examples. There are many things in this universe that are not visible to our naked eye.

Rama, Laxmana, Sita were walking and they saw some smoke coming from far. "I think that is the smoke coming from homa gunda. Maybe that is Bharadwaja ashram. He likes annadana. He waits for hungry people and searches for them to give food. Some sound is audible that must be the sound from the confluence of ganga and yamuna. We see some sticks offered for homa also here. Some one must be living around ,must be Bharadwaja ashrama " said Rama. They had bath in sangama and went to Bharadwaja ashram and waited outside .He called one of the student and asked him to convey the message that they have come for his darshan. He didn't even tell his name and details. When we go to a guru,we should not compel them to give us darshan by telling our names or the influence we have.

After some time Bharadwaja in his meditation opened his eyes and saw three of them. Rama gave his introduction. We have the custom of telling name and doing namaskara.

Rama introduced himself as if Bharadwaja didn't know Rama. He told him

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that they both were Dasaratha sons Rama, Laxmana and She is Sita His wife, She is "kalyani "and daughter of Janaka .

That is the respect of Rama and that is the respect Rama gave to Sita. Rama told him that they have come to the forest on their father's words. Bharadwaja offered libation to Rama and arranged their seating. He said" i will arrange everything for you. You can reside here looking at the nature". Bharadwaja asked them when did they come? He also said that it had been a long time they came there and that he heard that have come for vanavasa (exile)?. He then took them to the confluence of ganga and yamuna and asked them to stay there. Rama asked him a place where there were nobody around him. Bharadwaja thinks a suitable place for him. Bharadwaja was a person who went all around. Like Swamiji who wandered all the world and have settled in Mysore. In his life history when somebody asked why did he want an ashram in that forest. Swamiji says this is a sacred land. I will stay here. We only saw thorny bushes but he saw tapas of a mahatma.

Bharadwaja said a little far from there was a place called chitra kuta where he his did meditation earlier. We must do propogation of good piligrims when we go. Earlier people used to put one nama and go all around with a kalasa. All the collected amount was then put in Tirupati hundi.

Bhakti prachara also is a social service. All the five elements are friends for all our karmas. They know what we are doing. So we must be careful.

What is chitrakuta? Ramayana is our journey. How will be our journey in different stages is described in Ramayana. That is why Ramayana is an answer for tapasvis, yogis, for common people also. It is a lesson for us too.

In the journey of yoga, when we cross each chakra there is manipura chakra. The sound generated there is audible for our ears if we concentrate. If we can hear that sound, that is an indication for yoga siddhi. It is like an alarm to be careful that you have siddhi. Chitrakuta is manipuraka chakra. There nature is a surprise, birds are a surprise, it is a bunch of surprises. Everything is a surprise there. I t is an ideal place for you to reside.

Every piligrim has a power. Chitra kuta is a comfortable place to live. That day they stayed there and started on their journey the next day. Bhardwaja gave Rama the route map and explained them in detail of the route. He told Sita to worship the shama tree. He showed them a safe route where they would find a mountain that was comfortable to live. Rama left along with Sita and Laxmana. Rama said " kruta punyaha I must

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have done some good deeds that a noble person like you are talking to me with so much of love. I'm happy, I'm blessed and they reached yamuna. They prepared a boat and made a seat for Sita to sit. They had all kinds of weapons. They were going. Then comes Valmiki. He is the author of Ramayana. He wrote Ramayan much later.

He wrote only 2 sloka about their conversation. Just because he is the author, didn't take the opportunity to narrate more. Valmiki does not have disciples.

He knows dharma. He served the guests with utmost care. He had a small conversation and proceeded further . Rama saw chitrakuta and felt happy. He called it as a nature's wealth. He felt happy and told Laxmana to make a parnashala (a hut) according to vastu. What did Rama eat? Fruits and roots of wild plants that were available in the forest or non vegetarian food? He took non vegetarian food. Valmiki clearly mentioned that because he is a kshatriya. He needed energy for fighting. He ate non vegetarian food. Vastu shamana is pradesha shanti with vastu mantras. Rama while crossing a river also chanted mantras. While travelling if you enchant hymns of durga or rudra, your journey will be safe. He did offerings to the fire god. He always enchanted auspicious mantras. He himself was a priest. He agreed to stay there. Laxmana didnt leave at just building a parnashala he also built one puja room, dining room, bathroom and living room for Sita. Like that parnashala became a big house. They three stayed there happily with no sorrows surrounding them.

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 22

Yesterday we spoke about Rama reaching Chitrakuta Mountain and Laxmana building Parnashala (Hermitage). Rama said a basic one, but Laxmana has built a big palace itself. Rama does Vastu homa and enters Parnashala. Now Valmiki takes us back to Ayodhya and the happening there.

After sending off Rama, Sumantra waits at Guha's place till he gets the news that Rama crossed Ganga, meets Bharadwaja maharshi and reached Chitrakuta. He returns back to Ayodhya. It took three days for him to reach Ayodhya. The city didn't appear like before. Roads were not cleaned. No charm in it. Entire Ayodhya appeared as a dilapidated temple. As Sumantra entered Ayodhya, people saw his chariot coming and surrounded it with a hope that Rama has come back.

Hope is very important in life. In the word 'yesterday' there is no '0'. They say yesterday has no zero and today has one zero but tomorrow has two zeros. In Hindi, both yesterday and tomorrow are called as 'Kal'. This kal is kaal (time). Everything that we do is for tomorrow. We should have faith in previous birth and next birth. Many do not believe in it. But they have to believe in the present birth. No choice. Our entire spiritualism depends on these three births.

Upon seeing the chariot, everyone came running and asked Sumantra as to where is Rama. Sumantra told them that he left Rama on the banks of Ganga. Till then, they had hope that Rama will come back, but not anymore.

We must love God as we love ourselves. We do everything for ourselves not for any one – says Upanishads. Even if you donate something, it is for our well being and to gain the merit of Punya. Whoever accepts your charity is helping you by accepting it, so that you gain the merit. I'm doing for others; I'm serving others for their welfare is a wrong concept.

Here in Ayodhya, knowing that Rama has not come back, people think what is the use we live? We can't see Rama. Whatever occasion we celebrated, was always with Rama. Going forward, how do we do that without him around? Everyone was saying Rama... Rama... Some elderly people who can't even walk and come out were sleeping next to a window and are watching if Rama had come. Such is their devotion. Sumantra was not able to face them. So, he covered his face and goes away from there as he could not withstand their despair. He too feels guilty for coming back without Rama.

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saha ramena niryato vina ramam ihagatah

Even when I die and go to heaven, people in that world say Sumantra has gone with Rama and had come back without Rama. What should I tell Koushalya? Sumantra is talking to himself.

Ramayana is different from Maha Bharata. It is a peculiar story. In Maha Bharata, any character taken, we remember something about it. Ramayana only reminds us the main story. Even for people who knows Ramayana very well, they can't remember Sumantra. That's why we need to read Ramayana with love and affection.

Sumantra enters Dasaratha's room and does Namaskara to him and starts telling Rama's message. Dasaratha listens to his message silently and faints. Koushalya says, after doing everything that should not be done, what is the point in crying now. Now get up. You didn't speak in front of Kaikeyi. She is not here now. Atleast now, you open up and speak.

Ramayana also teaches us the way of living at home.

Dasaratha says, when I took such a major decision, why didn't someone stop me? There are many elders here. They are elders in Penance, Knowledge and age. Anyone should have spoken. But Kaikeyi didn't give that chance. Even when Sumantra went to Kopa Gruha, she didn't give a chance. She has no trust in Dasaratha also, but she trusted Rama. So she made Sumantra bring Rama to her palace. Rama won over his enemy also in gaining trust. Ofcourse, Rama didn't feel her as his enemy but Kaikeyi thought Rama to be her enemy, but she was confident that Rama would listen to her words.

Ramayana teaches us that we should be surrounded with elders who are great in age, penance and knowledge who can guide us on right path. It did not say elders in wealth. Also, it says that the creation of Lord consists of all kinds of people. We should ignore the negative and proceed further.

Dasaratha further asks: Sumantra, how is Rama? What is he eating? Sita is a delicate woman. How is she? What is she eating? Rama is sthithapragna. He is very balanced.

Kim Vaacha Vacho Ramaha? What message did Rama send to me? What did Laxmana say? *Kim Vaachacha Mythili?* What did Sita tell? How are they? Forest is so dense. They don't even find a place to sit. Where are they sleeping? What are they eating? Dasaratha finds out all the details about them. It appears as though Dasaratha is pondering about Rama during his last days. Maybe Rama has gone to exile to give this blessing

to his father. Sumantra, please give me more details about Rama so that I can spend my rest of the life like Yayathi who had spent his time in between noble people.

Yayathi is a king who went to heaven as a result of his merit of good deeds. Residing at heaven is not permanent. We need to come back after punya (merit) ends. That is the reason, we need to continuously earn punya thru thanu, manu and dhana. (physical, mental and monetary ways). Similarly Yayathi's punya also ended and he was made to go back to earth. At this point, Yayathi says to devathas, anyways I need to go back. I request you to put me in between noble people so that I can gain some more punya and go to heaven again.

Prahlada story also explains us the importance of satsanga.

satsanga tasmaath dhishame satsangathya..

Dasaratha says, like Yayathi, listening to Rama's details, I will live happily.

Sumantra is unable to speak and says in a sad voice, Raja! Rama is following Dharma. He sends his reverential prostrations to you. Rama said namaskara to all according to their levels. Dasaratha has only this message.

Why should we do pada namaskara (prostrations) to elders? It is said that when our forehead touch their feet, that dust on their feet touches our forehead. Brahma writes some misfortune on our fate. When we do namaskara, that dust becomes a vibhuti (holy ash) and ill fate will be erased. Hence it is said Shirasa Vandaneeyasya!! We need to do Surya namaskara and Sashtanga namaskara. Earlier Appaji used to deliberately make children do namasakara.

Sumantra then conveys the message of Rama for Koushalya. Koushalya, 'Rama is fine and safe. He asked you to be with repression and protect the family. He said he will come back in 14 years. Till then Rama asked you to increase the puja rituals and be in vairagya and to serve Dasaratha as you serve God. Take care of Kaikeyi also and follow Dasaratha and Kaikeyi's words. Bharata will come. He is a good person. But we never know what will happen tomorrow with power in his hands. Kind is called 'artha Jyeshtha'. He is very powerful in money. So, be careful and follow as per his wish.

This is all family management that we can learn from Ramayana.

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Rama gives his message to Bharata as 'take care of all the three mothers. Treat them equally. You being the prince, must listen to the King. King's words should win. Follow the steps of King Dasaratha. My mother loves me so much. Don't differentiate her.'

Sumantra then gives Laxmana's message to Dasaratha. Laxmana asks, 'What harm did Rama do? Listening to Kaikeyi's words, he was sent to forest. Do you have any wisdom? You showed Bharata as one cause. You could have given the kingdom to Bharata and Rama would have been as his servant. There is no need to send him to forest. You have the desire for kingdom. I don't consider you as my father. You did not have mercy on Rama. Rama is everything for me. Sarvaloka Priyamatva! Entire world loves Rama. Leaving such Rama, who will be happy with you?' Sumantra gives Laxmana's message as it is.

Next Sumantra says: Sita didn't say anything. She is new to such surroundings and is trying to adjust. She is in delusion. There is no message from her except her tears.

Dasaratha wanted to hear more about Rama. Sumantra didn't know what to do. He said Rama and Laxmana wore Jata (matted hair) and Valka (dress made of tree bark), crossed Ganga and are going towards Prayaga. Laxmana is walking in the front while Sita is in the middle and Rama behind her. I was with Guha for some time and came back. On the way back, the horses of the chariot also did not support me as Rama was not in the chariot. With great difficulty, I came back. There is no movement in animals and birds also. Entire nature came to a standstill. Entire forest is in pin drop silence which is very unusual – Sumantra describes his return journey.

Dasaratha says, 'I have done a major mistake. I don't know why I did like this. Dasaratha describes here about fate and about his ancestors. He says, if anyone listens to my order, please take me to Rama. I can't live without Rama. Dasaratha is undergoing Rama viyoga – separation. He is feeling sad for what ever happened.'

Soka Sagara – Dasaratha's sorrow is compared to an ocean. Even in Narasimha stotra, Samsara is compared to an ocean, a forest a banyan tree, indicating the intensity of it. This is not to frighten us but a warning for us to be careful.

Dasaratha says 'I'm not able to tolerate this Soka Sagara (ocean of Sorrow) of Rama's separation. Here Valmiki describes a beautiful sloka which compares Dasaratha's sorrow to an ocean. He says, Dasaratha's deep sigh is the tide of ocean. His tears are the foam of that tide. My prayer raising both hands up is the play of dolphins jumping out of water. The badabagni (submarine fire) is Kaikeyi which caused an earth quake in

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the empire. Mandara is crocodile. After sending Rama to forest, this sea expanded which means, his sorrow became vast. I don't believe if I can cross this sea – says Dasaratha.

It is a beautiful description. Children can use this for essay writing. All this description can be omitted but it has a beauty in it. So we are talking about it.

Dasaratha and Koushalya thinks of Rama and becomes unconscious. After sometime, they wake up. Koushalya says, Sita has come from a different empire. It is our responsibility to take care of her. Take me to Rama. I will also exile. Sumantra consoles her and says, Sita's life is Rama. Don't feel bad. Where ever Rama is, that is her Ayodhya. She will feel sad if she has to stay back at Ayodhya. I will tell you a secret. Sita used to apply mehendi (henna) while in the palace. After going there, she did not apply. Even today, her feet are like how they were here in the palace. A beautiful description is given by Valmiki on the Pada Darshana. The word 'Adyapi' is used here by Valmiki which means 'even today'. This today does not mean the day Sumantra was talking, this today is the day that we are talking about her feet sitting in Universal Prayer Hall during the 9th chaturmasya Ramayana discourse. If we close our eyes, we see Jaya Lakshmi Mata padas. Shankara Bhagavat Pada says, tvadhanya panibhyam....

Other goddesses shows the Vara and abhaya mudras in their hands. Their posture is like that. Only you don't show any mudra because your pada are sufficient. No Vara and Abhaya mudra is required to remove fear and bestow anything. Valmiki is called Adi Kavi – the first poet. Ramayana is adi kavya – the first poetic book. No one can show so much beauty on a poem like Valmiki. I can challenge that. Sita's feet are like lotus. A poet called Mooka Kavi wrote a shatakam (100 poems) only on Padas. We must pray those padas that were described through Sumantra. So, Koushalya, don't feel bad.

idamhi charitam lokey prathisthasathi sasvatham.

This story of Rama will remain permanently in the world says Sumantra. Listening to Sumantra's words, Koushalya feels solace.

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 23

Nada has power of consoling the inner self. Ramayana is all about compassion. It has to be experienced while listening. Only then you can understand the actual Ramayana. Everything has a solution in Ramayana. After listening to the message of Rama to Dasaratha, Koushalya and Bharata, Koushalya accused Dasaratha. This situation between a husband and wife should not come. Shastras say that wife would be amicable to husband and should forgive his mistakes. Wife is considered as third Guru after parents and Sadguru. Understanding husband is just not in money. It should be in everything.

How should husband be? He should be amiable. He should be responsible and protect his wife. God gives the quality of being indulgent for a woman by birth. Whereas it is a special qualification for men. Hence he should strive to develop this quality.

Koushalya tells Dasaratha, 'Do you think Rama will come back and take the empire? He is a person of self esteem. He will not come back. Rama has the power to conquer three empires that are equal to Ayodhya with his one arrow. But he has not done that. That is the power of Rama Bana (arrow). But he confined himself to Dharma and Satya and went to forest. One thing is for sure, Rama will not take Ayodhya again. She gives many examples here.

bhojyanthi kila shraddhey kechchat shamena baghyavan

Some people when doing pitru karya (ceremony meant for ancestors), they appoint one person for bhokta. Food should be given to bhokta first. But some people will give the hot tasty food to relatives first and the left over to Bhokta. No learned person will eat that spittle. No. So, first food should be given to them. Even if it is delayed, it should be given to bhokta first and eat later. Your story is like that. Do u think, Rama will take the empire once taken by Bharata? No. Horns are beauty for an OX. If they are cut, they feel sad. A lion will not eat the leftover food hunted by another animal. Rama is Nara Vyaghra. He is the lion in humans. He will not come back to Ayodhya.

Sometimes, even we do some mistake. The materials brought for a puja are used for another purpose. This should not be done. Put them in a larger container and take the required for that particular day into another container. No material should be re-used. The merit of puja comes only then. You should not say that I will not do the ritual at all. You must not escape from doing it. We should do it according the prescribed procedure. Shastra is the only valid cognition for this. Where did Shastras come

from? Veda is the source. In Ganapati Puja, 21 types of leaves are mentioned to be used for Puja. If you worship with the available leaves in your house, it gives only half the merit. In ashram we are growing all these 21 types. We must follow as said. Even in Homa, the material used for the offerings are to be fresh. In Kerala, after homa, they do yaga shala dahana. They burn the entire yaga shala so that it is not re-used. Only exemption is vessels used in that. That can be cleaned and used.

Similarly Rama is Yagna purusha. He must not be given used offerings. Dasaratha, you must be under the impression that Rama will come back after 14 years. No he will not. Rama is such a one who puts people who are in adharma onto the right path. You have sent such a son to forest. For a woman, first protector is father and then husband. Shastras says a woman is not independent. Many rationalists hold this one line and abuse the shastras. This is told for protection of women. Hinduism gives lot of respect to women. When it is said that women is not independent, it means that she need not undergo the merit of her sins and her father, her husband and her children are responsible for the same. It is said that a woman's father is responsible for 50% of her sin, children are responsible for 25% and parents the rest of 25%. This is what it means that Women are not independents. Nobody talks the complete details. Atri, Vasishtha, Manu, Yagnavalki are the mahatmas who wrote these smritis. Do you think they don't have the kindness that we show on a woman? We should have affection on our Shastras. Abusing Veda is a great sin. Who is an atheist? The one who abuses Vedas is the real atheist not the one who abuses Devas. Deva and Veda are just one letter interchange. If you respect Veda, that means you are also respecting Deva. So, even in dreams do not talk low about Vedas. Can you show me one person who abuses Quoran or Bible or Guru Granth Sahib? But you find many abusing Vedas. They read half, gain quarter knowledge and talk nonsense. It is said that even in caste feeling, class feeling is dangerous. I'm talking all this with lot of grief. We should learn and talk. Vedas are the pillars for India. This should be strong in our mind. Dharma has everything. That is why we should read Ramayana and Maha Bharata. Why did Appaji ask everyone to chant Shata Shloki Ramayana? This is the reason. Forget about punishment, how do people have guts to abuse Vedas?

Max Muller translated, made many translations from German to English. His first lecture in Radio started with the verses from Vedas '*Agni Meeley*'. Agni – fire is our life's source. Why don't we have that boldness that Max Muller has? Everyone must take the responsibility to protect Vedas. Don't say what can I do? Think what you can do and sow the seeds in children. This becomes a huge tree. OK.. we have gone out of the topic. Let us get back to Koushalya's conversation.

Koushalya says, first protector is Husband. Dasaratha, you have taken such a decision of sending Rama to forest. Second protector is Children. Rama is my only son. He is not here. Third is parents. I have left my parents and relatives long ago when I got married to you. So, who will take care of me now – questions Koushalya to Dasaratha.

Dasaratha pleads Koushalya not to blame him anymore. I realised my mistake and reminds her dharma. Who ever wants to protect their family even if they are good or bad, what ever qualities they have, will not abuse their husband. Koushalya has butter kind of heart and melts easily. She realises and says, Dasaratha every one praises you. you dont have any kind of bad habits. You said you will do namaskara with folded hands. That is not good for me both in this world and after worlds. I'm in deep sorrow and spoke like that. Please forgive me – says Koushalya. To be in sorrow always is not good. Vishnu Sahasra nama says Ramo Viraamo Viratho.. Virama is the place of rest. Whoever feels I'm tired should think of Rama Nama. Viratho – he is in vairagya state. Virat is Vairagya. That is why when we go to a Yogi or mahatma, we feel something different. We feel very contented.

Koushalya continues – Rama left for exile without any sorrow. After Rama left, I should have taken care of you and your health.

shoko nashayathey dhairam – Sorrows destroys courage
shoko nashayathey shutam – Sorrows destroys knowledge
shoko nashayathey sarvam – Sorrows destroys everything...

There is nothing that equals to shoka. So, shoka should not be there only shloka (poem in praise of god) should be there. Ramayana started with Shoka. That shoka resulted in Shloka. Shoka (sorrow) can be ruled out only when you are with God, good thoughts and Sadguru Sannidhi. So, we should put ourselves there always. Nothing is equal to shoka. They say, don't hurt anyone with your words. Our words are big weapons. We quickly talk something that hurts others.

Feeling sad for Rama, Koushalya asks Dasaratha to pardon her. Dasaratha also feels that Vasishta could have stopped him. Valmiki gives a nice story to tell us how our karma effect us. Good deeds give us good merit and bad deeds give us bad merit. In earlier eons it took more time but in Kaliyuga good or bad, the merit comes immediately. In Kaliyuga Moksha also comes fast. It was difficult in kruta, thretha and other yugas. Any karma that is done should be with intelligence as God gave us knowledge. Only children do without knowledge. Only those without knowledge and children say sky is blue in colour. But those who have knowledge says it appears blue. Whoever does not think and act are

fools. That is ignorance. Like that I became ignorant and acted in the case of Rama – says Dasaratha.

Valmiki words has immense effect that our own words. They are like Veda mantras. The power that Veda mantra has is more. Shabda Shakti (power of sound in mantras) is more. Many foreigners does not know Tyagaraja keerthana. They listen to Jagadananda karaka and feel happy. That is the power of sound. That is why Vedas have to be told as it is. Mantras should be told as mantras and not in our own words.

Dasaratha says – who ever does karma being ignorant and then realises after its result and feels sad, like that whatever karma I have done earlier is giving result now. It is like after seeing their charming and big flowers, greedily desires their large and luscious fruits and nourishes Palasa trees, by cutting off a mango grove, he will come to grief after bearing of their fruit. He who without knowing the result goes running towards action, will come to grief as a nourisher of Kimsuka trees coming to grief at the time of their fruit-bearing. I nourished Palasa trees, by cutting off mango grove. Being wicked-minded in abandoning Rama at the time of arrival of fruit, I am lamenting thereafter. This sin was done by me while I was young and wielding a bow. At that time, I was famous as a young man in Shabda Veda (who can shoot heard but unseen object by an arrow) O Kausalya! This grief, obtained by my own accord, has befallen me, as by a boy in ignorance eating poison in the world. How the other man became disillusioned by Palasa trees, I also became disillusioned in the same manner, without knowing accurately the correct result of hitting a target by means of sound only. You were unmarried till then and I was the Prince Regent. Then came the rainy season which enhanced excitement and desire for hunting. The sun, partaking fluids from earth and warming the world with its rays, entered the terrible southern quarter haunted by spirits. I was ignorant that hunting is prohibited in rainy season and that too in the night.

With a wish to do hunting as an exercise in that most comfortable season, I went along Sarayu River, in a chariot, wearing bow and arrows. Without my senses under control and with an intent to kill an animal coming in the night at that place for the purpose of drinking water, I was ready with my bow at a solitary place. I released a sharp arrow. While that arrow was attacking, a human voice there was heard, saying, 'Oh, how a weapon did rush upon an ascetic like me?' I came to the river, which was away from habitation in the night to fetch water. By whom I was hit by an arrow? On the other hand what wrong have I done to anyone? To a seer like me, of having laid down violence and living on fruits and roots of wild plants in the forest, how a killing by an arrow is enjoined? Who is desirous of killing me, wearing a mass of locks of hair and clad with bark of trees and deer-skin? What harm was done to him by me?.

Hearing those pitiable words, I reached that place and saw the ascetic, hit by the arrow at the bank of Sarayu River. Looking up with his eyes, he said 'O, king! I, who was carrying water for my parents, was hit by you. What was the harm done to you by me who is residing in a forest? You virtually killed both my mother and father, who are blind and aged. Both of them, weak, blind and thirsty, might have refrained their thirst with difficulty and waited with expectation of my arrival since long. O, Dasaratha! Going there soon, you alone tell my father the things happened here. This foot-path will lead you to my father's hermitage. After going there, seek his graciousness. This sharp arrow torments me. Please remove the arrow head. I drew out that arrow from him. That sage looked up towards me in fear and relinquished his life.

King Dasaratha continued to narrate to Kausalya how he went to the aged parents of the deceased sage and informed about the death of their son and its cause, and escorted them to their son to the river where he was lying dead. Embracing the boy they wept. Finally, having cursed the king that he too would die of agony caused by the separation from his son, the aged couple gave up their lives.

O, Kausalya! The sin I myself committed through ignorance on that day, by invoking an arrow and hitting an invisible object the sound of which was heard, I remember it now on reflection over it. As a disease comes sometime after eating a nutriment mixed with forbidden things, this present occurrence came as a result of the sinful act by me long ago. O, my dear lady! Those words of that noble sage, saying that I shall give up my life due to grief for the loss of my son, have come true to me now. I am not able to see you with my eyes. Touch me well."

In this manner, King Dasaratha weeping as aforesaid reached the end of his life in the presence of Kausalya and Sumitra. King Dasaratha of noble appearance, thus speaking, who was already miserable and distressed for sending his son to exile, felt afflicted with extreme grief by the time the mid- night passed and forthwith abandoned his life.

At the dawn of the next day, panergysts and servants arrived at the palace to serve the king. Some women, who were empowered to go near the bed, detected the king's death and started crying loudly. Kausalya and Sumitra suddenly woke up from their slumber and came to know of the king's death. All the wives of Dasaratha wept miserably.

Sage Vasishtha, right from the beginning has been supporting the Ikshvaku dynasty. Sadguru takes the entire responsibility of disciple. It is His nature. Vasishtha comes and says put the body in taila droni – used to

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preserve the body. We had this great science of preserving bodies during Ramayana days itself. However, it is not described in Ramayana. Next day morning Markandeya, Moudgalya, Vamadeva, Kashyapa, Kathyanana, Gouthama and Jabali Rishis requested Vasista the family priest of Ikshvakus to select a youth to be crowned as a king of Ayodhya. They enunciated the various evil consequences of allowing the country without a king and leaving it in anarchy.

We often come across a Telugu word 'araachakam'. It is not araachakam. It is 'araajakam' – meaning without ruler. One entire sarga is described on what happens if there is no ruler. A beautiful description is given by Valmiki. It should be put in Government offices. Such nice Sarga. Is there something in Ramayana that is not told either for iha or para (for this world and after worlds)? Difficulties of all ages were explained by Maharshis.

The sarga ends here with all rishis requesting sage Vasishta to appoint a king immediately.

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Dasaratha recollects his mistake at his last minute and leaves the body saying Rama Rama. Realising mistakes is important. All Rishis come to Ayodhya and advises Vasista that without a King, Ayodhya will be in trouble. Vasista agrees for it and sends messengers to Kaikeyi kingdom to bring Bharata immediately. He tells those messengers to convey his message as it is and says: Tell Bharata that there is one important work that only you should do. The minute you get this message, immediately start and come back and instructs messengers not to tell any information that is happening here. If Bharata knows this, he will also fall down. Then there is no one who can become the king. All messengers take food materials and money required for their travel and leaves for Kaikeyi kingdom. How did they go to Kaikeyi rajya is wonderfully described.

Unless seen by some divya drushti it is not possible for any poet to describe so much so wonderfully. The route map is described in one entire chapter. When you travel to some place, how should be your planning is also described in Ramayana. They crossed Saradanda river, Does namaskara and pradakshina to satyopachaya tree and reaches kulinda place. The route in the current times is from Ayodhya to Hastinapura to Bihar, Assam and towards Himalayas. The entire route map is described so much that Unless we read it 10 times, we cannot remember. Bharata, at the same time has a bad dream about Dasaratha.

Messengers reach kaikeyi rajya and conveys the message of Vasista to him saying, Bharata you have an important message. There is a work that has to be done immediately and only by you. So you must start immediately to Ayodhya.

Bharata reaches Ayodhya and goes to see Dasaratha in his palace. He didnt find him. He goes to Kaikeyi. She was sitting in a golden throne. On seeing Bharata, She jumps out of the throne and receives her son. She is sitting in that throne with a feeling that it is her's and someone else may occupy. She has such moha. Bharata asked her mother about Dasaratha. She replies saying in which ever path all living beings go, your father also has gone in the same path. Death is that simple for her. Bharata on hearing these words falls down. He feels sad that he travelled so far and came to hear this. Then he asks where is Rama. She says he was sent to forest.

Bharata asks why was he sent to forest? Did he rob a brahmin's property or did he torment any mahatma or did he punish an innocent, or did he have any ill intention about ladies or did he support abortion? Those days

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only such people were sent away from the kingdom. Abortions are abolished is a great rule made by our government.

Kaikeyi says, none of the above. Forget ill intention about other ladies, Rama does not even look at sita when she is in vrata, Puja or any other ritual says kaikeyi. Oh! Then why was rama sent to forest? – asks Bharata. Kaikeyi says, I asked for only two boons. I didn't have any much desire. I just asked only two. Bharata should become king and Rama's exile That's all - says Kaikeyi. Bharata refuses the kingdom.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 25

Ramo Vighavan Dharmaha!

Among the four aims of human life Dharma- Righteousness, Artha – Wealth, Kama – Desire, Moksha – Salvation or liberation

Rama indicates Dharma. Bharatha indicates Artha, Laxmana indicates Kama. He left Urmila and he knows how to manage desires. Satrugna indicates Moksha. We don't find many people who try for moksha. Nowhere it is told that Artha and Kama are not required. They are to be there along with Dharma. Satrugna means one who ends your enemies. Inner enemies are to be killed first. Only then Moksha comes. Satrugna character is not found much. We see him only in Uttara Khanda. These four are pillars for Ramayana.

Kaikeyi asks Bharata to sit on the throne. Bharata did not like it. This generation children may feel it is a foolish act and think why Bharata should leave the throne. But Bharata did not take it. Some feel he should have taken and given it to Rama after coming back. Rama went for Dharma. But Bharata feels 'what is the assurance that I will give the kingdom to Rama later, once I get used to it.' He strongly feels that is it Rama's throne. But he didn't escape from his duty. He only didn't accept the throne. He did the administration from Nandigram in the forest. He did it with service oriented mind. This kind of attitude will give good results. Ramayana tells us that.

After Kaikeyi informs about Dasaratha's death, Bharata and Satrugna falls down. Kaikeyi told that news as if nothing major happened. No sorrow at all for her. Bharata says, what should I do taking this empire? You are my mother. How did you think I will accept the kingdom? You did not behave like a human. You are a devil to destroy Ikshvaku dynasty. It is a practice in Ikshvaku vamsha to give empire to the elder son. Did you see anyone giving empire to younger ones? You don't even have the sadness for Dasaratha's death. Do you think I have the capability to rule? Let us assume that I can, but I will not accept as you have asked Rama to go to forest. During childhood, Rama is the one who used to spend time with you more than me.

Bharata tries to teach his mother in all possible ways indirectly teaching us.

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Valmiki here uses the word 'Dasa' which means servant. Bharata says I'm Dasa to Rama. When we see Hanuman, we must learn simplicity. There is nothing that he does not have. Yoga, Knowledge, devotion..... anything. He is the pinnacle in devotion. But he lives as if he does not have anything. Only when reminded he will know. We should learn to be like him.

You have sent Rama to forest. I will go and bring him back and remain as his servant says Bharata and roared again like a lion stationed in a mountain cave -says Valmiki. The 73rd sarga ends here.

Reproaching Kaikeyi in that manner, Bharata again says: My father died and Rama is dwelling in a forest, because of you. You got me ill fame in this world of beings. Don't you know that Rama the son of Kausalya is a subdued man, who is devoted to his relatives and as an eldest brother, equal to a father? A son is the most beloved to his mother as he is born from the primary and secondary limbs of her body and also from her heart. The other relatives are only like friends. Once upon a time, Kamadhenu the mythical cow, who knew righteousness and was worshipped by celestials, is said to have seen her sons, drawing a heavy burden on earth and became unconscious. Seeing her sons (a pair of bullocks) fatigued on earth, Kamadhenu cried with her eyes full of tears in grief for the fate of her sons. The tear drops of that cow fell on Indra who was traveling below in a lower region. Seeing those tears falling on him, Indra looks up into the sky, Indra saw that Kamadhenu standing there with anguish and pitifully weeps with great grief. Indra seeing the cow in tears asked her if there is any panic from his loka and as to why she was crying. Kamadhenu replied to Indra 'shantam papam' (forefend the evil). Indra, there is no danger from anyone in your loka. Seeing these pair of bullocks, my sons who are in hardship, I am weeping. There is no dearest one equal to a son indeed!"

Seeing such a sacred cow weeping, whose hundreds of sons pervaded the world, Indra reckoned – none is more than a son to a mother. Such a cow to whom there are thousands of sons, is lamenting, how much more Kausalya will without Rama? She, who has only one son and she has been made without a child by you. Are you not ashamed of this – says Bharata with a sense that Kaikeyi is worse than an animal.

This sin will not leave you even after your death. It will burn you – says Bharata, indirectly cursing his mother. I shall toil for the complete reinstatement, bring back Rama to Ayodhya and will go to forest instead. After Rama obtains his native, I will become an accomplished. 74th Sarga ends here.

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Bharata after a long time coming into consciousness reproached his mother in the midst of ministers. He asserts that he does not know how the exile of Rama occurred. Recognising the voice of Bharata crying out in that manner, comes out to see Bharata. Satrugna and Bharata wept in sorrow, approached her painfully and does Namaskara. Koushalya who was in deep sorrow says: you have a desire for kingdom and got it by the cruel deed of Kaikeyi. You be happy now. I will also go to forest where my son is there.

Bharata politely explains, on a number of oaths, his own innocence over the matter. With folded hands he tells Koushalya, 'why do you reproach me? I'm sinless in this matter. You know the great affection I have for Rama. Sending Rama to forest is not even in my dreams. By any chance if I have played any role in sending Rama to exile may I get all the sin of doing all those that should not be done. Kausalya comes to know Bharata's heart, fondly takes him to her lap and weeps distressfully.

We feel the need for Guru repeatedly for right advises in right time. Vasistha advises Bharata to stop lamenting and to perform the last rites of the king as the body of Dasaratha was already preserved for quite few days. Bharata sees the body of his father for the first time and is distressed. Bharata then places the body of Dasaratha on a couch, taking it out from the vessel where it had been immersed in oil and proceeds with the funeral rites. The appointed priests, attendants, people of the city and the weeping royal women followed the funeral pile of the king to the banks of Sarayu River where the body was cremated. Bharata along with others return to the city after the completion of the cremation-ceremony. This chapter called Ourdwa dehika is told very little by Sage Valmiki.

On 14th day of the death of Dasaratha, both Bharata and Satrugna collect the ashes of Dasaratha and immersed them in Sarayu river. In the mean while the hump-backed Mandara duly adorned with all types of ornaments, appeared at the palace. With the inappropriate positioning of ornaments, she appeared like a monkey tied with ropes. The gate keepers caught her and brought her to Satrugna and explained to him that she was the main person responsible, for whose act Rama is in the forest and Dasaratha has laid down his body.

All she has done is speaking few ill words. We should be very careful while speaking. As a child we begin to speak with the word mother and keep on talking till the end. Words are weapons. They need to be used carefully. Even in the story of Kamadhenu, those two bullocks indicate two bad words. Even if having lakhs of children, kamadhenu cried for two bullocks. Likewise, even if we have spoken lakhs of good words, they are

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not counted. Two bad words make a lot of difference. Shabda Shakti (energy of sound) is very powerful. Kamadhenu cried for those two bullocks. Vagdevatha (Goddess Saraswathi) cries even for two ill words.

Satrugna wanted to punish Mandara. She takes refuge with Kaikeyi who also could not help her from the violent Satrugna. Seeing this, Bharata tells his brother Satrugna "Among all, women are not to be killed. Hence Mandara is to be pardoned. If the pious Rama were not to express his displeasure with me for killing the mother, I would have killed Kaikeyi. If the virtuous Rama hears that a hunch – backed woman has been killed, it is sure that he will cease to talk to you or even me." Hearing the words of Bharata, Satrugna released Mandara, who fell at the feet of Kaikeyi and was consoled by her.

The king-makers request Bharata to take over Ayodhya kingdom. Bharata refuses to do so and promises to bring back Rama to Ayodhya and make him only as the king. Bharata further orders for construction of a pathway to reach the forest. The engineers construct a comfortably high-way from Ayodhya to the River Ganga, by clearing off shrubs and stones on the way and excellent wells were dug. Beautiful tents were also built on the path.

Great engineers were there in Ayodhya. Without harming a tree, they removed the tree and planted else where. They built temples. They have put tunnels in between mountains. Rest houses were built. Water supply arrangements were made by digging wells. They have put markings to indicate the ends of the roads. Bharata had a strong feeling that Rama will come back. He went with such strong feeling so he got what no one else could get – Paduka Siddhi. Nothing is greater than obtaining padukas.

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Yesterday in Ramayana we spoke about marga samskara (laying of a highway). In stars there is a star called mrugashira. Through which came the month margashira. In this month we celebrate Datta Jayanthi. Datta shows us marga (route). We must take the route which gives us success. We must learn about the correct route first.

There are two routes in spiritualism. Pravrutti and Nivrutti. In pravrutti we struggle for earning, looking after the children, family etc. Nivrutti is for those who want moksha, who do not want re-birth they go in that route. To go on to that route, we must first go to pravrutti marga. To reach Rama, we must first need to find a correct route.

After 14 days, Vasista thought that there should be a King for Ayodhya and came to the King's court and sat in his asthana (seat). There are different seating arrangements assigned for every guru. That is treated with respect. We must treat them with respect that is the dharma of a disciple. Vasista sat in that seat and invited people from all walks of life right from students to advisors and invited Bharata and Satrugna also. All the subjects in the kingdom praised Bharata. Bharata said "na ahama raja.. I am not the king". Bharata came and instead of sitting in the king's throne, he sat in the next seat.

Vasista said "your brother Rama is ruler of the truth and dharma. He went to the forest as per your father's wish so you become the king ". Everyone were there in the king's palace. How should Bharata feel? But he didn't have any such feeling. He closed his eyes for a second and said "jagama manasa ramam, dharmagno dharma kaankshaya."

Nothing is faster than the mind. By the time you say New York, your mind goes there. If you say the moon, it reaches there already with absolute speed. That is why we say manojavam marutha tulyavegam. Even in the case of Datta, the moment we think of him, he comes and protects us. When we go to any pilgrim, we must remember about that pilgrim, how deity was. We go to badiri with great difficulty if you remember and think of that in your mind, you will attain all the happiness.

"Vasista, are these the words you speak. Bharata is teaching dharma. You must reach to that stage not with ego but with intelligence and knowledge. You must teach me dharma. Instead of that you are asking me to ascend the throne as a king. This is Rama's kingdom. It belongs to Him only". He then looked at Sumantra and said, Sumantra these people will talk like this only. I order you to arrange all chariots and bring one

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chariot for me. I would myself go and bring Rama back home and took an oath, all the people there were just waiting to hear those words from Bharata. There was a big applause with happiness. They were happy that Rama would become the king. Everyone wanted to go along with Bharata. Entire Ayodhya started towards the forest and determined that if Rama did not come back, they were prepared to stay there. Everyone started and reached srungiberapura. People in 60,000 chariots went along with Bharata. There was absolutely nobody in Ayodhya.

Rama is Megha shyama. All the incarnations of Vishnu are in cloud black. Complexion is not important here. When do we see Rama? How is He? He is in black complexion. Why should we see Rama or why should Rama see us? Because, the moment we see Him, all our sorrows get washed away immediately. He is megha syama, so he removes all our darkness. Like how sun rays remove the darkness, Rama darshana will remove our innocence thinking so, they reached srungibera.

Kovidara dwaja. parijatha vruksha. Guha saw from far the flag on the chariot and thought they were coming with the entire army. It may not be for hunting. It may be to harm Rama. Thinking so, Guha alarmed his army.

Bharata sent Sumantra to go and talk. Sumantra spoke and all the doubts of Guha were gone. He then asked "I have a doubt, are you going to harm Rama? Bharata almost fainted for those words. Bharata is like nirmala akasha (the pleasant sky). Everywhere there is sky. Vishnu sahasra nama says swamy is viyad means sky.

akasha iva nirmalaha ..Bharata is so pleasant. There is no impurity and fault in him. He tried to prove himself with patience. Any other king would have done beheaded him. Mahatmas laugh when they are in anger. If they are gambhira, they are normal. chanakya says we should be like that. we can get that upon practice. It is not difficult.

Bharata said "why would I harm Rama? I dont have such thoughts even in my dream. I have come here to take Rama back to Ayodhya. Listening to that Guha felt happy. Bharata said Guha that he was blessed because he was a great devotee of Rama. Guha said, you got the kingdom without any trial. You left such kingdom. So our country is called Bhaarata. Bha means knowledge.

In Bhagavatha Bharata vamsha is told. He is a different Bharata. Maha Bharata.. mera bharat mahan. Your fame will be permanent. Rama who clears others difficulties was himself in difficulty. They both become good freinds and spoke friendly. Guha made arrangements for them to stay and eat and asked them to cross ganga the next day.

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Guha showed the place where Rama slept. "Even I told Laxmana to take rest and I would take care of Rama and Sita. He did not listen. He didn't sleep that night. The whole night he was standing and protecting Rama and Sita and told me the story of Rama" said Guha to Bharata.

Valmiki tells the same slokas of the previous chapter here again. Of laxmana guha samvada. Bharata asked with curiosity where did Rama sleep? It was just one month that Rama left that place. Bharata saw that place and cried loudly. Koushalya came running thinking what happened. There was a vaishnava he read the bhagavatam damodara chapter where Yashoda tied Krishna with a small rope. He read and fainted everytime he read he fainted. So his disciple put water and woke him again he asked what happend ealier. That kind of devotees were there in our country. That kind of devotion should be within us.

Like that, Bharata saw those places and fainted and woke. Koushalya came and asked what happened. Guha said nothing, he is remembering Rama. Bharata found one Sita sari jari and said "oh this is Sita's saree he says oh! Rama didn't eat anything that day and fainted again.

Guha made lot of arrangements for crossing ganga. They crossed ganga and reached prayaga near Bharadwaja ashram. Bharadwaja saw Vasishtha in the front.

Kashyapa, Atri, Bharadwaja, Vasista, Vishhwamitra, Jamadagni are brahmarshis.

Bharadwaja and Vasista met and talked about all that was happening. Through him Bharadwaja knew about Bharata. When Bharata went to Bharadwaja. He left all his army, removed all his ornaments, his crown, and went. Like that we have to go to our sadguru. Bharata teaches us how to go to a sadguru. When Guha told him Rama wore jatadari, Bharata also wore jatadari. Both looked alike. Laxmana and Satrugna looked alike. After seeing Bharata, Bharadwaja said "I have a doubt about you. Why did come with all your army to the forest? Do you want to fight with Rama in the forest and make your kingdom free from the enemy?" Bharata said "you are asking me this, you have such eternal powers and still believe that I would harm Rama? People spoke about me so because they love Rama so much, but I cannot even imagine you asking me so. What is the point in me being alive? I cannot bear you finding fault in me. I am feeling bad for this. Bharadwaja said "No, Bharata, dont feel bad. I know you follow dharma and you also respect elders. I asked to make out if that is there in your heart or just talking from your mouth. All the people around here also must know your inner mind. Because Bharadwaja was the one who sent Rama to chitrakuta and no one else knew, so he must tell that to Bharata and before saying so, to

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enquire his mind he spoke like that. I know because if you come for war with Rama, Vasishta will not come with you. This is just to prove to all people around you.”

Some people say Ramayana is fiction. It didn't happen. It is written with imagination. If that is the case, in Ramayana this is the right twist. Rama was not there, neither Dasaratha was there. When there was no one, that was the right time to attack Ayodhya. So if it is a fiction Ramayana, there could have been a fight scene there. Bharata said one word here, everyone knows. Dasaratha was not there, Rama was in exile, Laxmana went with Rama, I'm not there. If no one has come to attack Ayodhya, that means where ever Rama is, he would protect Ayodhya that everyone knows. That is why no one attacked Ayodhya. Bharata said this. This is sufficient to prove that Ramayana is a fact and not a fiction story. If someone asks you, you must tell this to them. It is not fiction story.

Bharadwaja asks Bharata, why did you leave the army so far? You could have brought them here. Bharata said, my army is very naughty. They would spoil your ashram. Bharadwaja said only one day let them come. Bharadwaja asked them to take rest and go to Rama's place the next morning. But still he didnt tell where Rama was. Bharata refused that saying it would cause a trouble from them. Bharadwaja did not agree. He asked them to have food and rest and then leave. Bharata looked at Vasista. Vasista agreed, so Bharata also agreed. Vasista was curious as to how bharadwaja would do the arrangements. He enters fire place. He took ample of water and applied to the entire body. Bharadwaja is not normal saint. He read vedas for 300 years in 3 births. Still he was not satisfied. He took 3 births and did meditation. Indra asked him what he wanted, he then asked to give him one more birth again. Indra came and asked for the 4 janma. Why do u want rebirth again? He said that he would read vedas. Then Indra replied "oh is that you are doing in all these births. You know how much is veda. Indra showed 3 mountains and said, this is veda and what you read is just a fist full of mud. Bharadwaja then asked him to give him knowledge. He is so great. Swamijis gotra is bharadwajasa. Bharadwaja likes annadana and Appaji also likes annadana.

Bharadwaja called Indra, yama, kubera and instructed them to make the arrangemets. He brought all the rivers and the goddesses for drinking water. Porridge, milk, ghee, curd all flowed like rivers. Great seating arrangements were done. Not just food. He calls narada, tumburu, apsaras for entertainment of Bharata and army.

Bharadwaja chanted veda as per siksha shastra and all goddesses were descending down to earth and he was instructing them works. He called

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soma and asked him to serve food as per the wish of army. Whatever wanted, was given.

One palace was built. A throne was arranged. Bharata was supposed to sit. He came till there, took chamara visiri, and said it is Rama's throne. Only Rama should sit and he went and sat in the ministers seat next to that. Very delicious food was arranged through veda mantras. Never such feast was arranged by anyone. Everyone had nice food. Lot of description was given about that.

They ate food sufficient for life time. The army said "Bharata, we are not coming to Ayodhya and not coming to the forest. May good happen to you and Rama. Let everyone be happy. We will stay here. We will not leave Bharadwaja ashram. That means that ashram was like a heaven. Some were singing, some were dancing, some were just loitering. Some made all the decorations. Everything was arranged including tooth brush, top to bottom what all a person needs, all that was arranged. Bharata saw all that. It is to tell Bharata that he should not bring Rama taking all those people but only he should bring Rama with his devotion. Bharadwaja has done all this to tell Bharata.

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 27

Bharata never asked for *Rajya Laxmi* (Empire) He only wanted Rama. He searched for His grace. After a great food festival at Sage Bharadwaja ashram, no one was willing to move from there.

Next morning, Bharata goes to Bharadwaja muni and says he wants to leave. Muni asks how was the food. Sage Bharadwaja is a Brahmarshi. He is a sage at a very high level. He can close his eyes and sit in dhyana. But he felt the responsibility of honouring Bharata and his army with food in that forest. He asked Bharata as to how everyone liked the food. Anything is to be done with interest. Right from bala kanda this is being told. So, when you perform annadana, do with happiness even to enemies. One who is hungry is to be treated as Parabrahma. Food is Brahma roopa. After food, you may fight. but you must serve food to the hungry. This is what Bharadwaja teaches us. He asks is it tasty ? Are you happy ? Then it struck Bharata that he has not acknowledged the feast. One must not go without complimenting after taking food. Just say one word that it is good. Bharadwaja reminds Bharata of this. Bharata apologises and says, it is very good. Bharadwaja feels happy. Bharata says we will leave now and asked for the whereabouts of Rama. Only Sadguru knows where paramatma is. Till such time Bharadwaja did not tell Rama's whereabouts. It is only after food the sage gives the details because Bharata would have gone without eating food to search Rama. Such is the importance of Annadana.

Bharata asks Bharadwaja where is Rama ? Atma Jeevatma Mahatma Antaratma and Paramatma are very important in one's life. Mahatma is the bridge who takes Jeevatma to antaratma who in turn will know about Paramatma.

Sage Bharadwaja said, 20 miles from here is where Rama is on Chitrakuta. You can't go from the route in which Rama went as you have lot of army. Bharadwaja said this with an intention that many people should not go from forest and disturb animals, trees and birds. Bharadwaja describes Chitrakuta beautifully here. He says, go from other direction of Yamuna and you will have Rama darshana.

Often, it is difficult to get a person who shows correct address. One person asks, where is Devadatta's house in Vidyananyapuram. The other man points to a crow sitting on the top of one of the houses and says that is Devadatta's house. Will the crow sit till this man reaches there ? Bharadwaja is not like that. He is like Sadguru. He gave a clear route

map. When we miss our route, we must ask a learned person. That learned one is sadguru says Upanishads.

Koushalya, Sumitra and Kaikeyi felt happy that they got to know Rama's whereabouts in the forest. Bharadwaja asked Bharata to introduce those three royal ladies as to who is Rama's mother. His intention is to know Bharata's mind. Bharata first introduces Koushalya.

O Muni ! the one who is pale and sad is Koushalya, mother of the great Rama. She lost her husband and is far away from her son. So she is like that. Then he shows Sumitra as Laxmana's mother. He then talks about Kaikeyi. He introduces her as a person with ego, anger is her nature, and is greedy of wealth. She considers herself as intelligent. She is cruel through whom King Dasaratha died and through whom my brother went to forest and through whom every one became sad, she is Kaikeyi. Unfortunately she is my mother says Bharata.

One should not get that kind of introduction. We must analyse ourselves. This is called Atmavalokana or Simhavalokana. Kaikeyi behaved that way. So Bharata introduced that way.

Bharadwaja is a very knowledgeable person. He wanted to correct Bharata. He says, One should not have so much of hatred in mind. Don't see Kaikeyi in that manner. Everything is over. Rama went to forest and you lost your father. Now leave it. Rama went to forest and this will do good for everyone in future. For whom it will be good? Bharadwaja maharshi takes this situation in a very calm manner. If mind is pleasant, even mountains of troubles also will be small. Rama dhyana sloka says '*Apadamapa hartharam*'. He first removes troubles.

Devanam, danavanamcha rushinam...

Through Rama devathas, danavas and rushis, for everyone it will be good. Jaya Vijaya when asked if three births as enemy or hundred births as friend, any intelligent person should ask for hundred good births because hundred births are not required, just one good birth will take you to Paramatma. Paramatma is intelligent. He gave three births in three different yugas. We feel we are very intelligent. We should not do that mistake we must say, O lord ! You gave the intelligence. May it be useful. This is what you should pray.

Bharadwaja says don't talk bad about Kaikeyi. Vasishta feels happy with those words and Kaikeyi must have also thought oh, there is atleast one person to support me. Bharata takes all the three queens in palanquin and he too sits in chariot and starts from there in search of Rama.

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What do we do in life ? Keep on searching. For what ? For happiness whether it is social or spiritual. What is the purpose of life ? To search. If you put *Guru Deepa* (light) in front of you, you will find the route fast.

As Bharata started towards Chitrakuta in search of Rama, Rama there on Chitrakuta narrates the beauty of Chitrakuta to Sita. He talks words of solace to her to remove her loneliness. Rama expresses His happiness of being even in forest and says I can stay here for thousands of years happily. I'm happy that I fulfilled my father's wish of me going to exile and Bharata becoming the king. Rama is teaching us how to search happiness even in troubles. What else do we need from Ramayan for a common man's life ?

Rama is on Chitrakuta. Chitrakuta is said to be *kootastha brahma*. Rama is Brahma sitting on chitrakuta. Rama calls Sita as *Raagni* – Oh my queen !

After describing the Chitrakuta, now Ganga description is made. Mandakini is another stream of Ganga and is a slow flowing river. Rama tells Sita: see how beautiful it is. All devathas in their subtle form are having bath in it. I'm able to see that. Rama talks about Mandakini to Sita thinking that maybe Sita is reminded of all people in Ayodhya. He says, think that all these birds are people of Ayodhya. Think this Chitra kuta is Ayodhya. Let that feeling come to you in mind. Think that this Mandakini is Sarayu. Where ever you are, search for happiness. Don't search for disasters. This is what Rama teaches us.

In the mean while they hear some loud sound from far. Listening to this sound, Rama tells Laxmana to check what that sound could be. Laxmana climbs a tree, sees and finds the flag of Ayodhya. He feels, Bharata is coming for war. He tells Rama that he was waiting for a fight for quite long and that he got that chance now. Rama asks, why ? Laxmana says the entire Ayodhya's army is coming. Rama says, dont talk like that. Maybe Dasaratha is coming to take me back to Ayodhya or Bharata is coming to take me back or may be they are coming to take sita back as she is suffering here. That is the kind of balance Rama maintains. He is that's why called Shanta Rama. He says let them come. Don't talk bad about them.

At one point of time, Rama feels, Laxmana is talking with so much of anger. Is Laxmana wanting the kingdom ? So he tells Laxmana: I will ask Bharata to give you a portion of empire. Is that ok with you ? Laxmana feels ashamed of this question and comes down. Rama says don't abuse Bharata. It is like abusing me. Rama talks lot of dharma here.

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On the other side, Bharata is searching for Rama. He sees some smoke at far and feels someone is living there. It is part of Tarka shastra to analyse based on the surroundings. Like that, we must also analyse our life. Bharata thought, it could be Rama or some rishis living there. But as per Bharadwaja's words, it must be Rama is what his feeling is.

Bharata is the first one to see Rama as Paramatma. He is very close to Rama. If we are close to someone, we dont know their value. The temple next to us, we forget. We search and go to Kshetras. Bharata is not like that. He sees Bhagavanta in Rama. That is why Bharata is Hero of Ayodhya Khanda. Till I see Rama, Sita and Laxmana, I dont have peace said Bharata. *Pada sparsha* is very special. For having Sadguru pada sparsha there is a procedure. It should not be like hurting with nails. Bharata wants to put his head on his feet. Pada is very important says Guru Gita. As per *Purushasuktam*, the four *varnas* (social classification of humans) are born from the parts of Paramatma. Brahmins are born from his face, Kshatriyas (Kings) are born from his hands, Vysyas (businessmen) from his thighs and Sudras (the lowest class) from his padas.

This is told in Vedas. If you talk about inequality, there is no inequality in the view of God. This is developed by human beings. In your body, Will you say, only hands are mine, other parts are not mine? If all are born from different parts of the Vishwarupa of Paramatma, where does the question of inequality rise? More over, entire body stands on padas (feet) which means that people born from the feet of Paramatma are very important. When we are all born from one vishwarupa, we all are like brothers. Vedas never distinguished people based on their birth. Veda means abedha (non differentiation). Vedas does not even differentiate between Paramatma and jeevatma (humans). How will it separate human beings based on race ? People just criticise Vedas for the sake of doing it. Abusing Guru, Cow and the Vedas is the greatest sin.

Bharata wants to hold Rama's feet. That is the only way of repenting – he feels.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 28

Bharata observes various signs, proving Rama's hermitage in the vicinity of his place of search. After proceeding for a distance, Bharata beholds Rama's hermitage and Rama too seated in the hut, wearing matted locks. Bharata laments on Rama's misfortune of living as an ascetic. Rama and Bharata have only one Lagna difference. Rama was born in one lagna and Bharata was born in another lagna. That is the only difference. In twins, there is no age difference. But the first born will treat the younger one with love. Similarly Rama is only few hours elder to Bharata. But he treats Bharata with lot of love and affection. Rama makes Bharata sit next to him and asks Bharata, why did you come to forest ? What happened to you ? What work do you have here ? You should happily rule the kingdom. Are you fasting for me ? How long it's been you had lunch ? You look so weak. Why did you leave Dasaratha and come here. Why didn't Dasaratha come ? How is he ? Laxmana told me that his royal umbrella is not visible when you came. Is everything fine asks Rama. He asks about his mother and about Vasishta's well being. Bharata is the first *Dasa Bhakta*.

This is a very important episode. It is an episode of questions that Rama asks Bharata. Whatever we think is a mantra. A minister is called as Mantri as he does thinking. He does good thinking.

Tad japaha tadartha mananam

When we do mantra japa, we understand its meaning. When we do *Om Namoh Hanumate Namaha* Mantra, we must visualise the form of Hanuman and his glory. When we do japa, it means we are doing satchintana (noble thoughts). We are doing Satsang. Even if we are sitting alone and chanting, it is a satsang. It is satsanga with mantra japa. So Rama asks Bharata, are you associated with a mantra ? Mantra has the power of changing out thought process. When we say *Dram Datta*, we get those qualities in us. When we say *Om Lalitambikai Namaha*, we get her qualities. *Namah Shivaya* indicates peace. *Shivam Shantam*. We are imbued with that tatva when we chant those mantras. Our mind should not be on mere count. Count is important but not

without mantra. Mantra is an Yantra to purify our mind. Use the mantra as a soap to purify your mind.

Rama tells Bharata: I hope you do not fall a prey to excess of sleep and do wake up at appropriate time. We have tamo guna. So we tend to forget everything and sleep. Kumbhakarna, lost everything due to his sleep though he is very powerful. So, Rama asks Bharata do you keep your sleep under your control ?

The source of victory for kings indeed comes from a concealed counsel by ministers, who are well-versed in political sciences and who can hide their thoughts within themselves. Here Rama is teaching the administrative skills that are required for CEOs of a company. He tell Bharata – I hope the decisions arrived at by you through deliberation does not flow to the public even before it is carried out. Hope you are gaining great results from small efforts.

Kachchit Sahasraan moorkhanam ekamicchasi panditam

Even if a king employs thousands or tens of thousands of fools, they will not be helpful to him. Even one wise, valiant sagacious and efficient minister alone can cause to secure a great prosperity to the king or to one who enjoys royal authority. Hope you are like that Bharata. This shows Rama has how much knowledge and how much he is affectionate towards Bharata.

We all need friends. There is none that does not need a friend. From birth, we search for friends. In Bhagavata Krishna says, I will accept one trait that you praise about me. I'm a close friend to all. That's why they say, we must treat Sadguru as a good friend.

Bharata, hope you have atleast one person next to you who is knowledgeable. Do you have a good minister with you ? Have such person with you. You will gain everything. With knowledge, we can cross everything.

There is a story of a manufacturing company which was in losses and is in a force to shut down. The Directors of the board had a meeting to identify the reasons for loss despite many orders in hand. It was concluded that the man power is insufficient and they have decided to hire 100 more staff. To pay salary for those 100 people will have a burden of another 3 crores on the company. In the mean while one of the directors requests

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for a grant of 20 lacs and a chance to set right the situation. He then went to another company CEO and asked him to join his firm and offered him an additional 5 lacs salary. He agreed and joined with a package of 15 lacs. Within three months, the company could come out of losses and gained profits in an year. Then the board asked the Director as to what happened with the remaining 5 lacs in the grant of 20 lacs. He said he had deposited that amount in the bank in the name of the company. Then the question raised how did the company see profits. The Director said, nothing great. The CEO has been visiting every worker who are asleep, supplied them Tea and woke them up from sleep. So we could meet the demand and are in profits.

Likewise, we need clever and a knowledgeable person around us is what Rama is teaching us through this *Katchit Sarga*.

We have another similar story in Ramayana depicting the necessity of knowledge. When Vanaras starts building the bridge to Lanka on the sea, they went on placing stones in the water. Any number of stones placed sinked in water. It was then Anjaneya who gave a wise advice of writing Rama Name on the stones and then put in water. Surprisingly all the stones floated. Bhakti also has place in this story but we need a person who can give timely advice. Knowledge gives easy solution.

We do lot of Puja, rituals and put lot of efforts. Along with these efforts, what is that we additionally need to do ? We feel that we have been performing puja for such a long time and have not seen any good result. But if you observe, you don't know what is the work that you are doing. You didn't see that karma from knowledge aspect. If you perform that same karma with intense knowledge in you, you will feel the idol as God, the items that you use are not normal ones but are auspicious. Once you offer your prayers with such knowledge, it will be fruitful. So, we must attach knowledge to the Karma that we do. *Katchit Sarga* teaches this. Bharata, I hope that superior servants are assigned superior works only, mediocre servants in mediocre works and inferior servants in inferior works.' This is the reason, we ask for certificates and qualifications for a job. Ramayana teaches this also.

I hope those warriors, who are excellent strong, skilled in war-face, whose excellent actions were seen before and the most courageous ones are duly honoured and respected by you. I hope an army-chief, who is cheerful, wise, courageous, valiant, well-behaved, born in a good family, who is beloved by his subordinates and efficient, is selected by you. I

hope you are regularly giving your army, the suitable salary to them without any delay. When there is delay in giving wages, the servants become incensed against their master and become corrupt; and that is said to be a great unfortunate occurrence.

Ramayana teaches us all that is required for the society, all these are put as questions to Bharata by Rama. In asking so, Rama reiterates that Bharata has not allowed atheists around him. Is trade and commerce flourishing in the kingdom ?

***Ayasthey vipulah Kaschit ? Kachchidalpa taro Vyayaha
Apaatreshu nate kachchit Kosho gachchati Raghavah***

Rama says, I hope your income is abundant and expenditure is minimum. Even Swamiji also says this. Appaji that is why says Do not use corpus fund. All those Rama told Bharata, we see them in our Swamiji also in practise, not just words. I hope your treasure does not reach undeserving people.

I hope you greet your teachers, the elderly, the ascetics, the deities; the visitors, the temples and all the brahmins of auspicious life and conduct. I hope you do not abrogate virtue by your excessive devotion to wealth or your earthly interests by your over-emphasis on religion or both your religious and secular interests by your self-indulgence in pleasure, greed and gratification of the senses. Rama here stressed on the importance of balance in life.

We must divide time for practice of Dharma, Earnings of wealth and earthly desires equally. Here Rama does not speak about Moksha. Moksha will come only after Dharma. Do you refrain yourself from the fourteen evils for a King such as atheism, falsehood, anger, carelessness, procrastination, disregard of the wise, sloth, bondage to the five senses, taking decisions of the affairs of the state without consulting the ministers, taking counsel with those of perverted insight; failure to undertake the projects already decided, failure to keep secrets, failure to utter auspicious words , and rising from one's seat indiscriminately to receive all. In fact, this is a direct question to all of us from Rama. He also says so casually that I hope you do not eat by yourself nicely made eatable and do you share it with your friends, who seek it? Are you taking care of all your relatives, friends, those who believed you and especially

women, farmers ? Is agriculture fine in the state ? Are cows being protected ?

Bharata, may all these protect you. If all these are there, you will gain fame. This will increase your life span. Dharma, Wealth and desires will be fruitful.

You all must read this sarga, understand and teach children.

Itaschutah Swarga Mupaiti vidwan

A wise and learned king, having obtained and rule with righteousness and by administering justice to the people, indeed ascends to heaven when detached from the mortal body. This is like a *phala sruthi* for the entire sarga. This is like a light for the entire Ramayana. This is a direct message from Rama to all of us.

Bharata replies that it is an established practice for the eldest son to become a king and requests Rama to come to Ayodhya and get crowned in the kingdom for the welfare of Ikshvaku race. Bharata requests Rama to offer traditional libations of water to their deceased father, who died with the thought of Rama alone, absorbed in his mind.

Rama fainted away, after hearing the news of his father's death and is brought back to consciousness by Bharata and others who sprinkle water on him. Rama laments in various ways. Bharata consoles him. Rama in turn consoles Sita who is weeping. Rama painfully reaches the River Mandakini, offers water and balls of food to the spirit of his departed father and returns to the hut.

Whoever does not perform *pitru karmas* will not gain anything in life. As long as the parents are alive, they are your mother and father but after they are passed away, they gain the state of devathas. Hence they are called *Pitru devathas*. Remembering those gives happiness to devathas also. Leaving the pitru karma at home, even if you go to Tirupati temple, Lord Vekateshwara will not look at you because you have not cared for your pitru devathas. I didn't use the word 'pinda pradhana' – offering balls of food for the departed. Some people feel it is inauspicious. But it is auspicious than the word *Naivedya* - offering food to God. Pitru devathas and Pitru Karmas are such auspicious and important. A special place is offered to them.

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Eager to see Rama again, Vasishtha approached that place, preceded by Dasaratha's wives. The king's wives, while moving slowly towards River Mandakini, saw the ford there, being frequented by Rama and Lakshmana.

With a gloomy and emaciated face, filled with tears, Kausalya spoke to Sumitra as – O, Sumitra! Lakshmana, your son always draws water himself from here unwearingly for the sake of my son. Through engaged in an inferior act of carrying water, your son is not to be censured because all that service rendered to his brother is enjoined with virtues. In our ashram also, we find Phd doctors cleaning the ashram. They feel very happy doing that. Such kind of service gives happiness. Rama surrounded by Laxmana and Bharata were as resplendent as the three sacrificial Fires (*tretagni*).

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – July 29

Yesterday we talked about an important part of Ayodhya Kanda. Rama knew about Dasaratha's demise and He does a ritual at Mandakini river. He salutes to His Guru Vasishta and His mothers. They feel bad for Rama. He gets their blessing and sits with His Lakshmana and Bharata. They looked like tretagni. This tretagni is a fire used in ishti rituals. They're different from homas and Yagnas. Ishtis are performed during festivals. Homa is an everyday ritual. Yagna and Yagas are done very infrequently and for particular reasons. These tretagnis are used in ishtis where there isn't a lot of fuel (such as ghee) put in the fire. Regardless, the fire is very bright. It is very good for eyes just to see the fire. Generally It is not recommended to see bright lights, but this tretagni is to be looked at. Rama, Laskhmana and Bharata looked like these tretagnis. That's the background for today's scene.

Rama asks Bharata the real reason for His arrival. Seeing Bharata's form, it is apparent that He wasn't entirely enjoying the kingdom. He gave up all luxuries and had dread-locks. Bharata salutes Rama and says "Rama, our father sent you to the forest, which is not to be done in the first place. Then He left too. Our mother Kaikayi lost her pride by encouraging our father to send you to the forest."

Tasyame dasa bhutasya

Bharata is the first one to use the word *dasa* (servant) in Ramayana. If you repeat *dasadasadasadasada* – it aksisounds like "sada,sada" (forever, forever). A *dasa* always and forever thinks about his owner.

Bharata says "I pray you Rama to come back to the Kingdom and take the throne. See how our mothers are facing trouble. It is also out tradition that the oldest child would take the throne."

Bharata uses dharma as a reason here. Everybody have their own way of understanding things. If you tell kids heavy logic or philosophy, they don't understand. They have to be taught in a simple way. Just like that, Rama would listen only if Dahrma is mentioned. However, Rama also replies with Dharmic answers.

Bharata has denigrated Dasaratha while asking Rama to come back. He had no right to do that. Rama asks Bharata not to talk against anyone because He doesn't see any fault with Bharata or Kaikayi. He asks Bharata not to disrespect Kaikeyi out of ignorance and that He believes that whatever happened is for the ulterior good. Even after saying this. Bharata says "Dasaratha is not a real king, he is very desirous". Bharata

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makes intense comments against Dasaratha. Rama is angry with Bharata.

When Rama is angry, He talks philosophy. That's the indicator that Rama is angry. HE doesn't yell at people.

He says "Bharata, are you blaming Dasaratha, or Kayikaeyi? Are you blaming yourself for all this? Are you doing all this to take me back to the Kingdom somehow? Let me tell you the truth about life"

After this, the scene is called *satya prasamsa* (appreciation of Truth). Rama tells the truth about life to us, in the form of teaching Bharata. He keeps the fire of anger in Himself and lets out the smoke. Today is Ekadashi and this scene occurring today is our luck.

Rama says "*Natmanah kama karosthi, purushoya maneeshinah* - you keep finding someone to blame for all this. Truth being, there is nobody to blame for anything. This is God's will. Nobody can change His will."

"*Sarvekshayantanichayah*- Bharata, whatever you possess, including me will go away one day. *Patananta samuchryayah* However high we go in life, we would have to go down one day."

"*Samyoga biprayogantah* - we make attachments, only to break them one day. *Maranantham cha jeevitham* - Life ends with death."

A fruit is afraid of rotting on the tree and falling down rotten one day and not being eaten by anyone. Rama says "the only fear we have is that of death".

We die only once, but if we're afraid, we die everyday of fear! Rama is telling is not to fear.

"Just the way even buildings and our houses become old, we become old too and die one day. This is inevitable".

Because of knowing this kind of Vedanta, we will be free of fear. We have many fears about every single step of life. That's why God has Abhaya mudra (open palm) to give us strength. We read all this and get knowledge of Vedanta but to experience it is important. They say Knowledge is easy to acquire, but not wisdom. Just to give us that wisdom, God gives us strength. A person, who knows Vedanta will never do any wrong. This is the most useful thing for society. Vedanta is the easiest. You learn and experience it, that's all. Puja, Bhajan, Yagna, etc are all physical activity and involve some kind of stress. Vedanta involves none. The person who realizes the ultimate truth will never hurt anyone because He sees God in everyone.

Even the great Shankara Bhagavatpada has based His teachings on

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Ramayana. He wrote *Bhajagovindam* based on this part we're talking about today. There is no scholar or teacher who is beyond Ramayana. That's why Ramayana is to be in our minds always.

Rama continues "*Ahoratrani ganchanti* - Morning and night come and go. Every passing day, we get old without any effort"

This is very frequently said in Vedanta philosophy. When we cut the cake on birthday, everybody in the party is cheering up but the person cutting the cake seems sad. Why? Because everybody is happy that this person has grown up one more year, but this person is thinking that one more year has passed by so fast!

"*Ayumshishkyapayantvashu*- Just how the water evaporates in the summer, every second, our lifetime evaporates."

Every second is very important. We don't know now. Later on, we will. Vedanta teaches us the value of time. It seems that Vedanta was given to us to develop a time sense in us.

"*Atmanamanushochatvam* – Why are you thinking about everyone else? Know yourself first. You don't know your own story. Know it first. Your life is running out, know that first. *Sahaiva mrtuyrvajati* – Wherever we go, a friend follows us. It comes with us, sits with us, and sleeps with us. When you go on a long journey and come back, it comes back with you. This friend is your death. Always be aware of this friend. Don't ever forget." "When we get old and become weak, what can one do to escape it?" Rama says.

Apparently there were great doctors in those times, all the ayurveda doctors. Even today they perform something called *kayakalpa*. This is a very expensive treatment, but it is said to increase a person's life span by a 100 years. Even they couldn't keep you young forever. Only Gods could do that. That's because they drank the divine nectar. Actually, fact has it that the divine nectar isn't drunk but seen. When you see it, you live for ever. The real meaning is that you see the real form of self with your inner eye, which is divine nectar and hence become God. As long as you are in human form, who to escape the weakness, even Rama couldn't understand.

"Some people are happy at sunrise, some are happy at sunset. When you see sunrise or sunset, you should feel lucky to have seen and thank the sun. Remember this always, Bharata."

Rama is saying all this to convince Bahrata to go back and rule the kingdom. To tell Bharata that Rama is actually happy because He is following dharma; that He is ruling the forest.

“When new seasons come, you feel happy at every change. Only you don’t realize that you lose your energy along with every change. You have to know and keep track of that”.

This is actually why we maintain calendars. To know that another day has passed by and time is running out. This should be a reminder for us to use our time wisely.

The next verse by Rama is a very famous one:

“*Yatha kashtancha kashtancha sameyatam maharnave* – Just how two pieces of wood come together in an ocean due to the flow of water and get separated by a wave, we all come to this world. It is impossible to make the journey together forever.”

“*Natrankachid yatha bhavam*- Nobody has the freedom to stop time.” In dattadarshanam, we have seen how Sumati stops time. The bad effects of such an act are also explained vividly in the book. Mother Anasuya had to come release time.

“Bharata, remember my words”.

We meet many people in a journey. We’re happy they give company during a journey. When we reach our destination, we leave them without effort. Just that way, Rama was detached.

After saying this, Rama says His concluding words:

“This age is like a flowing river. It only flows forward. Spend your time in happiness. Everyone tries for happiness. Who doesn’t want it?”

Even philosophers want happiness. We only try for two things – to escape trouble and to be happy. Rama’s concluding words are that everyone wants to be happy. But He says that the path to happiness is to be carefully chosen. That’s what Rama is teaching us.

“Ok I took the Kingdom. Fine, then I’m giving it to you, take it!”. Then Rama says “well, fine but I’ve given my word that I’ll stay away for 14 years. I can take your gift after that.”

Bharata says “Dasaratha moulded you like one would carefully plant a tree, takes care of it all the way until it gives flowers. But then if the flower falls and doesn’t give fruit, all the effort goes waste. This situation is like that”.

Everybody was happy seeing Rama’s great resolve for keeping His words. This is a happy moment, so the section is stopped here.

Bharata tries in many ways, quoting many rules in dharma to try and convince Rama but he doesn’t agree. This is a long conversation. At the

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end Bharata gets frustrated and asks people for support. A saint called Jabali then tries convincing through profane words such as "its ok, father's words are not that important for real. Everybody has a father, this is but natural. You should go back and rule the kingdom". Rama, who was patient until now, gets angry. He still doesn't yell, but scientifically explains the truth to convince the profane person.

Rama was like a statue, unmoving even people try to tempt Him. That's why the famous saying *Ramo vigrahavan dharmah* – Rama is an idol of dharma. After a long debate, Rama gives His Padukas (footwear). Bharata takes Rama's padukas and installs them in Nadigrama, the temporary capital of Ayodhya. This is called *paduka prathishta*. This is the first of its kind. We'll talk about that tomorrow. Swamiji also installed His padukas in Nava Natha kshetras.

Swamiji is singing today after a long time. Let's attend that program and have darshan of Lord Datta Venkateshwara. Jai Guru Datta.

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Gaya is in Bihar. It is the abode of Mangala Gowri. In this place, whoever does ceremonies to the departed souls, it is said that they get relieved from hell. Whoever does ceremonies to the departed souls in Kasi or Gaya attains good loka. So, Bharata, let us do our father's ceremony in Gaya – Says Rama. Rama had a doubt if Bharata was angry on Kaikeyi. So he said, "Bharata, are you angry on your mother Kaikeyi and do you feel that her two boons resulted in my exile ? Don't have that feeling. I will tell you a secret. Even before the boons were given to her , Dasaratha promised that Kaikeyi's son would be made the King. After that the boons were asked. It was our father's words. So, you too must obey them" – said Rama. Till then, nobody entered their conversation. Only they both were talking. But then, Jabali who was standing there next to them wanted to take Rama to Ayodhya. So, he spoke "Rama, so much of dharma is not good for you. We feel that we have atheists in this Kaliyuga only. No. They were there during Rama's time also. Jabali said "You need not give so much importance to Dasaratha's words. It may be truth in Vedanta. But, sacrificing for them, doing these ceremonies, are a waste. Can you prove to me if these ceremonies work? How can someone far away from us fill their stomach with the food that we offer here. So leave it. Elder son should become the king. All are waiting for that moment. So, come to Ayodhya". This is how an atheist speaks.

Devathas are *paroksha priyaha*. They like indirect actions. Even if they come directly, you ask them if the crown is original or not, if he can play flute or not. You can make out their presence if you observe the difference in the taste of the naivedya (food offered to God). When we sleep, we can't see ourselves. Like that if we want everything directly, it is not possible.

Jabali tells Rama: Bharata is asking you to come to the kingdom. Forget all those invisible. Your empire is visible directly. Come and accept it". Till then, Rama was peaceful. When his dharma was abused, he didn't accept it. Even Swamiji says, follow dharma even if you do not follow me. Rama here teaches us that if your Guru or his path is insulted, one should not tolerate.

Rama became furious. But expressing anger is against truth and dharma. So he steadily said, " In your desire to please me and take me back to Ayodhya, you have counselled. It is impossible though it appears to be possible. It is like a forbidden food, appearing to be an agreeable one. He who is unruly, fully invested with ill-conduct, having a bad reputation and seeing differences in everything, does not gain respect from honest men.

One's conduct itself explains whether one belongs to a good family or a bad family, valiant or arrogant and chaste or unchaste. What sensible man, able to discern what is just and what is unjust, in this world, would respect me, if I am ignoble resembling as noble, bereft of honesty, impure, having no good qualities but appearing like the one having good qualities, ill-behaved but appearing as well-behaved abandoning righteousness and getting hold of unrighteousness in the guise of piety, creating confusion in the world and disregarding rules of conduct." Rama says, Jabali, show me one person who walked in your path and grew up in life. Then I will listen to you.

Yada Raja thada Praja — People will follow the king. "If I behave in this manner faithlessly, to whom can I advise a prescribed conduct? How would I attain heaven? This entire world would follow its own whims, for, whatever the conduct of the kings may be, such will be the conduct of their subjects."

Satye loka prathistitaha !

The world is established in Truth. Even sages and divine being have respected truthfulness alone. The one who speaks truth obtains the highest position in this world."

Have Vishwasa on Shwasa – Have faith in breath. That is why Upanayanam (thread ceremony) is done at 8 years and pranayama is taught for children. All of us should perform kriya yoga. Like how you have faith on your breath, have faith on truth in the world. Even if Jabali spoke so negatively, Rama had strong belief on truth. Rama always followed truth and praised it at all times. He says, "People fear of a person, who speaks untruth, as one fears a snake. Truth is the highest virtue and is stated to be the origin of heaven. Truth is god and all virtues follow truth. All are rooted in truth there is nothing higher than truth." Truth will protect us in this world and after worlds also. That is why we say during *parusham*:

satyam vartheyna parishanchami.

All the worlds stand on truth. Whoever holds to and believe in truth will get *Aishwarya Laxmi* (prosperity).

Satyan nasti param padam

There is nothing greater than the truth. We must keep this in writing in our houses and minds.

"Gift sacrifice, oblation, austerities performed and the scriptural texts

have the foundation in Truth. Hence, one should thoroughly surrender to truth. One rules over the world. One develops a race. One sinks into hell . One rises high to heaven according to one's degree of truthfulness practiced. I am true to my promise and I will fulfil the command of my father.

How should we cut atheism and continue in our path is shown by Rama to us.

Satyave Saswatha Antaratma.

Rama condemned Jabali's atheism through establishing the truth. We must do all deeds with *trikarana suddhi*. Rama here used the word *Karma bhumi*. Our India is *Yoga Bhumi* (land) and *Karma Bhumi*. We gain moksha through Karma and Yoga. All our sins are washed away with good deeds. That is why we must do annadana atleast once in a year. Hearing that argument of atheism initiated by Jabali, Rama with a terrible energy, without tolerating his words, spoke in reproach to him "The virtuous say that truth, piety, valour, compassion for all beings, polite speech and worship of Brahmanas, gods and unexpected guests are the paths to heaven. Therefore the learned, well-instructed in what is to be their greatest advantage; follow their purpose resolutely and fulfil their duty in its entirety properly and attentively, seeking to attain the highest realms."

"I accuse the act done by my father in taking you into his service. You with your misleading intelligence, are a firm atheist fallen from the true path. In no case should a wise man consort with an atheist."

We should not listen to atheism. They talk about blankness. There is nothing called blankness. If once, we listen to them, all our sadhana will be washed away. Rama, never spoke indignantly as aforesaid. This showed his belief in authority of Vedas, the other world and so on. Jabali is not an ordinary man. He is a great maharshi. He explained us the results of rudra adhyana.

Jabali says, Rama, I am not speaking the words of non- believers. I am not an atheist, nor is it a fact that nothing exists whatsoever. The words of a non-believer were spoken by me for your sake, to pacify you and to persuade you to return to Ayodhya.

Why we must talk about this chapter so prolonged is to learn about Padukas (footwear) in the next chapter. Bharata treated padukas as Rama himself and performed coronation. Padukas adorned the throne. That is why Valmiki gives so much explanation about truthfulness. Otherwise it just becomes an ordinary foot wear. In GuruGita, Padukas

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have a great significance and our Datta devotees, they see Datta in them. That's why we talk so much about this chapter.

How to convince a person is taught to us by Vasistha. He supported Jabali and said, "Rama, in your family only elders became the king so you also do that. He knew Rama wouldn't listen to that. So he said, Rama, From birth, the three spiritual instructors of a man are his Guru, his father and his mother. Among them, the Guru is said to be the superior as He gives wisdom. I am the spiritual Preceptor to your father and to you too. In obeying my words, you will not transgress the path of the virtuous. So, listen to me and come back to Ayodhya. Your mother also wants you to come back.' Everybody convinced Rama in their own style.

Parents give birth. Guru gives knowledge. Like how parents take care of us during childhood, same way we must take care of our parents in their old age. Rama said that The services done by father and mother to a child can never be wholly requited. Hence, the command by my father Dasaratha cannot be disregarded. Bharata had some hope that Rama would listen to Vasistha's words. But no use. Hearing Rama's words, Bharata felt very much anguished and asked Sumantra to spread Kusha grass on the ground. He said, I shall remain lying down in front of Rama's hut without food or drink and depriving myself of light until he returns to Ayodhya. Sumantra gazed at Rama waiting for his command. Then, Bharata looked at people who came with him. Bharata looked at the citizens and rural folk around on all sides and asked them why they were not entreating his brother to return.

Those people replied to Bharata as follows: "We know Rama very well. He is speaking rightly. This Rama of exalted merit is indeed standing on his father's words. Hence, we are not able to convince him to return to Ayodhya."

Hearing their words, Rama said to Bharata: "Reflect on the words of your companions, who see rightly. Rise and touch me and drink water." Why did he ask to drink water? Because the idea of suicide should not have come to Bharata. Hence he was asked to drink water. Water balances the mind. We should have good amount of water. 1/4 part of the stomach is to be allocated to water says Patanjali maharshi. Water is good for everyone.

Where ever we are, Guru is with us in subtle form. Similarly, where ever satsanga is happening, Hanuman will be there. During the Bala Kanda discourse, when I looked aside, felt as if Rama was sitting here and listening. Where ever Bhagavata discourse happens, Vyasa will be there. Similarly, on hearing the debate between Rama and Bharata, all Rishis who were invisibly there were astonished for Rama's words. They were

happy with Rama's words and descended down and requested Bharata to accept Rama's words. Bharata didn't know what to do. Bharata explains to Rama that he is unable to rule the vast kingdom alone.

On hearing this, Rama says, you are very much competent to rule the earth, by the intellect you obtained both inherently and by training. Take counsel with your ministers, companions and intelligent counsellors and get all activities done, even if they are gigantic. Light may go off from the moon; Himalayan Mountain may shake off its snows; the sea may transgress its shores, but I will never be false to my father's vow! Treat your mother with respect even if she had done all this with any intention.

At this point, Vasishtha advised Bharata that the power of Rama is also in his padukas. (Sandals) and so ask for Padukas.

Finally, Bharata agrees to Rama's proposition, but requests Rama to offer his sandals to be carried by him to Ayodhya so that the people there would get gain and security.

***adhiroharya padabhyam
adukey hema bhushitey
etehey sarva lokasya***

Please mount your feet on the wooden sandals adorned with Gold. Surely these will bestow gain and security to all the people. Rama placed his feet on the sandals and leaving them, gave them to Bharata. Bowing before the sandals, Bharata says - I shall wear matted locks and robes of bark, live on fruits and roots offering the ruling of the kingdom to your sandals. If I do not see you the following day when the fourteenth year of your exile is fully ended, I shall enter the fire once for all. 'So be it' promised Rama and spoke to Bharata as "Protect your mother, Kaikeyi. Do not get angry with her. You are taken vow thus by me and by Sita."

Bharata worshipped those sandals and kept the sandals on the head of the royal elephant to be taken back to Ayodhya. Padukas should be put first on head. Even a good book is to be first put on head and then to be taken home.

Rama, being firm as a Himalayan rock in abiding in his own righteousness bid farewell to all those present there. His mothers, their voices choked with tears due to sorrow, were unable to bid farewell verbally to Rama. However, Rama himself offered his salutations to all his mothers and entered his hermitage, weeping.

Keeping Rama's sandals on his head, Bharata ascends his chariot along with Shatrughna. Bharata crossed Mandakini river and meets Sage Bharadwaja in his hermitage. Bharata informs the sage about the insistence of Rama to stay back in the forest for fourteen years so as to honour the promise of his father scrupulously and also Vaishta's advice to Rama to offer his sandals to Bharata, to ensure peace and harmony in Ayodhya.

Bharata enters Ayodhya city, which appears to him gloomy and lusterless. He expresses his desire to proceed to Nandigrama village. Vasishta and the other elders agree to his proposal. Bharata along with Shatrughna ascend the chariot and proceed towards Nandigram. The ministers, family-priest, the army and the citizens of Ayodhya followed Bharata in his journey. Installing the wooden sandals of Rama on the royal throne, Bharata puts on the garb of an ascetic and carries on the rule under orders of the sandals, holding the royal canopy over them. Coronating the wooden sandals of Rama, Bharata carried out the state administration from Nandigrama.

Sa padukahayam pradhamam nivedy !

Whatever a small affair of the state came up or whenever a high-valued gift was offered, Bharata used to report that matter to the wooden sandals and then only dealt with it in the proper way afterwards like how we put Appaji's photo in the prayer hall when He goes on tour. Bharata when first got the Padukas from Rama and put them on his head, that is called *paduka siddhi*. When he put Padukas in the throne, that is the coronation ceremony of padukas. He put royal umbrella to the padukas and put them enthroned them. He said:

Padukabhyam Guruor mama !

In Guru's culture padukas are important. For Datta devotees, Ramayana paduka chapter is important. In Ganagapura we have nirguna padukas. Bharata, who attained Paduka Siddhi is the hero and such Bharata was born in India. He ruled the kingdom with padukas for 14 years. He didn't step into Ayodhya for 14 years.

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“Please chant or listen to *Surya kavacham* and *Aditya Hridayam* praying for Sri Swamiji’s health. *Pavitrotsavam* begins today at Sri Datta Venkateshwara Temple. It is meant for removing the consequences of any acts of negligence committed by devotees, priests, and the management on the temple premises. The Lord is ever pure. He requires no such cleansing. It is for us.”

Prayer: Ganapati Bhajan: Dhyana Shlokas: Rama Nama Sankeertan:

Ayodhya Kanda is very important in the Ramayana; Rama offering the sandals to Bharata, His brother, and the coronation to the sandals performed by Bharata. Our culture and spiritual heritage are great. God is everywhere. Even those who do not visit temples still pray for grace when they are faced with difficulties. A wonderful saying comes to mind. ‘I am in your breath, whether you go to temple or mosque’. God is Omnipresent. Here Bharata has seen God in the sandals of Rama. Episode of Bharata is most important. Brotherly love that he showed towards Rama is exemplary.

Rama’s adherence to Truth, despite the conflicting words of Jabali, and the persuasive words of so many others is truly remarkable. One who wants to escape work will always find an excuse. One who is determined to do the work will somehow find a way to succeed. Because of Rama’s model behavior we are talking about Him even today. His love and loyalty towards parents, teachers, brothers and the citizens are absolutely supreme. We should all try to be like Him, at least ten per cent. Bharata intended to coronate Rama. Rama had him perform the coronation to His sandals instead, on the same auspicious occasion. He firmly rejected the throne and the invitation to return to Ayodhya. He was committed to preserving the honor of His father Dasharatha’s words.

This day’s construction is such that when someone runs fast on the top floor of an apartment building, one gets alarmed. When such multitudes of people moved into the forest, and moved out again, the forest underwent a change. After all the people left to return to Ayodhya, some sages who were residents of the forest who had assembled there to meet the gurus from Ayodhya, remained for a short while.

The attitude of these devout souls towards Rama had suddenly changed. They were not speaking to Rama as before with familiarity and affection or gazing at Him intently. Now they were looking afraid and were whispering and avoiding His gaze. When Rama, who felt troubled, inquired as to why this change had occurred, from the leader of the group, he was told, ‘The entire forest now knows of your greatness. Khara

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is a demon, a relative of Ravana. He lives in this forest with his retinue of 14,000 soldiers. He hates sages and is committed to destroying any auspicious ritual performed by the holy saints. We are afraid now that with your known presence here, the demons may begin to persecute us again.'

There is no such as foolish faith. Each is entitled to his or her own faith. Whether people worship trees or fire or deities, it is up to them. Many youth question whether people visit temples from fear or devotion. The two sentiments go together. God inspires awe in the hearts of devotees. God wields weapons to protect us. Anger is required for destruction of evil.

Sage Patanjali used to teach at one time, thousands of disciples, all wishing to learn different subjects, different sciences. He would sit behind a screen and give his lesson silently with eyes closed. Each disciple would look at his neighbor and feel surprised to find that while one student was learning engineering, another was learning medicine, while another was learning philosophy. His one lesson to all, taught each disciple what each needed to learn. One disciple, a student of grammar, left without permission to go to the restroom. One student out of curiosity removed the curtain that covered the face of Patanjali, the incarnation of Adi Sesa, to see how this miracle was occurring. His radiant and fiery face was revealed and all the students who were listening thus far with closed eyes intently, suddenly opened their eyes. The heat from Patanjali's face turned to ashes all the disciples. It became a huge heap of ash. The disciple, who left, returned and was aghast.

Here everyone is afraid of Khara, (meaning donkey). Those who are negligent about purity and cleanliness are tortured by the demons. Those who are unclean in their minds are destroyed by the demons. We are afraid of his attacks and would like to leave. I am trying to persuade the saints to stay but no one is comfortable staying here. It is better if you also leave. You are here with your wife. You have to be careful although you are very valiant.

The sage foresaw trouble and gave words of caution. Rama's purpose of exile was different. He had to kill Ravana to fulfill the reason of His incarnation.

Those who are absolutely pure have no reason to fear the demons. Rama asked whether he was causing any inconvenience to others and persuaded the sages to stay. But they left. Rama stayed for a while because Chitrakoota was very beautiful and Sita was happy with the surroundings. Still, he decided to move on to a different place because the thousands of elephants and horses that accompanied Bharata and his

retinue had totally dirtied the place and made it unpleasant.

We must keep our surroundings litter free. Recently a cow was operated on in Kashi. They found 20 kilos of plastic in its stomach. Plastic does not disintegrate easily. It is not eco-friendly. It does not get digested. In Treta Yuga, the problem was caused by the droppings of the animals and the destruction of all the trees. A place is beautiful when waste material is properly disposed of. If each one eats chips and throws the wrapper on the ground, how terrible the place looks! Any crowded place you visit, you see so much litter. We must learn discipline to be clean, and to keep our premises clean.

Even a small cottage can look charming if it is kept clean and tidy. Now Rama also decided to leave Chitrakoota. The place also held lots of memories of all the visitors from Ayodhya, including Bharata and others.

Rama had already visited Sage Bharadwaja on His way to Chitrakoota. Now He is going to visit the ashrama of Atri and Anasuya. He will later visit Sage Agastya.

Sage Atri embraced Rama. He felt as if it was Lord Datta who was in front of him. Sage Atri praised the virtue and greatness of his wife Mother Anasuya who purified even the waters of the Ganga when they got polluted. She fed the entire Creation out of the power of her penance when famine struck. Her name is justified because she is absolutely free from envy. She has no anger. She always wished everyone well. She is pure and sinless and deserves the name Anagha. She is praised for her powers of protection displayed in the story of Sumati that occurs in Sri Datta Darshanam where Sumati's power of chastity stopped the movement of the Sun. All the sages were alarmed and realized after continuous ten nights with no daylight that the cause of this was the power of penance of a woman. Mother Anasuya alone had the power that surpassed the power of Sumati. Her chastity and virtue were responsible for her immense power of penance.

God is the Supreme Light that gives light to the Sun, the Moon, and all the Stars.

Sage Atri requested Sita go in and visit Mother Anasuya. Rama also instructed Sita to go inside. Following the royal command, Sita went in and met Anasuya, who was very aged. She praised Mother Anasuya's power of chastity and virtue. Upon Mother Anasuya's request, Sita described to Anasuya the full details of her wedding, of Rama's visit to Mithila, the great ritual of King Janaka and the breaking of Siva's bow by Rama. Sita said that until her father formally offered her hand to Rama, Rama had not agreed for the marriage. Sita described the marriages of

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Rama's brothers as well. Sita also described to Mother Anasuya the details of her incarnation as the daughter of Mother Earth. She was found as an infant on the fields that were being ploughed in the kingdom of Janaka. King Janaka found the child and gave her to his wife Sunayana. Thus Sita was raised as a princess.

Love marriages are fine as long as they are arranged by the parents, according to Sage Valmiki. Sita said that she loved Rama because Rama is incomparable in valor and good looks and her love for her husband strictly adheres to the rules of Dharma. Sita herself recounted the details of her own wedding, which is a very wonderful and rare occurrence. Listening to this episode, showers immense blessings upon all the listeners.

Mother Anasuya gave detailed motherly advice to Sita, the new bride, on the duties of a virtuous wife.

The reason Sri Swamiji is so fond of Shatashloki Ramayana is because, his parents Atri and Anasuya had hosted and protected Rama, who is another form of Lord Datta.

A beautiful no-iron wrinkle-free saree that never gets soiled, a rare gift, was given to Sita by Anasuya. A beautiful flower garland was given with love. Many precious ornaments and gifts were given lovingly as if Sita were her own daughter. She had Sita decorate herself with all the new items. It was night time. Sita was asked to go to Rama. Rama looked at her and said, 'You are very beautiful!' He appreciated the generosity and love of Anasuya. He praised her powers and virtue. Rama had nothing to offer to Sita. But here Sita acquired many wonderful things including permanent henna dye for her hands and feet. They then took leave of the holy couple with great devotion. Like loving parents they bid farewell to Sita and Rama with words of advice and caution.

There was a community of ashramas there in the forest. Rama, Sita and Lakshmana received blessings from all the sages and with prayers proceeded towards the forest Dandaka. Like the radiant Sun, Rama, crossing the boundaries of Uttar Pradesh, entered Madhya Pradesh. Now Aranya Kanda begins".

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 1

“We concluded the Ayodhya Kanda yesterday and have commenced the Aranya Kanda. In the beginning of Aranya Kanda, as Rama entered the Dandaka forest, which was a dense jungle that would not even permit the rays of the Sun to penetrate, Rama met all the sages who lived in the forest region, who welcomed Him heartily. They all requested Rama to protect them all from persecution by the demons as a mother protects the fetus in her womb. Rama readily agreed and promised to fulfill their command. He has demonstrated for our benefit, how to revere and offer services to the holy sages.

Prahlada asked for the company of saintly souls, when Lord Narasimha offered him a boon. All other boons vanish in course of time. Only the benefits of Satsang endure.

Rama was happy to be in exile in the forest. He derived his happiness from the beauty of nature, and from the company of saintly souls engaged in holy austerities.

Compared to Bala Kanda, Ayodhya Kanda is more painful. Compared to Ayodhya Kanda, Aranya Kanda would seem filled with more pain and suffering. Sage Bharadwaja had suggested to Rama to live in Chitrakoota. Since he knew that Rama was residing in Chitrakoota, he was able to guide Bharata to meet Him.

A forest should be filled with lakes, beautiful trees and pleasant scenery. But Dandaka forest was not like that. It was not a pleasant region. Suddenly a huge demon, by name Viradha appeared. His trident held on its tines his food in the form of pieces of wild animals. It was already determined that Rama had to go through difficult times to prepare Him for what lay ahead. Even in our lives difficulties will occur. It is natural. Viradha saw these two men dressed as both warriors wielding weapons and as ascetics. He was puzzled at their appearance. He felt that the beautiful Sita did not belong with them in the forest. He picked up Sita and decided to carry her away. This is the first times that Sita was abducted. Rama suddenly realized how much he loved Sita. He was filled with sorrow that another person touched his wife. He was not so much in grief when he lost his kingdom even. His love towards Sita found full expression. It was easier for Him to bear the grief of His father’s death compared to the grief he felt at Sita being picked up by a stranger. Lakshmana scolded Rama for crying in helplessness. He told him that while he was there to serve Him, Rama should not lose courage. Lakshmana is the incarnation of *Adi Seshha*, the serpent. A serpent is

relieved when it spits its venom and when it leaves its sheath. The anger he felt towards Bharata, whom he suspected of greed for the kingdom, did not find an outlet. Now he found an occasion to vent his anger.

Viradha questioned the reason for the men to be wandering in the forest. Rama answered him briefly. Viradha on the other hand, introduced himself in great detail and disclosed that he was protected by a boon and that he was immune to death by astras. Rama was reserved in His speech. But Viradha was talkative. He gave away the secret of his weakness, to the advantage of Rama.

This is something for us all to learn. We should not speak too much. We should speak only what is required, when required.

Rama was grieved when Viradha captured Sita with the thought that Rama did not deserve to have her. Viradha questioned Rama the reason for bringing Sita into the fearsome forest. Viradha was huge as a mountain. He wielded a trident. Viradha captured the brothers Rama and Lakshmana as well. Rama and Lakshmana shot their arrows at Viradha. With pain, Viradha let go of Sita and picked up Rama and Lakshmana. That is what Rama was waiting for. Sita began to cry. That made Rama even angrier. Viradha got frightened at Rama's anger.

While in difficulties, while climbing mountains, while incurring any type of loss, and whenever in fear, we should remember Rama. Rama has taken a vow that he would certainly protect those who pray to Him. Krishna gave a promise that whenever Dharma is in jeopardy, He would descend to protect and preserve Dharma.

When Rama's foot touched Viradha, Viradha remembered his past life as a Gandharva, by the name of Tumburu. He had been infatuated by Rambha, the celestial dancer and neglected his duties. As a result he was cursed to turn into a demon. Rama cut off the arms of Viradha and killed him.

While Bharata received only the sandals of Rama, Viradha was more fortunate in receiving the direct touch of Rama's sacred feet. Mahishasura, the demon also received such a boon from Mother Chamundi that Her foot would always remain on top of him. The brothers dug a huge pit and as they were preparing to cremate the mountainous body, Viradha regained his celestial form by a release from his curse. He at once recognized the greatness of Rama, Sita and Lakshmana and told Rama to go visit Sage Sharabhangha who lived nearby.

Bhajan: *Pada naa nambide Krishnana pada* – describes the greatness of the Lord's sacred foot."

"Sri Jayalakshmi Mata had sung this bhajans to Sri Swamiji when he was a child. Sri Swamiji has recollected it. It is printed in the book, Sri Krishna Jaya. It describes the greatness of the foot of Rama/Krishna. It is in praise of the Lord's foot. It protected Ahalya, touched Guha, stepped on Garuda, was washed by Indra, was worshipped by Brahma, resides in the phases of the moon, is the treasure of all devotees, one foot of Lord Vishnu has a conch symbol and the other has the symbol of a lotus, and the foot that stepped on the Pushpaka, the celestial aircraft as Rama's foot, I place my faith in such a sacred foot and offer worship."

Viradha was released from his terrible curse by the grace of Rama. Similarly in the Bhagavatam Krishna gave release to several souls that became demons due to curses they had received in their previous lives. *Viradha* means one who is deprived of worship. If we fail in our duties, if we fail to worship, we risk becoming Viradhas. The name carries so much significance.

Sharabhanga is mentioned in the Shatashloki Ramayana also. As Rama approached the ashrama, He saw a chariot in the sky with Indra riding on it, talking to Sharabhanga floating in air. Rama recognized Indra from the descriptions that he had heard of Indra, in his childhood. Mantras are very powerful. When they are chanted, the celestials appear at once as if they have heard the call. Man who chants mantras wields such a tremendous power.

Rama went to speak with the sage. Seeing him approach, Indra left because he was afraid that Rama's divine source may get revealed to the world inadvertently if he remained. Rama was on earth for a purpose and it should not be disturbed by Indra's conversation with him. Sometimes we tend to become proud of our knowledge. We must never become arrogant that we know everything and that there is nothing more for us to learn.

Rama went to the sage's ashram and enquired as to who the visitor was. Sharabhanga told Rama that it was Indra. The Sage told Rama of the powers of his penance and said that Indra had personally come down to take him up to heaven. But since Rama was approaching, and the presence of Rama was higher than residence in heaven, he had decided to stay back and offer hospitality to Rama. He offered to gift to Rama the entire fruit of his penance. Rama declined to accept the offer. He preferred to earn his powers by his own penance. Sharabhanga offered

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his own spiritual merit because he felt that Rama was following Dharma to earn spiritual merit.

Only at times when life is in danger, one is exempt from breaking the rules of dharma to accept food to survive, but not otherwise.

Rama requested the Sage to suggest a good place of residence.

Suteekshna's ashram was suggested. Sharabhanga, being extremely old, left his body as a serpent gives up its sheath. He wished Rama to witness this rare Yoga ritual where he offered his body to fire voluntarily. He decided to go to heaven in his subtle form. Rama, Sita and Lakshmana were wonder struck at this vision that rose from the holy fire pit. The Sage traversed all higher planes and reached the highest state by virtue of the darshan of Rama. This is a wonderful episode in the Ramayana. Rama had the wonderful opportunity to directly witness the different types of penance performed by the sages. Their names held the secret of their particular type of penance. Rama was once again requested to destroy the demons that were causing trouble in the forest. Rama told the sages that instead of requesting, they should command him to do so. As a warrior, it was his duty to protect the good souls and destroy the evil ones.

One should chant the name of Rama out loud, especially during a Satsang, even if you might be feeling shy to do so at home.

Bhajan: Vande mukundam vande aravindam. The lord is compared to a lotus.

On the way to the ashram of Suteekshna, Rama was accosted by several sages. Their names indicate the type of penance performed by them, those who gave up anger, envy, food, sleep, and so on. Vaikhanasa, Valakhilya rishis were all there, and those who survived only on the rays of the Sun as food, those who lived on fallen leaves alone, those who used only their teeth to remove the husk from grains, those who used only their hands as pillows when they slept, those who lived with no shelter whatsoever, those who did penance standing on one foot, those who only took air as food, those who float in space to do penance, those who sleep on beds of darbha (sharp pointed) grass, those who fast continuously, those who do penance on the peaks of mountains, those who do penance always wearing wet clothes, those who do penance standing amidst five raging flames, and so on.

The rishis gave instruction to Rama on his duties as a warrior. They praised His valor. They were not there to ask for any favors. Very humbly they offered instruction, more for our benefit than for Rama's. A sixth of the income of citizens should be received as tax by the king. The king in return should even risk his life to protect the subjects. Such a king would earn eternal fame. A fourth of the spiritual merit earned by devout souls

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should be offered to the king in return for protection. The demons who give us trouble are destroyed by you. You have come here to protect all of us. Please continue to protect the noble souls, they said.

Rama said, "You are all great souls. You should not be seeking refuge. You should command me. I came to the forest for my personal reason. It is my privilege to serve you. My life is fulfilled by this opportunity to serve you. I will destroy only those demons that persecute good souls. I have no enmity towards the entire race of demons." This is a very important part of Ramayana. Such great sages were praying to Rama for protection. All such sages are seen by us in the one form of our Sadgurudeva. When we chant 'Om Namo Hanumate Namaha', Rama Himself will come to protect us."

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 2

“All the sages prayed to Rama to destroy the devilish demons and to bless them with protection.

Rama had witnessed the journey of Sage Sharabhangha to heaven. Rama looked at the beautiful birds and animals in the forest. Then He caught sight of bark clothing and realized that they were approaching a holy hermitage. They arrived at the ashrama of Sage Suteekshna. On the Sage’s body there were scars in the shape of lotuses. He was not bathing or wiping his body. Rama introduced Himself to the sage. “O divine sage! I am Rama. I have come to have your darshan. Please converse with me.”

What makes the Sages so courageous and fearless against the demons? It is their strict adherence to Truth. Suteekshna ran forward and embraced Rama, Sita and Lakshmana. He warmly welcomed them with much parental love. “How are you? How was your journey?” In the Sanskrit language, there are some very special expressions of welcome. “By your arrival this ashrama has become worthy of attention. I was looking forward to your visit. I was invited by the celestials to go to heaven, but I stayed back to receive you. I offer you all the divine planes that I have earned by my penance.” He spoke just like Sage Sharabhangha. Rama gave the same response as he had given earlier, that He would prefer to earn His own spiritual merit. The Sages were feeling sorry for Rama for His privations and misfortune. Hence, they were offering their help. Rama once again asked for guidance on where he should reside next. Rama always followed the advice of the Sages. He always followed as per the direction given by them. Suteekshna offered his own residence for Rama to stay. “The only problem here is that there are wild animals that jump on us and go away while we are engaged in penance,” he said.

He never made any arrangements to prevent the animals from entering the hermitage. Rama showed him his bow and arrows. “Although it is my duty, I am unwilling to perform cruel acts in your presence by killing the animals,” said Rama. Then they took leave of the sage.

As they proceeded towards the ashram of Agastya, Sita expressed to Rama some of her serious concerns about the subtleties of Dharma. “Only those who are free from desires and addictions can successfully follow such a strict Dharma as you have undertaken,” she said.

Swamiji used to command his devotees to surrender at His lotus feet their addictions and vices as birthday gifts.

Sita became worried about the violent and cruel acts of Rama, in his relentless destruction of the demons in the forest. They could become habitual and destroy discretion. Three types of bad habits exist. One is falsehood. She was not worried about Rama's adherence to truth. The second is going after other women. She knew that Rama would never look at another woman since His love for His wife was immense. She knew that His senses were well under his control. She was anxious that perhaps Rama was deviating from His Dharma by causing harm needlessly, which is the third vice. She advised Rama, "Why do you kill demons by causing harm to those who have not harmed us? Perhaps you should be careful. I remember a story from ancient times that I had heard a long time ago.

One sage was doing intense penance. Gurus always give tests. Like that, Indra, who became alarmed by the intensity of the Sage's penance, came in the form of a soldier and gave a sword to the Sage for protection. The sage wanted to prove his sense of responsibility to the soldier so he kept the sword with him constantly. But a sage is not supposed to wield a weapon because it always tempts one to inflict harm. I had heard this story. When he went to find food items such as fruits and roots, he kept carrying the sword. He even forgot to carry his water pot and sacred staff. He began to wonder one day whether the sword had become blunt. He tried the blade on a creature's neck. It cut off the head. He felt happy that the sword kept its sharpness. He began to enjoy his new-found power. Slowly he began to use the sword to kill other animals. He left eating roots and fruits and began eating meat. He developed a cruel mind, giving up his peaceful nature. He incurred a lot of sin. He forgot all about his penance. He suffered a total downfall. Finally he went to hell by his association with the weapon. Let us not indulge in this violence Rama. Let us simply live like ascetics."

Sita is Goddess Mahalakshmi. Her intentions were very pure. Sita was speaking from friendship. Her intention was to protect her Lord. She knew that He would pay attention to her words. She was not speaking from arrogance. She told Him that His parents would be proud of Him if He refrained from violence. Finally Sita said, "I have spoken in ignorance. There is nothing that you do not know. Please discuss with your brother Lakshmana and then do what you believe is right. "

We are all blessed with freedom. We should use it intelligently. It should not be abused. Even the best horse needs to be controlled. It cannot be allowed complete freedom to go where it chooses.

When any new venture begins, a discussion should take place to weigh all pros and cons.

Maareecha, the demon spoke the words, "Rama is a personification of Dharma."

What you already know, Mother Sita is simply reminding, more for our benefit, rather than for Rama's benefit.

Mahabharata has 100,000 verses. Ramayana has 24,000 verses.

Bhagavatam has 18,000 verses.

In half a verse the essence can be given. Only the Sanskrit language has that facility.

Paropakaram punyam. Parapeedanam papam

"Helping others is good. Harming others is bad."

Scholars needed more detail.

"I am weeping with my arms raised. Dharma gives everything. Why are people not grabbing Dharma? Dharma gives wealth, pleasure, and everything else. The essence of the universe is Dharma. Self-restraint and discipline give Dharma. Pleasure does not give pleasure. Only pain gives pleasure. There is a secret here. Action is itself sorrow. Grief is built into action. Only when work is performed righteously it yields pleasure. " The sage's penance was not pure by its intention. Patience was lacking. Those who do pure spiritual pursuit never lose the benefit of their penance. The training continues in future births, even if some obstacle interrupts the pursuit. The sage lacked the qualification to enter heaven. That is why Indra had to intervene.

One should never waste time. One should recollect all good things heard, such as stories like the Ramayana. We should try to incorporate the teachings in our lives.

Rama listened with patience. He heard it all. Then, he complimented Sita on her thoughtful and loving words. He told her that her speech was befitting the daughter of a great king like Janaka.

"There is nothing wrong in what you have spoken. For a Kshatriya, it is his bounden duty to remove the sorrow of those around. Although I am dressed as an ascetic, I am still a warrior. It is a warrior's duty to wield weapons. His profession is not that of an ascetic. I have come to fulfill Truth and Justice. What is it to maintain Truth? What is practice of justice? You keep asking why not be indifferent to the troubles of others? I am not a warrior if while I hold my bow, there is the sound of weeping around me. The sages have come and begged me for protection. I have not offered to commit violence unasked. I cannot remain still and ignore their troubles. The demons are destroying their hermitages. They are spoiling their sacred rituals. I have to do my duty. I gave my word to them that I would protect them and hence I have to keep my promise. I will renounce you, Lakshmana or even my own life to protect Dharma." Rama explained his determination to Sita. Whoever is causing trouble to the sages, I am going to destroy them. Not the innocent ones. I only told

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them to inform me if they are being persecuted. Do you understand now my position?" Sita understood Rama's sentiments. She felt at peace and promised to co-operate with Rama in His efforts.

Dharma is the word used by Sita. Rama responded by saying that Truth has to be preserved. "Why have I come to the forest? To please my parents. I am not bound to live like an ascetic. I am only bound to live in the forest for 14 years. No one stipulated that I had to live like an ascetic. The first thing that I asked was for Lakshmana to fetch my bow and arrows. Guru Vasishtha did not object. I have to follow my Truth. That is my Dharma. You are sweeter to me than my own life. Please try to understand."

Rama was a little annoyed when Sita suggested that He should ignore the troubles of the sages. He came for a purpose. He had to fulfill it.

They saw some beautiful lakes and returned to re-visit Sage Suteekshna. Rama asked for directions to the ashrama of Sage Agastya. Agastya is the founder of the tradition of idol worship and rituals. He came to the south of India to destroy the arrogance of the *Vindhya* Mountain. Agastya also has a brother perhaps known as *Sudarshana*. '*Vatapi jeernam*' is always chanted after a full meal. First touch the stomach after a meal, after washing the hands. Then sip water and then touch the heart.

Kailash Talwar told me this morning about an episode where a Guru came, while the disciple was still eating. He had no time to wash his hands. He simply licked his fingers and grabbed the feet of the guru. Only with the permission of the Sage, Rama, Lakshmana and Sita entered the ashrama of Agastya. The Sage gave Rama all his divine weapons. Agastya also became Rama's guru. Sage Agastya suggested to Rama to proceed to Panchavati."

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Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 3

Yesterday we heard the discussion that took place between Rama and Sita, a very beautiful incident. Sita became a Guru to us and a disciple to Rama. Rama became a guru to Sita when He affirmed to Sita His determination to follow Truth and Truth alone. Mother Sita felt very pleased with Rama's compassionate and convincing words. Rama's words are very sweet and powerful. Hanuman knows the might of Rama's speech.

Lakshmana was leading the way. Sita followed him and Rama walked behind the two of them. Valmiki anticipates our doubts and clears them in his narration.

The beautiful scenery with lovely trees, spotted deer, rippling lakes, and graceful vines was enjoyed by them all. A yojana is 8 miles. On the day when Appaji was narrating this incident of the lake, he had a vision of Hanuman fanning Rama with a palm leaf fan. Rama was exhausted and was sweating. With this fanning, not only breeze but also music was emanating. The combination of breeze and music at once dispelled Rama's tiredness.

Swamiji commanded the engineers to construct the Nada Mantapa in the shape of a palm leaf fan. The auditorium would forever spread melodies from the seven musical notes. This was in 1991 or so. It has taken shape as you can see.

Panchamrita Lake appeared on their way. All three of them saw the lake. The waters were clear and pure. The sight was very pleasing. Rama heard some musical notes emanating from the waters. Generally one hears the ripples, the sound of leaves rustling in the breeze or the songs of birds. Rama was puzzled to hear sounds of music rising from the waters. Musical instruments being played inside the waters is a strange occurrence. Veena, Flute, and Drums were being played. Dharmabrit Rishi was there. Rama was puzzled that in the midst of the waters that someone could sing and play music.

Even mute persons call out to the Lord, with loudest thoughts. One's prayers should be loud enough to be heard by God. Rama asked him to explain this strange event. The rishi gave the following explanation.

Sage Maandakarni performed penance here. It was so fierce that it

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became known in all the three worlds. Frightened about losing his power and position in Heaven, Indra, to spoil his penance sent five celestial dancers to distract him. The sage was so strict that instead of his mind getting distracted, the celestial dancers fell in love with him and decided to remain with him. He married all five of them and continued his penance. The sage built his residence in the middle of the lake. The apsaras, the celestial dancers, to this day reside in the lake. They sing and play musical instruments to this day to entertain the sage, using the bells from their anklets to keep rhythm. Rama felt pleased to learn the secret of the strange location and the source of music.

Ramayana, or Rama's journey continues. Sunrise lasts only for a few minutes. If you miss it, then it does not return till the next day. The longer journey of the Sun is while he traverses the sky until sunset. Such is Aranya Kanda; its duration is long.

Ashramas were seen scattered here and there in the forest, like Gompas of the Tibetans seen in the Himalayan region.

Rama, Sita and Lakshmana returned to visit Sage Suteekshna in his ashram, since he had commanded that they should return for another visit. The sage once again embraced them in welcome. Rama received from Sage Suteekshna the required directions to reach the ashram of Sage Agastya that was about 32 miles away. They were urged by the Sage to proceed quickly without any delay. There is an orchard of Pippali trees on the way, they were told. Sudarshana is Agastya's brother whom they visited prior to visiting Sage Agastya. Rama has great devotion for Sage Agastya.

Sage Agastya has blessed our Sadguru Sri Swamiji with knowledge of the science of herbal medicine as mentioned in the Sadguru stavam.

Tat saviturvaren – Now we come to the syllable Ya.

The one who stimulates our intellect is prayed to.

In the mind, the chariot of desire is built with wheels, horses, seat and all features. Such desires are fulfilled by Guru's grace. Rama had such an intense desire to have the darshan of Sage Agastya. Why? Since childhood he had entertained the desire to serve him.

In Datta Peetham also Sage Agastya is remembered daily as part of the Sadguru Stavam. Our Sadguru was taught the Bhasma Vidya by Sage Agastya who himself approached our Sadguru. Perhaps that is why Sri Swamiji is so keen on propagating the study and chanting of the Shatashloki Ramayana, because Sage Agastya is mentioned in it. Guru, who brings a light into darkness to show us the way, is very important in our lives.

Ten years passed in the exile, spending a year at a location, ten months in a certain place, a few months here and a few months elsewhere. (At

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one place Rama performed the Chaturmasya Deeksha, just prior to the commencement of the search for Sita). Rama was happy. Sita was happy. So was Lakshmana. They enjoyed their stay in the forest.

It is important to offer prayers during the times of transitions during the day, at sunrise, noon and at sunset.

One should not brag about building temples or going on pilgrimages. One should remain devout and humble in the presence of divinity. Man becomes divine in the sacred home of God, which is what a temple is. The one who set up the tradition of building temples and performing regular Vedic ritual is Sage Agastya.

They first visited Agastya's brother and then proceeded to visit Sage Agastya. Rama narrated to Lakshmana the greatness of Sage Agastya, who is immortal. To this day he remains on earth. He balances the earth. Aga means mountain. Stya means one who makes it immovable. Agastya is Kumbhaja. Vasishtha got his name because of his perfect control over sense organs.

Vatapi and Ilvala were two demons, brothers. Only brahmins spoke Sanskrit in ancient times. They were required to speak only in Sanskrit. It is a very precise and perfect language. Whenever brahmins were traveling through the forest, the demons would use a strategy to kill and eat them. Vatapi used to take a form as a goat. During the Shraaddha ritual the goat meat was cooked and served to the brahmins by Ilvala. After the meal the Goat would tear open their stomachs and the brothers would eat up the brahmins.

Agastya and his brother were invited for a meal by the demons. Agastya who had even consumed the ocean, smiled and accepted the invitation. After the meal, he said, '*Jeernam jeernam Vatapi Jeernam.*' The demon got digested and was unable to emerge from the stomach again. He died. Ilvala jumped on the sage upset that his brother was killed by him. Agastya killed Ilvala also by the power of his penance.

You are what you eat. It is important for you to ensure that what you eat is well digested. The celestial energies inside the stomach get to work with your blessing if you deliberately tune your digestive powers. The mind gets drowsy right after a meal because the stomach requires the energy then for digestion.

Trees were given as landmarks. Huge banyan trees, Audumbara trees, shyama trees, palasa trees, pippala trees, and so on. Seeing the sacred fumes emanating from the homa fires, they knew that they were approaching Sage Agastya's hermitage.

Rama sent a message to the sage of their approach through one of the sage's disciples. Agastya was impatient to see Rama. He had been waiting eagerly for the darshan of Rama. The disciple who had acted as a messenger conveyed his Guru's message to Rama and rushed them in. There were many temples on the way, including one for Brahma, Adishesha, Gayatri, Varuna, Lord Subrahmanya, Dharma Devata and many others.

Agastya went running and gave them all a warm welcome. Rama ran forward and worshiped the Guru's feet. Agastya worshiped the guests. Sometimes we wonder why VIPs are given special treatment. Some of them refuse to accept special treatment. We give respect because of the position that they hold. We do not wish to waste their precious time and hence we offer them immediate attention.

Those who fail to offer hospitality to guests or ignore their presence or reject to acknowledge their presence will suffer a horrible fate of having to eat their own meat, according to our scriptures.

Sage Agastya praised Sita's rare quality of chastity and her ready willingness to accompany Rama to the forest. He described the common mentality of women and demonstrated how Sita is different from them all. Most women would not share the misfortunes of their spouses. The women's minds are very unpredictable. "You are fortunate that Sita is incomparable in her virtuous personality. She is like Arundhati, the wife of Sage Vasishtha". He advised Rama to never give pain to her. He gifted to Rama many divine weapons procured from Brahma, Vishnu, Indra and other celestials.

Rama asked for a suitable place of future residence. Agastya asked for time to ponder over the question. He took a few minutes to think deeply. Agastya understood Rama's mission of killing evil demons. Lakshmana and Sita were not aware of this intention of Rama's. Hence, Agastya suggested Panchavati. There are five huge banyan trees there. It is a very sacred place. It would be a comfortable location. "From the power of my penance, and because of my friendship with Kind Dasharatha, I am suggesting this. It will help you to fulfill your mission of destroying the evil demons."

Panchavati is a very significant location in the story of Ramayana. On the banks of the river Godavari, it is a place that appears as if it is a hill covered with flowers.

On the way they met the humongous bird, Jatayu. He is a hug condor. Five questions are asked at Panchavati. It is like a puzzle. *Ko Bhava?*

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Asked of Jatayu. What is your source? Jatayu gives the entire lineage of his family. Jatayu promised to Rama that in the absence of Rama and Lakshman, he would protect Sita. Lakshmana had gained by then much experience in constructing cottages for Rama. Lakshmana wanted Rama to pick the location. Rama found a very comfortable spot. Lakshmana built a beautiful place. Rama in immense joy embraced Lakshmana. It was by then Hemanta Rtu, the winter season. Rama set out to bathe in the river Godavari early in the morning. Lakshmana was happy with the cold weather.

Lakshmana pointed out, "There is a thirsty elephant quickly taking its trunk out of the freezing cold water". Lakshmana remembered Bharatha, who was living like an ascetic, perhaps going to the Sarayu river for bath. He then remembered Kaikeyi and wished to cut off her head. He was struck with surprise that one as noble as Bharata was born to her. Rama became angry that his mother Kaikeyi was being blamed. Lakshmana began to sweat in fear even in such a frigid weather at Rama's anger. "If you want to talk, talk about Bharatha", Rama said, "Not about Kaikeyi." Rama's heart was drawn like a magnet towards Bharata. He yearned for the time when all four brothers could bathe together in the river. Rama was like Parameshwara with his matted locks. Lakshmana was like Nandi. Sita was like Mother Goddess.

Tomorrow we will discuss the fresh topic of Panchavati."

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 4

On a winter day before the sunrise Rama proceeds to River Godavari for daily bath along with Seetha and Lakshmana. Laxmana is fond of winter. Laxmana walks behind Rama carrying clothes and Kalasa. Laxmana tells Rama: O, brother, your most favorite season, winter has come. This is the most beautiful period during the entire year. Rama didn't mention anything. It was Laxmana who spoke this. Probably Laxmana likes this season. This is the time we celebrate Datta Jayanthi. This is the time of Pushya masa. Pushya Navaratri also is celebrated during this time. A beautiful narration is done about this hemantha rutu – winter season. New crop reaches home and is being worshipped. This is the time of harvest festival too. Pongal (an Indian sweet made with rice) is made. This is a special occasion for villagers. One who does fire worship offer the first ritual to devatas. So all such people wait for this season O brother. The entire earth appears very happy. Rainy season has gone. All the trees are green with fresh leaves. This is the time for all the kings to go for war. They would not do it in summer due to heat and in monsoon due to rains. *Dakshinayana* started. The sun started moving towards the southern direction. It appears as if there is no charm in the northern side due to this. The sun in the noon is warm.

Himavaan Himavaan Abhutat !!

Himalayas are completely filled with snow. It appears as if the radiance of moon has come to Sun. Feeling the coldness of moon in Sun. Entire world is covered with snow. Noons are very comfortable.

As Laxmana describes the winter in this manner, he sees an elephant at far amidst fog on the other side of river Godavari.

***Sprushamsthu Vimalam Seetham
udakam dviradha sukham
atyantha trushito vanyaha
pratisamharate karam***

An elephant desperate for water comes to river Godavari, puts its trunk to drink water and quickly takes it out from the freezing cold water – points out Laxmana. Only by the chirping sounds of the birds, we can make out their presence.

***Asmimsthu purushah vyaghra
Kaley dukha samanvitha
tapascharathi dharmatma***

At such wonderful time, Rama, you are with me. But who is there with Bharata. He must be doing penance leaving all the royal facilities, and without food and must be sleeping on the floor in this cold. May be Bharata also would be going to Sarayu river for bath along with all the ministers like how we came to Godavari for bath.

How is Bharata ?

***Padmapatrekshano veeraha
Syamo nirudaro mahan***

Bharata is similar to Rama in appearance. He too is valor like Rama. Bharata also has lotus petaled eyes like Rama. His complexion also is blue-black like Rama. Bharata too is following his dharma like Rama. Bharata is 'Nirudaraha' – a flat and concave stomach. Bharata too is holding to Satya – truth like you Rama. He is 'Hree Nisheda' – Hree is shy. He does not do shameful acts.

One of the names of Mother Goddess is 'Hreem Namaha'. She is the one who creates shy in us. We need to have shy in us. He is Jitendriya – one who had overcome his indriyas. Bharata is *Priyabhashi* – He speaks sweetly. Bharata is dextrous and destroys his enemies. Such Bharats is forgoing all his pleasures and is devoted to you and waiting for you O Rama. He is so fortunate. Because, the kind of devotion shown in front is different from the kind of devotion in your absence. Everyone is devoted in your presence. But Bharata is devoted in your absence too. Laxmana says I'm next to your O Brother, but Bharata being far away also is being devoted to you. So he is great.

Laxmana thus praising Bharata also remembers Kaikeyi and says, there is a proverb that humans follow mother's path and not of father.

***Kyatho loka pravadoyam
Bharatenanyadha kruthah***

But Bharata proved it to be wrong and proved that there are people who follow their father also. What if Bharata follows his mother ? But he followed Dasaratha. Such virtuous Bharata, wonder how was he born to Kaikeyi ? – says Laxmana on their way to Godavari river.

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Rama turns to anger, intolerant of that slanderous words of Laxmana about Kaikeyi. This anger of Rama is described in Shata Shloki Ramayana also as '*Jaatoroshasya sanjuge*' – 'the one, whose anger cannot be tolerated and even Devatas cannot withstand, such anger of Rama'

Natamba Madhyamamba taat – Madhyama Amba – Kaikeyi, our middle mother, you should not be talk bad about her. She is our mother. Talk about Bharata but not about Kaikeyi. That anger of Rama made Laxmana sweat profusely in that cold winter morning and apologised to Rama. Bharata has such great place in the heart of Rama which indicates his devotion towards him. That is why, on his name our country is called Bhaarata Desha. Such Bharata, the moment I think of him, I feel like reunite with him – says Rama. Laxmana even today I remember his words at Chitrakuta. So speak how much ever you want about Bharata but not about Kaikeyi. – Says Rama. Laxmana feels that his brother Rama is angry with his words and wanted to pacify him. This is what our Appaji also teaches us. He always says, never hurt anyone with your words.

Rama yearned for the time when all four brothers could bathe together in the river. Rama was like Shiva with his matted locks. Sita was like Goddess Parvathi, who is just not better half of Rama but better 'full' of Rama.

Who ever does *matru ninda*, *Guru Ninda* or who does not follow their dharma, God shows his anger on them. Does God had anger ? Yes. Rudradyaayana starts with '*Namastey rudra manyava utotaishave namaha*' – O rudra, my salutations to your anger.

Rudraha – Sa Nandi – Laxmana is like Nandi sitting at Rama. Valmiki here shows us the oneness between Shiva and Keshava.

Rama completes his Godavari river bath, sets his hair and sits along with Sita and Laxmana at Parnashala in Panchavati after completing his rituals. At that time, one major woman character enters. One demon came.

The word '*Yadruchchaya*' is used here by Valmiki. It has two meanings. One – 'unexpectedly' and the other is 'upon wish and freedom'. In this context, this demon came on her wish and purposely to see Rama and that he should destroy Raakshasas. In Ramayana, it is said that Maya takes form in three different forms. One in the form of Mandara, two as Kaikeyi and three in the form of Surpanakha. These three are very important characters.

Surpanakha arrives to the place of Rama and introduces herself as Ravana's sister. Her form is fearful. She saw Rama glowing with

divine energy and is fantasized and wanted to marry Rama. Here Valmiki describes both Rama and Surpanaka's form. Her stomach is like huge mountain. Rama's eyes are wide and beautiful and Surpanakha is wry-eyed. Rama's has bunches of hair-tufts where as Surpanakha is coppery haired. Rama's form gives happiness to the viewers and Surpanakha's is fearful in appearance. Rama has a gentle voice where as Surpanakha's is brassy voice. Surpanakha is an age-old demoness, who wants the young Rama to marry her. She walks like a mountain. She asks Rama that he appears as Muni but why does he hold bow and arrow and she asked the details about Sita.

In this process, Valmiki uses a word:

Ruju Buddhi taya sarvam

Rama is plain hearted. What ever is asked will be replied without hesitation. Rama does not like lying. This has to be remembered specifically. Rama tells his entire story, the reason for his exile and introduces Sita and Laxmana and tells that he has come to forest for dharma and satya and asked Surpanakha to tell about her.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 5

Aranya kanda is an important chapter in Ramayana. Ramayana started in Aranya Kanda. (Ramayana here means journey of Rama). The reason for which Rama incarnated, the purpose for which all devathas prayed to Lord Maha Vishnu during Dasaratha's Aswamedha Yaga, the time to fulfill that purpose has now come for Rama at *Panchavati kshetra*. Hence, today's episode of Surpanakha gains utmost importance. After the prayers of all the devathas, even Maharshis inspired Rama to move to Panchavati. In this Surpanakha episode, there are three important things that we need to remember about Sri Rama. Going forward, we will have many doubts on various occasions in Ramayana. This episode gives clarity during those situations for us. Hence, we must remember this episode.

When Surpanakha comes to Panchavati and asks Rama about his details, Valmiki describes Rama as:

'Ruju Buddhitayah'

Which means everything being told is true and is told as it is without lying. When Rama tells about himself even to a demoness, he didn't hide anything from her. When Rama asked Surpanakha's details, she tells about her brothers Ravana, Kumbhakarna, Vibhishana and says about Vibhishana:

'Vibhishanasthu Dharmatma'

Why should she mention about Vibhishana as 'follower of Dharma' ? May be she has in her mind that Vibhishana in future will surrender to Rama and seek his refuge. In this context, how to protect family affairs is wonderfully explained in Ramayana. Ravana destroyed his own family with his actions. He killed Vidyut Jihva, husband of his sister Surpanakha. Though this comes in Utta khanda, we discussed this much earlier so that we clearly understand the nature of Ravana. Since, Surpanakha lost her husband through her brother, maybe she has the anger on her brother Ravana. Since she knows that Ravana will be killed only by a human, she must be in search of a great humanbeing like Rama.

On the other hand, Rama could immediately cut the ill thoughts of Kaikeyi. In few days, he made her realise her mistake. That is why we worship Rama as God and we say Ravana as demon. The one who destroyed his own family is Ravana and the one who went to forest for

the benefit of his family is Sri Rama. He could bring reformation in Kaikeyi.

When Surpanakha came to Rama, He played some humor with her. Rama is hasya priya. He likes humour. We come across his humour on many occasions in Ramayana.

In Bhagavata, there is an episode of King Bali. Bali promises Trivikrama that what ever is asked will be donated. Sukracharya, Guru of demons stops Bali that the one who is seeking is not an ordinary person. He appears as Vamana but he is Trivikrama and will drown Bali. Bali tells Sukracharya, that he already promised and cannot take back his words and become a liar. In that context, Sukracharya explains some rules that one can lie for a wedding, for humor, for self protection, for food when hungry and some such reasons. If you notice, there is nothing left out outside this mentioned list. So scholars say that this list is to be understood properly. There must be some limit and a reason for lying.

So, here Rama for humour appears to be lying that Laxmana is not married and that Surpanakha can ask him to marry her. But Laxmana is married to Urmila, Sita's sister. Then why did Rama say that Laxmana is not married? Rama uses a word:

'Akrutha Dhaaraha'

Meaning unmarried. But it has to be understood as:

'Asahakrutha Dhaaraha'

Which means he has not come with wife to forest and is hence single. Rama says this for humour so there is nothing wrong in it. But Surpanakha could not understand Rama's humour. But later when Surpanakha jumps on Sita to harm her, Rama thinks that Surpanakaha is:

'Parihasa avichakshana'

She is not the one with whom one should speak humorously. Then why should he speak in such way with Surpanakha ? He needs to get *Bharya viyoga* – separation from wife. Separation from wife for Rama is not an ordinary difficulty. Sita is his life. Such kind of Rama wanted a reason for separation from Sita. But Rama cannot be pointed out for any reason. Then, how will the difficulty of separation comes? So Rama thought, he must create one small defect for himself as he does not want to blame others later. When Sita was abducted by Ravana, Rama becomes furious

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on Sun. Sun is the witness for the world. What was he doing when Ravana took away Sita, I will end him says Rama and Laxmana stops him saying Sun is our family diety. He is our ancestor. Such kind of person Rama, deliberately has put one defect of telling lie humorously with Surpanaka that Laxmana is single.

Rama orders Laxmana to cut surpanaka's ears and nose, thus sowing the seed for Ravana's destruction. Rama is called as:

'Aklishta Karma'

Rama does not trouble anyone by himself even if they are his enemies. For those who come to fight with Rama also, he gives a chance. He did that for Ravana and Khara also. During the Surpanakha episode, Rama first kills 14 demons sent by Khara and then 14,000 demons. Valmiki is so creative that he puts the episode of these 14 and 14.000 demons in 14th sarga. We have seen such creativity in Bala Kanda also where the Payasa (porridge) is divided into 16 parts between the three queens and that was mentioned in 16th Sarga by Valmiki. Also Rama incarnation happening in 18th Sarga, we cannot make out if that was his pre-plan or a co-incident.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 6

Aranya khanda is important khanda as said earlier. An important character entered yesterday. Yesterday we spoke about Surpanakaha *virupa ghata* – the episode of Laxmana chopping off the ears and nose of Surpanakha. Laxmana did that on the instructions of Rama. Surpanakha when became defaced, her original character was revealed. When one faces difficulties, one's original character is revealed. This is true in case of devathas, demons and humans also.

Surpanakha tells Khara, her cousin brother about Rama's arrival in forest with his wife Sita and brother Laxmana. She wants Khara to wage a war against Rama. Khara to appease his sister speaks rancorous words and says – I will take away their lives. Upon hearing this, Surpanakha derides Khara's valour and extols the capabilities of Rama and Laxmana in warring so that he gets incited to fight against them.

Khara does not like someone else be praised in front of him and at the same time her sister being defaced. He sends fourteen mighty demons to end Rama. They reached Panchavati. On seeing them, Rama tells Laxmana to protect Sita for a *muhurtha kala*. Rama's bow string is always loose. He ties it only when required. First Rama tells those demons that the Sages assigned them the decimation of demons. Rama is called karuna payinidhi. He is an ocean of compassion. He has lot of compassion on *sadhu* and *satpurusha*. He warns even the enemies. Not just then, even today, who ever prays to Him, He protects.

Those fourteen demons wage a war with Rama in which Rama destructs all their weaponry and eliminates them all with fourteen arrows. These 14 arrows indicates 14 lokas. That means who ever seeks refuge in rama will win over 14 lokas. Valmiki describes in detail this episode.

Seeing this defeat Shuurpanakha rushes back to her brother to report the destruction of those demons, in its entirety. Surpanakha praises the strength of Rama. He slayed all of them in few seconds. He is such powerful. I was frightened to stand in front of Rama. Felt that I cannot protect myself also and asked Khara to leave that place taking his family with him. Surpanakha bawled variously at Khara persuading him to wage a war against Rama and Lakshmana and annihilate them.

Listening to these words of Surpanakha, Khara could not tolerate. He says, don't insult demons. I will slay Rama and Laxmana. Even Yama cannot stand in front of me. I will take 14,000 demons along with me and

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I will destroy Rama, Laxmana and sita and give their blood to you. This itself shows his fear. He calls Dushana and asks him to make arrangements for the war. Rakshasas does not even have the basic principles of war. No ethics. Khara being the king should walk in front and others to follow. But his army pushes him back and goes front.

Where ever Vedas, Devas, Guru, Mother and father are abused, we can foresee bad omens. Khara went to janasthana to Rama's hermitage. There are no signs of any rain. Not even clouds. Khara means male Ass. He found an ass and blood rained from the sky. Is that possible ? This kind of rain is not possible. When we come across any bad omen, we must do *Guru smarana* or *daiva smarana*. It all depends on our belief. Khara didn't bother for any such signs. A corona was visible around sun which happens during an eclipse. A vulture came and sat on the flag. Khara didn't bother for any of these.

On his way at padma sarovara, lotus dried up. Heavy wind whirled frantically with lot of dust in it. Some birds twittered as chichi-koochi. He didn't care for that. His left shoulder thrilled excessively. At the same time, Rama had the same sign but with his right shoulder. For men, left is in-auspicious. Without caring for any of these signs, Khara proceeded further to war.

Rama perceives good omens of victory and shows those to Laxmana and says for the complete elimination of all the demons these great indications have arisen. This is what we must learn from Rama. Planning is important. Plan of action is to be thought.

Rama asks Laxmana take Sita to a cave. At this point of time, Rama's form cannot be compared to anyone. He is like Rudra holding pinaka. He donned his shield for the first time. Then he adopts a furious nature to annihilate demons. Gods and divinities watch from heavens as to how a war can occur between one against fourteen thousand demons. Rama gives the demons enough time and warning, but as the atrocity is escalating, he uses Sammohanastra – a gandharva missile and many other arrows, which will devastate the entire army of Dushana's brute force. Rama eliminates fourteen thousand demons led by Duushana. Firstly, the forerunning demons are killed, next Duushana is routed, and then twelve other captains who on knowing Duushana's downfall dashed towards Rama. Left behind are only two, Khara and Trishira, the chiefs of that demonic force in Janasthana.

Trishira, the demon, supersedes Khara to fight Rama at his turn. He hits Rama with arrows for which Rama says that it is no more than the patting with flowers. Then a combat ensues and Rama becoming infuriated

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eliminates Trishira in the battle. Khara the demon brother of Shurpanakha confronts Rama when all of his valiant warriors are eliminated. He wages a fearful war showing all his expertise in warfare. Khara even brings down the amour of Rama with his arrows. The combat of Rama and Khara takes a longer time as Khara is not easy-to-deal demon. Khara provokes Rama to fight, but Rama gives enough advise to Khara to yield up. Khara presumes that Rama is overtired to fight him back and thus enters into verbal fight. Rama and Khara exchange a haughty wordy duel and when the demon Khara charges at Rama, Rama eliminates him with his all-powerful arrow and gods and sages shower flowery rain. Seetha and Lakshmana return from their hiding cave and Seetha becomes very happy on seeing her victorious and indefatigable husband.

Jai Bolo Sri Sita Rama Chandra Para Brahma Ki Jai !!

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 7

How many times ever it is read or spoken, it is new again. Such is Ramayana. It is like *anna parabrahma swarupa*. Like how we eat food everyday, Ramayana also is like that. It is a known story. But again it is new for the next time.

Yesterday we spoke about Khara Dusha samhara. After this, a demon called Akampana goes running to Ravana to report the happenings at Janasthana. Janasthana is the place where demons lived. He says, Rama killed everyone and some how he escaped and came. This is false. He was not even in the war of Khara. He lied. Ravana gets furious and says who is the one who destroyed Janasthana ? Akampana speaks about Rama and says He is Dasaratha's son and is like a lion and young. He is Vrusha skanda – one with mighty shoulders and valour. He alone stood on earth and destroyed all the demons.

On hearing the words of Akampana, Ravana was surprised and asked if any celestials or Indra came to help him. Akampana says, there was no help for him and he alone fought. He also said, when in fury, it is not possible to face him. He is the power even for stars and planets. He can elevate earth if it were to collapse.

Akampana praises Rama such and says, there is only one way to conquer over him. He has a wife called Sita who is a gem of women. Only if She was abducted, Ravana can win over Rama. She is not a gandharva or apsarasa. Even they are not equal to her in beauty. Such is Sita's beauty. In Ramayana, what ever power Rama smarana has, even Sita smarana has the same power. Akampana gives a bad idea to Ravana to abduct Sita. Without Sita, Rama will not live. On hearing these words of Akampana, Ravana says I will go early tomorrow and bring Sita.

Ravana reaches the hermitage of Maareecha. Mareecha received Ravana and honoured him with all varieties of food. Here Valmiki mentions 'Amaanushah' – inhuman food was not served due to the fear of Rama. Mareecha asks Ravana is everything fine? Do you need anything from me? Ravana says, do you know, in Janasthana, my army is there. Of them, Khara and Dushana were there. They were killed by a person called Rama. So I came to abduct his wife and need your friendly help – says Ravana.

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It is difficult to find people who give good advices. People say there is no God. How else will be God? He comes in the form of people who give good advices.

Mareecha says, O Ravana, who gave you this advice? Do you think he is your friend ? He is a friend in the form of your enemy who ever gave this advice. Rama does not accept even ill words about Sita. Who is that censurable one that is unhappy with you, since he is giving such a self-ruinous advise? You are not understanding this. Mareecha says, if you want to see Rama, see him normally but not in war. He is like Narasimha. Annamacharya sings venkata nrusimha rama in one of his keertana. Rama is lion in the form of a human. That lion is now sleeping. Dont invite death for yourself.

His words are like pepper in a dish. In food, if there is no spice, no taste. Good advise also tastes spicy. Mareecha shows favoritism towards Ravana and says, Ravana is good by nature but was spoilt by a bad advice. He made Ravana realise himself. Mareecha's words are so diplomatic that Ravana immediately went back. Such is mareecha upadesha.

Surpanakha approaches Ravana to inform him of Rama and Laxmana. She saw Ravana seated on a high throne. Ravana is described as *gandha hasti*. He is like *mada gaja* - arrogant elephant. Valmiki maharshi describes an entire chapter of the pomp and pageantry of Ravana along with his characteristics. He is dark complexioned. One can make out his presence in dark only when he smiles (due to the dazzling shine of his teeth). Valmiki describes this to explain his individuality by his complexion. Hit by Indra's Vajrayudha and many other weapons umpteen times in many wars, the war wounds on all over his body are visible. Sundara kanda describes his seating in the court wonderfully. He is fond of women. He had even abducted the wife of Takshaka. His aircraft – Pushpaka Vimana is filled with women as mentioned in Uttara Kanda. Lord Vishnu obviously has to descend down to kill such demon. He is a hinderer of Vedic rituals and the slayer of Brahmins that conduct Vedic rituals.

Prajanaam ahiteyratham !

Being King, he is heartless and does not favour people. Surpanakha approaches such Ravana and taunts him for his un-kingly activities. This taunting is not just for Ravana by Surpanakha, but also for us by Valmiki maharshi indirectly.

Surpanakha says – people do not honour a king who clings to earthy pleasures and who do not deal with the concerns of people in time. Time

sense is important. We need to do anything in right time. Mere efforts will not give success. Investment too should be made in right time. Only then, success will be gained else not just one person, but the entire dynasty will be ruined.

Aswadheenam Naraadhipam !

He is not self controlled nor he listens to others. Such people cannot have development. All the efforts of such people will be like mountains submerged in oceans. You have rivalry with Gods and Gandharvas. How can you be called as a King ?

Thought Surpanakha, Valmiki is also teaching us a great management course, which tells us how to protect an organisation or family. She abuses Ravana that he is mindless and carefree as he does not have his spies under his control. A king should know about his treasury. Even the Sun spys through his rays. We need to know about our children. Even at work place, we must know about our colleagues, how do they talk about us, what report do they send about us all these are spy work.

Surpanakha says – A king is called deerga chakshu – who has an extended eye in the form of spies and get the required information. O Ravana, you don't even know that 14,000 demons of your army were killed by Rama at Janasthana. You are not doing the required deeds and you are not even scared of not doing them. You are mindless in deciding rights and wrongs thereby ruining your kingdom. Thus Shurpanakha declaimed Ravana about his worthlessness as a king. Ravana listening to her with quietness till then, enquires about Rama's valour and weaponry for which Shurpanakha narrates about Rama, Seetha, and Lakshmana and what has happened in Janasthaana and prompts Ravana to achieve Seetha as his wife, for none surpasses Seetha in her beauty.

Ravana without even giving a second thought, proceeds to Mareecha seeking his help in the abduction of Seetha. He travels by his aircraft-like chariot and on way he perceives many locations along the seacoast that are affluent and divine. On seeing a banyan tree Ravana recollects the episode of Garuda, the Divine Eagle.

The tree branches are stretched out all over. Garuda flew down to claw an elephant and a tortoise and sits on the branch on this huge banyan tree holding those two animals. When the mighty Garuda lands on the tree branch to dine at, due to its dash and weight, the branch is broken. Garuda then holds both the animals in one claw and with the other, holds the tree branch that was about to fall on the sages who were under that tree. Seeing this, the sages clinging to that tree blessed him. Garuda then

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throws that branch on tribesmen at a different region. Garuda is like Sadguru. He is called Garuda Perumal in Vaishnava tradition. His smarana subsides pains from hands.

Recollecting this, Ravana reaches Maareecha's hermitage. Mareecha offers a modest food to Ravana and asks him of his wellbeing. Ravana again expresses his desire to abduct Sita and seeks his help. Mareecha tries to explain Ravana about the power of Rama's weapons.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 8

Yesterday, we spoke about ravana coming to mareecha and seeking help. Surpanakha and Akampana both gave Ravana a common advice of abducting Sita. Ravana comes to Mareecha and asked him to assume the shape of a golden deer and lure Sita and then Sita asks Rama to fetch that golden deer. If Rama and laxmana are distracted from the hermitage, Ravana can safely abduct Sita. This was Ravana's plan. Yoga siddhi has to be used for a good purpose. What ever Ravana predicted for Sita, that happened. But he could not predict his own end.

When Ravana told Mareecha about his plan, Mareecha shivers with fear. He tells Ravana:

Sulabha purushah Rajan Sathaiham Priyavaadina

O King, people always speak sweet and flattering words to please the king but one must be careful with such people. Mareecha gives his experience about Rama to Ravana. O Ravana, you dont know about Rama. He is mighty in character and valour. He came to forest for the sake of his father. You have no idea about him. You must know about him completely and then come to a decision. You have not appointed any spy to learn about him. He is equal to Indra and Varuna. Who gave you this advise Ravana ? Please go back. It will be good.

Api sita nimittamcha

Ravana, has this Sita taken birth to end your life or what ? You have enmity on Rama for no reason. This will destroy your dynasty and all demons completely. Listening to ill words and spreading them, reading bad books is wrong. Though you resist them at that point of time because you have bhakti, those words still willinger in your ears. Guru Gita says,

Dhavayedatha vaarayeth

Where ever there is Guru Ninda, we should leave that place right away. Propagating bad ideas or thoughts or talking ill of others, don't listen. Counter it if you can, but don't listen or pay attention. Ravana, someone mislead you about Rama. He is *kousalya nandavardhanaha* – He gives pleasure to Koushalya. Surpanukha said Rama did not have mercy so he killed Khara and Dushana. No. That is wrong Ravana, He is parama daya swarupa. He is *karunamaya*. The most compassionate. Kaikeyi deceived Dasaratha. It is wrong that He became *rajya brashta*. On seeing His father who is a proponent of truth, and whom Kaikeyi has outwitted, that

virtue-souled Rama neatly decamped from Ayodhya saying that 'I will prove my father to be a real proponent of truth.' Discarding the kingdom and even royal-comforts Rama entered Dandaka forest only to fulfil the cherish of Dasharatha – to remain loyal to his promise to Kaikeyi.

Ramo Vighrahaan Dharmaha !

This is the most important aspect. Anyone who talks about Rama will start with this sentence. If dharma takes a form, then it will be like Rama. These words were told by Mareecha. How does a demon know this ? It is the effect of Rama's arrow on him. *Udishtara* is *Dharmaja*. He follows Dharma. But Rama is Dharma Himself.

Ravana, Rama is *parama sadhu*. He doesn't show anger for no reason. His truth itself is his valour. Even if he doesn't have his bow and arrow, his truth is his weapon. So he is not scared of anything. Don't assume him as a normal human being. He is like Indra in kings. He is Rajendra. He is king of entire world. You are trying to separate Sun from his resplendence. It is not possible.

Ramayana is *satya* (truth). No one should abuse it. Some people say it is an imaginatory story. If so, there is no need for Valmiki to create a story in so many verses. He does not need so many examples. He said so much just to establish truth. He does need to do so much of penance to give us a false story.

Mareecha, who was talking softly till then, now talks with more vigour. He says, Ravana, looks like your life is going to end soon. If you wish to take pleasure for a long time in your life, change your idea. Don't waste your time and life in battle field. Rama is born for a purpose. (Mother Goddess has a name '*deva karya samudyatha*' – she is born for a purpose of devathas)

Ravana, you too have righteous people like Vibhishana and other ministers. Talk to them and then decide. Don't be hasty. If you listen to my words, it will be good for you. Saying so, Mareecha waits for a change in Ravana. Mareecha advises Ravana to stay away from Rama with his own unpleasant experience with Rama's arrow when he was in Tataka forest, and portrays a gruesome picture of Rama to Ravana, asking him to not to meddle with Rama's affairs.

Once, taking pride in my valour and holding a big weapon, I was wandering in Dandakaranya causing terror to the world and hurting all sages. I went to Vishwamitra's hermitage who was then doing a yagna and destroyed it.

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Vishwamitra went to Dasaratha and asked him to send Rama to protect his yagna. Dasaratha refused. Vishwamitra insisted that Rama should come with him. Then in that context, he told Dasaratha that any amount of army is not of any use except Rama. Then Dasaratha had sent Rama with him. He was then 12 years .

Mareecha does not know that Rama was 16 at that time. He saw him from far. So he said 12 years.

Ravana, then I jumped into *yagashala* to destroy yagna trivialising Rama as a small boy. Rama noticed this and released just one arrow. Hit by it, I'm plunged into the ocean which was 100 *yojanas* away. Before releasing the arrow, Rama told Laxmana that he would not kill me but will only hurt me. He killed Subahu but spared me. That is the power of Rama Bana (arrow). I became unconscious.

Though Rama hit me previously, I again entered Dandakaranya with two more demons who were in disguise of animals. Wandering in the forest, I reached Rama and dashed Him to kill Him. But Rama released three arrows from his magnificent bow. Since I have seen its power, I trickily escaped but the other two demons were killed.

O Ravana, Here I don't see forest and trees. I see only Rama in every tree. I only see Rama holding bow. I'm so scared in the case of Rama. He appears as Yama holding pasha. He is not one. I see him in hundreds. I see Him everywhere. If I see Him in my dreams also, I'm scared.

Ra kaaredi naamani

Not just that Ravana, any word starting with letter 'ra' also is scary for me. Even pancha bhutas (five elements) are scared of Him and work as per His wish.

Ravana, desiring others' wives is a sin. You have many wives. You show love on them. Protect them. Keep them happy. Protect your dynasty. Protect your kingdom. If you want all your friends and family to be safe, don't obstruct Rama's acts and don't do anything that Rama does not like. Before Rama's arrow touches you, wake up !

One must have God fear. People say fear should not be there. Only love should be there. Love changes according to situation. But fear is permanent. If He is visible all the times, you take for granted. He is like *antah shakshi* and *antaryami*. That fear also is tasty. Narasimaha Swamy should be like Him. We have fear and love only then. Only Prahlada went to him. He went with fear and love. Brahma and all other devathas also

ran away seeing his form out of fear. We get into laziness if there is no fear.

Virama, charama, samharama

All gives the merit of Rama nama.

So ravana, do what ever you want to do, but I will not help you. It is better even you change your mind. I'm saying these words of advise for your wellbeing.

Ravana rebuts Maareecha for giving an unasked advice and details his plan to abduct Seetha. Ravana intimidates Maareecha that he himself will kill Maareecha immediately if his orders are disobeyed. Ravana says Rama is a sinner. He came to forest for a woman's word instead of fighting for the kingdom. He is not good *kshatriya*. Even if he is deceived, why didn't he fight ? Without any reason, he killed all my relatives in janasthana. Why should I leave Him ? You have no choice but to help me else I will kill you says Ravana.

Who is a king, who is sevak, how should sevak respond is all spoken by Ravana. We will skip all this as he made Rama Ninda in this process. Mareecha again and again asks who is the one who gave this advise. Having given no choice, Mareecha prefers to be killed in Rama's hands instead of Ravana. Ravana sits in a chariot along with Mareecha, pulled by oxen and comes to the place of Rama. Then at the insistence of Ravana, Maareecha assumes the form of an amazing golden Deer and Seetha catches a sight of that deer.

Illusion is always beautiful. We see in films also. The director of Avatar film said he was inspired by Ramayana. So he used the name as avatar. It walks, jumps high, various kinds of play... to attract Sita at any cost. Even in our lives, maya comes searching for us. Sita plucks flowers for puja and sees the deer. She first doesn't believe it. She thought it is illusion. Where can there be a deer in gold and silver like stars on it ? Sita was surprised. Janakatmaja is used here. Janaka is a Vedantic person. This word was used to tell that even his daughter also was attracted to illusion. She could have identified but Sita also could not identify maya. Who can understand kala ?

Kalaya tasmai namaha !

Even krishna paramatma also could not identify..

kalaya tasmai namaya.

No one can withstand kala.

Sita was surprised, felt happy and said I want it. Immediately calls Rama and Laxman. Laxmana is yoga purusha. He says, its all illusion, don't believe it. Sita says *arya putra*, please bring me that deer. I will play with it. I have not seen such deer anywhere. So I want it. See its beauty. It is a wonderful deer. Get me that one. 'bha' syllable of gayathri ramayanam is being said by Sita the 9th letter. Sita says, Rama, if we take this deer to gift to Bharata, he will be happy.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 9 on Krishna Janmashthami

Paramatma is called *Avatara varishtaya* – the greatest incarnation of the Divine.

Both Rama and Krishna are same. Today is Krishna Janmashtami. Lord Krishna is born today. On this happy occasion, immediately if we say 'your wife is abducted', it is not good. So today we will talk about Krishna tatva, chant *Ramayana dhyana slokas*, and sing some Krishna bhajans.. We will do *Vishnu sahasranama parayana*.

Krishna ashtami is also called as Durga ashtami because mother goddess is born with 18 shoulders before Krishna's birth and warns Kamsa that he would die in the hands of Krishna. Mere chanting of the word 'Krishna Krishna' is sufficient. In the word Krishna, the first syllables 'ka' and 'ru' itself will remove all our sins, remove difficulties and gives salvation. Just with 'kri' everything is gained. So 'sha' and 'na' in the later part of the word 'shna' felt shy it seems. Such is the power of Krishna nama. So we will now sing some Krishna bhajans and go to *krishna nishidi puja* (midnight puja) as Krishna was born in the midnight of Krishna ashtami.

Ramayana discourse is going on during this Chaturmasya deeksha. It should not be interrupted. So we will chant the dhyana slokas which is equal to listening to Ramayana.

Let us assume that Rama is running behind the golden deer. He too stops for a while under the shade of a tree and thinks, I have killed so many demons but this deer is giving strain to me. Let him run till tomorrow. Today we will take a long jump and go to Dwapara yuga.

On parvadin (festival) it is important to chant the names of the God of that festival. Parvalu also means the thorns of the Dandam (the holy bamboo stick of Bala Swamiji) If there are eight parvas, it is called Narayana Dandam. There are eight festivals during Chaturmasyam. Krishna ashtami comes in the middle. This means Krishna gives light on either sides. He is called Jagadguru. He is the main deity for all the four orders of life Brahmacharia, Garhasthya, Vanaprastha and Sannyasa. Krishna took birth is *Sandhi Kalam* (Junctional Point). We need someone's help in sandhi kalam only. A child is admitted to school. It is a sandhi kalam for him. He feels it a great difficulty. They cry for going to school. Then comes college. It is sandhi kalam. They go happily but they find it difficult to study. So Guru's help is needed. After college, they have to decide if to join a job or PG course. This is sandhi kalam. We then need

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advice and take from elders. We joined in job. It is sandhi kalam. New place. Need to adjust. Then marriage. It is sandhi kalam. If married to known people fine, if to unknown people, takes time to adjust. Then children. Again sandhi kalam. Where to join them, how to grow them up. Then retirement. Again sandhi kalam. What to do, how to live, should I join another job or take rest – all confusions. So there is no retirement. Only appointment. You are appointed into spirituality. We must walk into spirituality. All these days, we have struggled for us and family. Retirement is the time for *atma uddhara* – self upliftment. After all this, there is one more final and important sandhi kalam. That you know. We don't need to talk about that on Krishna Ashtami. So like this, in our life we always have two paths. We need to decide which one to follow. Our maximum life is for 100 years. In a span of 100 years, there are so many sandhis. So when yuga (eon) changes, from Dwapara to Kali, how many sandhis should be there ? There will be many changes. Krishna is born to balance this as how Sadguru does in our life.

Sambhavami Yuge Yuge.. He said He will take birth in every yuga to punish the wicked and protect the righteous. Our birth itself is a yuga. When ever we have a demon born inside us, He is there to end him. Everyone supports us in happiness. Only Sadguru guides us in troubles. He comes and protects us like a flash in our lives.

In Bhagavatham, we had to wait till dasama skanda (10th chapter) to know about Krishna leelas. Ramayana is based on one story and goes continuously. But, Bhagavata every skanda (chapter) story changes. Bhagavata is like sand glass in which sand flows continuously. Such bhagavata was written by Sage Vyasa. He classified the Vedas and gave to us. There are many Vyasas. Of them, Krishna Dwaipayana is important. He is dark complexioned. So, he is called Krishna and is born in *Dweepa* – an island. So called Dwaipayana. He saw the Krishna charitra and gave it to us. He is being worshipped as Sadguru. He gained inner peace only after writing Bhagavatam though He has written many other puranas. This means we attain inner peace only by Krishna smarana. This is Vyasa's experience. He showed many miracles and established Dharma like our Appaji. We are worshipping such Krishna today on His birthday.

This is Sraavana Masa – month of Sraavana. Sravana is to listen. We must listen, understand and recaptulate. Krishna was born in Sravana masa to remind this to us. He is born on Ashtami thithi. Ashtami removes eight types of difficulties and bestows eight types of wealth.

Krishna showed us how to respect Gurus and friends in Sandeepani ashram. He showed us how to respect parents in Devaki, Vasudeva episode. He prostrates at the feet of Devaki. Devaki asks: you are a

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Jagadguru, why do you hold my feet ? He says if parents are not respected, there is no life for anyone in this world and also in subsequent worlds.

He worshipped nature in lifting Govardhana hill episode. He said: first protect trees and hills. Only then, it rains. We feel scared about krishna avatara. He is a great revolutionist. He protects *pancha prana*. He gave energy to *pacha bhutas* (five elements). He protected *pancha pandavas*. He destroys all difficulties for us.

Bhagavad Gita begins with the words:

'Dharma kshetre, kurukshetre samavetaa yuyutsavah; Maamakaah paandavaashchaiva kimakurvata sanjaya'.

The main meaning talks about *pandavas* and *kouravas*. But the inner meaning is that the body is Dharma kshetra. God gave us this body for implementing Dharma. *Kuru kshetre* is doing *satkarma*- good deeds. It also means *kuru-satkarma kuru* – Kuru is to do. Do good deeds. When we start to do good deeds, many difficulties block our way. Our 'Me' and 'I' feelings indicates *Ahamkara* – pride. *Pandavas* indicate *satva guna*. Always, there will be a war between our *Ahamkara* and *Satva Guna*. Who is winning this war ?

'kimakurvata sanjaya'

Satva guna always has victory. Krishna gave us such Bhagavad Gita.

Perform all good deeds and offer them at the feet of the Lord ! May Lord Krishna Bless you all !

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 10

In Ramayana in Aranya kanda, today we are speaking of a sorrowful episode. I feel why this chapter has to be there in Ramayana. But without that, there is no Rayamaya. It is the root cause for Ramayana. When Sita was abducted, we feel sad and pity and so we say, it should not be there. Valmiki he explained to us the story as it is. It is not an imaginary one. He is one of those who has to be remembered early in the morning. Those who have faith in Dharma and Satya must remember him early in the morning.

Rama was running behind the deer. It is maya – illusion. Our life also has lot of maya. In vedanta, we see *nitya anitya vastu viveka*. It is the capability to sort out what is good and what is bad. He tells Laxmana to take care of Sita and be watchful and suspicious to everyone as there are many demons at that place. He securely fastened his sword, his bow called *kodaDa*, and fastened two quivers and proceeded.

Rama, beholding that Golden Deer which is observing Him over and over and running away into deep of the forest. In the next moment he has seen it right in front of Him as though effulgent with its marvellous form. Next moment He sees it running away as though to avoid the fall of arrow, and at times stopping only to tantalise Him. Sometimes it appeared to be springing as though to skies. It is disappearing somewhere in the thickest of forest, and it is putting in an appearance elsewhere. In a wink Rama could proximately see that Maarecha who transformed himself into the Golden Deer, and again in a flash he appeared distantly. Thus that deer/demon has drawn off Rama very far from his hermitage in this hide and seek game. Maya in our life also is like this. Maya is not visible. It has to be experienced.

Yaa maa sa maya

Ma is *nisheda*-that which is not required is ma. Another meaning for 'ma' is Laxmi – wealth. With wealth, we get into maya.

Ya ma saiva maya.

Little interchange of words is maya.

Shanakra Bhagavatpada spoke about Maya panchakam.

Aghatitha ghatana pateeyasi.

He says, we cannot understand maya. Ma is that which is forbidden.

Like how God cannot be seen in physical form and cannot be held in hand, maya also is like that. Guru makes us experience. Maya has the names avyaktha, avidya, agnana all these names are of maya. In Lalitha Sahasra nama, mother Goddess is called '*Maha Maya*'.

'*Maha Maya prayachchati*' ! Sometimes even Gnanis get caught in maya. It has that attraction. All this is also told in Durga saptashati. So we did Chandi homa today.

Why cant one hold Maya ? Because Maya is that which is not actually there but appears to be present. Rama says, I will bring that deer alive or dead. Maya can be killed only by God. Vedanta is a great sadhana. Rama released some arrows but the deer escaped. Rama is tired. Even for us, if we run behind maya, it causes fatigue. On the other hand, if we run behind Guru, it gives us knowledge. There is no fatigue. Ashrama is *Ashrama* – removal of tiredness.

Tired of running behind the Maya deer, Rama stands under the shade of a tree and thinks.

Darshana Darshanat evam !

This deer is sometimes visible and some other time it is invisible. Rama could not make out how far he came into the forest.

Sometimes in life, we too should do *simhavalokanam* or *atmavalokana* – retrospect ourselves. From where did we start, where we are now and where are we heading to. Laxmana did that. Once in day we must do this *atmava lokana*. Think of all the actions we have performed. What good did I do that was beneficial to me, to my family or people who are dependent on me? Valmiki maharshi never told anything directly but everything is available in Ramayana required for everyone in the society, childre, for elders, for Vedanthis, for Artha Shastra, Dharma Shastra. Only Moksha is kept far away.

There are many types of Bhakti. Arjuna's is *sakya bhakti*, dharma is Udishtara's, Nakula has a different kind, Droupadi has a different way, Bhima's is *Bhima Bhakti*. Once he throws his *Gada* upwards. Seeing this Krishna comes and saves. This is one kind of bhakti – Bhima bhakti. We must have that devotion. It is not possible for everyone. But for us *soumya bhakti* is good.

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Highly infuriated Rama, decided to kill the deer. He released an arrow created by Brahma, which he received from Sage Agastya. Rama shoots at the deer and it hits its heart directly. By this, the maya form of deer disappears and the real mareecha appears. Mareecha has both devotion and fear towards Rama. Both are required for us. God fear is for possessiveness. Bhakti – devotion is knowing about God and surrendering to Him. Mareecha has only fear for Ravana that he will kill. Fear and devotion are both required towards God.

Mareecha falls down on the strike of the arrow and shouts 'Haa Sita, Haa Laxmana' mimicking the voice of Rama. Truth alone triumphs. Not falsehood. Devathas followed truth always. Demons followed falsehood. Humans are sometimes this way and sometimes that way. It is like neither male nor female. Rama runs behind the deer which was liked by Sita and not by him. This is how the relation between a husband and wife should be.. He went despite knowing that is maya. That's why Narada says '*Sita priya nannuga rama*'. In Bala Kanda we spoke about them that they talk heart to heart. For small issues, we go for divorce. But Rama took great difficulty on to him for Sita.

Mareecha screams haa Sita, haa Laxmana. Sometimes, for Rama, Laxmana appears like Guru. Who ever gives us good advices are our Gurus. This is what Datta also teaches us, to see Guru everywhere. We are indeed fortunate to hold to Appaji as our Guru, who came in that Datta lineage.

Rama, then on killing another spotted deer and on taking its flesh as food, he hurried himself towards Janasthana. Does Rama eat flesh ? Yes. He is Kshatriya. There in the hermitage, Sita heard the words of Mareecha and feels that was Rama's. Out of utmost love towards Rama, she tells Laxmana to go at once and look for Rama. Laxmana does not move remembering Rama's words to guard Sita. Agitated by this, she talks abusively to Laxmana: you are a foe of Rama in friend's mein. Why did you come to forest ? For whose sake ? For Rama right ? You are not moving towards him even in his emergency. It is for me, you wish Rama to be destroyed because of your cupidity towards me. Do you think you can take me as your wife if Rama is not there ? Is it for that sake you are not going to bring Rama ?

She went on talking unilaterally because her mind is fuddled with the thought that Rama is in some danger. For Sita, it is only one difficulty that Rama is away from her. For Laxmana it is two difficulties, one- Rama is far and two - Sita is abusing him.

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Laxmana says, O mother, '*Asakyaha*' – winning over Rama is impossible for *manushya loka*, *deva loka* and *paramatma* too. The worlds above moon is *deva loka* and much beyond that is *paramatma*. Laxmana talks about that *paramatma*. Devathas, Gandarvas, Birds, demons, evil spirits, Kinneras, animals no one can win over Rama. He is that Valour says Laxmana. So Sita, you must not talk like that. Three lokas together at same time also cannot win over Rama. The sound you heard is of demons. Rama killed khara and 14.000 demons. So they have enmity and is troubling Rama. There is no reason to be scared.

Sita says:

'*akaarya karana rama*'

What is not to be done is done and what is to be done is not done. Here a great Vedantic math is explained.

plus into minus = minus – plus is what is to be done – is not done – so result is negative (minus)

plus x plus = plus – what is to be to done is done. So result is positive.

minus x minus = plus – what is not to be done is not done. So here also result is postitive.

This is karma *siddhanta*.

Sita has no fault on her to be abducted by Ravana without which Rama cannot kill Ravana. So she has taken this fault of abusing Laxmana purposely so that, as a result of this fault of her, she experiences trouble of being abducted by Ravana. Laxmana feels sad. He says, I don't feel like responding to you. You are equal to God, not even a mother. What ever you have spoken is out of the natural attitude of a woman. Women outburst fast. God has deliberately put that difference between a man and a woman. Appaji sings in the bhajan '*sakaladhara rupini thum – purush me pourish karini tum, aurat me komalta tum*. To protect that sensitiveness, women speak like that. Sometimes they speak sharp to protect them. Laxmana says, this is your natural attitude. So you spoke like that and seeks the help of pastoral divinities to protect Seetha in his absence. O mother, even if you have spoken like this – *swasti testu* – may good happen to you. O, mother, I dont feel I will come back with Rama to see you. You take care of yourself – saying so, Laxmana with great sadness looking back again and again goes in search of Rama.

Laxmana Rekha is not in Valmiki Ramayana.

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Ravana is waiting for this moment. These four sargas are very critical sargas. Ravana takes sanyasi form and comes to Rama's ashrama. Sita sits there. He saw Sita sitting there and describes her beauty. Sita could have doubted Ravana. But she could not. This proves that Sita does not have doubting nature. She spoke to Laxmana like that as a last sort. Sita mata never doubted Lakshmana. It was her innocent love on Rama that made her talk like that.

kashaya danda maatrena yati pujya...

Shastra says who ever has *kashaya* and *danda* are *sadhus*. We see this in Haridwar too. So we must not insult anyone. We can't make out who has true shakti. Some times attire also has importance. She didn't speak anything to Ravana. She said *siddham*. Food is ready. Ravana asks Sita, you look like *gandharva* lady. Why are you here? Who are you he asked. She tells the entire story. Then she asks him who Ravana is. He says about him and asks her to be his wife. Ravana shows his real form. He pulls Seetha by her hair and waist and drags her into *Pushpaka Vimana*. That moment sita prays to *godavari*, *prasaravana giri*, *vanaspati deva*, birds, mruga, lions jump to hold her and falls down. All animals try to save her. Sita says, you tell Rama atleast. She prays *samasta sthavara jangama*. No one could save her. Jatayu sees this from a branch. Jataya is 60.000 years old. Jatayu speaks to Ravana. He speaks lot of dharma to Ravana and indirectly to us.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 11

Yesterday we spoke about one great devotee Jatayu who fought with Ravana. Jatayu confronts Ravana on hearing the wailing of Seetha. He boldly forestalls Ravana and his air-chariot in the sky itself, and as an elderly being he reviles Ravana from the viewpoint of righteousness befitting to kings, but of no avail. Jatayu falls down fighting with Ravana for Sita. Sita prays to all trees in the forest to protect her. She feels in mind that Rama will come soon and kill Ravana.

When Sita is abducted and is being taken by Ravana to Lanka, the whole nature along with its inhabitants laments for the atrocious abduction of Seetha. Valmiki describes nature's protest against Ravana to prove that Sita is Goddess Maha Lakshmi.

The whole world turns dark. Clouds appear out of nowhere. This is in indication of the impending destruction of Ravana. The sun weakened his Sun shine. When Sita has so much difficulty, will Prakruthi and Pancha bhutas keep quite? They feel sad for Sita. All lions, tigers, animals and birds have gathered in Herds from all over and ran behind the shadow of Sita.

But Brahma feels happy that his work is fulfilled. Maybe, Brahma plays some trick here though Valimiki Ramayana does not have its mention about it. Brahma gave some boons to Ravana. So everyone rebuked Brahma for giving boons to Ravana who does not deserve them. Brahma too feels sad for it which is unavoidable though. It is His duty to give boons who ever does penance. He feels happy not for the abduction of Sita but for the fast approaching moment of destruction of Ravana.

charanat noopuram bhrashtam

While going, Sita's anklets, adorned with gems fell down with tender sound. Rama later asks Laxmana if he can recognise Sita's ornaments. Laxmana says I dont recognise any ornament except toe rings and anklets. I cannot identify her nose ring, ear rings or other jewels- says Laxmana. That is because, Lakshmana treated Seetha Mata with so much respect, he never looked at her directly. He would only see her feet when he bowed down to her everyday.

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All animals run behind sita trying to save her but couldnt and fall down. Everyone cried:

'nasti dharma kutasatyam'

Dharma and Satya does not prevail.

kroshanthi rama ramethi... ramena rahitha vaney.. jeevithantaya keseshu jagranthata sannibhaha..

When we are in troubles and when we cry, tears roll down. Why? God has given that deliberately to tell us that in troubles, outside world is not visible. So see inside you. Paramatma gave tears for this reason. Even in such deep trouble, Sita sees five monkeys on Rushyamooka mountain on the way. This is the most required chapter in Ramayana. If those monkeys were not seen, there is no Ramayana. Even in trouble, we have to be thinking for a solution. Then God will definitely help us in some form or the other. This incident is the proof for that.

Even in deep trouble, why will Sita have fear? She is Goddess Maha Kali. She tore a portion of her Sari, tied her ornaments and dropped down. She did this to let Rama know her whereabouts. Such should be our thinking too in difficulties.

Down there, Hanuman, with other monkeys is offering argya in Papa river to Sun and these ornaments fall in his hands. There is a rule that what ever is found is to be given to king. But they didn't bother for Sita because they themselves are in trouble. He takes them to Sugreeva the king of Vanaras.

Ravana does not know that he is taking one huge serpent and is inviting his own death by doing so to Lanka. This is called ignorance. He crossed 100 yojanas vast sea and takes Sita to Lanka. Ravana entices Sita to marry him by demonstrating various luxuries and comforts, and even baiting her to become his empress. He employs five thousand people to serve her if she agrees to be his wife. He tries to scare her.

On the other hand, Sita talks about Rama's valour and tells Ravana that Rama alone slayed Khara and Dhushana and other 14000 demons at Janasthana and that He has Dharma as his strength.

truna mantaratah krutva

Sita treats Ravana equal to hay.

Srimad Ramayana Pravachana

Nothing can beat faith. With faith, we can achieve anything. But if we have inferiority complex, we fail. There is a story about mother Goddess. Once, she gives a knife to her devotee in a war and says She will be by his side and asked him to fight. He is scared of everything. She says I will sit in your chariot. Still he is scared. She says, just hold the knife and pretend, I will take care of the rest. Still he has fear. Then she says I can't help it.

But here Sita is not like that. She has lot of faith in Rama that He will come and take Her. She says '*Rama anuvrathah*'. I follow Rama. That is my austerity. Ravana gives one year time to Sita and appoints eight demonic ladies and tells them to take her to ashoka vana. Some say that he has taken her directly to ashoka vana. No. As per Valmiki Ramayana, he took her directly to his palace. Many has sympathy on Ravana. One percent of sympathy also is not required on him. He did that kind of deeds. Ravana asked those eight ladies to protect Sita for his sake and not to allow anybody there to Ashoka Vana and provide all that is required for her. But Sita does not need anything except Rama. Ravana appoints eight people to check for Rama and his activities in Janasthana after abduction of Sita.

Here, in the forest, after listening to the screams of Mareecha, Rama is worried for Sita and says : *swastisyadapi vaidehya* – may good happen to Sita. Rama meets Lakshmana while returning to hermitage after killing the deer demon Maareecha. He also confronts some ill omens and worries why Lakshmana left Sita alone and came to him, sad facedly. Rama asks him as to why he left Sita unguarded in the lonely forest? Lakshmana explains that he had to leave her owing to her anguished and angrily words and even by her rash remarks of Lakshmana. Even then, Rama is unhappy of Lakshmana's action in leaving her alone. Rama rushes rapidly to hermitage thinking and talking that rapidly to Lakshmana about Sita. And on arriving he finds vacuity in hermitage and then he is thrown in throes of despair.

'aho laxmana garhi'

You did the deed not to be done – says Rama. Rama and Laxmana both comes back to the hermitage and does not find Sita. Rama likes Sita so much and sita likes Rama so much. So we say '*SitaRamabhyanamaha*.' ! Rama feels sad and Laxmana pacifies him saying Sita likes forest and must have gone to see the forest. Rama goes to forest and asks ashoka tree to make him *a-soka*. – remove his sadness of parting with Sita.

Our Shastras tells us about *Vanaspati devathas* – the dieties of Forest. That is why we do audumbara pradakshina. Every devatha has one tree.

Srimad Ramayana Pravachana

That is why Nakshatra vana and Rasi vana are given to us by Appaji in Mysore ashrama. When ever possible go and have pradakshina. It is good for health and spirituality. Spending time in the *Nakshatra Vana, Moolika Vana* is important. Its significant from health and spiritual perspective. We should develop friendship with trees and see God in them too.

Rama laments for Seetha's separation. He starts searching for her and goes on asking every plant, tree and animal, in a kind of frenzied attitude. No one answered Rama. So Rama gave a curse to those trees. This is explained in detail in Bhagavatha. Sri Rama is disappointed with the trees and plants as they did not tell him anything about Sita. He curses them that in His future incarnation, they will all be born as Gopikas and He will be Krishna. He said He will also disappear and they will all have to look for him. When they feel egoistic that Krishna will never leave them and go as they are so devoted, He will disappear. They were also jealous that maybe he has gone away with Radha.

When in trouble, we forget ourselves. Rama too is like that. Laxmana says leave sadness and search for sita. Rama goes to Godavari river and calls Sita Sita. No reply. He went to caves of mountain. No response there also. Rama is very worried and looking for Sita every where. He's in tears and asking the trees, animals for Seetha's whereabouts. Rama asks Suryadeva.. There is no response. Rama is very angry. He takes the bow and arrow and says he will destroy the whole world or give up his life. He shows his Rudra Rupa (fearsome form) .

Krodha upasamhara ghata is a great one told by Laxmana to Rama.

Animals have great memory power. One small biscuit also it remembers. We forget even before the biscuit digests. That is human nature. Those in the righteous path are helped and supported even by animals. All the animals there looked at the southern direction and would make noise. Lakshmana understood the signs They found some ornaments, flowers that Seetha Mata was wearing. They hear someone's cry at a distance. They come closer and find a huge bird lying there. The bird says 'Rama, your dear wife has been taken away by Ravana. He has hurt me very much' Rama realizes it is Jatayu and asks him for more details.

sa devi mamacha pranaha

Ravana has taken Sita mata and my life too.

Srimad Ramayana Pravachana

That bird says Rama, Ravana took Sita towards south. Rama wanted more details but Jatayu could not speak much. He says Rama Rama Rama!

yenayathi muhurthena ..

Rama, dont feel scared. You will find Sita for sure. Why? Because the muhurtha that Ravana has taken her is vinda muhurtha. Birds have lot of knowledge. Ravana is a great astrologer too. Jatayu tells Rama, "you do not worry. You will definitely get Seetha back. The time Seetha was kidnapped, it was *Vinda Muhurta*." Birds are known to have a sharp sense of time (Muhurta). He has taken sita in vinda muhurtha. You search. Don't fear. That muhurta will bring destruction to Ravana. Rama will definitely get Seeta back.

Here we see Jatayu's devotion and Rama's compassion. Rama and Lakshmana cry looking at Jatayu who is very seriously wounded. Jatayu looks at Rama, chanting his name and leaves his last breath. Rama held him close and cries bitterly. He tells Lakshmana, "Even animals have such compassion. Jatayu is like my father. Even at this age he fought for me. I wasn't this sad even when I was sent away from the kingdom and had to stay in forest. Not even when Sita is abducted. I'm searching for her but not sad for that also. But this bird is 60,000 years old and because of me, he died. Kala is great.

In English, we say 'time sense'. Though it appears to be a normal word, it has great meaning. We must divide our day into three parts and use it for social, self and spiritual purpose. We should contemplate why we are here. We must use our time in the right way for spiritual practices. Time lost is lost forever.

kaalouhi duratikramaha...

No one can surpass time.

Rama is not able to believe it. He's requesting him to tell Him more about what happened. He finally realizes and then tells Lakshmana to make arrangements for the funeral. For this one moment, Rama forgot about Seetha.

This is the importance given to Bhakti (devotion). Laxmana, there are many noble people but – *sarvatra khalu dushyante..* not just in humans, every where there are pious souls. Rama is like that. He sees *chaitanya* everywhere and in everyone.

Srimad Ramayana Pravachana

Rama tells the grief of Jatayu's death is great. He is equal to Dasaratha for me. It is king of birds. I have to do samskara - last rites to this bird like how it is done for relatives. So laxmana make arrangements. Usually, after death, birds are burried. But here Rama burns to fire. He churns the fire and does the last rites for Jatayu. Rama grants Jatayu the state that is given to warriors who end their life on a battlefield. He gives Mukti to Jatayu.

Rama shows his Vishnu shakti in very few instances in Ramayana. He creates the fire to set the pyre. Rama does not pray to anyone for giving Jatayu a good state. He GRANTS the best of the worlds to Jatayu. He shows his divinity in this phase. He tells Jatayu that he has won him over by his goodness.

Who ever listens to this part of Ramayana - jatayu's story, they get the same state that Jatayu got. There is no other phala sruthi - merit of listening. May we all also get that devotion of Jatayu to perform the deeds of Deva and Guru. May Rama give us this strength!

Srimad Ramayana Pravachana

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 12

We have come to the last part of aranya khanda. Yesterday we spoke about Jatayu's devotion and how he merged in Rama. After that, Rama proceeds further towards south searching for Sita. Crossing all the trees and looking at all the animals, they walk away from Janasthana and reached Krouncha forest. This area is almost near Hampi in Karnataka.

Rama and Laxmana while passing through the Krouncha forest came across a demoness Ayomukhi. She clings to Laxmana and asked him to marry her. Laxmana gave the same treatment that he gave to surpanakha. He cut her nose and ears, there by chasing her away and travelled further into the forest.

When they were searching for Sita in the forest, a sudden unbearable windstorm muffles up the forest. Both Rama and Laxmana looked around and finds a demon called Kabandha with an over grown body which is neckless, headless and with mouth in paunch. His body is compressed. He has overlong arms which he stretched and eats his choicest animals and herds without moving his body. His arms are his strength. Kabandha sees Rama and Laxmana, outstretched his arms and snatched them. Lakshmana tells Rama: you leave me here and go. Kabanda only wants to eat something now. I will happily offer myself. I know you will definitely see Sita Mata. You please go and find her. Rama gives reassurance to Lakshmana and tells him not to fear.

Here Rama talks about the importance of Kaala (time). He says, even *valours* and *Krutastas* – who mastered in *Astra Vidya* also have to face difficulties at some point of time. Such is the power of Kaala. At such times we need to stand and fight. Let us cut his hands which are his strength and saying so, Rama and Laxmana does Kabanda bahuchedana – chopping off his arms. Irrespective of whether they are very strong, wealthy, valorous etc. Such times will be faced by one and all.

Kabanda then recollects his past life and says "are you Rama, Lakshmana? I welcome you" In my previous birth, I was very good looking and was very egoistic about that fact. Beauty, wealth, knowledge, youth – these are the four main causes of ego. In this ego, I kept harming sages and rishis. During this time, I also harmed a rishi named Sthulashiraska by disguising in a very ferocious and scary form. He cursed me that my true form changes to that scary form forever! Kabanda then begged him for forgiveness and asked for remedy. That rishi said, when Rama cuts off your arms, you will be relieved of your sin. Kabanda wanted to make sure he lived long enough in that form to be

able to see Rama and get rid of his sin. So he prayed to Brahma and performed penance. I gained boons from Brahma and gained longevity. But I didnt stop at that, I went for a war against Indra. He hit me on my head and my head sunk into my neck area. This made his form even more ugly and scary. Indra also tells him, when Rama cuts off your hands, then you will go to heaven. Kabanda thus explains his story. It is not my intention to kill animals. I was sweeping my huge arms hoping to get hold of Lakshmana and you some time!! Apart from Rama, no one can kill me. That was Rishi's curse to me. Since you have chopped off my arms, you must be Rama. Do me a favour and I will help you in return.

He tells Rama, I will give you advice like a minister. I will show you a good friend. Rama, even after 13 years, you do not have a friend in the forest. You may say that Laxmana is with you. But Laxmana is your brother.

Mythri – friendship is important in life. Mother Goddess is called 'Mytraadhivasanalabhya'. In spirituality, friendship refers to friendship with good thoughts. It does not refer to persons. A friend should be like a free end and not fry end. You have to choose friends carefully. Tell me about your friend, I will tell you who you are – says Swami Vivekananda.

Life is incomplete without a friend. You must make friendship with GURU. In Bhagavata, Krishna says: among all the names that you have given me, I will accept one which you called as 'Sakha' – a friend. Parama kaarunikaha mitram – you can treat me as your friend I will agree for that. See the lord like your friend, a true compassionate friend – Krishna said!

Rama has spent 13 years in the forest but did not make any friends in this long period. Kabanda tells Rama, "perform my last rites, and I will show you a true friend who will help you" I am as good as dead without my arms. Rama tells him, I only know that Ravana has taken away my wife. Do you know anything more than this?

kuru kalyanamatyardham..

If you know about sita, let me know

O Rama ! Shadyukthayo lokey !

Kabanda tells Rama: There are 6 types of yukti. Now that you are in sorrow, you need to find another person who is also in need of your help. 'Sa Laxmanaaha' – even if you are with Laxmana, who is your brother, you dont have a friend. All the sorrow you are going through is because you did not have good friends to support you during this difficult times. Atleast if Guha was with you, this might not have happened! Make

friendship with Sugreeva who lives on Rushyamooka mountain. Vali has ousted Sugreeva, his brother for no fault of his. Sugreeva is also in difficulty. You become friends with him. Vali is after his life. Sugreeva has seen all the places to hide himself from Vali and hence is very familiar with the entire earth. He will certainly help you. Do not grieve. Whatever has to happen, will happen. That is destiny. What is over cannot be changed. No one can get past time! That is the greatest! – says Kabanda.

Kaalouhi Duratikramaha

None can surpass time.

Do not insult Sugreeva because he is a monkey. He knows this place extremely well. He will be able to tell you where Ravana is. He is also aware of the demons in this region” Hence, go and meet Sugreeva immediately – says Kabanda.

Ga syllable in gayathri mantra comes here in the word ‘*gachcha*’ which means ‘go fast’. Kabanda is indirectly telling us to go fast for Sadhana. When we do any sadhana, we must always be ready and proactive. Kabanda extols Pampa Lake and details Rama about the course to be adopted to proceed to Rishyamuka to befriend Sugreeva. He details about Matanga hermitage and implores upon Rama to visit an anchoress name Shabari, who is waiting for ages to have a glimpse of Rama. Rama then, got a huge pit dug and put Kabanda there. Rama has to use huge trees that were uprooted by elephants to complete the rites. Kabanda’s body begins to burn slowly. While it is burning, a beautiful divine form comes out of the fire. Kabanda rises slowly and reaches the heaven.

In Matanga maharshi’s ashram, Shabari mata is awaiting Rama’s arrival. In Shatashloki Ramayana, there are three mentions of Shabari.

Shabari did not care for her life. She had forgotten about it. She had the capacity to give up her life at will. But she only wanted Rama’s darshana. Then she would gain completeness. Everyday she would clean the place, cook food , hoping Rama would come. This is the instance where the Lord comes looking for his devotee. She was very aged and had attained a great state in Yoga! She saw two people walking towards her ashram from a distance. She tries to run towards them. Rama holds her. She braced the feet of Rama feet, seats him. She offers fruits to him. She tasted the fruit to make sure it is sweet and then offered to Rama. Rama saw her like a mother and ate the fruit without a second thought. That is the kind of devotion she has. Rama with a lot of compassion enquires Shabari’s welfare.

kachchitey nirjithaa vighnaah ?

Hope you do not have any obstacles in your penance.

kachchitey vardhatey tapaha ?

I hope it is progressing well here.

kachchitney niyatah krodaha ?

Hope your anger hasn't grown with your age.

kachchitte aahara niyataah ?

Hope you are taking the right food considering your age.

kachchitey niyamah praptha ?

Hope you are doing all the austerities well.

kachchitey manasaa sukham ?

Do you have peace of mind ?

kachchitney guru sushrusa.. saphala

All these years, you performed Guru seva (following His words). Have you gained the fruits of it?

Shabari says: I have attained the true fruits of my Guru Seva today, by having your darshan, Rama! I worshipped you Rama, what more can I ask for! I'm very blissful having got the opportunity to see you with these eyes. And you saw me!

All my sins are washed away now. She holds Rama's feet and cries. I do not deserve to hold your feet since I'm born of a low caste.

Rama says, the lord doesn't discriminate on caste. He is very much beyond all that. You have all the nine types of devotion and have gained a very high state with it.

Rama asked her to show him the hermitage. Shabari shows him around the place that the rishi performed penance in. Shabari mata also shows the waterfall where matanga maharshi would bathe. She pleads Rama to permit her to give up her body. She addressed her body in third person.

Srimad Ramayana Pravachana

Rama grants her permission. She says she wants to go to her Guru. She did not ask for any heaven or any other divine state. Rama blesses her and She burns her body with yogic fire. This should not be considered as suicide. It needs lot of yogic energy to do this. Shabari was in such a high yogic state. It was her greatness she could do this. She reaches the abode of her Guru!

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 13

Today we shall talk about Shabari as was told in Rama Charita Manas by Sant Tulasidas. As per *Ramcharit Manas*, it is Shabari who told Rama to meet Sugreeva. But as per *Valmiki Ramayana*, it is Kabandha who does that.

Rama came to Shabari ashram. This is the place that gave shelter to vanaras (monkeys). Shabari holds to Rama's feet and prostrates. Rama also feels happy to see her. True devotees sees God and feels happy. At the same time, God also is happy to see His devotees. We may change according to the situation but God does not. He is always in happiness. He is *nitya trupta* – ever contented. So He is always happy.

She holds his feet and says

kahan moola sahita prabhu..prema sahita prabhu paye baram baar..

She checks each and every fruit and offers it to Rama. She holds Rama's feet and says: my Sadhana is insufficient even to hold your feet or to praise you. Not just that, I'm born in low caste and am a torpor. No knowledge. How do I praise you ? But still Rama, you gave me this opportunity. I'm surprised – says Shabari.

I dont understand how can one prevent another man from seeing God ? In olden days, some people were stopped from going to temples out of ego and ignorance of few other people. They did it deliberately and that had effect on all others. God has no caste or gender feeling. They were created by Him for us to walk on righteous path. Adi Shankaracharya says "when *akahanda paramatma* – the imperishable Supreme being's tatwa is made into parts, it will surely create differences. This is no big surprise to me ". Some changes have come in the society about untouchability but much more has to come.

Rama says, Shabari, what you said is not good. You may tell this to anyone else but not to me. I don't have that difference. I only see your devotion and nothing else. We see this tatwa in Sadguru also, That is why sadguru also takes everyone close. I'm not like that. I am not concerned with one's caste, wealth, strength, Kula Dharma, knowledge or their qualities. I only see their devotion. I will tell you about nava vidha bhakti – nine types of devotion that prevails in the world. Listen attentively and cherish them in your mind Shabari – says Rama.

Srimad Ramayana Pravachana

Nine types of devotion were told. Why nine? Because of them atleast one can be remembered and followed. It is great if all nine are followed.

1) *Satsanga* : Pratham bhagathi santhah kar sangh

The first type of bhakti is Satsanga. This has immense power. All the shastras and Puranas speak about the power of Satsanga. To obtain the association of mumuksha and maha purusha is difficult.

2) *Katha Prasanga*: Doosari rati mana katha prasang

The second form of bhakti is to enjoy listening to discourses pertaining to the Lord. In discourses, the glory of the God or meaning of the Vedas or Shastra Vaakya increases bhakthi.

3) *Guru Pada Seva*: Guru Pada pankaja seva theesari bhagathi amaan

Selfless service to the Guru's lotus feet without any pride is the third form of devotion. One cannot do Guru Seva directly. It has to come by Satsanga and discourses.

4) *Guna Gaan* : Choutah bhagati mama guna gaan karayi kapata taji gaan

The fourth form is to earnestly sing praises of the Lord's virtues with a heart clear of guile, deceit or hypocrisy. You heard the virtues of the lord by discourses. Don't stop there. Feel it and sing.

Does bhakti needs publicity ? YES. Only bhakti needs publicity because its power is immense. When you have devotion, you have God fear which is required for everyone. It has the power to change the world. There is no big social service than spreading devotion. We need to do this. Even for children, we need to teach bhakti. If they are on the path of devotion and tradition, even if they have gone in wrong path, they will come back.

5) *Mantra Japa*: mantra jaapa mama druda bishwasa, panchama bhajan soubedha prakasha

Chanting My Name with steadfast faith is the fifth step as the Vedas reveal. Om Namo Hanumate Namaha mantra is given. Do the japa with faith. Let not doubts arise such as does it give good result? Do the japa and see for yourself. Do it with faith.

6) Self control: *chata dama seela birati bahu karama nirath nirantar sajjan dharma*

The sixth, is to practice self-control, good character, detachment from manifold activities and always follow the duties as good religious person. Desire can be there but a desire such as to be near to Guru always. With these practices, slowly one will have detachment towards worldly affairs. Let it come. Take it happily. It should not be like standing in temple, your mind is on the footwear outside. We do ekadasha rudra abhisheka to Lord Shiva. We do it for 11 times with the hope that atleast at some point of time we will do it with full concentration. The concentration should flow like the abhisheka that is performed.

7) See God in entire world: *Saathva sam mohi maya jag dekh*
The seventh step is to perceive the world as God Himself and regard the saints higher than Him. Rama says, look at the entire world and see me everywhere and in everything. It doesn't happen overnight. But requires persistent practice

8) Contentment : *Aatva jaya labha santhosa, sapnehu nahi dekhad pardosha*

He who cultivates the eighth type of Devotion remains contented with whatever he gets and never thinks of detecting others' faults even in dreams. What comes on its way, take it happily. This is the most difficult. It is hard for us to look at the goodness of others in real life. What about dreams!! Learn to use what you have in the best way possible, rightfully. Even in dreams do not look at the fault of others!!!

9) Be simple and truthful: *Navam saral sab san jhalheena, mama bharosa hiya harash na deena*

The ninth form of Devotion demands that one should be guileless and straight in one's dealings with everybody, and should in his heart cherish implicit faith in Him without either exultation or depression. Have faith in God and live in joy. Have confidence in yourself. I will protect you – says Rama. Our faith and belief will protect us.

Rama tells Shabari, "of these nine forms, even if one is present in a human being, that is more than sufficient. But you have all these nine forms of Bhakti. That's why I came in search of you".

Srimad Ramayana Pravachana

Tulasidas Goswami tells this in Ram charita manas. We can talk about these nine forms of devotion one entire day. We see this in bhagavata as sravanam, keerthanam vishnoh. It is very similar. No much difference.

We are at the end of aranya khanda. only one chapter is left in Aranya khanda. Next we will go to Kishkinda khanda. We need to keep charging ourselves. Otherwise we will be like cell phones without charge. What is important in a cell phone? Battery, sim card or network ? Network is most important. Network with Sadguru matters the most!

Rama remembers Kabanda's upadesha and is proceeding further in his journey.

drushtou ashramah soumaha

Rama tells Lakshmana, we must meet Sugreeva soon. I have feeling that we will be able come over our difficulties once we meet him. After seeing Shabarai and seeing Matanga Ashram, all the bad omen will go away. We will see good times in future. When there is something good impending, you can first feel the joy or happiness within yourself. There is a good feeling.

If we are not happy within ourselves, no matter what we do externally, there will be no peace of mind. We must see Surya's son, Sugriva who is in Rushyamookha mountain where he is hiding from Vali. Let us go there. Sometimes, even if we see a nice garden, farm, greenery, it gives happiness. With *Drishti* (vision), we can clean our mind. Manasa Sarovar does not have any temples, or places of worship. But the very thought of that place gives happiness. The beauty of nature has that power. It's necessary to do that regularly. See nature and enjoy its beauty. Rama says by seeing Pampa river also, we feel lighter and happier. In order to find Seetha, we are dependent on Sugriva. He knows the place very well.

Why do we need Guru? What do we gain? We are searching. We dont know where to find. Guru already knows where to find it. He will show us a simpler way and give directions. Thats why we need Guru.

Ramayana talks of enemies from a foreign land. So we have to be more careful as we have no idea about the enemy. Thats why Rama needed Sugriva. Sugriva becomes Rama's Guru in this context. Rama and Lakshmana walk a long distance and they spot Pampa river from a distance.

Srimad Ramayana Pravachana

When Appaji went to Manasa sarovar, the approach was more difficult compared to when we went. Due to altitude, it becomes very difficult to survive. We have to acclimatize. We experience a terrible headache. The Sarovar is visible from a distance. We think it is close by. But it is still quite far off. We can't even understand the driver's language (tibetan). He makes some noise and we should feel happy about that at least!!! It's hard to talk to him as his mouth stinks. He is always chewing gum. We can see the sarovar but we still have three days journey to go.

Similarly, though Rama has spotted Pampa river, to reach the place is going to take time. Matanga sarasa is a lake there. Rama takes bath and feels very rejuvenated. He describes the forest with plantain trees and other trees. He says, it is like a beautiful bride. Beautiful flowers are fallen on the ground. It appears like someone is sleeping in a blanket of flowers. Rama is so enchanted by the beauty of the place, he misses Seetha very much. Rama tells Laxmana: you go back to Ayodhya and that he would not go back since Seetha is not with him. Aranya Khanda concludes with this.

The beginning of Kishkinda Kanda talks about Rama's sorrows and he shares it with Lakshmana. the next stages have Hanuman's entry into Ramayana. We cannot even imagine the sorrow and difficulty experienced by Rama. 14 years in the forest is extremely difficult. Now devotees ask for AC, hot water, TV, food. etc. That too for just a weekend visit. Rama had learned to live in hardship in the *Gurukul* (his school) when he was still a great prince. In Appaji's life history we see how many hardships Appaji has gone through. How Rama has sustained through those difficult times. Wind blows differently – sometimes there is a nice breeze, some time there are strong winds . But everything passes. We need to be able to withstand. Similarly, the good and bad in life come and go. We need to have the right spirit to deal with it. Rama, Lakshmana consoled each other through this ordeal. But Seetha Mata had no one to share her sorrow with . Its spring time and Rama is seeing the beauty of nature. He is missing Seetha Mata all the more. That's because His birthday is during spring. Sri Rama Navami comes during the spring time.

Rama remembers Bharata first. Because he is the one who celebrated Rama's birthday before marriage and he misses Seetha Mata. In spite of these sorrows, this Pampa river's beauty is attracting him towards it. That is why, when we feel upset, it is good to visit a place of natural beauty or some holy place of pilgrimage. Rama sees the lotus in Pampa river and He is reminded of Seetha Mata's beautiful eyes. Mother Goddess is called Vishalakshi as she sees the entire world and protects all devotees. The breeze around here is so fragrant, it reminds me of Seetha Mata – says Rama.

If anyone has bad breath, it is an indication of ill health. We should not eat raw onions in particular as it can cause stomach problems and harm the *Prana Vayu* (breath) Shastras say onion itself is not good for health and is better avoided. The taste that give us ill-health should not be desired. If we can win the 2 1/2 inch tongue, we can win over life. We must practice control over tongue slowly. It has to be done over a period of time, especially when we are growing older
Restraint over food is very important. King size – breakfast; Prince size- lunch, Pauper size – dinner – This principle will keep you healthy.

The breath of chaste women is very fragrant, like Seeta Mata's. This Spring season is making my sorrow greater by reminding of Seetha Mata even more! *Manmatha* – cupid is winning over the world by 5 arrows of flowers.

tadapekasvyam jagadido

He has no body, but he has spring as his friend and he is winning over the world. That power was granted to Manmatha by mother Goddess. He is responsible for creation on earth. Mother Goddess gave him another life after Shiva burnt him with his 3rd eye.

Because of all the pollution, the cycle is disturbed . The beautiful singing of birds is also reminding me of Seetha. She used to like this singing of birds and would call me to see them . There were 2 peacocks playing with each other. Rama tells Lakshmana, looks like no one took away the peacocks's wife!! They are dancing happily. Rama is not able to see that!! If there is spring season where ever Seetha is, She would also be remembering me equally and feeling sad just like I'm feeling now. Rama is hoping that there is no spring where Seetha is so that she doesnt feel more sad. We must instill ourself completely in the lord, like Rama did in Seetha. Now Rama sees a crow. Because it crowed, Seetha was kidnapped – Rama says that once. Then he calms himself and tells the crow, you had no role in it . Rama says, "Whatever places pleased me very much earlier, it seems meaningless now".

Whenever you listen to any song, it could be a movie song – solo or duet, try to apply that to the Lord! That love should be directed to the Lord. There was a priest who would perform puja very early in the morning. There was a tea stall close by who would loudly play film music every day. It became such a habit, the priest began to dedicate that song to the Lord!! As it kept interfering with his mantras. It helped him adapt better!
Don't sit and do this as a daily activity. Dedicating film songs instead of bhajans. Appaji will scold me then. This is when it happens occasionally.

The 5 elements are reminding Rama of Seetha all the more. It appears to him as if the whole world is happy but him. He tells lakshmana, if Seetha mata comes back here, I will not even go back to Ayodhya. I will live with her here. I can be alive only when she is with me.

Lakshmana was also feeling very bad for Rama. Lakshmana is worried when asked about Sita, what will they tell King Janaka when they go back! What will they tell the people!

yachya laxmana pashyatvam

Rama tells Lakshmana to go meet Bharata. Rama says he cannot live without Seeta Mata . Lakshmana thinks that this continuous grieving is not good. We must also not keep brooding over sad experiences. we must keep ourselves occupied. Lakshmana now feels that he must do something and get Rama out of this state of mind. He says: Rama, you have to gain control over yourself. For someone like you, how can you not be level-headed. You are a great man who has never harmed anyone, who has no bad thoughts in mind .

bhadranthey rama – smrtya smrtya dukha

May good happen to you. Repeatedly you are recollecting that sorrow and are drowning yourself more in it. You must gather yourself together or we will not be able to proceed further. Even if we dip a wick in water and place it in a lot of oil/ghee, it will still burn out completely. Similarly, if we stick to sorrows or attachments excessively, it will burn us. its oiliness, stickiness refers to attachments that are not good. Lakshmana says let us think of a way to kill Ravana and get Seetha Mata back. You must take care of your health. We need to fight and get Seetha back . You must put in your efforts first to get rid of our sorrow.

utsaaho balamo aarya

Enthusiasm is strength

We must enthusiastically put in all our efforts and find her. Enthusiasm is the greatest strength. There is nothing impossible when you are enthusiastic. We will definitely succeed .

sokam sanyasya prushtaha

Lakshmana tells Rama, Get rid of Sorrow. Renounce your sorrow if we have to proceed further.

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Rama, listen to me. Let us go further now. With these words of Laxmana, Rama feels much better now and becomes ananda Rama.

They reach Pampa river. Five vanaras (monkeys) see these two people armed with bow and arrow near Pampa river. They assume these two to be sent by Vali. The five monkeys decide to go to Matanga muni ashrama for safety. In case these two were sent by Vali, they wouldnot be able to enter Matanga mahasrhi's ashram. And they live happily in the ashram there – with the usage of word "happiness" this first sarga of Kishkinda Kanda is closed.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 14

Yesterday we completed Aranya kanda and entered kishkinda kanda and spoke about first sarga. Valmiki described Rama's sorrow in that. Rama expressed his love towards Sita. Laxmana speaks about importance of enthusiasm and courage in facing situations. Rama agrees to Laxmana, completes his bath in Pampa river, does rituals and proceeds towards Rushyamooka. Seeing them from the top of the mountain, Sugreeva is scared and goes to malayagiri and are happy.

It is more important to balance life in times of sorrow. Everyone has troubles. We must forget them and be happy. It can be physical or mental, for us or for our family or friends or for our country. We must forget that and be happy. We see this in many datta devotees. Appaji says I feel proud of them. We should not be in the sorrow state of mind forever. Appaji is very proud of his devotees, who overcome their grief and move ahead in life. Yesterday there was a family that had come to ashram. They had a son who was studying very well and was even selected by a company for a job. The boy passed away in an accident. But this family came to ashram thinking, they must not disturb Appaji with this news. They were so courageous and more concerned about Appaji!!

Sugreeva is fearing that Vali might harm him. Hanuman begins his words in Ramayana and talks to Sugreeva. 'Hanuman vakya kovidaha uvacha' are the first words about Hanuman. Durga sapta shati starts with uvacha mantras such as 'devyuvacha'. Wherever there is "uvacha" in a mantra, it usually indicates a great mantra or upadesha. Hanuman is being installed in Ashram, Appaji has made the Om Namoh Hanumate Namaha' mantra so popular in the world. It is hanuman's sankalpa that we're seeing his entry in Ramayana on a tuesday of Shravana Masa .

haana upadana, vidhi nishedaha

Veda tells us what is to be done and what is not to be done.

sambrahamah tyajyatham desha sarvai vaalikuthey mahaan

Hanuman said what you should do and what you should not do. If we know this much, our life is taken care of. Hanuman tells all the vanaras present there, " Stop fearing. You are not even able to hold your weapons due to fear of seeing someone at a distance," We are all in Malaya mountain. Vali cannot come here. You are all aware of this fact.'

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Some people are scared of their own shadow. They are scared for the sounds of a window thinking to be an evil spirit.

Dattatreya harey krishna unmatta ananda dayaka, digambara muney bala pisacha gnana saagara!

For Datta devotees, there can be nothing evil, devilish. Datta drives away all the negativity. We must not forget Datta! And we must stop fearing. Similarly, even for Hanuman, it is said 'buddirbalam yasho dhairyam nirbhayatvam arogatam'. It is important to remain courageous and not to fear. Just for a headache we fear that there might be a clot ! Our thought is the clot ! Nothing else.

Hanuman says "who are you scared of ? Vali, right ? He is not around. Not to be seen. Why are you fearing. The cause of your fear is not here. Vali is a sinner. You might be scared of him. Hanuman's words should not be skipped. We will go through every detail he mentioned . Hanuman tells Sugreeva: you are always moving from one tree to another, unsteady. There are people who keep visiting so many temples, going from one to another with no gain. Thats why mind is always compared to Monkey. Fickle mindedness is compared to a Monkey, since it jumps from one branch/tree to another, unstable. Shiva came in the form of a hunter to test Arjuna. Hunters normally domesticate monkeys and keep them tied.

aho shakah mrugatvante.. plavangamaha..

Sugreeva, you keep jumping from tree to tree. Your monkey nature (fickle mindedness) is shown today. You must broaden your thinking. Shastras says you are God yourself. Upanishads say it all to encourage us. Hanuman is speaking all that is there in Bhagavata in very simple words. Hanuman says: you have the big treasure with you called 'mind'. Use it.

nahi abuddhim gatho raja

Hanuman tells Sugriva: use your discretion and use your intellect. How will you guide others if you are in this state?? You are the king. Buddhi is maha yoga. With this yoga, Hanuman crossed the sea. Both Sugreeva and Hanuman looked at the same form of the sea. One got scared. One didn't. Rama is called purusha vyagra and purushottama.

rajano bahumitrascha

Sugreeva says: Vali is king. He will have many friends. Vali might be trying to attack me through some other king also. He knows how to

attack an enemy. So, go to them in disguise as a brahmin and find out who they are. Be careful what you tell them. Make sure what is in your mind is not known to them, but find out what is in their mind. You turn towards me while you talk to them. It will help me understand what is happening there.

When you are going to your Guru, you must go in your real form. For any work to be done, first you must have a desire to do it, the knowledge for it and then perform the action when you want to test the depth of water, never walk in to it. Use a stick to check.

Rama and Hanuman have been waiting to see each other for so many eons. This is the first union, meeting of Rama and his great devotee.

kapirupam parityajya hanuman maarutadmaja

Why did Hanuman take the form of Bhikshu? Shiva is called Parama Bhikshu. Rama should be able to see Shiva in Hanuman. Shiva does Tandava nrutya - cosmic dance. He does Ananda Tandava during evening times and Rudra Tandava during destruction. Mother Goddess is the witness for this Tandava. Hence, in Lalita Sahasranama, she is called 'maheshwara maha kalpa maha tandava sakshini'. Maha has been used in all three Nama of Lalitha sahasranama - Maheshwara, mahakalpa, maha tandavasakshini.

When Shiva does tandava, the Gods around felt that they must do something to add up to His dance. So they all came with instruments and started playing. After sometime, everybody becomes very tired but Shiva is not and continued to dance. No one could keep up with him. Then Sri Hari also felt, that He must also do something and came with Mridangam, a percussion instrument. Sri Hari plays the Mridangam and accompanied as long as Shiva danced. After playing continuously Sri Hari developed Calluses on the fingers, which started to bleed and drops of blood spurts on Shiva. SriHari is oblivious to that fact, but Shiva realizes and stops his tandava. Shiva holds Sri Hari and asks why did you take so much pains for him. Hari says he wanted to serve him. Shiva asks how he can serve him back. Hari tell him you sing for me. Thats why even today Hanuman sings Rama Nama. This story is nowhere. Swamiji has dreamt about this incident and has no textual reference.

I have seen a cartoon somewhere. It shows two pictures of earlier days and the current day. It is named as 'Then' and 'Now'. The cartoon contains a picture of a chariot taking God in front of the houses in a street. People bow down to the chariot. This was 'Then'. The second picture shows the same chariot of God in the street and people take

pictures from cell phones. This is 'Now'. People forget to bow down these days. Nice Imagination of the cartoonist.

Once, Hanuman asks his mother Anjana devi: How can I identify Rama ? She tells him, "He by whose vision, tears flow from your eyes out of happiness, He, by whose touch the hair on your body bristles and your real form appears, He is Rama. Hanuman asks won't I ever be able to see Him ? She says, you will!

bikshurupam thathomey shatabuddim

Hanuman nama vanaraha.. vanaram pavamatmajam Abhivadaye

Hanuman introduces himself to Rama. When we go to elderly people, it is manners to introduce ourselves. Hanuman has taken a Maya form. We need to be equally careful and clever with those who are not straight forward. Hanuman very politely talks to Rama and asks him: Why have you come to this land? What is the reason? You are so lustrous. Your form is so majestic, the wild animals are scared of you. Your dristhi – vision is like that of a lion. This entire place is glowing by your presence. You both appear like Sun and moon who have willfully descended on earth. You seem to have the capacity to protect the entire Earth. Hanuman is praising and adoring them while trying to gather information. He says, why are you not speaking at all ? Sugreeva, an honest king, has been cheated by his brother. He is roaming around in sorrow. I have been sent by Sugreeva. That is why I'm here.

Hanuman is saying the truth without his own knowledge! This is what happens when we see our Sadguru too.He says: I am Sugreeva's friend, Vayu's son. I have now come in the disguise of Bhikshu on Sugreeva's directions. My king Sugreeva is worried that you have been sent by Vali. I have come from Rushyamookha. Sugreeva seeks your friendship." Hanuman tells Rama.

After so much also, Rama did not speak to hanuman directly. He followed a protocol there too. Rama looks at Lakshmana. See Lakshmana, the one here is a great monkey chief. I believe he is Sugreeva's minister.

Tameva kankshamanasya

Rama tells Laxmana that he was looking forward to seeing Hanuman. We should be such devotees that Guru looks forward to seeing us. This was not audible to Hanuman. He was very eager to see Rama. Rama tells Lakshmana, be careful while talking to Hanuman. You see everyone as an

enemy. He is the master of speech. Hanuman can also know what you think in your mind.

Lalitha Sahasranama praises mother goddess as 'Paraa pratyakchiti Rupa Pashyanti Para Devataa, Madhyamaa Vaikhari Rupaa Bhakta Maanasa Hamsikaa'

She is the Vagdevatha – Goddess of Speech in all the three states of Pashyanthi, madhyama and vaikhari. Pashyanthi being the supreme, madhyama being medium and Vaikhari being the lowest. These three types of speech also indicates the Ichcha, Gnana and kriya shakti of mother goddess. Our speech should always be madhyama – medium. This indicates gnana – knowledge. That is why it is said in the order of Ichcha, Gnana and Kriya shakti. Medium always indicates gnana.

Your thoughts will be your words, out spoken. It is important to teach children correct pronunciation. Rama tells Laxmana: Talk to Hanuman like a friend. The next few shlokas give the entire science of speech/sounds.

Dharana - remembering of Yajurveda is very difficult. Bala Swamiji when was eight years old went to Bangalore after an exam. Appaji was in Bangalore for Lakshmi Narasimha Jayanthi. During Sri Chakra Puja, they kept mike in front of Bala Swamiji and he was asked to chant. There is a verse called 'brahmane brahmana' in Yajurveda. That was supposed to finish in 5 minutes. But Bala Swamiji got stuck in the same verses and went on chanting the same for 30 minutes. He had newly learned that lesson and kept repeating it.

***naa rigveda vineetayasya na yajurveda dhaarinaha
na sama veda vidushaha sakya vedam***

One who is not humble towards Rigveda, does not have knowledge of Sama veda, learnt Yajurveda, would not be able to talk like Hanuman. He is the master of all of these Vedas and grammar.

noonam vyakaranam krustvam

In Tretra yuga panini vyakaranam – grammer as described by Panini is not born. But Grammar was born out of the Damaru of Shiva. One who does not know grammar completely, will not be able to talk like Hanuman. There was not one wrong word. Our every word adds up to punya. So we should be very careful in talking. Every word we speak is like mantra. It adds to our merits and sins. Hanuman is a great Pandit. See the facial expression. There is nothing wrong – unpleasant in it. His posture was not faulty – says Rama to Laxmana. How to speak, how to

behave, body language etc etc that we learn in today's personality development classes to software people is based on Rama's conversation with Laxmana. That's why elders say that it is wrong to keep shaking legs while we are seated.. Hanuman did not speak more nor was it less. It was not too slow or too fast!

urastham kantadam vaakyam – vardhatey madhyame swarey...

No whispering, or in uchchashwaram – loud voice. He spoke in madhyama – medium. Madhyama swara is Madhura kanta. Medium voice is sweet. The tone was not too high or squeaky. If we speak in our normal tone, It sounds very pleasant. Hanuman's words are very cultured. Our words should not hurt others. We must learn over a period of time. This Portion of the discourse teaches us how to speak, at what volume, tone and right expressions. Hanuman stood for all these. You must speak good words even when you are alone. If you practice bad words in private, then sometime due to slip of tongue it will come in public too.

Hanuman's words are captivating, so enchanting. Shabda (sounds) is also Brahma. We must reach that state. Those who are hearing Rama Nama are actually listening to Hanuman. Hanuman is very composed and he's speaking from his heart. If one speaks like that, even if an enemy has lift his sword to kill him, he would drop down the sword .

Napoleon was confronted by 20 people who wanted to kill him. They asked him what he wanted finally. Napoleon wanted to speak for 2 minutes. He was a great speaker. He closed his eyes and started speaking. At the end of it, all the enemies who had come to kill him, were on his side.

One who has a messenger like Hanuman is truly fortunate. Karya Siddhi will happen with such a messenger on one's side – says Rama. Laxmana then explains about Rama and narrates their story. Hanuman is shocked to know that he is Rama. He falls on Rama 's feet. This is not there in Valmiki Ramayana but is mentioned in Tulasi Ramayana and Rama charita manas. By this all the three symptoms told by anjana devi is fulfilled. Rama touches Hanuman and he gains his true form. Hanuman tells Rama, if the servant doesn't identify the master, that is a possibility as the servant is ignorant. But why didn't you call me by my name?? Rama then hugs Hanuman and they are both in tears!

Rama and Laxmana decide to befriend Sugreeva. Hanuman did not want them to experience any more fatigue and carried them both on his shoulders. He reached Rushyamooka and slowly placed Rama and lakshmana on the ground. He takes his bhikshu form again and goes to

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Sugreeva and tells him that there is nothing to worry about, and takes him to Rama. Sugreeva also goes to Rama in a beautiful form. Hanuman was very beautiful even in the form of monkey . But Sugreeva looked like the scary KingKong! In this meeting, handshake was first exchanged between Rama and Sugreeva as an indication of friendship. The best tradition is to fold hands and do Namaskara. Handshake causes exchange of germs. Chinese had a science in which they could see the palm lines and get info about the other person. Hanuman creates fire and with fire as witness they swear to be friends. Sugreeva tells them that some lady was being dragged by a demon and she was shouting "Rama Lakshmana". She dropped some jewels where we were. Rama is able to identify the jewels. Lakshmana could identify only toe rings. Sugreeva explains his problem and Rama promises to kill Vali. At this time, Ravana, Vali and Seetha matha's left eye twitched at the same time. It indicates bad omen for Ravana and Vali, but auspiciousness for Seetha Matha.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 15

We are in Kishkindha kanda chapter. We talked about Rama-Anjaneya conversation yesterday. This is one of the best scenes in Ramayana in the lines of Sita-Rama's wedding and Rama's coronation ceremony. Hanuman, a great devotee waits for a long time for his Guru. And The Guru meets him first. Isn't it beautiful? In this scene, we see Hanuman as a form of sound and science. He speaks clearly and maintains great body language. We talked about that yesterday. He has been a paradigm of how to talk to Guru.

Hanuman sees Rama and Laxmana and thinks "Sugreeva my king has to see them, for Rama and Laxmana have the power to make Sugreeva stronger, just by seeing them". This part of the story explains the importance of friendship. Sugriva by himself would not have met Rama. He would have run away out of shy or fear. Hanuman acted as the medium for this to happen. Anjaneya made the frist Karya siddhi (success) to Sri Rama. That's why we call him Karya Siddhi Anjaneya. We are at this great juncture today in the story.

Rama made friendship with Sugreeva, listening to Hanuman. Hanuman is expert in speaking and knows what to speak and how. Hanuman spoke in an excellent way that surprised Rama and made him praise Hanuman. We get nice knowledge and speaking skills if we pray lord Hanuman because Rama himself praised him. Anjaneya made the frist Karya sidhi (success) to Sri Rama . Sugreeva Showed all the ornaments to Sri Rama. Then he shows Sita mata's ornaments to Rama and Laxmana. Sugreeva promised to help Sri Rama. Sri Rama and Sugreeva came to the forest due to similar reasons. Both Sri Rama and Sugreeva had been deprived of their wives. Sri Rama assures that He has arrows made of wood from Skanda's birth place, So He will kill Vaali. Skanda is referenced frequently in Ramayana.

One has to be very thoughtful while doing any action. Mentally, physically you may be harming others by your negligent acts. While walking, dust rises and falls in the food of others, while blowing nose, germs spread to others. Vali shook the tree, and by his strength, all the leaves fell to the ground. Sugreeva still doubts Rama's capability. He explains Vaali's power to Rama.

When you have anything in excess, you begin to get evil thoughts, to abuse the power you have. One ends up on the wrong path in such situations.

Once a great demon by name Dundubhi existed. Dundubhi was bemused

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by the vanity of his own vigour. He went to Samudra, the lord of Ocean and asked to have a war with him. Samudra disagreed. He then asked Samudra to direct to someone who can fight. Samudra directed Dundhubhi to Himavan – King of Himalayas. Dundhubi went to Himalayas and asked Himavan to fight with him. Himavan too refused and directed him to Vaali. Dundhubi fought with Vaali who killed him and hurled the body. While he is thrown that hastily, blood drops flung by air and fell in the hermitage of sage Matanga.

This is recklessness. Sometimes we act reckless too. We walk recklessly and cause problems to others. We don't even answer to ourselves in such instances. Everyone has the Lord inside them, we should see that Lord. Do not trouble anybody.

Vaali killed Dundhubhi but Vaali too has ego. Hence, he too needs to be killed. Sage Matanga, on seeing the blood, the Sage in enrage cursed Vaali that he ought not set his foot in a distance of one full yojana around this hermitage, and if that he places his foot then he evidently does not exist. Vali approached the sage and begged him to forgive but Matanga was inconsiderate of his request. Thus Vaali cannot enter Matanga muni's hermitage. Thus Sugreeva explains to Rama about the power of Vali

We do not trust the ability of others quickly. That is fine. But once faith is established, you must not give it up. 99% of Datta Devotees are like that. Once they trust, they don't give up.

In order to imbibe confidence in Sugreeva, Rama starts to show his valour and might. To make sugreeva believe Rama kicked the dead body to 100 yojanas. Then Sugreeva shows seven Sala trees and asks Rama to rip off at least one. Sri Rama releases an arrow and rips off all seven of them, and that arrow also goes to Pathala loka, kills demons there and comes back and sits in his quiver.

Lalita Kunkuma archana is going on for 100 million times chanting the names of Mother Goddess. Now let us chant Kalidasa's Devi Stotra.

"Maya, Kundalini, kriya, Madhumati, Kali, Kala, Malini, Matangi, Vijaya, Jaya, Bhagavathi, Devi, Shiva, Shambhavi, shakthihi, Shankaravallabha, Trinayana, Vagvadini, Bhairavi, Hrimkaari, Tripura, Paraparamayi, Mata, Kumaripyasi.

Lakshmeem Raja kule, Jayam rana mukhe, kshemankareem adhvani, kravyadawipa sarpabhaaji Shabarim, Kantara durge girou. Bhuta preta pisacha jrumbhaka bhaye Smrutva Mahaa Bhairavi Vyamohe Tripuraam, Taaram cha toya plave

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These names of Mother Goddess has Yoga, Vedanta and Shakti Shastra importance.

Each specific name is for a specific purpose. Chant the name Lakshmi when you need grace of boss or king, to succeed in job. Jaya is the name for success in any war or effort. Kshemankari is the name for safety during travel. Shabari is the name when there are wild animals and situation is dangerous. Shabari is also to be chanted while climbing a hill. Devil, ghosts and evil spirits are gone when you chant Maha Bhairavi. During fainting spells, chant the name Tripura. Tara is the name to chant when crossing an ocean. Rama went looking for Shabari and gave her darshan. Before jumping over the ocean, Tara should be remembered. Even Vali's wife is Tara. Rama thought about her at that time. So the above prayer has a close relation to Ramayana. Rama met both those forms of the Holy Mother indirectly.

One must Conquer anger and conquer sense organs. You have to be blessed and most fortunate to see holy persons. Like minded people gather together. Vali and Ravana were friends. Sugreeva and Rama are now friends. An enemy's friend is an enemy by law. We have bad habit in Kali Yuga to suspect friends and praise enemies. Anjaneya took the resolve to make friendship between Rama and Sugreeva. When Hanuman met Rama, His body language made it clear that He was very happy.

naanrutham rakshate dheero hanuman maarutatmaja

Laxmana tells Rama that Hanuman is an able minister. Once he gives promise to protect, He will protect at any cost. We see this aspect in both Rama and Hanuman. In Ramcharitmanas though, it is said that Anjaneya comes in a disguise and Rama pretends not to recognize and Hanuman gets disappointed.

Some of us do that. We forget Swamiji but expect Him to remember us.

Hanuman placed Rama and Lakshmana on the two shoulders and took them to Sugreeva on rishyamooka mountain. Hanuman was the cause of friendship between Sugreeva and Rama. Sugreeva alone could not have made friends with Rama and Laxmana.

To fulfill the purpose of being born, you need Guru. When there are difficulties, you need to pray to God and Guru. But how to remember God or Guru at the right time? So make it a habit whether there are difficulties or not.

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Rama left to the forest immediately after being asked to. Why? Because He said "What is the guarantee that I won't change my mind later?". So, we should pray every moment.

Sadguru's word has the power to transform us. To create the bond between Sugreeva and Rama, to build the bridge, Hanuman is there. Swamiji is serving us with great effort, strain and difficulties. We are not the ones helping Him. We boast that we did great worship and great japa. Never feel like that. If not you, others will do it. Grip the hand tight. Make the friendship firm.

Rama embraced Sugreeva. This is where Friendship Day began with Fire as witness. Friendship means grease. Fire melts it. Share joys and multiply them. Share grief and dissolve it. Fire protects friendship. That's why they say make fire as witness. They do that in weddings too. Fire burns all your fat and dirt, and protects you. Rama and Sugreeva go around fire and take resolve to be best friends. To share each others' Happiness and sadness. There are many words for friend in sanskrit. "vayasyat" is an important one. It is used here.

Sugreeva learns from Rama his story of Sita being abducted. He brings the ornaments dropped by Sita and shows them to Rama. Rama shows them to Laxmana and says, these ornaments are safe even when thrown from above. Rama asks Laxmana if he could identify those ornaments.

***naham janami keyure
na ham janami kundaley
noopuram jaanami nupuretvyam.. abijanam nityam***

Laxmana says I do not recognize those necklaces not ear rings. I only know those anklets because I bow down to Sita mata everyday. Laxmana is the form of Yoga. Dharma is Rama. Ego is Vali. Love is Sita. Six evils are Ravana. It is said that Laxmana did not sleep for 14 years in the forest to protect Rama and Sita. We fast one day. Next day we eat three times as much. We stay awake at Shivaratri. We sleep for 5 days to compensate. But Laxmana is not like that.

Laxmana confirms the ornaments are from Sita's feet. Sugreeva tells his story too, about his wife being taken away by vaali and says "I'm just a monkey, but I am composed about it. You are from the great lineage of Raghuvamsa. You are a paradigm for everybody. We all want to follow you. How can You be sad?". Rama is pacified by this. Then Sugreeva says "Whatever is mine is yours. You are my best friend in good and bad". We need such friends. We have selfish friendship in these days. Like Vaali and Raavana. Ramayana has great teachings. Know the difference between

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selfish friendship and unselfish friendship. Only Guru's friendship is unselfish.

Following that, Rama and Sugreeva meet in privacy and share their stories. Rama's words give us encouragement and strength.

Next we see Vali's story. Rama kills Vali. Vali gets angry about killing him from behind. Rama convinced Vali that His action was right and as per Dharma. Vali agreed that by Rama's grace he is reaching heaven. Hanuman makes the weak ones strong. All difficult tasks become easy by Hanuman's grace. All grief is removed and so is the darkness of ignorance from the mind. The ocean of illusion is crossed.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 16

Yesterday we spoke of Sugreeva's disbelief on Rama's might. To convince Sugreeva of His strength, Rama kicked the skeleton of huge Dundubhi with His big toe and flung it miles away.

This incident is mentioned in Shata Shloki Ramayana in the verse
'paadangushtena chikshepa dundhubir kayamuttamam'

Still Sugreeva was not convinced. Sugreeva showed Rama the 7 trees which were shook with ease by Vali. Rama was amused and smiled. No one thus far had tested Rama's strength, not even sage Viswamitra. Rama was only 16 then. But Sugreeva, as a friend, used his intimacy to question his strength. Sugreeva asked Rama, "how can I trust you" Lakshmana was so surprised at Sugreeva's boldness. Guha was also a friend of Rama. Sugreeva is Rama's friend. His devotion towards Rama is called – Sakhya bhakti – friendship. Vali could easily uproot a Sala tree and shook it so violently that all the leaves in the tree fell down. Sugreeva asked Rama is he could do that. Rama was not angry that Sugreeva doubted his strength. Rama shot an arrow at the tree. It slit 7 trees in a row.

Guru is most patient and gives us a long time to get faith in Him. Its his compassion and blessings that he brings us closer to him. We reached Sadguru due to our merits of previous births. Why are we blessed with family, health, wealth etc. Who gave these? How do I utilize and get benefit? Guru gives us unlimited treasure. Bhakti or devotion is hard to attain. We go to Mopidevi, we do namaskara and come back. Mopi Devi is a pilgrimage center for Lord Subrahmanya although the name suggests Mother Goddess. Even unknowingly, if we bow down to lord with devotion, it gives us merit. God's grace gives us the closeness to Him. Under the idol they place *ashtabandhana*. It makes the idol very firm. Similarly, Guru makes our devotion firm. Rama is the embodiment of patience.

Apply Rama to your own life. Do not just treat it as a story. Ramayana study makes you devotees of Rama. It is not said in the book that we should worship Rama. Our mind is automatically drawn to the name of Rama. We should put ourselves in the shoes of each character and in each situation. Compare how you would react as opposed to the characters in the story. What is friendship? What are the obligations?

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What is faith? How do you establish and maintain trust in any field, in any relationship?

Rama shot an arrow at the tree. It slit 7 trees in a row. The arrow killed demons in Patala and came back to Rama. These trees represent 7 chakras. Rama pierced through all 7 trees. This indicates that He pierced all 7 chakras and went through the Sahasrara. Reaching Sahasrara through yogic way takes many years to achieve. For some it may take only few hours through pranayama and deep meditation. Immense power comes and goes through Sahasrara. That is why in north, we see many women cover the Sahasrara chakra. Even Yatiswaras have this practice.

Rama's arrow went all the way down to the Patala Loka and returned to Rama. Not same weapon is used on all. Use discretion with prayers to God. Sri Rama finally made Sugreeva believe in Him. Sugreeva held Rama's feet in total amazement at His valour and strength. Never wait to prostrate to guru. When you see Guru, you must immediately prostrate.

Long ago, there was a devotee called 'Lakshmi Narayana'. Once he came to ashram. That time ashram had muddy streets. It was drizzling too. He wore white clothes. As he entered ashram, he had darshan of Appaji near Mani padma kuteera. Appaji was inspected something there. That devotee at once prostrated on the street. Appaji warned him that it was muddy and drizzling and he wore white clothes. He said he was hoping for Appaji's darshan the next day or so, but he could get darshan immediately upon his arrival, which he deemed it to be a great blessing. Sri Bala Swamiji witnessed it as a boy and was very surprised at such devotion. God is the witness to everything. There is nothing to hide from him. God is inside our hearts. How can one hesitate or feel shy to show reverence? God knows your sleep and your dreams. He knows the mosquitoes that bit you. We are not aware of what happens while we are asleep. But God knows! What can you hide from him.

Sugreeva fell flat at the strength of Rama who can even kill the celestials if He chose, celestials who are immortal. Sugreeva tells Rama, 'You have the capacity to even destroy the Gods. It is surprising since gods are considered immortal. Devotion leads to karma and jnana. Any field you choose, persist till the end. We must have darshan of the Lord's feet and fill our hearts with the beauty of the pada (feet). If we observe, the toes of Lord Datta Venkateshwara, they are slightly raised. Lord Venkateshwara's feet nourish devotees the way mother's breast milk nourishes a baby. To Guru all devotees are like babies whom He nourishes. There are some devotees who kiss Appaji's feet while doing pada Namaskara. Narada says Narayana Narayana. With the effect of Television and Movies, we imitate him and say Narayana Narayana

without realizing His power. Never make fun of Narada. He is usually depicted in Movies and on television as a comical character. It is a great sin to do so. On Guru Purnima we worship Sage Narada. Rama is super powerful. He is Paramatma.

harasankshubdainam bhajati basatodhuli

The trimoorthy power of Brahma, Vishnu and Siva are under the control of Paramatma. In Soundarya Lahari, they explain how the shakti of trinity is present in the energy of parashakti. Great stotra in soundarya Lahari.

asmad gachcheva kishkinda kshipram gachchatvam

Rama says "let's go right away and fight Vali"

We have to go deep into the inner meaning of statements to dispel our doubts. Vali is Sugreeva's brother only in name. He did not behave like a brother. Rama tells Sugreeva, "you challenge him to fight you".

Rama, Lakshmana, Hanuman and the entire Vanara army follows Sugreeva. Vali and Sugreeva engage in a terrible fight. Great battle took place between the two brothers who looked alike. Rama could not differentiate between them. He wanted to kill Vali without harming Sugreeva. So Rama waited. Sugreeva is getting beaten! And he thinks – "oh I had enough of this Rama's association". Sugreeva waited for Vali to get killed by Rama's arrow. It never happened. Sugreeva lost faith and was beaten badly.

Similarly, Datta devotees are put to rigorous test. We don't have a choice but to trust the Guru. If you trust him, he puts you through so many tests, to test your trust in Him. There is a great bhajan written by Swamji '*Namma raadu Ammo ninnu Datta Datta*'. When you just think why have I come here and are trying to go away, he pulls you to him with all his 6 hands (Datta). With that one touch, he draws you to him and you will never be able to go away from him. Datta gives His mischievous smile and showers his treasure of grace upon you after making you cry. We forget all miseries, looking at Datta.

How can I trust Rama, Sugreeva thought. He did not know the reason for Rama's inaction. So long Sugreeva had remained on that small hill, the only place where he is safe from Vali. He trusted Rama, fought Vali, got beaten to pulp and ran away. What to do now? Sugreeva was restricted to just Malaya mountain and rushyamooka mountain. Only Rama can bring him out of this predicament. Sugreeva started running away and

reached Rushyamooka. Vali followed him but could not go to Rushyamooka due to Matanga Maharshi's curse. Vali chased him all the way to Rishyamooka hill. Then he had to turn back because by Sage Matanga's curse, Vali could not enter the hill. Sugreeva was bleeding profusely and was ashamed of himself.

Rama ran to Sugreeva and found him sitting on a rock. Sugreeva asks Rama – I only got beaten badly. Why didn't you come to my rescue? Rama explains to Sugreeva patiently. Rama is smiling slightly and says, "You both look identical. How will I know who is Vali"? What if I had hit you instead of hitting Vali? That is why I waited. It's a great sin to kill the one who has come seeking refuge. Rama gave assurance to Sugreeva. Dharma Sastra says, do not betray trust ever. If I had killed you by mistake, it would be a sin. I have to think of a way to be able to recognize you. He finds a garland and asks Lakshmana to bring it. Sugreeva now wore a flower garland. Sugreeva goes back to the war.

On the way back, they see an ashram. A short story in between this story reminds us on the importance of visiting and remembering sages and saints. We might not be able to visit temples always, or have Sadguru's darshan. But we must pray to the lord and think of him wherever we are.

ashramam srama nashanam

Ashrama is the place that removes *Shrama* (fatigue). On visiting Ashrama, one gets relieved of tiredness, stress and difficulties. Our ashram is like a big tree. There are different kinds of birds here – crows, pigeons, etc. perhaps a couple of swans. But when they fly away all are turned into swans. There might be a few divine storks! But when we all fly away from the trees, we will all be converted to Hamsas. Nama sankeertana and company of saints are the two wings we need to fly like a royal swan.

Rama asked Sugreeva about an ashram that they saw on the way. That is Sapta janashrama. The 7 rishis of this ashram used to meditate by standing upside down in water. They are now in the form of light. Cruel animals do not enter here. Even if they do, they do not go back. Whoever comes here receives salvation – says Sugreeva.

In Lalitha Sahasranama, mother goddess is called '*loka yatra vidhayini*'. When we are in the journey of life, remembering Guru is very important.

Those who bow down to these sages/ashram, no ill will befall on them. Rama, Laksmana bow down and Sugreeva also does. Sugreeva also prostrated, after Rama and Lakshmana did. To show Sugreeva that sages

should be revered, Rama asked the question in the first place. Sugreeva tells Rama "please aim properly this time. Don't miss. Otherwise I will get beaten again".

Vishnu Datta's story is remembered in Datta Darshana movie, a great venture of Appaji. No more fear from Vali, assured Rama. With one arrow, I will kill him. Rama tells Sugreeva, "today I will rid you of Vali's fear." I never tell a lie. Trust me. Rama says.

***dharma lobha pareethena
trividham narakesyadhan...kamaha, lobha, athata lobha...***

Desire, Anger, and Greed are the 3 gateways to Hell.

Rama says, ' I have a great desire for DHARMA. And I expect the same from others'. Rama expects Dharma from others. Others should not be miserly in giving or practicing Dharma. Rama knows Raja Neeti, Moral of Political ethics and etiquette.

Sugreeva calls Vali again. Tara is suspicious now. Sugreeva must have some special power or assistance. She tried to stop Vali. But he did not listen to her advice. Tara shows us how to try to persuade. We must Place only one foot to test the depth of the waters of a river. Think before you plunge. If Sugreeva has come back to fight you again, there must be some reason – says Tara.

There is a beautiful poem in Telugu. You conquer a king, you get a kingdom. You conquer Indra, you gain heaven. If you conquer Vighna nayaka, He does not give obstacles, the lord of obstacles, He gives blessings and protection. When you think of Rama, He gives salvation. Hanuman gives us protection.

Vali tells Tara, I will kill them and come back soon. WE hate taking medicine when we are sick. When our time has come to an end, good words of advice are not taken well. During the fight, just in case Sugreeva's garland had cut, what would be his state? Good that the garland withstood all the fighting. It remained on Sugreeva's neck so that Rama could aim at Vali's heart to shoot and kill him. Vali comes to the war field and Rama shot an arrow at his heart.

Rama is compassionate towards vali also.

Vali blamed Rama. Spoke very unkind words. Vali tells Rama, " I do not have any enmity with you. I was fighting another person. Isn't what you

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did is Adharma"? Vali's words will appeal to those who have no faith in Rama. Rama listened patiently to Vali's complaints. He gave a proper answer from the standpoint of Dharma. Many of us, out of ignorance, accuse Rama of killing Vali by hiding behind the tree. Rama explains and convinces Vali that what Rama did was right. Vali realized finally that Rama killed him only to give him liberation. The justification given by Rama is very important and needs to be covered elaborately. Sri Swamiji will talk about this tomorrow. Rama tells Vali, "You have taken away Sugreeva's wife. That is a grave sin". Vali treated his brother Sugreeva very unfairly. Hence he deserved punishment. Rama explained very patiently and convincingly.

Vali asked Rama about the future of Angada, his only son. He prayed for Angada's protection. Rama assured Vali.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 20

We are at the scene where Vaali got hit by Rama's arrow. He didn't die for a long time after being hit. There is a reason for this.

"Shakradatta varamaala –pranaan tejah sriaynchasa"

Because Vali wears a great necklace given by Indra that always protects him. This could have been an invisible necklace and that's why Rama had to put another garland on Sugriva to differentiate between them. Tired and enervated, Vaali opens his eyes, only to see Rama and Lakshmana run to him out of love. Vali curses Rama and expresses his doubts about Rama killing him in an unjust way.

Some events in life happen to create doubts in us. In such situations Guru Himself induces doubts into us and then answers them, for our own good. If we're left alone in times of sadness, we wouldn't even know what to ask. We would not even get the right doubts. Vaali, sad and angry at Rama asks:

"tvan naradhipeh putra, ptratitah, tejaswi charitavratah, paraanmukha vadhan krutva konupraptastvaya gunah?"

Rama, you are famous, good looking, son of a King. What would you get by killing me, someone who is not your enemy? This is his first question.

Then he continues "Kings need to have control on their mind, compassion, valor, intellect to give punishment only to bad people. Why did you punish me? What have I done to deserve it?" This is Vali's second question.

Vali says "*Taraya pratisidhopi*" – "I came to war with you even though Tara warned me. I trusted Rama would never kill me. I was under false illusions about you. I feel bad for making such wrong assumptions. When I look at you, I think that you are cheater in disguise of a King."

Sometimes we see people say this to Guru when in problems, out of ignorance. This is wrong. It is a great sin to ask so. Vali continues his diatribe – "Why would you kill some forest dweller like me? *abhavyah bhavya rupena* – you look like someone who doesn't belong to this system of samsara."

Unknowingly, Vaali actually said it right. He might have meant it as a negative remark but it does apply to Rama. He is God, HE is perfect. He

doesn't belong to any system. Whatever we say applies to God because there is only one truth and He is that truth.

Vaali also asks "There can only be so many reasons for a war – for land, gold, women etc. We don't have any of those reasons for going to war with each other. Why did you have to come to forest and kill this forest dweller? Why did you have to make me an enemy?" Imagine ourselves in the place of Vaali, whatever doubts we would get are being expressed by Vaali. This shows that Ramayana is written for future generations to read and experience it.

Goghna, chorah, nastikah, parivettacha, suchakasya, kdaryashca, mitraghno

Theives, murderers, complainers, cheaters and other sinners deserve to be killed. But I'm none of those. Besides, I'm a monkey, whose meat, skin etc are not really useful for any business. Kings are not supposed to kill monkeys according to shastras. Didn't you sin by killing a Monkey? *katham dasharadhenatvam?*

How could you be Great Dasaratha's son? You are a great sinner." After saying so, Vaali also commits a great mistake – He says "If you would have asked me, I would have put Ravana at your feet. Why did you kill me for that? You wanted to get Sugriva's help exactly for that. Isn't it ? I would have done that myself."

This is wrong because Ravana was his friend. We should never give up friends for our own life. That's a punishable offence per Dharma. Here, Vaali's ethics become clear. So we know Vaali is not all that good either.

Having expressed all his angst, Vaali finally comments

ayuktam yadadharmena

This might be the magic of time. It might be bad time." And asks Rama

utharam sadhuchintasam

Think well and answer all my questions if you can?"

Vaali asked questions very intelligently, in an educated way. These are not dumb questions. Rama, too, answers them very scientifically. Vaali himself agrees at the end that Rama is right. This is the only scene in Ramayana when we get doubts. This is the first. Well, we get some doubt about killing Thaataka because she was a woman. But at that time, it was answered by Rama's Guru. Here in Vaali's case, it seems like Vaali has

some dharma and good qualities in him. But why was he killed by Rama? We might think, for selfishness. We very well might.

This has to be answered. So Rama answers all questions patiently.

Rama starts off by saying "Vaali, you are in great pain. You don't know a lot about dharma, money and desire.

avignaya katham balaythi

You cursed me like a little child. You had to get educated before you curse. You cursed with the wavering nature of a monkey brain (vanara chaapalyat). This entire earth is ruled by my Ikshvaku dynasty. We don't have to be kings of one place. We are given the duty to preserve dharma on this entire earth.

nigraha anugraheshvapi

We also have the duty to punish or gift people based on dharma.

Bharatah satyavan rujuh

This land is now ruled by King Bharata and I'm at His service; to help Him do his duty to preserve dharma in this kingdom."

Rama uses a unique word here '*sanklishta dharma*' – meaning confused wisdom.

"Krishnaaya aklishta kaarine"

Is what we pray to Guru. One who solves complex problems.

Rama says "Yours is *sanklishta dharma*" – you are confused about dharma and put desire first.

Whatever we do in this world, we have to balance duty, money and desire. Either that or just do it as duty. We should never fully do anything for money or fully out of desire. You put desire first. People who follow dharma knows that a brother is as good as a father. You had to forgive Sugriva like a father. Instead, you kicked him out of the kingdom."

There's always a practical perspective to applying Dharma. One needs to understand the spirit of the rules rather than going about them blindly. In Maharashtra, there is an old folk tale. One day, a priest was taking water for abhisheka ritual to a deity in the village temple and sees a thirsty donkey on the way. Out of compassion, the priest gives some water to the donkey which he is carrying for the ritual. The pedantic ones around him curse the priest for giving water to a donkey which is meant for God's abhisheka. Priest answers to them "I saw God in the donkey". This is the

real meaning of dharma – to love and help other people.

Rama says “My inner self tells Sugriva is in dharma and Dharma is very complex. When an ignorant talks to another ignorant, what happens? It is of no use. Like a blind by birth counseling with similarly blind, you being a vacillate, on your counseling only with frantic minded vacillate monkeys, what can you really fathom about right and wrong? You never counseled with learned people. So listen to me carefully. I’ll explain.

yadardham tvam maya hataha

You took Sugriva’s wife Ruma. That is wrong. She is like a daughter to you, but you looked at her with desire. That’s why I punished you as a king. It is my duty. I don’t know of any other duty for people who do wrong. There is no way I could have been compassionate on you. I’m not independent; I’m ruled by my king Bharata. I’m an instrument in king’s hands. For preserving this very dharma, I made friendship with Sugriva. I made him a promise that I’d give him back his wife and kingdom. That’s why it is my duty too. I gave him a word to protect him.”

God has taken an oath – Whoever thinks of Me in problems, I’ll protect him. That’s why we should think of Him in problems.

Rama says “Therefore Vaali, I punished you. If you take it well, you’ll reach higher worlds. Know that I did this for your own good”

If you know of a problem, have the capacity to fix it, but don’t do so, you will get the sin of not fixing it. Either fix it or warn the wrongdoer and forgive him. People who do neither will share the same sin as that of the wrongdoer.

Rama says “Know that I did this for duty given to me by the King.

tadalam paritapena dharmanah parikalitah

Stop having doubts on me. I have neither angst nor happiness in this matter of my eliminating you, or, your reviling me. Oh best monkey ! Listen to the other point I wish to make clear. People capture several animals, either covertly or overtly, with snares, springs. It is normal to hunt an animal from behind.

Nacha doshotravidyate

Humans kill animals from all directions.They use all kinds of techniques. People hunt animals. There is no fault in hunting animals, as a King. So I don’t have sin in this. Also, tradition says Kings are Gods in the form of humans. That said, you have the sin of cursing a King.”

While cursing Rama, Vaali forgot all his education. We do that too. When we remember what we studied, in the right time, it means we have

Guru's blessing. The reverse is known as lack of Guru's blessing. Students who forget during exams but remember it at other times lack this. They lack faith. Faith in guru gives that valor. Like Hanuman had faith in Rama 100%. Many monkeys could have jumped. But only Hanuman had full faith in his Guru. We need that too.

Vaali remembered all the dharma he had studied and said "Rama you told the truth. Forgive me. I'm convinced.

yadayuktam maya purvam, pramadat vakyamayuktam

Please remove the sin of cursing you. Please don't feel bad. Please forgive me, Rama".

This is similar to Arjuna's confession in Bhagavadgita after Krishna shows His real form – "Oh Lord Krishna, sorry for calling you a friend, I never knew your real form".

Vaali continued "Rama, I'm worried about my only son. I had the duty to protect him. Please show him as much love as you did to Lakshmana and Sugriva. You know right from wrong. Please tell Sugriva and ask him to protect my son Angada."

tvattoham vadhamakanksham

Then Vaali lets out something astonishing – "I desired death in your hands. This is my secret desire. Nobody knew this till date. Not even my wife Taara. That's why I came to war with Sugriva even when Tara denied." Saying so, He closed his eyes for one last time watching Rama. Everybody remembered Indra's story. Everybody cried. Sugriva cried too and people tried to console him.

All monkeys ran inside Kishkinda and tell Vaali's wife Taara about him. Taara comes running to Her husband's body. Vali asks for forgiveness and Rama agrees. Following that, Vaali also tells Angada to stay away from childish behavior and to listen to Sugriva's words.

Vali dies with happiness because He died in the hands of Rama. His last rites were performed in a grand manner. Then Sugriva is made the king of kishkindha. Even after that Rama doesn't eagerly ask any favor to Sugriva because it is chaturmasya time. Rama waits for Sugriva to settle down as a king.

Hanuman consoles Taara by explaining her, the principle of time, how everybody has to bend before time and how time rules everything. Rama explains it too and Taara is satisfied. We will talk about that tomorrow.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 21

Usually Ayodya and Yuddha kandas take more time, but Ayodhya kanda got over faster, kishkanda kanda is taking more time. Kishkindha itself means crowd and confusion.

Yesterday we spoke about Vaali Samskaram. The last rites were done to Vaali. Rama answered all the questions of Vali in a dharmic way and satisfied him. Such a great and strong soul Vali, fell with just one arrow from Rama. Such was the incredulous feeling amongst all the vanaras. Many great trees become tiny in Kishkindha Bonsai garden. Like this, what kind of water and leaves and sticks were brought for a certain coronation, Valmiki describes. He loves to describe nature in detail. So much of information is given in Ramayana. The same description is not repeated. After the death of Vali, Sugreeva, who instigated it, feels despondent at his own action of getting his brother killed. Yuddha Kanda is very big. 6000 shlokas, sometimes published in 2 parts. Here now the rainy season will be described in great detail. Not even one sentence can be neglected. Same as Guru's words. Our limbs and organs, how they are all created, all are essential. Each has a purpose. Such is the literary creation of Valmiki. How does it benefit us? It teaches us how to observe the nature around us. In this worldly disease, this Valmiki brand glasses if we wear and see through them, then we get the best perspective. Ramayana sunglasses are very unique, like Ganga removes sins and moon removes heat, mantra removes curse, Guru removes all three. Valmiki Ramayana helps our mind, intellect, and our birth's purpose.

Yesterday's speech may be repeated today. It has a purpose, like same food, same water. Just like that. Why is guru repeating himself? Is it a bore? We need always different tastes. But, our scriptures, vedanta also and spiritual and divine path, we see repetition. So many namahas.

***Keshavaya Namaha, Narayanaya Namaha, Madhavaya Namaha.
Keshava, Narayana, Madhava, Govinda...Namaha..***

If you only say one namaha at the end, you only get one blessing. Keep saying namaha after each nama, you get repeated blessing. We need it. Food taken once, is it enough? If you remove the concept of taste, you cannot eat. If there is no hunger, you will not eat. Without our knowledge God has given us hunger for knowledge. That is why much repetition without any change is given here sometimes. Our name is same everyday. Do you change your name every day? You will be put in mental hospital if you do so. What is this? So much of description? Valmiki as

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guru is giving us upadesha, initiation. So do not mind the repetition. It is like '*Charvita Charvanam*' – to ruminate. Perhaps there is a new insight, like broken pieces of thread are all alike. One makes pearl necklace, one makes a flower garland, one makes nine gems necklace. But the thread is same. Each gets a different product. Keep listening to the flow of knowledge. Instead of making it a Kishkindha confusion, remember to take in the essence.

Angada and Tara were consoled. Rama attended to those who came to him for help. Vali came for a pre-destined work and vanished after its completion. Without Vali, Ramayana would have been difficult. In Ramayana, we need every character which has its own significance. Squirrel Bhakti we say. While building the bridge to Lanka, Squirrel also brought some sand to add up to the construction. It says, I'm tiny, dont know anything. how much sand can I carry.. Rama says, no the sand you have brought has filled the gaps between stones. Such is the greatness of Rama. Like wise, in ashrama too, Appaji needs everyone. He is moulding rocks to gold.

People think the war between Rama and Ravana happened during navratri but, No. Rama did chaturmasya till november which is karthika masa.

Sugreeva's coronation is done. Rama is thinking where to reside. Rama stayed on a hill called "*maalyavath*" Once Rama was convinced that Sugreeva did not have any more troubles from enemies, he moved further to Prasravana Giri for a four month stay. The forest there was so dense that even sunlight would not penetrate. Rama decides to stay in a cave in that mountain. He does not wish to reside in a hut as Seetha Mata is no longer with him. Here, we remember Appaji's visit to Angel falls and Appaji's prayer in a cave there.

Rama tells Lakshmana, lets spend the four months of rainy season here. Rama's patience is shown here. If we need to succeed in our tasks, we must have patience. Just by tying coconut, you cannot expect your work to be done. Anjaneya does not need the coconuts. We tie them to fulfill our purpose. Has Hanuman ever asked for one? No. Many trees are described in this part of Ramayana. Many of them are not known. There is a lotus pond near the cave. The cave is just right for occupation. There is a rock in front of the cave. So there is just enough space to enter the cave.

Vastu shastra is for our good. It came out of experiencing difficulties. Any shastra for that matter is same. Guru also tells us what is good and what is not. Words of experience have great value. We must always respect those who are older. They have more experience. Even Sri Swamiji

respects elders and talks to them first. They have worked hard over years and gained experience. Rama, who is Maha Vishnu, is residing in a cave.

Everything should be balanced. Rama is describing the beauty of the place in each direction. He is also able to see a beautiful colored mountain like Kailasa. There is a river that flows in the northern direction. That is considered to be very auspicious. This is true for our present ashrama location too. This is auspicious for all the devotees of this ashrama.

There are sandal trees, tilaka trees etc on this mountain. It is important to remember all these smaller details. It appears as though the river is decorated like a bride. Rama, in spite of being in so much of difficulty, was able to appreciate the beauty of nature. Similarly, when we are in difficult situation or sorrow, we must try to overcome that by diverting our mind in the right way. Kishkinda is close to this place. There are varieties of fruits available here. Sugreeva is united with his wife again. He must be living happy. Rama remembered his friend in sorrow too.

Rama is not able to sleep though. Sleep is treated as a celestial energy. Sleep is treated as a separate entity. Rama could not sleep. I slept well, we say, in many languages, except in Sanskrit. Valmiki presents this very beautifully in Sanskrit.

aavivesha natam nidra

Sleep has not enveloped Rama ! When we go to bed, we must pray to "Nidra Devi". Ratri sookta and Nidra sookta are there. Maha Vishnu's two ears gave birth to two demons while Vishnu was asleep. Brahma then prayed to Nidra, Sleep to protect the world. Everything in this world is energy, even sleep.

Nisashu shayanam gatam !

In the night, for Rama, it was hard to sleep. Rama's mind is full of grief. He's unable to sleep now. Lakshmana tries to console Rama.

Alam veera Yadangathva.. nathvam sochi tumarhasi..

Yoga is not something frivolous or easy. It is serious and difficult. Yoga is strict by nature. Appaji's childhood changed completely after Venkamma Atta's entry in His life. Lakshmana tells Rama, you do not have the right to cry. To weep also, you need a justification. If you keep crying, you will be exhausted. You would not have energy to achieve the task – Karya. You will be sucked in like a person caught in whirlpool. You are the

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greatest, you are equal to God. You follow Dharma to the core. You are the one who is always alert and engaged in the right way. Practice your archery regularly to be able to vanquish your enemy. Rainy season is not the right time to fight Ravana. I'm not doing Upadesha. I'm only reminding what you already know – says Laxmana.

Bhagavadgita says '*Vyavasayyatmikaa buddhih*' – you must always be alert and active. When we are hale and healthy, we must practice Yoga. Later, we might not be able to do it. persistent action is required. Its Guru's work to awaken it in us .

Rama listens to Lakshmana's words and then replies – I have let go of the sorrow. It hinders all tasks. Grief obstructs all progress. Yoga gives us enthusiasm to deal with our daily life. Daily exercise is required. Atleast for ten minutes a day you must exercise as per your age and health . Children these days complete their education, get a degree, but go into depression. Yoga prevents all this.

There are many crores of living beings inside of us. They wait for regular feeding of certain food or action. If we are irregular, they get confused and will not support the functions in the body. You must have food at regular timings. We must maintain time for everything. Yoga must be done regularly. Doing it one day will not help. Body needs exercise. Mind needs mantra. Studying all the time is not good. You achieve the degree but then, you lose balance if you do not exercise and take breaks. The benefits of Yoga are realized when it is done regularly.

***upakarena veerasthu prathikarena ujjathey
akrutagno apratikrtah, hanti satvavatam manah***

This sloka is repeated. Rama without fail returns all the favors received by him. One who forgets the good done to them and do not help in return, the saints or good people are hurt by such behaviour. Everything we do for our Sadguru is a return of all the good He has done for us. We must find different ways to serve Him. The lord has given us this body, this birth. We must do good. Rama says, he trusts that Sugreeva will help him. We have received so much from God. The greatest Upakara from God (help) is *uppu* (Salt) and *kara* (spice) ie; tasty food for us to eat and live.

kshamasva masam chaturmasoscha

Rama says – Lets us not even be angry at this time thinking of our enemies. Anger is not good. spoils the minds. real happiness we do not enjoy if we entertain anger. Rama and Lakshmana decide to observe

Chaturmasa in that place. Udyama means required self restraint and effort we must practice with patience. We must control our senses and observe practices that will help us grow spiritually.

Prani sankulaha jaayath..

Rains begin slowly and increases gradually. The earth gives rise to more and more new lives. The creatures normally come out more during rainy season. While traveling, many lives get crushed as they come out of the ground. chaturmasa is observed so that we do not obstruct the movement of these beings outside. We stay in one place during the rainy season. That is why Chaturmasya is observed, not to travel during those four months. As per Vedas, a fortnight is considered as one month. In Bangalore, two months of Chaturmasa was not sufficient for Ramayana. Sundara Khanda itself was done in great detail. 3000 shlokas were covered in detail. After Sundara khanda only 5 days were left for the completion of Chaturmasa. This year adhika maasa, extra month in the almanac is there. That is why it gives enough time to cover the entire Ramayana. This time Ramayana is enjoyable because we have enough time. Appaji's presence has made the Chaturmasa more special and significant. He has cancelled His travel. The 70 feet Hanuman is getting ready. Shatashloki 100 million is completed. *Nandana samvatsara* is known for severe droughts! This year has been better by God's grace. The parayana of Ramayana has helped overcome drought to some extent.

Valmiki Ramayana is the source for many. Kalidasa has composed beautiful poetry, using Valmiki Ramayana as the source. Why does Guru attract us? Sadguru's bank gives unlimited interest! Guru is like the Sun. we need to deposit our Seva in the form of participation in pujas and sevas. Sun evaporates from salt water ocean and returns to us clean pure water, health, knowledge.

navamasa grutham garbham bhaskarasya gabhasthibhi... dyo prasuthey rasayanam

Surya, the Sun made the Sky pregnant with the juice from the oceans. What a beautiful description! kalidasa took it word to word from here. The clouds are like steps, in layers, (you see from the flights, especially). Surya was worshiped, in person, directly, during rainsy season when the Sun is covered in clouds. Very rare type of imagination. What was the medical treatment and hospital administration in those days, is also described. Rama looked at the clouds. He describes it as if it appears like a wound on the forehead of the sky that is wrapped in a bandage!

Even in those days, bandages were tied. We realize that. Whenever injury originated, bandage also originated. Man and his intellect were born together. So the concept of bandaging wounds was already present then! We think that people in those days were uncivilized. The earth is like Sita. The rivers are flowing like tears of grief of Sita. Rama looks at the rivers and soil and remembers Sita, thinking she might also be weeping uncontrollably. Such imagination and knowledge and insight, such wonderful and interesting descriptions. Upakarma, the sacred day to wear new sacred thread is remembered. He thinks of the veda scholars. Rama sees the mountains. The lighting is like the whip lashes. The dark colors remind Rama of Ravana. The lightening reminds him of Seetha Mata. The kings also take rest during the rainy season, no battles are undertaken at this time. Foreigners follow this concept taking vacation for two or three months. The swans are flying towards Manasa sarovar. Peacocks are dancing because their wives have not been stolen. Rainy season is one that gives us knowledge. How do we know that there are clouds? Only Sun shows us what has hidden him. Guru is like that. He shows us the presence of our ignorance that hides God.

nidra shanaihi keshava mabhyupaithi...

Vishnu sleeps in this season to listen to our sadhana. In the rainy season, the rivers reach the seas sooner. The cranes are happy to see the clouds, waiting for rains. In Ashadha month, the newly married couple are separated. In Shravana month they get reunited.

For children, we give words like Cat, rat etc. and they say match the following. Here, Valmiki also is playing this game. He gave words like nandanti, bhanti, etc. and another list on the opposite side and is matching the nouns with the verbs. Rivers – flow; Clouds – thunder, Elephants trumpet loudly, forests re-emerge with new leaves. How nicely Valmiki is playing this matching game with us. He gives a list of nouns, and then a list of verbs. Words ending with 'indra' are listed in this description of rainy season. He changed the rhythm the rhyme and meter of poetry. He jumps to a different style.

Rama remembered Bharata and thinks Bharata might also be performing Chaturmasa and various austerities. This time is very special to perform Kumkumarchana, chanting of Om Namoh Hanumate Namaha mantra, pravachana, homas, etc. Sarayu river is remembered. It must be overflowing. I hear the sound of the river. Rama remembers Ayodhya.

How Rama killed Ravana is subject for many poets. How could Rama fight Ravana, crossing the great ocean, with an army of monkeys, and fight the enemy was a great question. Success is guaranteed to whoever

remembers Rama. That is why Rama is said to be symbolic of Karya Siddhi. Rama says – I could have told Sugreeva earlier to help me. But he was united with his wife and family after a very long time. After many years he sees his wife and friends, and so I should not trouble Sugreeva. I believe that Sugreeva will certainly help us. Lakshmana too encourages Rama.

We must never make good and saintly people angry. One must return the favor received. Otherwise noble souls will disapprove. We must always remember the good others have done to us and also help them in return. What happened in Kishkindha at this time? Sugreeva is lost in enjoyment with his wife Ruma. He was not active in ruling his kingdom even. He remained indoors and is lost in pleasures.

Hanuman is called as vakyagnaha, vakya kovidaha. He thinks, it is time to remind Sugreeva of his promise to Rama. Hanuman knew that things were not okay. Pleasantly, he reminded Sugreeva of his obligation. Those who forget those who helped them will never be prosperous . You must help Rama. You should not forget the great favor he has done for you. We must help him find Seetha Mata. Send word to all and begin the search for Sita. You must fulfill your promise to Rama, Hanuman persuaded Sugreeva.

He is one who gives timely advice. Only when we go astray, we need guidance. We need those who will give us advice at the right time. Only Guru shows you the way, when you have taken the wrong route. That is why Hanuman is seen as Guru. We say he is Gnana pandita maha veera. He does not talk unnecessarily.

Hanuman is the embodiment of knowledge. On the flag, he was a witness to Bhagavad Gita. He teaches the lessons to us again and again. He is a great scholar, a Jnani. Hanuman reminds us of Rama. Sadguru reminds us of Hanuman.

Sugreeva had his eyes closed, he forgot his mission. Hanuman advised the king. Sugreeva calls Neela and asks him to gather the entire army in 15 days. If they did not show up within 15 days, they would be beheaded, Sugreeva warned, his army. Sugriva feels happy that Anjaneya reminded him of duty at the right time. We will stop here at this happy moment. Next autumn season is described. Laxmana gets angry at Sugreeva for his delay. Then the story speeds up.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 22

Yesterday, we have spoken about the description of Rainy season and Hanuman's bodha to Sugreeva. How to see nature is what we have learnt yesterday. Valmiki described all the seasons so well. Today we shall talk about *Sharad rutu varnana* – description of autumn. *Rutu varnana* – description of a season is just not about flowers, fruits, clouds and sky. Nature is described at its best by Rama. Our true nature comes out through this nature's description.

Yesterday we spoke that Sugreeva orders Neela to call his army. Anjaneya is the reason for this. This is called asmruthi. No smarana. To remind is God or Guru's work. So Hanuman reminds Sugreeva.

Here Rama sees a clear sky. In karthika masa (the month of November) moon is very bright and is worshipped during this period. We offer a silk thread to full moon in karthika masam. Rama remembers Sita. Now in sharat rutu also he remembers sita. Season is not important for him. Sita is important for him.

Manasthamapi vaideheem chintayamasa raghavaha

Valmiki says Sita is in Rama's heart. She is *vaidehi*. Dehi is body. She is in his body itself. We apply this to vedanta and visualise our innerself. Ramayana has the power to help us witness our innerself. Seeing the birds, deers, forest, nature, Rama remembers Sita because she likes all these. I cant be happy without Sita – Says Rama. Rama's voice choked with emotion when he heard the "Jataka" bird chirp. He was missing Sita Mata. Rama is a great valour. Such Rama is wanting Sita. This means how great Sita could be. Laxmana seeing Rama in unbearable sadness, adviced kriya yoga to Him.

Kim aarya kaamasya vasham gatena Kim atma purushya parabhavena

Laxmana's words are like direct attack. He says, O Rama, what is the use confining yourself to sadness and losing boldness? What purpose can be achieved by it? Atma ninda is a sin. We must encourage ourselves. Self abuse is a sin as God residing in us is insulted. Kriya Yoga can remove all difficulties in your life.

Kriyabhi yogam mansah prasadam

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If we remove the word 'abhi' in the above line, it is kriya yoga. This is being taught by Pujya Swamiji since 30 years. Atleast for 10 mins, we must do pranayama. Because our mind and body are not in our control. Be *karma nishta* – says Laxmana.

Swakarma hetumcha

Your *satva guna* should not be reduced. Be bold and brave. Do what ever is required for Karya Siddhi. Rama, you are the lord for entire human race. With you as her husband, Sita is not an easily attainable one for others. Sita is fire. No one can touch fire in this world. Laxmana gives hope and energy to Rama. Rama says yes Laxmana, you gave me a timely advice.

Who ever asks where is God, no need to search anywhere. Just search in *Pancha bhutas* – the five elements.

Indra is called parjanya swarupa. On satisfying mothr earth with rain water and on effectuating the crops on earth, Indra completed his task where as I'm yet to begin my task – says Rama.

We do Datta Darshana parayana with devotion. When this book falls down from our hands, we remove it and salute to it. But we dont do this for a magazine. Why? Truely speaking, we should do this for a magazine too. There also, we have alphabets. It is also Goddess Saraswati. Eatables should not be served in a paper. It is wrong. Paper has letters. Letters are form of mother Saraswati. We should not sit on papers or eat in papers. We get diseases as well as sin. When we eat on a paper, the ink is absorbed inside and mixes with blood and tranforms to your child inside. All the customs and practices are taught for us to stay healthy. We make fun of them but they are very healthy methods. Newer diseases arise when we dont follow them.

Clouds are tired and are taking rest – says Rama describing autumn. He says Autumn has shown its charm by spreading on to Sapta Parna – seven leaved banana trees, the stars, Sun and the moon too. Again Rama sees a Peacock and says, it sets its plumages tails free and is taking rest. All these days it was dancing for the rains and now it is in dhyana in autumn – Says Rama. All Kings starts their victory voyage now. All cows come for drinking water and I Am remebering Sita – says Rama. Then he sees a swan in the pond with its head under its arm. It looks like moon. Rama says, there is one moon in the sky the and another moon in the pond. (Swan).

All this description has spiritual significance. The world is our body. First make it happy. Ida and Pingala nadis are like rivers. Sahasrara is the lake. Fill it with lotus of knowledge.

Lokam surushtva parithosiyitva

To keep yourself happy, you go to Guru. Even, Guru first makes you happy by fulfilling your wishes. To the hungry, we must first give food. Guru first removes our troubles. Then once all needs are fulfilled, the disciple is receptive to spiritual knowledge. It sprouts like a sapling, grows into a tree and flowers and gives fruits. Then Guru slowly steps aside, without claiming any credit. Clouds are like that. Clouds have a helping nature. Here three tatvas are told. Happiness, Knowledge and Moksha are seen in clouds.

Paropakaraya phalanti vrushkaha Paropakaraya vaahanthi nadyaha Paropakaraya shuhanthi gavaaha Paropakartham idam sareeram

Trees give fruits without expecting any return. Who made this rule to trees? No one. Rivers flow for others to use. Cows give milk for all. This body of ours too is meant to serve others. But we do for selfish reasons. No one needs to tell us. It comes naturally to us. Why should we be reminded to help others? Because we keep forgetting. You want to wash clothes and dry them. So you do not want rains, even though the whole country is dry and suffering without rains. Such is our nature.

Many receive help and then abuse. It has happened to our Appaji also. He forgives. Forgiveness is very great. What is forgiveness? A flower when crushed also gives a great fragrance. This is forgiveness.

Sugriva never inquired about Rama's well being during four months of suffering. Rama is an orphan. He thought perhaps. Sugreeva is insulting me. He has forgotten his promise and obligation. He has forgotten me after his work got fulfilled – thinks Rama.

arthinam upa pannanaam purvamchapi upakaarinaam samshrutya yo hanti salokey purushadhamaha

He who promises the requesters that have come under his shelter, and especially those that have co-operated earlier, but breaks that promise, and even shatters their hope, he is the worst fellow in the world. Such a person is the lowest kind. His face should not be seen even.

Srimad Ramayana Pravachana

Ramayana is the source for the words that we speak in anger, happiness or any other form. Ramayana gives punya. No doubt. But its main intention is Dharma.

Tyagaraja says, all other deities have their different forms of worship. But to please Rama, you have to practice Dharma. That is his worship. Following Dharma is the main practice of Rama. Because He himself is Dharma. Those who follow Dharma are automatically praying to Rama .

Only if Swamiji goes on tour, the *parivara*, entourage follows. Hanuman follows Rama.

In Mahabharata there is nadi jangana upakhyana. Those that have achieved their means through their friends, but do not come to the rescue of the same friends whose means are still unachieved, the dead body of such a sinner, even dogs or insects will not touch.

Rama waits for four months for Sugreeva. There is a limit for patience. Once it is crossed, it turns to anger. Earth bears everything. If dug again and again, it shows its anger in the form of earthquakes. Someone that doesn't return a favor or help is a sinner. It's a bigger sin when we forget our Guru's help.

Sugreeva perhaps is waiting to hear the sound of my bow. I have killed Vali with just one arrow. I will kill Sugreeva and his followers too since he has forgotten his promise – says Rama to Laxmana. He does not know that Hanuman had already reminded his king of the promise he made and Sugreeva ordering Neela to call the army. This can be called as a communication gap. We should be able to communicate either with words or actions. Sugreeva could have communicated his plans or actions to Rama. He did not do that.

Watching this grief of Rama, Lakshmana, who is naturally short-tempered, became very angry. He went to Sugreeva upon Rama's directive, as a messenger. He took a shortcut. Lakshmana goes to Kishkindha. Tara tries to pacify Sugriva. We shall talk about all this tomorrow.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 23

'Hanumat sevitha nijapada rama to hitakara laxmana samyutha Rama'

Till here kishkinda kanda is narrated in Nama Ramayana.

There cannot be greater episode than this. Rama is waiting from many years to see His devotee Hanuman and Hanuman is doing penance from many eons to see His Lord Rama. This is like Swamiji meeting His devotees. The seed for Sundara Kanda is laid right here in Kishkinda Kanda itself. Hanuman is the bridge between Sugreeva and Rama *maitri* – friendship. Kabanda asked Rama 'dont you have a friend'? Friend is required for every life. Befriend with Sadguru. Who ever gives us good advice are our friends. We may not like them but we need to make friends with them. Upadesham is important there. Not body. Kabandha initiated Rama to be friends with Sugreeva. Main cause of that friendship is Hanuman. Entire Ramayana talks of Dharma. Moksha is only after Dharma, artha and kama.

Guna traya vibhaga yogam is there in Bhagavad gita. First we should know whom to keep away and whom to keep beside. We have to understand the qualities at the outset. Sattva, Rajas and Tamo Gunas were explained. Dharma indicates satva guna. Rajo is for acquiring wealth and fame. Tamo guna is of *kama* – perpetual desires. It indicates darkness. No one should be self centred. How to balance these three?? Use Dharma for both Artha and Kama for a balanced life. This will please the Guru and He will put you on the path to Moksha even without your knowledge. Moksha is mentioned only in phalasruthi of Ramayana. No where else it is mentioned. But Ramayana gives Moksha.

For an amateur Yogi, he has the capacity to know what is happening in 1 km radius. Yesterday we spoke of a sloka told by Laxmana – *Kriya abhi yogam*. Lakshmana tells Rama to practice Karma Yoga. Valmiki is a great Maharshi who has taught us speech. Even listening to his words is great merit. When we listen to such words from Sadguru, its equal to Upadesha. Vedas also have a lot of power. Even if we do not understand the meaning, the very sounds are great energy – *Nada Shakti*. That is nothing but sound vibrations. Even breathing is Yoga. If we do it with awareness, its Kriya Yoga. Foreigners sing Swamiji's bhajans. What do they understand? But they are happy. That is because Guru is making us do the nada Yoga. When we think "why?, how?" – that is the beginning of enquiry. When we try to find answers to these questions, we are in Yoga!

Srimad Ramayana Pravachana

Our intellect is always working, even if our body does not support all actions. Kriya Yoga is food for the mind. Doing asana alone is not yoga.

Rama is very compassionate. He sends back Ravana to rest when he was hurt badly and was very exhausted. Lakshmana is the incarnation of Adi Shesha. He exhibits anger and has come for a purpose.

kopamaaryena tadvidha lokey

Lakshmana is very angry that Sugreeva has forgotten his promise to Rama. HE wants to destroy Sugreeva. Rama advices Lakshmana – “People like you should not fall pray to anger”. Here Rama talks about thinking high of oneself. He praises Lakshmana and says that a person of his stature, should not give in to anger. It is important to think good about oneself and have confidence in oneself. We must also talk to ourselves looking at the mirror. When we stand in front of the mirror and realize that we must not perform actions that are against dharma, that are not right, that itself is an indication for Sadguru’s blessing. This awareness comes only with Sadguru’s blessings. If you want to tell anything to children, praise them and then tell them so they will listen. Rama tells Lakshmana, you should not do something that does not befit your greatness. Sugreeva is our friend .

Speech is very important for a Yogi. One needs to be very careful with speech. You are all fortunate! You are all practicing silence now. Only I’m speaking. But speaking about paramatma also is mouna. Guru speaks less and only when necessary. We must try to understand Guru’s words, actions and expressions. Only then we become His disciples. Brahma comes down to bless Viswamitra because he has done the favourite penance to brahma i.e being silent. We must atleast try to practice silence of speech and mind and actions for an hour in a year. Being mentally restless while being externally silent doesn’t help. Speaking prudently and sweetly is second to being silent. Keeping silence in all aspects. Body, mind and mouth. Sudden feelings or anger, sorrow are not good for us.

Samopa hitaya vacha

Lakshmana, talk to Sugreeva carefully – Says Rama. Tyagaraja says Rama is *dandanithi chatura* in a kirtan. Rama tells Lakshmana that his words must be filled with *Saama* – words that one feels like listening to. One who wins over speech, wins over his family, and eventually over the Lord. Sugreeva must realize that he has spent time and forgotten his promise. You must speak in such a way. Rama refers to Lakshmana as Ramanuja – brother of Rama. Lakshmana becomes composed and

understands that he must speak in the right way. In Yoga, continuous and steady practice is necessary. It should be systematic and there is no procrastination. Common sense is very much required in Yoga. You must respect your body. Listen to your body when doing yoga. If you are suffering from fever and decide to take cold water bath, that is foolishness.

Lakshmana goes to meet Sugreeva. On the way he meets the Vanara Army. The vanaras go to Sugreeva and inform him that Lakshmana has come. Sugreeva's ministers Laksha and prabhava advice him that he should do all that is necessary to calm Lakshmana. But Sugreeva is lost in his pleasures. He is not ready to listen to any one. Angada goes to Sugreeva, Tara and Ruma and tells them that Lakshmana is at the door. He tells Sugreeva, you must never go back on your word. We must do what we promise. Lakshmana is very angry, he might destroy the entire army. Anjaneya sings a suprbhata to sugreeva that removes ignorance. Sugreeva now starts thinking what to do. Anjaneya swamy tries to weigh the pro's and con's of the actions and explains. When we ask our Sadguru any questions, He thinks not only about the immediate effect, but thinks of our past and future lives also and tells us what is the best. We have very narrow vision – just a day or two, but He has a broad one.

uvachasvena tarkena

Hanuman uses his rationale and explains – Rama has put aside his sorrow to alleviate yours. He has got you your kingdom back, your wife is with you. You have forgotten the good he did to you. You must go and fall at his feet and beg his forgiveness. This is the repentance for your fault. Beg for pardon at Lakshmana's feet, take your family also to him and fall at his feet – says Hanuman.

We have *prachara lopa* and *prasara lopa*. We must talk about the temple that we visit to others. Bhakti is to be given *prachara*. Propagate Bhakti. That is your duty to propagate bhakti and yoga. In the Bhakti tradition – only Lord Vishnu is considered as *Bharta* (in sanskrit it means husband – one who has taken your responsibility). The entire world is like the *bharya* (wife) of Vishnu, devoted to Him. This preaching is for all of us, not just Sugreeva. It is not sufficient if you are devoted alone. You must encourage and take your family and friends also in that path. That makes Sadguru happy. Make your family also devoted to Rama! If you do the yoga that is favourite to Guru then you will get moksha. A great bhakti siddhanta is being established by Hanuman here. Hanuman is always praying to Rama who is instilled in his mind. He prays for a place in Rama's mind/heart. If you look into his heart, you see only Rama there! In the pretext of advising Sugreeva, Hanuman is giving us this great

message. Kishkinda Guha is a large kingdom. Sugreeva comes with Gavaya, gavaksha, Mainda and all others. Lakshmana enters the kingdom and sees the houses of Vanarans and Sugreeva's house also. Everybody there dresses themselves appropriately as Lakshmana has come. He feels a little shy hearing the sounds of the ornaments of women.

poojitham noopuranaancha soumitri lajjithobhavath.

Mother Goddess has a name 'Hreem' which means Shyness is a quality of Her. This quality must also be in all of us! Girls these days are not shy even during weddings. Listening to the sounds of the ornaments of all the women present there, Lakshmana feels shy. To stop that sound Lakshmana strung his bow. The sound that emanated was like Omkara. Sugreeva, on listening to that sound, got scared and got up immediately.

There is a poet called Dandi. He says if there were not sound (comparing it to light – jyothi), what would have happened to this world?? The entire world would be doomed in darkness. Sound activates us and causes movement.

Sugreeva tells Tara, noble people do not show anger on women. They treat them with respect. Sugreeva tells Tara and requests her to talk to Lakshmana and calm him down. Where women are not respected, there is destruction. Lakshmana wanted to see Sugreeva, but Tara comes to him. He lowers his gaze. Tara asks why are you so angry, please tell me what has caused this. In Yoga, one needs to be very careful.

She praises Lakshmana and calms him down and says who in this world would not listen to you? Lakshmana becomes angry again and says its your husband, who is the cause of this. He has forgotten his duty. Tara agrees that Sugreeva did not come to see Rama. She tells him that Sugreeva has ordered the entire army to gather. She takes him to Sugreeva. He jumps from his throne and asks for forgiveness. Lakshmana asks him, why he didn't come to Rama's aid. I can only think of killing you – says Lakshmana. Sugreeva apologises and says, he is ready to come right away to see Rama. Lakshmana also calms down and apologizes for speaking harshly with him. Sugreeva asks for a Palanquin to be arranged.

The Vanara army gathers. There are crores of them. Tara tells Lakshmana to take the army of crores of monkeys with him as they need to fight Ravana, who has an equally large army of demons. Demons use magic also during wars. But monkey army is righteous. Similarly, Guru (Rama) takes with him the weak disciple with him. Following Him, we reach our destination! Rama feels very happy to see Sugreeva. Sugreeva

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prays for forgiveness. An ocean of monkey army was seen in the forest! There is a type of tree in the forest by eating the fruits of which, no hunger, thirst are experienced for months. After seeing the Huge army, Rama felt confident that he will find Seetha. Similarly, the Datta bhakta and disciples should always be together, united. Sadguru feels His mission will be accomplished.

Groups of monkeys were sent in different directions with instructions and clues on how to look for Sita. Hanuman was sent in the southern direction as Jatayu had indicated south. South indicates – Yama, god of death. Those who worship Hanuman, can win over the fear of death. Before Hanuman left, Rama whispered something in Hanuman's ears. That is not explained by Valmiki Maharshi. The first person to pray to Hanuman is Rama! He says I'm dependent on your strength! Sugreeva is a big google map!! He has very detailed knowledge of earth. We will discuss more of this tomorrow.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 24

Dama, Yama and Kshama have to be practiced to have a successful yoga Saadhana. To attain them Guru Kripa is very essential. We need some more accessories like good speech, good food habits etc. Hanuman taught us yoga. The one who holds Sadguru enjoys through out. With these qualities, we are trying to travel in the boat of life. Datta devotees never face any problems. If they feel any problem, it tells that they are away from sadguru.

'Dey' syllable in Gayatri ramayana starts today. Dey in Hindi means to give. Unfortunately, we are not used to Giving. We only know to take. Forgiveness is the sweet scent that a flower gives when it is being crushed. Rama forgives sugreeva. In what context? Even when he is in deep trouble. He felt pity of Sugreeva's condition. When ever Appaji is in rest and there are many devotees in the Ashrama, Appaji feels that devotees are waiting for HIM. HE feels so delicate and sensitive !!

Rama waited for four months. But sugreeva has not shown his face. So hanuman does upadesha. Guru is the one who guides us when lost on wrong path. Many experienced this in Jayalakshmi puram when they lost the route to the ashram. Some old lady comes and guides them and disappears. Atleast 20-25 people told me this. I asked for a photograph of that lady. But it never strikes them at that point of time. Like that, Guru need not be with us every time. We especially need His guidance when we are lost. Hanuman did it in the same way.

After Chaturmasya, Sri Rama was very sad and yearning for Sita. Sugreeva never showed up. Despite that Sri Rama forgives Sugreeva. Sugreeva could have come atleast once. He didn't. Rama forgives him. Why? He says, Sugreeva is in trouble like me for a long time. Lost his wife, relatives and kingdom to Vaali. Anjaneya saved Sugreeva by directing him to start the helping process to Rama.

Forgiveness is very noble and natural. All Kriya Yoga aspirants must learn and practice it. Sometimes, we may need to fight as a part of dharma. Rama does not have hatred on Ravana. He fought for dharma as he has abducted a woman.

All vanaras assembled at prasravana giri. Millions of them were there. Sugreeva asks Rama to order them. Rama says, not me, you order them as you are their King. First find out if Sita is alive. We can then plan the search. It shows that Sri Rama was ready to even forgive Ravana. He

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thought due to his natural demonic feature if he had eaten away Sita, maybe Rama would have forgiven him ??

This is your army says Sugreeva to Rama. Rama tells Sugreeva, "at this time, you know best on how to direct the Vanara Army". Once they come back, I will say what needs to be done.. There was a great warrior Vinata – in that group. Vinata means one who is humble. In Ramayana, all the names also have some significance. Sugreeva tells Vinata – you know this region very well. You go towards north. Rama is in Kishkinda. That is in south india. Towards east they started. That is towards the current Kolkata. They started from Ganga region. All the four directions are symbolic of four Vedas. Rig Veda indicates East. The implication here is that unless you look through the four vedas in detail, and search deeply – we will not be able to reach Parashakti (Seetha Mata).

When it was known that Sita was carried away to the South, why was the Monkey army asked to search in all four directions? Sita is Mother Goddess. We must search for the Supreme Entity everywhere. This is not possible for mortals like us. So our Sadguru has found the way and made it available to us, like Butter. We just need to use it.

Search regions surrounding Sarayu, Kaushiki, Kalindi, Yamuna and so on – says Sugreeva. Search for Seetha in mountains, Mandara mountain and all town. There are many demons in these regions who have wierd forms. Be careful about them – continued Sugreeva. This part of Ramayana describes earth – geography! Search in Yava dweepa, suvarna, rajatha dweepa also. There are mountains that appear to be touching the heavens. Look in the oceans, Shona river.. There are demons that can pull you by pulling your shadow. Be careful with them. Mekhala, Utkala, Dasarna, Avanti, Kalinga, Andhra, Kaushika were some places mentioned by Sugreeva to search for Sita. Areas of Godavari, Krishna, rivers also are to be searched. Andhra was also mentioned in Sugreeva's description. Thank God ! Ravana was not found there!! Else Andhra would have had a bad name. Next he mentioned to search in Kaveri area too. Thankfully Ravana was not here either !

Why should we perform Sandhya vandana? Who should do? Why should we do? All must perform – irrespective of gender, caste etc. We must offer atleast 3 argya (water taken in palm and offered to Sun god) To Sun. It is a big science.

Sugreeva continues to instruct his army as: There is a ocean that looks white – *Ksheera Samudra*. There are demons called Mandeha. They are destroyed when the water offerings (Arghya) are done in sandhya vandana. You will come across a river called Sudarshana. There is a

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mountain called Jatarupaphala. In this mountain, you can see Adishesha. Take his blessings and proceed with the search. There is a special stage in this region constructed by the Devatas.

Another mountain called Soumanasa and Meruparvata. Sugreeva also explained regions beyond earth until the place where the Sun's rays originate. He has given description of all regions that are illuminated by Sun God. There is a special stage in this region constructed by the Devatas.

'Prachi Preshana' is the name of this chapter. Next Sugreeva sends Hanuman to Southern direction. This is called Dakshina Preshanam. Daksha means capable. One who can get all tasks executed by us easily is called Dakshina. Such a person is called Dakshina Murthy. The Dakshinamurthy stotra explains in detail and finally offers pranams at the Lotus feet of Guru. If ones' mind is not focussed on Guru Pada, dharma, artha, Kama and moksha cannot be attained.

Any knowledge is useless if your mind does not concentrate on the holy feet of Sadguru. Even knowledge of four vedas doesn't help. Shankara Bhagavatpada in Guru Ashtakam says Tatahkim Tatahkim Tatahkim Tatahkim four times. These four indicate the four spans of life namely Balya, Koumara, Yavvana and Vardhakya. This also indicates Jagrat, Swapna, Sushupti, Turiya states of life too. Hanumanta is sent to the south. The one who is the most capable is sent there. Neela, Hanuman and Jambavan were sent to the South. Here, for the first time, Hanuman is addressed as vanara indicating that he would be the one to complete this task. Along with them other very great warriors were sent with Angada as their leader.

It is always best to follow Guru's words. Our path becomes easier. If we try to explore new path that we are not aware of, we get into trouble. South begins from Vindhya mountains. Agastya muni was the first to cross Vindhya mountains after breaking its pride. Guess Anjaneya will proceed towards South only tomorrow being Saturday. Let us continue this tomorrow.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 25

In Kishkinda khanda, we're going through the phase where different groups are sent in search of Seetha Mata. Who finally found Sita is notable but it is important to note that everyone contributed to the search. In yoga, She is the Parashakti who is seated in the Sahasrara Padma, beyond the six chakras. That Parashakti is none other than our Sita mata. Seetha Mata is Kundalini Shakti. After so many births, our minds turns towards knowledge. Sita Mata can be found only after gaining that knowledge. Vanara army does not know where Seetha mata is. No Vaanaras knew where Ravana took sita. Similarly, a practicant cannot see the Jnaana.

Knowledge cannot be seen with our eyes. Ignorance, illusion, desire is all darkness. 'Light' is our form. Sat-chit-ananda is our true form. It's wrong to say you are 'seeing' darkness. Darkness is the absence of light/knowledge. When there is knowledge, darkness automatically disappears. Illusion is like a curtain. Vanaras only know that a demon called Ravana has taken Seetha Mata in the southern direction. They have no idea where he has taken her. Similarly, If there was no word to indicate 'Brahma' we would not know what to search for. Vedas have provided us this name to help us in our search. Even small monkeys made an attempt in searching Seetha Mata. Don't get discouraged that you cannot do anything. Everyone makes a contribution towards the goal. Even a small Vanara (ape / monkey) could contribute to the great task of searching for Sita. This is a great lesson to be learned for all of us. In Yogic parlance, everyone is in Muladhara chakra. This is a great upadesha. Every one must engage in enquiry. Lanka is surrounded by Water similar to our brain. Lanka is an island. Similarly, our mind is also in a liquid. Seetha Mata is in such a place. No one said we can't or won't search. Everyone started searching. One person, Hanuman got the darshan finally. But everyone eventually got the darshan of Sita. Hanuman ensured that. That is why Hanuman is Sadguru. Sadguru has had the darshan of Kundalini Shakti and he gives that experience to his disciples too.

Yesterday, the moment we mentioned, Hanuman started in the southern direction, it started pouring in Mysore. Sugreeva said, 'the one who says – *Drishta Seetha* (seetha mata was seen), he would reward them and forgive all their mistakes'. Even with our attempts unless god intends, the attempts will not bear fruit. Seetha Mata allowed herself to be seen by Hanuman for all his attempts. Similarly we must work towards gaining Sadguru's grace. Sugreeva describes all the landmarks in the southern direction starting with Narmada river. Sugreeva describes till Yama loka in

the south. Its not something that can be seen with a telescope. We go to these places in a subtle form. Similarly, while going to such places, a form appropriate to those places must be taken. Those who are experiencing Somarasa from a Yaga, bestows the experience of Heaven. Veda has given a description so we have some idea. If we see movies/drama depicting heaven – there is no roof there, indicating that it is limitless. Hanuman praises other Vanaras in his group and says that they are also equally capable. Its a lesson that we must encourage our colleagues and not look down upon anyone.

In Bhagvad Gita one shloka as told by Sri Krishna; means that there is one in thousands who is trying to know God and among those only one can actually see God. Hence, it is important to keep trying and not to give up the trial. Starting from Vindhya mountain untill the Yama loka sugreeva explained the places to search for Sita.

Gatim vidhitvaa vaidehyaa.... Drushta Siteti vartati

Whoever comes back within a month and says 'I have seen Sita' will be rewarded and all their mistakes will be forgiven – says Sugreeva to all Vanaras. Sugriva sent great forces for search under the leadership of Angada. Hanuman is with them so they're not afraid. Sugriva says start at Narmada river at the Vindhya mountain range. He says go until the end of the rivers, even cross the ocean, look in all the islands. He even says go beyond earth until Yama Loka, but not to go inside it. They were asked to look for Sita but not to bring her back.

Even in yoga, we need to go higher, but not always higher. Even Yogis do not have the state of bliss at all times. We must know how to attain the state and also withdraw from it. If we just go Higher, we will face tough times. Just like how Ashwathama knew how to use bramhastra, but didn't know how to pull it back. Arjuna was able to pull it back on the sages' request. Ashwattama could not. When we succeed and grow higher, we must not forget the path we have come in. Sahasrara has been used explicitly. Sri Maha Vishnu found Shanka Chakra in such a place.. Please look for seetha mata there. We have great scholars, our forefathers were not dumb. When they say Sun revolves, it is not false. an object that is burning/hot, it is not completely stationary. Sundara Khanda is all about Yoga. All the foundation required is being set here. Ramayana is full of Yoga.

After south, instructions were given for searching in west in the leadership of Sushena. Sushena is sent to look for Seetha mata in the western direction. That is beyond Bhima river. Western direction is also considered as Jayalakshimi Mata's direction. Being careful and aware is also Siddhi. You will come across sandal wood tress that are very fragrant. Dont'

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touch them! They are protected by Gandharvas. You will come across Merusavarni maharshi. Bow down to him with respect. In our lives when we come across saints, or noble people, we must show respect. Ask that Muni about Seetha Mata – Says Sugreeva to Sushena.

Vasudevanada Saraswathi Swami is said to performed Chaturmasa deeksa in the place where our Eluru ashrama is. Appaji has said, see me in all Gurus. Show them our ashram. Praising your Guru is one thing. But do not insult others. Do not compare Him to others. You may praise your Guru greater than the Sun.

Sugreeva requests the elderly Sushena and gives him details for the search in western direction. Sushena is Tara's father. Sun sets in the west and the heat comes down. The evening time (Sandhya) is very special for Satsanga. We must meditate for atleast 10 minutes during this time. We could listen to good music or perform japa.

We must not sleep with our head in the north. Do you know why? People consider that when they wake up, they first face the South which is the direction of Yama. Yama is considered to be very compassionate. Do not go by his depiction in movies. Nachiketa's father donated bareen cows. He asked his father to whom he will give him away. His father got angry and said he will give him away to Yama. Nachiketa says ok and goes away to find Yama. Yama is not available. He comes back after three days. Yama feels bad that the little boy is waiting for him from three days and grants him three boons. Nachiketa asks him to explain about Mrutyu (death) to him. Sleeping with the head in the north is like sleeping while standing, which creates an imbalance of earth. So we must not sleep with the head in the northern direction.

Next, Sugreeva is sending Vanaras to the north. He mentions China here. You will see Valakilya there. You must bow down. Bow down to Valakilya, by the power of his penance, our impurities are washed away. – Says Sugreeva.

One who does tapa (penance), we will be protected. If hanuman were to protect us with just the chanting of mantra Om Namoh Hanumate Namaha, then he is like an employee helping us for a bribe. That is not the case, by chanting the mantra, the impurities in us are washed away. When impurities are cleared, Hanuman blesses us. Chanting his name is not to please him, it is for us to cleanse ourselves. If we say we please him by our prayer/chants, does it mean that he is not happy otherwise? He is not contented? No, he is always blissful. The change occurs in us with the spiritual practices. What medicine do we use for our mind? The medicines we swallow is for the body. What soap can you use for your mind? Tulasi

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Das prays in Hanuman Chalisa, the mirror like mind can be cleansed by taking shelter in Sadguru's feet. Along with devotion, we must try to gain knowledge. Hanuman blesses us when we purify our minds. That happens by chanting of mantra & nama sankeerthana. The coming generation will question you. You must be able to explain it to them.

The 'Va' syllable of gayatri Ramayana is mentioned in the description of the northern direction. If Sadguru's grace is present, he bestows you all the good. It is called Eshanya sthana. (North East) That is the place of the Guru. That's why so many people come to Himalaya – The power of penance is such there.

Himalayas – Snow mountains though there are many in other parts of world why they visit Himalaya here? Hima's aalaya (temple) is Himalaya. Himalaya is a reflection of Shiva's smile! – says Kalidasa. Smile is an indication of bliss! Means who ever goes to Himalayas is bestowed with eternal happiness.

***Na bhumau, na antarikshyeva, na ambarey na amaralaye
na apsu vaa gati sangamte pashyaami hari pumgava***

Sugreeva showed special interest in explaining to Hanuman. Rama noticed this. And he felt there this task would be accomplished by Hanuman. Through Sugreeva, a hanuman mantra is given to us as upadesha . The word Hari Pungava is used here which means the greatest Vanara. Sugreeva says i have not come across any one as capable as you in the earth, sky, beyond the Sun or in the heavens. Not even in the waters Oh Hanuman ! The 5 elements are indicated by the five comparisons given here. Hanuman has the ability to remove all our difficulties. That is why we have been given Om Namoh Hanumate Namah.

Rama noticed that Sugreeva is praising Hanuman explicitly. Sugreeva tells hanuman, you know all the places in this world. There is nothing that you are not aware of. I'm explaining it for my satisfaction. Anjaneya is *Karya Laghava* – one who can accomplish any task very easily . You are as great as your father – Vayu – says Sugreeva.

Vayu upasana is Brahma Upasana. Vayu (wind) is *Prana shakti* (life force). The worship of Vayu is nothing but the worship of Brahman. With Pranayama, we get the merit of performing 100s of Ashvamedha yaga . We must practice Pranayama. There is no one as brilliant as you Hanuman, in this world. Contemplate on where you can find Seetha – says Sugreeva. This indicates that its not something that cannot be found externally – its a tattva that should be known. You have the strength, intelligence, valor, the knowledge of how to behave in different places at

different times. You know how to bless different people at different times in different situations! After listening to all this Sugreeva said, Rama began to feel more confident that Hanuman would complete this task. We can give a tagline for Hanuman. That would be 'Karya Siddhi'. There is a tag with the name Hanuman that was given by Rama. It means, if you hold on to Hanuman, your work will be accomplished. Rama thought in his mind that the key to accomplishing any task is with Hanuman. Rama called Hanuman and gave him his ring. Rama had left all his ornaments when he left Ayodhya. How come just this one was left? Seetha Matha might have indicated him to leave it on as it was given by Janaka Maharaja! Rama removes that ring and gives it to Hanuman. When Seetha Mata sees this ring, she will talk to you and see you without fear. Otherwise she will not believe you, even if you explain all of Ramayana.

Guru Mudra is important. Similarly, when we do any sadhana (austerities), it needs Guru's stamp! Like Guru's upadesha. Reading a mantra from a book will not be very successful. A book publisher's initiation is not effective, when you learn mantra from a book. Only a Guru who has earned the qualification by constant and intense practice of the mantra can give an effective mantra. He puts His signature on it. We need to get that upadesha from the Guru Himself. That's the way Sadguru teaches. Sadguru has shown the ocean. We must scout for the gems in it. The importance of being initiated directly by the Guru is indicated here. Ramayana is an ocean. We have to search for and find the gems here. This is one such. You have to put in the effort to reap the benefit. The mind should always be engaged in contemplation. Medicine we swallow to cure the body. Mantra we chant to cure and cleanse the mind. Rama tells Hanuman, 'I feel you will complete this task. Find my Seetha. Hanuman takes the ring and places it on his head with devotion. He then bows down to Rama and gets ready to embark on this mission. He then places the ring in his mouth.

Tulasi Das says this as he was asked to write what he sees in his mind — So he has written in the Brij language. All the Vanaras gather around Hanuman. He looks like the moon. Tulasi Ramayan says that the ring was placed in the mouth by Hanuman. Valmiki Ramayana says that he wrapped it in His head band. Kishkinda Khanda is special as here we see Rama praising and praying to Hanuman as :

***ati bala balamasritaha stavaham
harivaraa vikrama vikramaihi analpaihi
pavanasuta yadhadhi gamyathe saa janakasutaa
hanumansthadha kurushva***

The above sloka is the prayer to Hanuman by Rama. Each of the 17 words of this Hanuman mantra is joined with the word 'kurushva' to add up to

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18 which signifies Victory. It is a great Mantra. To attain victory chant this in this form. This is a Jaya mantra

Ati bala = your strength is indescribable. I'm dependent on this strength of yours. Hanuman, have darshana of Seeta mata in whatever way possible.

Seetha Mata's prayer to Hanuman is the Karya Siddhi mantra.

Tvamasmin Karya Niryoje Pramanam Harisattama Hanuman Yatna Maasthaya Dukha Kshaya Karobhava

No specific instructions are given to Hanuman by Rama. Whatever way is effective, please follow it to find Sita. Sita also prayed to Hanuman to remove her sorrow by accomplishing the task. To compensate for the prayers of Sita and Rama, Hanuman chants Rama Nama and Sita Nama since then. Rama asks Sugreeva how he knows this place in such great detail. He remembers Vali's enmity with him and says that he went around the entire world looking for a place where he would be secure. At that time, Hanuman was the one who advises Sugreeva to go to Matanga Muni's ashrama for protection.

Hanuman has been a Guru to Sugreeva also. Angada's group is also looking for Seetha Mata. On the way they come across a tree and a cave. They see the birds coming out of that cave and they were moist. So they assume that there must be some water source there. All the vanara groups except the ones that were headed south returned. Since they are tired, they decide to go looking for water, there they see a sage called Swayamprabha! *Swayamprabha*— one who glows on its own. He says he will take them out of that cave carefully, He asks them all to close their eyes. When they next open their eyes, they are on the shores of the ocean.. Here they listen to words of Sampati.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 26

The Vanara groups returned from all directions except South. What is life? It is a constant search. Search for what? Search for happiness. This is happening every moment. We don't even realize we are constantly in this search for happiness. We cry at times due to situations, forgetting happiness and that search for it. Upanishad says '*Anando Brahmeti vyajaanat*' – Ananda is the very nature of Brahma. We were born out of bliss. We are looking for the bliss. We might be looking for material happiness also. Any work we do is only with the intention that it brings us happiness. No one does anything with the hope that it will cause sorrow. We have not got what we are looking for.

Varuna's son Brugu is tired of looking for small pleasures. He goes to his father and asked him to show a way out for permanent happiness. Varuna said, '*Tapo Brahmeti* – Tapas is Brahma. He tried many times. Only the fifth time he could experience the real happiness in Tapas. Likewise, Anjaneya too did not give up searching. Others were very exhausted and wanted to give up and go back. Sadhaka should be like Anjaneya. Hanuman is called Karya Siddhi Hanuman as he does Rama karya and the devotees tasks too alike.

The group with Hanuman is tired and hungry. They have not seen Seetha Mata yet. They have no energy to go further. Such a situation arises in our lives too. We breathe normally. But guru gives directions on how to do pranayama. when you start practicing that, you feel some difficulty. But we must go through that.

There came through a forest called Khandu vana. There was a curse that no one could eat any fruits from that forest. They then see a cave which appears to be very dark inside for kilometers. They are debating whether or not to go inside. They are seeing birds coming out of there wet. Its an indication that there is water there. Hanuman says we must go inside. From the time Hanuman entered in Ramayana, the rest of the story is full of Hanuman. He is prana vayu. Like hthe Air (vayu) is everywhere, He too is everywhere. Hanuman says we must go into the cave. *Sushumna nadi* (subtle nerve) is like a cave. In yoga, we direct prana vayu there. Hanuman is showing this here by saying that they must enter the cave. Paramatma tattva is very subtle. They entered the cave and are moving very slowly holding on to each other as it is very dark. Monkeys have very limited vision in darkness. Even in our sadhana, we must be slow and steady. Jumping will not help. The word Gnanena is used very clearly here. It means knowledge. Here it is the light of knowledge.

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After walking in for a couple of miles inside, they see some light. Further the whole place is very brightly illuminated. They forgot about water. Chit or consciousness is the form of light. If they had not entered this cave, Ramayana would have been very different. Nothing was visible but a stream of light was coming from above through a hole. Only when hungry, you appreciate the presence of food. Everything tastes good then. They were surprised to see an old woman yogi performing penance. Small turtles and fish were there and also lotuses in the pond. From outside none was visible. In Dallas, they took us for sightseeing. We went to a garden, very crowded. Then we saw a museum. From outside it appeared very small. But when we entered, we had to spend five hours and still there was much to see. We could not judge this from outside.

Seated on a deer skin the old yogini was doing tapas. They were in awe. When we look at great people, it is very difficult to talk to them if they are very calm and peaceful or even if they look very fierce. Whether they are frightful looking or extremely calm, still we feel afraid to talk to great person. Only Hanuman was bold enough to ask her who she was. So many people who come to Appaji say they could not utter any words when they go close to him.

The lady replied to them that her name was Swayampraba which means self-radiant. I found this word 'Swayamprabha' in a great book called Panchadasi by Vidyananya. Vidyananya Swami has used the word. The world is seen by us differently based on our mood. In a Month, year, eon or kalpa, in the past, present, or future, the knowledge that continues without break. Samvit means Knowledge. It is independent. Self luminous like the Sun. That is the meaning of swayamprabha, like the Sun. Unlike the moon that only reflects the light of the sun. Swayamprabha is that knowledge. She is the daughter of Saavarni and is protecting the cave. Maya, the celestial architect has built that cave.

She offers water and fruits to them. A hungry one must first be given food and hospitality. Swamiji says for those who come to ashram, first show them Annapurna mandir and offer them food. Hanuman and group felt comfortable after they rested and had food. Then she asked them who they were and why they had come there. Hanuman told her all the details. Hanuman requests her help. She gave them assurance and says 'it is not easy to get out of this cave. I will help you. simply close your eyes'. When they opened their eyes they found themselves on the sea shore. What cannot be accomplished with strength can be accomplished by intellect. One spark of fire is enough to light a big fire. That is why this name Swayamprabha was used by Valmiki.

The cave was through the Vindhya mountains. She tells them that they must look in and beyond the oceans now and directs them. At the sea shore, all the Vanaras assemble. Angada realizes that it is past one month and the timeline given by Sugreeva is over. No hope. If we returned now, past our stipulated time of one month, Sugreeva will kill us. They are all wondering what to do next. They cannot go back to Sugreeva without achieving the task. They want to consider giving up food and end their lives. Committing suicide is a grave sin. If Sadguru gives us any task and we are not able to accomplish, we must go back and submit to Him.

Angada is sad and scared. Hanuman tells him that it is not the right thing to do. No one will sit with you here. The other monkeys are waiting to see their families. We will go back and tell Sugreeva whatever has happened. Angada at that time spits out all his anger against Sugreeva. Anjaneya tells him its not right to talk like that. He is going to be the king next. Angada says its Rama who made me the prince and not Sugreeva.

Sam paatayati iti Sampati

They hear Sampati's words from top. Sampati means one who makes us listen to good. Sampati is Jatayu's brother. As Hanuman was mentioning Jatayu, Sampati comes there and says he is not able to get down. Hanuman helps him to come down and offers argya.

Sampati tells him "from my divine vision, I'm telling you this" I can see Seetha. I can even see Ravana in his palace. You must go there and take revenge for my brother's death too. Sampati tells them that Seetha and Ravana are at Lanka and he tells them to go there. All Vanaras wonder how to go there and who will go there. While they were thus pondering, we will conclude for today.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 27

Kapivara santata samsmrta Rama Tadgati vighna dhvamsaka Rama

Kapivara is Hanuman. Hanuman prostrates to Rama and Rama removed the obstacles in travelling to Lanka. When we prostrate to His lotus feet, our obstacles gets wiped off. Yesterday we spoke about Swayampraha in kishkinda kanda. It means self radiant. She brought all the vanaras out of that ruksha bilva cave. All came to sea shore. Angada realises that the time set by Sugreeva is over. So he says, let us not go back but give up life at that sea shore. But Hanuman does not agree for this and convinces Angada. Angada abused Sugreeva. But Anjaneya calms him down saying we all do this out of Love for Rama. *Su-Greeva* – means good throat. Sugreeva is the one who tells good words. All of them were pondering over as to how to proceed and they all thought of Jatayuvu, who fought with Ravana when he was carrying away Sita. Sampati, the elder brother of Jatayu requested them to bring him down. When they were young, Jatayu and Sampati had flown high in the sky. Sampaathi protected Jatayu but he got his wings burnt. Sampati requested his sadguru to bless him with the wings. But he instructed him to be there till the vanaras reach there and that he will have to help them. Sampaathi was taken to the sea shore. Many living beings had taken part in the search. Sampaathi got back his new wings as he helped the vanaraas.

Icha, Gnana and Kriya shakti is important for victory and success. They are depicted in Ramayana.

Now Seetha Mata's location is known. Who can cross the sea was the question. Everyone is sad thinking about how to achieve this task. When we are in sorrow we cannot accomplish any task. It is a great flaw. One who is drowned in sorrow, they will not succeed in anything as they cannot grasp any upadesha given to them. Angada is trying to give courage to his group. In this phase, the power of Anjaneya is praised. All the monkeys gathered in Angada's presence. Valmiki maharshi says only Angada or Anjaneya can manage this group. Similarly, only Sadguru can manage and elevate monkey-minded devotees like us !

Hanuman has Atma shakti. He has the command over others. Angada tells them, we will definitely find Seetha Mata. He tries to give courage. But it doesn't seem to work. The monkeys are all sad and scared. Angada asks each one to talk about their strength. Mainda says he can cross 70

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Yojanas. One yojana is equal to 8 miles. Dwiwida says 80, Sushena says 90. Each one of them are giving their capabilities. Its the turn of Jambavanta. He said he cannot fly as he is very aged. Knowledgeable people are very much required to be at home. Though they do not have physical stamina, their rich experience is very valuable. Knowledgeable and elderly people are required to guide us.

Some people climb Chamundi mountain with great difficulty. They go there and not have darshan, but eat idly and come back. What is the point in going all the way up there?? There is no Victory here. The task was fruitless. Lanka is at a distance of 100 Yojanas. Angada said he can cross 100 yojana but cannot return. That is also not useful!! No 'jaya' here either.

Ramayana is also a Yatra (journey). If you think you are a Yogi, it doesn't mean you should not mingle with others. Even if Angada goes, there is no point. They would not even know if he met Seeta Mata. Jambavanta says very nicely—"you are the prince now. King/prince must delegate others for different tasks. You should not go away yourself. Who will manage the others??"

There are many 'Success Mantras' in Ramayana. If we put them all together, we will have solutions/winning tactics for any situation. We must protect our leader. Similarly, in companies, even if the head passes away, they do not announce it immediately – as the shares/stocks will go down. If you take care of the roots and nourish it, the plant will automatically bear fruits and flowers. Earlier if rains failed, they would perform Rudra abhisheka. Shiva is considered to be the source. So they would try to appease Shiva and pray for rains.

Angada says, "Jambavanta, you cannot go, you do not allow me to go. then who will go??" Jambavanta says " I can go. But I'm not that strong now. I have even supported Amrita Mathan (churning of ocean for nectar)" We have forgotten the great one who will accomplish the task here. There is one who is sitting far away. Every one had forgotten Anjaneya. He even held Rama on his shoulders – Rama who supports the entire world ! Nobody didn't remember till that point of time the supreme power of Anjaneya who can accomplish the task. Hanuman is sitting away in a corner, in solitude, in Yogic silence. With Hanuman on our side, nothing is impossible. If he makes up his mind, he can definitely do this task. Hanuman is only concerned about Rama Karya.

We need to have complete confidence. Hari Praveera is another name for Jambavanta. The word has many meanings. We need some one who will provoke us, initiate us to do the right thing. Just like Mantras instigate us

to follow Dharma. Think right. Jambavanta goes to Hanuman and talks to him. When we need to get our work done, we tend to praise.

Similarly when we pray to God, we chant mantra, Vishnu Sahasranama and praise him with the little knowledge we have. This part of Ramayana is the basis for Sundara Khanda. It is important to pay attention to these details. Jambavanta is very elderly. He tells Hanuman, " oh great warrior, you are very strong. Why are you silent now? if a great one like you doesn't speak, it causes more harm than 1000 fools talking"

God has given us this tongue to perform Japa, but we do *jalpa*. Jalpa in sanskrit is chitter-chatter. Jambavanta reminds Hanuman of his strength. You are as mighty as Garutmanta. Your shoulders have the same energy as his wings says Jambavanta. In Datta Venkateshwara temple, we don't even bother to look at Garutmanta – the great eagle and the vehicle of Lord Vishnu. One should not prostrate standing in between Garuda and Venkateshwara. It is wrong. Jambavanta says – Hanuman! Why are you silent? Why are you under-estimating yourself? You have capacity which equals to Vayu. You are not a normal Vanara. You have been blessed with lot of powers bestowed by Devathas. Realise your full energy – says Jambavan.

Pranayama is like a spark to prana shakti. Pranayama is required to renew the divine energy in us which is in the form of Kundalini serpent. Sadguru will make us realise our inner potential. Until Hanuman flies in sky, Jambavanta is Guru. Afterwards Hanuman is Guru to Jambavanta. Jambavanta reminds Hanuman of his power. He says, Hanuman! you are the son of great Anjana devi and hence you are called by the name Anjaneya. Your father is Kesari.

Am janayiti iti anjana.

" akara " is the vishnu energy in the name Anjana.

Punjikasthala, a celestial dancer is born as Anjana Devi. She performed penance to have Hanuman as her son. She is the sister of Vaali and Sugreeva. Anjana – meaning who can make us recognise God. Once Vayu was carrying the energy of Shiva and could not bear it for long. On the instructions of Lord Shiva, he transfers that energy to Anjana devi and as a result Hanuman was born. That is why we say Hanuman is the incarnation of Lord Shiva. Another version of Hanuman's birth was that Anjana was doing penance without eating anything, expecting any fruit by itself to fall in her hands. Vayu drops an apple in her hands. Hanuman was born as a result of eating that. Hanuman was waiting to take form to have Rama darshan and to serve Him. Once Anjana puts Anjaneya to

sleep in a cave and goes to pick flowers for Puja. Hanuman ! you woke up then and you were hungry. You saw the Sun God, who appeared to be an Orange fruit. You flew to the sky to catch hold of Him. Seeing this, Indra thought you would swallow him and knocked you off with his Vajrayudha. You then fell down unconscious. Your father, Vayu then felt bad and took you into a cave and withdrew his energy. Due to this, life in the world could not continue and no one was able to breathe. All the Gods then came down and bestowed you with many boons. Hanu is Jaw. Since your jaw has swollen due to this vajrayudha, you got the name Hanuman. You also have ichcha marana and can give up life at your will. Hanuman, how can we praise a great one like you ? You are like Jeevatu – a herb that could bring back life. If one on death bed is made to smell this herb, it rejuvenates them completely.

Tham Vijrumbasva !

Anjaneya you must cross the ocean. Make up your mind. We pray to you. Only you can bring us out of this predicament. Vijrumba also means Yawn in Sanskrit. Jambavanta was born out of Brahma's Yawn.

Uttishta Hari Sardhoola !

Hanuman, everyone is waiting to see your great form. Please get up. Come forward and complete this task. Show your great form and ability. Anjaneya's praise is like filling a balloon with air, the more we praise him, he gains that strength! He realizes his capacity! Just like how Vamana has occupied the entire universe with three feet, get up now and proceed like Maha Vishnu and show your *Trivikrama form*.

vishanna harayah sarve hanuman kim upekshase vikramasva mahaavega vishnuh treen vikramaan iva

Oh, Hanuman, all these monkeys are dispirited. Why this indolence of yours? You boldly triumph over the ocean as your speed is highest and supersonic. Show your gigantic Trivikrama form – says Jambavanta. Very soon, this Trivikrama form of Hanuman will be installed in our Ashram too. Listening to these words of Jambavanta, Hanuman who was till then like a small monkey, started increasing his body and now is grown upto the skies. Some ask if he grew so big, doesn't earth become really small? What about the the monkeys around him? This indicates the increase in his Atma Shakti. He thumped his foot on the ground once. That sound gave hope and confidence to all others. He showed his real form. We must look high at Hanuman's glory. We must set high goals in life and look up to achieving them. Hanuman is showing the enthusiasm seen in the trivikrama avatara. This is an indication of non-duality.

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Hanuman says, I'm Vayu's son. I can travel the fastest That is why he is called Manojavam. Here he talks about his capacity himself. I can go across the earth 1000s of times, without getting tired. It is small task for me. While I fly, due to the speed of my flight, the waters in the ocean and the animals in the oceans will be displaced and thrown away. Hanuman talks physics here. When Garutmanta is flying , I can fly equally fast and even revolve around him. Hanuman had learnt from Surya by following him. He says he can circumbulate Surya!

modah pramodah anandaha !

The word pramoda is used here. Now all the monkeys felt very confident. Hanuman says I will go and find seetha matha. I will give you all bliss/joy. I will go like Rama Bana (arrow) and will come back. Rama's arrow is very powerful. Once it is released, it does its job and comes back. Hanuman says, He would search for Sita mata and if not found, He would bring the whole of Lanka itself. Jambavanta says, " We will wait for you Hanuman".

Hanuman looked around to find the right place to commence his journey. Our posture is very important while we do any task. Hanuman finds Mahendra mountains apt. He goes to the top of the mountain.

Till now there is no sarga which has 200 slokas. Only in Sundara kanda Vaalmiki had written 200 shlokas. That is the preference Valmiki gave to Hanuman.

Many chant Sundara Kanda to get rid of enemies and be successful.

Sundare sundarah kapihi !

Sundarakanda means beautiful kanda. Everything in that kanda is beautiful ! Hence this name.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 28

All Vanaras went for Sri Rama Karya. But no one has courage to do so. All are talking but Hanuman was calm. Jambavanta is aged. Everyone will be aged one day. We should check ourselves as to how we are growing in all the walks of life-whether we are of any help to any one or we are only self centered. We must improve in Satva Guna.

Kala (time) is said to be in the form of chakra. Even Earth is round. So it revolves. Once a great feat is accomplished, we dismiss or under-estimate the effort taken to accomplish it. We should understand the effort and appreciate what went into make something great.

Jambavanta reminds atma shakti and builds confidence in Hanuman like Sadguru. We spoke of this episode yesterday.

Hanuman gets ready to cross the ocean. He shows his atma shakti. Like how we see our Sadguru with astonishment, entire Vanara army looks at Hanuman in the same way. He says I will cross the ocean, find Sita and come back. Crossing the ocean is surpassing one chakra by one chakra and finally seeing Sita mata as Goddess Raja Rajeshwari in sahasrara chakra.

sa vegavaan...vega samahita atma

No one can go as fast as Hanuman. Some tasks should be completed fast. We must not postpone. That is why it is said that one must have a count as a goal and work towards it – whether it is mantra chanting or any other task. Crossing the ocean is like Yoga sadhana. The word 'hari praveera' is used here. He is kapi sreshta – best among monkeys.

manassmadhaya....

Hanuman was always in control and had great equipoise of mind. When someone praises you, we forget situations or circumstances but Hanuman was in balance of mind. Nothing disturbed him.

jagama lankam manasa manasvi...

He went to Lanka with his mind. Hanuman closed his eyes and saw all of Lanka in his mind. He traveled with his mind first, then with his intellect and then with his body. For any sadhana, mind is important. Mind should

not waver, it should be kept in check. Hanuman decided that this place is not apt for my flight. So He chooses Mahendra giri mountain. With this kishkinda kanda comes to an end. Next is Sundara kanda. It gives the complete story of Hanuman.

If you want to know what Hanuman is like, Sundara kaanda will tell you. Chanting Sundara Kanda gives immense benefit. It has mantra shastra and yoga shastra. When recited as per the stipulated rules, it gives great merit. Tulasidasa started writing Ramacharitha manasa after Sundarakanda parayana. We know the story of Sundara Kaanda, but we should also consider this as a maha mantra and pray to Sadguru to get the fruits of this great mantra. Today is Tuesday and Hanuman's day too. It is our fortune we are entering Sundara Kaanda on such day. We completed Bala Kanda, Ayodhya Kanda, Aranya Kanda and Kishkinhda kanda so far. We are now entering Sundara Kanda. If Sundara Kanda wasn't written, Ramayana would be different. We would have not known Hanuman as well.

Veda vedye pare pumsi...

Sundara Kanda is like Rudra Adhayayam in the Vedas. If sundara kanda parayana is done as per rules, we can see Hanuman. Sundara kanda is a great mantra. It has *anganyaasa* and *karanyaasa*.

***Buddhir Balam Yasho Dhairyam
Nirbhayatvam Arogata
Ajaadyam Vak Patutvam Cha
Hanumat Smaranath Bhaveth***

***Chandra bimba samakaram, vanchitartha pradayakam
Hanumat sevitham dhyayeth, sundarya kanda muttame***

After reading Sundara Kanda, a question arises. Which part of this kanda is the most beautiful? It's like asking which part of the chocolate or payasam was good. Every part of Sundara Kanda is beautiful. Sunda means moksha. Sundara means one that gives moksha – renunciation.

***Sundare sundaro Ramaha
Sundare sundari katha
sundare sundari sita
Sundare sundaram Vanam
Sundare sundaram kaavyam
Sundare sundaram Kapihi
sundare sundaram mantram
Sundare Kinna Sundara ?***

Rama is Sundara in Sundara Khanda. Seetha asks Hanuman to describe Rama. He is described as Pumsaam Mohana Roopaya! Even Rishis felt that. Hanuman describes his features as a form that attracted the Rishis. It made them feel like being with them as Seetha. Rama says that is not possible in this birth. In Dwapara Yuga you will all be born as Gopikas..

Sundare sundari katha

Hanuman changed the mood of Ramayana. Untill Sundara kanda it was a bit sad but from Sundara kanda, it is happy. Hanuman turned around their lives in no time. No problem is big for him. Similarly, for devotees, Sadguru Sankalpa removes all difficulties in no time. Rama gives bliss for all. He gave ananda to Vasishta also. Hanuman is the one who gave bliss to such a Rama! How blissful he must be!

Sundare sundari sita

Seetha Mata is in so much sorrow, How is it that she is being described as in bliss?? It is due to Hanuman, By Hanuman's darshan, she felt her difficulties will be removed. Her sorrow vanished at moment. Hanuman narrated Ramayana to her.

Sundare sundaram Vanam

There is a beautiful description of Ashoka Vana in Ramayana. This garden was considered beautiful by all but Seetha. She did not even want the heavens where Rama was not present. But once Hanuman entered Ashoka Vana, she started liking it and all the demoness that were guarding Sita were scared of that place.

Sundare sundaram kaavyam

One who wishes to compose poems must listen to Ramayana. They will derive great inspiration from it. Sundara Kanda is a great epic.

Sundare sundaram Kapihi

Kapi is one who has strength equaling the Sun. Hanuman is waiting all night in the Shimshupa tree, waiting for Sun rise. The Sun rays are golden and are beautifully falling on Hanuman. Hanuman looks at himself and feels happy. He remembers his mother, Anjana devi. Thats why he is called kanchanadri kamaneeya vigraham. He is golden complexion. Hanuman found himself to be very good-looking. In telugu, kids are pampered as '*Bangaru konda*', which came from Ramayana itself.

sundare sundaram mantram

There are many mantras in sundara kanda. Among thus, Tvamasmin Kaarya Niryoget Praamanam Harisattama, Hanuman Yatnamaasthaaya Dukhakhshaya Karobhava is a very important mantra. This was a prayer of Seetha Mata to Hanuman. In Sundara Khanda, the mantras are very beautiful – particularly –“Tvamasmin Karya Niryoget..”

Sundare Kinna Sundara? What is not sundara? Valmiki maharshi says,“ what is not beautiful in Sundara kanda – everything is” Ganapathi and Hanuman are considered to be exceptionally beautiful. Here the emphasis is in the inner beauty, not external appearance.

Such kind of sundara kanda we are talking today. Today we are talking of hanuman crossing sea and Trikoota mountain. In Sundara Khanda, the first chapter runs to 200 shlokas. This indicates that we should not give up till karya siddhi. We have completed 4 Khandas – these are the different steps of spiritual practice. Only after this, we can move to the next step of Yoga. Yoga is sadhana chatushtaya. Yoga is yamadhi niyamas. Yoga is shamadi shatka sampatti. The first sloka of sundara kanda is very important.

Tato raavana niitaayaah siitaayaah shatrukarshanah iyeshha padamanveshhtum chaaranaacharite pathi

Each word has a lot of value. Every word is measured and used in Ramayana. This one shloka alone describes Sundara khanda. Hanuman thinks he must have darshan of Seetha Mata’s feet (paada). HE will search for Seetha matha. Keep searching continuously. We must also consistently engage in that search. One who gains knowledge, they do not declare it. The first sign of knowledge is humility. One who has acquired knowledge will not have ego. That is why mahatamas have no name. If you ask them what is your name They say Datta. Hanuman’s intention (sankalpa) to find Seetha Mata is firm. He wants to go in the path shown by the gods . One should go in the way shown by Guru. It leads to success. Hanuman fills himself with Prana shakti and looking upwards – chants Omkara!

We must remember one Upanishad statement – Pranava – the breath should be the bow, Atma – the arrow and the target is the illusion. Here in this case the arrow itself will merge with the Target – Brahma. We must pray to god, parents, Guru, those who have helped us before performing any task – we would then be successful. Hanuman bowed down to Surya. Surya is His Guru. Surya had given Hanuman that he

would himself impart the knowledge of Shastras to him. Hanuman moves along with Surya and learns the shastras.

Hanuman then prayed to Indra, then his father Vayu, Brahma. We must be composed and slowly and steady begin our tasks.

***anjalim praan mukhaah kritvaa pavanaayaatmayonayo
tatohi vavridhe gantum dakshino dakshinaam disham***

Hanuman turned towards east, saluted his father, the Lord of Wind and increased his body to go towards southern direction. While travelling towards south, it is a practice to go towards east first and then proceed southwards. Then Hanuman looks for a suitable place for his take off. Similarly, when we sit for meditation, we must first examine the place where we wish to sit and make sure it is suitable. Hanuman is in a gigantic form now. Each step of his is bringing down big rocks. Many dangerous animals were killed. When he started moving on the mountain, the mountain went down further! Flowers fell down from the trees and the entire mountain was covered with flowers. All the animals in the mountain were screaming. It sounded like they were saying 'Jaya' (victory). Some sages performing penance on that mountain, felt as if a volcano was going to erupt. They left the mountain and flew away to different places. The sages are praising hanuman and saying that it is only Hanuman who can accomplish this great Rama Karya. The speciality of Hanuman's form is in his tail (and the hair in the tail) He shook himself vigorously once. And he looked like a mountain himself ! He shouted Rama Nama Jayakara once. It appeared like a large dark cloud covering the place. He is set to jump like one would see athletes all set to run. Countdown for the jump has begun. He looks like a BIG aircraft ! It's like a very gigantic aircraft prepares itself for take off Hanuman. In the cockpit, like they take note of all parameters – air pressure, temperature, check the map, fuel level etc, similarly, Hanuman is doing all his checks. He has gathered all his energy, took a deep breath to fill his lungs to full capacity, slightly closed his ears. His tail is in the form of Omkara!

***yadha raghava nirmuktaha
gachchet tadvath gavishyami
lankam ravana paalitham***

All the energies are in Hanuman now and he is fully aware of it! Like the arrow shot by Rama, I will travel with such speed, said Hanuman. If I do not see Sita in Lanka, at the same speed, I will proceed to Heaven. Don't be afraid. I am fully capable. It is not a strain for me. I will then go tie up Ravana like a beast and throw him at Rama's feet. If I find Seetha Mata and if she agrees to come, I will bring her. If the demons obstruct me, I

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will bring the entire Lanka island back with me. Without any doubt or concern, considering himself to be none other than Garuda himself, Hanuman set out. Hanuman believes himself to be Garutmanta! He tells all the vanaras who were shouting slogans of victory to Hanuman. They said that standing on one foot, they would be doing penance until his return. All the flowers from the trees showered Hanuman and covered him from head to foot.

Anjaneya offered prayers. He was radiant beyond description. He remembered his father Vayu, Lord Rama, and Brahma. Once he opened his mouth, it looked as if he were going to either swallow the sky or the ocean itself. Hanuman is Paramatma Himself. I must see Sita and I must torture the demons, he thought. His eyes are like the Sun and the Moon. His anger, His fury was essential. His face is red. Like the Sun's orb at twilight he appeared. Anjaneya beat everyone up with his mace. He carried the Sanjeevani mountain. We remember these.

The ocean appeared to cry in agony unable to tolerate the force of Hanuman's movement. The ocean became like a small canal. When friends leave, how friends follow to give a send off, the trees got uprooted and followed him for a short distance. All the whales in the waters looked in wonder at the sky at the flying Hanuman. This incident must be described in detail in devotion. It cannot be hurried through.

Bhakti – thinking of the lord, understanding his essence. The intellect must be exercised to take in each and every detail. It was morning time. His shadow was huge on the ocean. His shadow is even bigger! He assumed such a humongous form. He became small again as he landed on Lanka. He was capable of making his form more huge, but decided against it. While he had to land on Lanka, he took a smaller form, suitable for landing. Else, Lanka would be submerged! The celestials rained flowers upon Hanuman to wish him success in his mission to help Rama. All the five elements co-operated with Hanuman. We begin any work that does good to other and to others, even Gods and the 5 elements come to our aid.

The ocean wanted to lend a hand to Hanuman, since he is doing a great work to help the world. When somebody is doing something good, we must do our bit and support that. Whoever is going on a pilgrimage to Tirupati will collect help from others, even if they do not require it, just to share the merit with those who help. The ocean felt, he must help Hanuman in some way! Sagara's sons were instrumental and hence the name Saagara for ocean. There was a mountain called Mainaka within the ocean. Mainaka mountain submerged in the sea wanted to offer help to Hanuman. This phase describes how earth was formed. Earlier mountains had wings. Indra cut off the wings of the mountains. Only Mainaka was

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helped by Vayu God, while all other mountains got their wings chopped off. Mainaka requests Hanuman to rest for a while. The Mainaka rose out of the ocean. Hanuman hit it, and the mountain shook. It took the human form and offered hospitality. Hanuman did not wish to interrupt his travel. Hanuman says he will not stop until Rama karya is done. He touched the mountain as a gesture of accepting hospitality. He acknowledged the help and proceeded. He has set us an example to never get distracted while engaged in a serious mission. Hanuman is crossing over each spiritual chakra as he travels across the ocean.

Surasa decided to test his determination and obstructed his path. Even in Yoga, we get these kind of obstacles. Surasa wanted to swallow him. Hanuman kept increasing his size as Surasa opened her mouth wider and wider. Then suddenly he became small to the size of a thumb. He entered her mouth and quickly flew out and escaped. It proves his intellectual acuity. This is symbolic of Manipuraka Chakra. 3 chakras were crossed. Then He felt as if a force was pulling him down. His forward movement was blocked. Hanuman remembered Sugreeva's words of caution about a shadow form that would try to pull him down. Hanuman applied his Anima shakti and overcame the hurdle. He killed the demon Simhika and continued his travel. A great forest, the Jalandhara bandha, at the neck region, the Vishuddha chakra is seen.

He landed on the island near the Trikuta mountain. Three eyed chakra is Lambika. Lanka is Sahasrara. He falsely sees Mandodari as Sita and rejoices. But realizing his mistake, he continues his search. 3 important sargas we have covered today. Whoever listened to these will have all difficulties removed and will be successful in their attempt.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 29

We are continuing with Sundara Kanda. Mahendra hill is Mooladhara (first chakra). Mainaka hurdle is Swadhishtana (second chakra). Surasa is Manipooraka (third chakra) that gives all siddhis of the world. That is not enough. We must continue until we reach Paramatma. Simhika is the Anahata chakra (fourth chakra). Jaalandhara bandha and Vishuddha chakra (fifth chakra) are crossed. There is a fence there. Hanuman here makes himself subtle. The head is most important. without limbs one can live, but not without the head. All nerves and channels 72,000 subtle nerves, invisible are all intertwined there. They are like the electricity wires carrying the energy. The energy cannot be seen. Here even the channels are invisible. He reached Trikuta hill, the Ajna chakra (sixth chakra). He is on Lamba peak. From there he took a good look at Lanka. Until this point is reached, you would not know anything about Paramatma's form or nature. I am succeed here. I must not spoil the mission of Rama, thought Hanuman. Hanuman is seeing all of Lanka from Trikoota mountain. This is akin to being able to get a glimpse of Sahasrara (seventh chakra) when one reaches Ajna chakra. All features of monkey and other animals that he assumes are seen in Hanuman.

Goshpadi kruta vaaraasim masakee krutha rakshasam Ramayana Maha Maala Ratnam vande anilatmajam

For Hanuman, the demons were like insects that could be easily destroyed. Ramayana is a garland of sacred verses. In that garland, Hanuman is the beautiful pendant.

Yojanaanaam shatam kapistatra na glaani madhi gachchhati

Hanuman didn't feel tired even after crossing 100 yojanas. His energy and strength is immeasurable. If we have a vehicle it is easy to travel. Sadguru is our vehicle. Without vehicle, journey is very difficult. The ocean is frightful in its immensity. How to cross it? Hanuman crossed it effortlessly.

This short journey is nothing for me. It is an easy task. I can even fly up to the Sun – thought Hanuman. These are not words of arrogance, only a proper understanding of his capacity. Lakes, gardens, and demon guards and dazzling lights were seen. This was evening. Festoons made of gold were decorating the buildings. Lanka was very impressive. Yet, Hanuman was not distracted from his purpose. It appeared like a town of celestials. It was built by Vishwakarma, the celestial architect. We wonder whether

such an elaborate description of Lanka is required. We need it because it is a part of the journey of yoga. We are faced with such attractions. But we must not get deviated from our goal. The flowers on the hill fell on Hanuman. Decorated with them he proceeded. Hanuman wondered how the rest of the army can possibly travel this far to fight. Lanka is so big and well guarded. It cannot be conquered by war. Only by Yoga, Satva guna one can win God, not by force or battle. Even for Rama it would be difficult to win. First I must make sure that Sita is safe. Veda reminds us that God is there. We must find Him. Veda then tells us how to find God. Why can we not simply enjoy life. Why do we need to practice Yoga? We must follow the path of devotion, yoga, and spiritual knowledge. Like a sage who advises us, Hanuman is telling us. In this form, I cannot enter Lanka, Hanuman thought. He made himself small as a kitten. He then proceeded towards Lanka.

Yekamekascha Pashyeham !

Only one God is there. All living beings are endowed with that one energy. Good, bad, everything occurs in life. But we travel alone on the spiritual journey. You cannot win by proxy. Others cannot do your study or your sadhana. Devotion, yoga and knowledge one has to obtain by oneself.

1+1=1 in spirituality.

It is not two. There is only one Truth. There is no second. Whatever exists, is He alone.

Janaka is a great Gnani, an enlightened soul. I must search for Janaki, the daughter of Janaka, Sita. A great yoga secret is given here. We have once heard on Gemini TV the entire Sundara Kanda that contains many Yoga secrets. I have to be very careful. If by mistake I take a wrong step, I will spoil Rama's mission. At sunrise darkness vanishes. The world must acknowledge a scholar. It is not enough if one thinks of himself as a scholar. Ramayana gives spiritual, academic, and worldly knowledge. Valmiki is very versatile. Hanuman waited for it to be night, so that he could travel without being seen. Veera Hanuman for children, Yoga Hanuman for yogis, Bhakta Hanuman for devotees, he appears in so many forms. In Life History of Swamiji, Sri Jayalakshmi Mata gave initiation to Swamiji inside the Hanuman Temple. The presence of Hanuman gives additional power to the initiation. Jaya Lakshmi Mata hinted this out to us. Lanka was not built by Ravana. It was built for Goddess Parvathi as per the instructions of Shiva. It once belonged to Ravana's brother Kubera. Kubera acquired this by penance. But Ravana has taken it from him by force. The precious gems from the ocean were used to decorate the city of Lanka. It was twilight time. Music and Veda chanting were heard, including folk songs. Some good people were also living in Lanka.

Srimad Ramayana Pravachana

Sameekshyati maha bahu raghavasya parakramaha – The syllable Sa of Gayatri Ramayana comes here in this 2nd sarga.

Hanuman decided to enter the city. He approached the city gates. Lankini, the guard, shouted, "Hey Monkey" what are you doing here. Where have you come from? Hanuman was not frightened. Why are you so ugly? Hanuman asked her. Why do you try to frighten me? Every city has a presiding deity. Ayodhya also has a deity. The village deity must first be appeased with worship before entering a city. Without my permission, you cannot enter, Lankini told him. I am going to kill you now. Hanuman said, "I have heard a lot about this Lanka. I have just come to see the sights and enjoy. " Is he telling a lie? If he tells the truth that he has come to see Sita, would he be allowed in?

To succeed in a meritorious task, sometimes, it may be required to tell a lie. Lankini is praised by Hanuman to persuade her to let him in. I am very eager to see this city. Now I got a chance. Please let me enter, he pleaded. You are so beautiful – says Hanuman. Lankini slapped him, and told him to leave. Hanuman made a fist and hit her hard on her head. She fell down. Not dead. She simply fell. Because she was a woman, Hanuman did not use all his force. When she fell, she remembered the boon from Brahma. The one who hits you and makes you fall will give you salvation. Those who have Satva guna are always in control. Lankini said, You have saved my life. She told Hanuman of Brahma's words. Lankini was under a curse. To atone for that, Brahma said, the one who hits you will also kill Ravana. So many have been defeated at Ravana's hands. But now because of his evil act, the entire demon clan is going to suffer. Lankini told Hanuman, "Enter freely. I wish you success." Lankini was trusted by the demons to protect their city. Now she gave permission to Hanuman to enter. Lankini remembered her past life. That was by her merit earned in her past life that she recognized Hanuman. By the mere darshan of Hanuman, she attained liberation. No need for discourse or interview. Only being in the presence of a great soul is sufficient.

***Taata svarga apabarga sukha dharita tulaa eka amga !
Tula na thi sakala mili jo sukha lava satasamga !!***

Even when Heaven and liberation are put on one side of the balance, and Satsanga on the other side, Satsanga is greater. Ram Charit Maanas explains the significance of Satsanga.

Hanuman entered the city of Lanka placing His left foot first, imagining that he was stomping on the head of Ravana, At housewarming functions, one steps in with right foot, are well-wishers. Those who enter a friend's home with left foot forward are jealous. It makes a difference. Some

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argue that both feet are parts of the same body. But, we do not breathe with the ears. Hanuman passes through the streets of Lanka and found citizens holding darbhas and doing the rituals. That should not be done. They should be made into 'pavitram' and worn. Only then good benefit comes. The demons who are always engaged in bad deeds, are using darbha grass as weapons. Hanuman noticed many bad practices.

Hanuman saw many homes of dignitaries of Lanka such as Vidyut jihva, Vidyunmaali, Kumbhakarna etc. Kumbhakarna's home is described. Ananda Ramayana depicts no sorrow at all in the story. Tulasi Ramayana describes Kumbhakarna as if he were a mountain. His snoring was described. Hanuman was sucked into his mouth, got smeared with all phlegm and got sticky and filthy. With exhalation he was thrown out and hit a pillar. suffered with gum stuck all over. Hanuman saw Vibheeshana's home, much described by Tulasi Das. Tulasi is related to Vishnu. Hence Ravana avoided it. Many think that Tulasi is a Hindu plant. It is wrong to think that. It is a medicinal plant. It is for everyone. You do not inquire into the birth star and gothra lineage of the maker of an antibiotic. All Vishnu symbols were visible at Vibheeshana's home. This is not described in Valmiki Ramayana. Govinda we chant, when we see the Vishnu symbols at Tirupati. Hanuman changed his form. Went as a brahmin bhikshu and stood in front of the door. Hanuman began chanting the name of Rama. Inside Rama's name was being chanted. Now the same chant is heard from the outside. Vibheeshana came out surprised. On every hair of Hanuman, Rama's name was inscribed. Vibheeshana asked in great surprise, are you Rama? Has Rama sent you? Are you here to rescue me? I am like the tongue stuck amidst sharp teeth. In this Lanka. Teeth are greater or the tongue? 32 teeth, majority. Only one tongue. How to fight? Tongue abused. Someone slapped the face hard. All 32 teeth fell out. The tongue remained. The teeth surrendered in defeat.

Vibheeshana doubts that he being a demon, cannot have darshan of Rama. Hanuman says, I am a monkey but still he gave darshan. You will get it for sure. It is said that Hanuman asked Vibheeshana to show Mother Sita and in return He will give Rama (father) Darshana to Vibheeshana, so they both can have darshan of both mother and father.

Hanuman enters Ravana's room. After few moments, He realises that to be *Pushpaka Vimana* – the aircraft of Ravana and not a building. Ravana is living in that aircraft so he can take off at the will of his mind. This indicates his fear. Hanuman praises Pushpaka. There were lakes and parks in Pushpaka Vimana. There were stages for concerts as well as many beautiful women in various states of inebriation. Hanuman saw all of them in the course of searching Sita. He saw Ravana who appeared like a heap of black lentil. That is why we offer vadamala to Hanuman, made with lentil flour from black lentils, urad dal. Hanuman was slightly

nervous seeing Ravana's form but praises his valour. Hanuman realized it would be a task to beat Ravana since he looked so huge and ferocious. Only if Sita was by the side of Rama, Ravana would have been good – he thought. Many women in all levels of disarray were lying down everywhere. Hanuman looked carefully for Sita. Many women were there that were kidnapped by Ravana.

Goureem kanakavarnangim...

Mandodari in the inner chambers of Ravana was appearing like a Goddess. From far, Hanuman saw Mandodari, Ravana's wife and got excited that he had seen Sita. In Yoga practice also sometimes confusion occurs. In his search he saw all these scenes of immoral behaviour. He searched his mind whether there was any contamination. He felt good that his mind remained pure and unaffected. When he saw mandodari, He jumped with joy and excitement because she appeared divine and pure. He mistook her for Sita and danced around. Hit his tail on the ground in joy.

Hanuman is all alone in his mission. No one to consult with. Then, he pondered and decided that it is not Sita, Because how could Sita be happy and peaceful in the home of Ravana? He discussed within himself and decided that it is impossible for Sita to be amidst the demonic women sleeping peacefully. Hanuman was a bit disappointed that he had not yet found Sita. Tomorrow we will continue the story.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 30

Lord Hanuman is like a family member, so humble, protective, prayerful always. To this day, Hanuman is chanting Lord Rama's name for the benefit of the world. Our Swamiji is making us chant His name. Like a whirlwind He enters Ramayana and fills it, in Sundara Kanda. He crossed the ocean, and observed carefully Lanka from Trikuta mountain. He gave salvation to Lankini and entered with left foot. He examined the Pushpaka aircraft. Then he found Mandodari, a great and chaste wife of Ravana and felt very excited. It is good to remember her. Hanuman mistook her for Sita and acted joyously like a monkey. Then he decided that his conclusion was wrong. How can she sleep like this, if she were Sita? No. He was dejected at not finding Sita. His joy was short lived when he determined that it is not Sita. Then he searched his mind for any distraction, from seeing so many women at night. He felt guilty for looking at so many women there at close quarters. He decided that his mind remained pure.

Manohi hetu sarvesham indriyaanam pravarthane

Mind is the root for all senses. Mind is what sees through the sense organs. According to Vedanta, mind is also considered as one of the senses, in one train of thought. Mind drags all the senses tied to a string. My mind has not wandered or strayed because of seeing so many women, thought Hanuman. We must focus only on protecting the king in the game of chess. Mantra controls the mind. All thoughts gets controlled when you tie it up with the string called mantra. Mind is the source of all good and evil. My mind is fine, he assured himself. I had to look here amongst the women to find Sita. That is why I had to enter Ravana's harem. There is nothing wrong in what I have done. If you want to find a deer, you must search inside a forest. Hanuman assured himself. He had to succeed in his mission. Although he made every possible effort, Sita was not found. He felt disappointed. I should not keep getting disappointed for every small thing, he thought. In sorrow, we forget our good fortune. We must print this inner dialog of Hanuman to give ourselves confidence in times of distress.

Getting discouraged is a very debilitating condition. We must avoid it. The joy of finding what you are looking for is indescribable. After waiting in line for long, being pushed, finally when you have darshan of Lord Venkateshwara or Sri Swamiji, the joy is indescribable. What happiness we feel, the surprise when Swamiji unexpectedly gives us darshan. The waiting and searching is worth it. Certainly patience will give results. We

may get a doubt. Why could Hanuman not use his powers to simply chant Rama's name, close his eyes and know where Sita was kept hidden? He wants to show us the process for patient searching. Yoga is obtaining what we do not have. Kshema is preserving what we have. Rama gives us Yoga and Kshema. In Ayodhya kanda and Bala kanda it is mentioned. Why so much difficulty for me? People think at first. But if you proceed with patience, you are happy with results. The chef works hard to cook, then tasting the delicious payasam or rasam, feels happy. The result, the reward makes us forget the pain of the effort. Valmiki has known Truth. Hence what he has written is all truth. If he completed the Sundara Kanda in 3 verses, we would miss all this useful instruction. In life we must put in effort, with hope and determination to obtain results.

By some chance, if I should return now to Sugreeva, he is very cruel and uncompromising. He will punish me if I go without achieving my mission. Should I stay here or return? That day was Phalguna Trayodasi. They started searching from Karthika Masa. Should I lie and give false hope to Rama? If I tell him that Sita is not there, he will kill me first and then will kill Ravana. With bad news, Rama will give up life. Others will follow him. Seeing this, everyone perishing one after the other, killing themselves, jumping from cliffs, falling in fire, and so on, why should I live? My king should live for 10,000 years, citizens prayed for a boon and won from Sun God. The king began to cry. Why? You will all die in front of my eyes, Rajavardhana, the king answered and did penance. Surya asked him to ask for a boon. The king said, give 10,000 years of life to all my citizens. Only then I will live. Such great kings have lived in this great country of ours, Bharata. Why should I remain alive? I will die. If I do not return, they will remain alive hoping for my return. I will stay here itself, fasting till death. I will hold my hands open, If a fruit falls, I will eat. If a fruit falls in my mouth by itself, I will eat. Should I fall in the ocean? Should I burn in the fire of Yoga? What is wrong? Hanuman entertained so many thoughts. He finally closed his eyes in total confusion and despair.

Such kind of state will come even in our lives. Everyone feels such hopelessness in some circumstances. To teach mankind how to respond to such situations, Hanuman reveals his thought process. How will I find Sita? He was pondering deeply and opened his eyes. He built up optimism. We too in Such situations, must meditate. Pray to God. Think of your Guru. Put some slips on Guru Padukas and do a lottery. Ask elders. Consult the wise ones. Do not take decisions in haste and despair. Weigh the pro's and con's. Think about the future consequences. Life will be good if you do this, instead of losing hope and taking wrong steps. Life is better than death. After death, you do not know what lies ahead. No one knows. If you know, you can purchase ticket for the destination. Whatever the condition of life, living is better than dying. Vishwamitra

once had to eat meat to save his life. The next day, if he ate, he would die, because of sin. When life is in danger, one can do anything.

Jeevan badrami pashyathi

What tomorrow brings, we do not know. I have failed, I will kill myself, people say. Why did you take this birth? Most important in life is to preserve life. Nothing is achieved by suicide. It is the greatest sin that will torture you for countless lifetimes. Today's enemy may become your friend tomorrow. It is said that the word 'Yesterday' does not have 0. 'Today' has one zero and 'Tomorrow' has 3 zeros. This gives hope.

Shatashloki Ramayana is given to us by Swamiji. If 13 crore views are completed, Swamiji's health will be fully recovered. Please fulfill that commitment quickly. The moment Hanuman decided that he should live and find Sita at any cost, he opened his eyes and saw Ashoka Vana. How did I miss this? He was so surprised. The main spot was missed. We come across a puzzle which says to point out the number nine in 66666966666666. In the middle there is a 9. Try to find it.

ashoka vanikaa chaapi mahati iyam mahaa drumaa imaam abhigamisyaami na heeyam vichitaa mayaa

This Ashoka vana has not been searched by me – Hanuman thought. He slapped his cheeks indicating the mistaken thought that he had entertained. How did I forget the right path? I will now thoroughly search this Ashoka Vana this garden, I will tell Rama of Sita's welfare. Hanuman is the bridge that joins Rama and Sita. Each word is filled with meaning in Sundara Kanda. Hanuman decided to proceed to Ashoka Vana in search of Sita and prays to all deities. This is when He prayed the sloka

Namostu Raamaaya Sa Lakshmanaaya Devyai-cha Tasyai Janakaatmajaayai Namostu Rudrendra Yamanilebyhoh Namostu Chandrarka Marudganebhyaha !!

This is a very important prayer by Hanuman. Hence this is included in the dhyana slokas of Ramayana. All the deities are prayed to Rama, Lakshmana, Sita, Rudra, Yama, Chandra, Maruts, etc. He sought blessings from everyone who are present in subtle form and come when remembered, to help you. When you ask, they give you results. Do not argue whether they exist or not. That is foolish to doubt. Hanuman prayed and mentally traveled into the garden and planned his search. Think before you leap. Then think of the reward. Take precautions first. All the sleeping birds chirped and flew away. He woke them up as He

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wakes us up from the darkness of ignorance. Similarly, Swamiji wakes us up from Tamo Guna with spiritual instruction.

Hanuman searched for Sita. He found a Shimshupa tree. He hid himself in the branches and waited for Sita to appear near. Only his eyes were uncovered so that he could see. Betel leaves were used to cover his body. Since they protected him that day, He is very fond of those leaves. He sees Mother Sita in those leaves. Ashoka means no sorrow. Sita was drowned in sorrow. But everyone else there was happy, all the demons. After Hanuman's darshan, only Sita was happy. All the rest became miserable. Hanuman was searching everywhere with his eyes. He saw a river. Sita will certainly come here to offer prayers at dawn or dusk, he felt certain. Great description is given of the garden. One must offer prayers to Sun God. We give food to the body. But fail to feed our minds properly.

Far away he saw the 1000 pillar mantapa, auditorium. Ashoka tree gives cool shade always even when it is hot. We can see this tree in front of the prayer hall here in the ashram. A thin, radiant woman was seen, with disarray and soiled clothes. That was Sita Mata. Starved and skinny was Sita. How did she maintain her life? Indra sent her payasam (sweet porridge) through the celestials. She only took the top part and left the bottom part for Rama and Lakshmana That payasam kept her alive. She wished for Rama and Lakshmana to be always well fed with the celestial food. She has almost disappeared. So thin she became. Her saree was just hanging on the body. On the first day after new moon, the moon is so thin. That is how Sita looked. Gives hope that now on she will improve and flourish like the growing moon.

All Sita mata's ornaments were hanging on the branches of the tree. He recognized them as belonging to the package that was found on Rishyamooka hill. The saree she wore matched the piece of cloth in which the jewels had been bundled up. She had not washed her hair or combed it. Her eyes were brilliant. Hanuman knew that this was Sita. One jewel was in the bundle she dropped, The matching pair was here.

Tarkaya masa siteti

No blind belief is urged. Always use your reasoning and intellect. Do not blindly believe. Veda may say fire will not burn. Do you believe? Veda will only speak the truth. Whether you follow or not is left up to you. Where is Sita's attention? Totally upon Rama. That is what is keeping Rama alive because his mind is constantly upon Sita. That is very important in married life. Very difficult task for Rama to remain in his body after Sita had left, thought Hanuman. Same with Sita. Very brave and bold.

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Hanuman felt happy and sad upon seeing Sita. Happy that she is well and alive. Sad at her pitiable state. Hanuman remembered and praised Rama. In spite of being away from Sita who is this great, Rama is remaining brave. That shows his courage, thought Hanuman. Sita's chastity was praised. He decided to speak with her. Good incident. We conclude today on this auspicious note.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – August 31

Sundara Kanda is beautiful. Sundara means beautiful. Whatever Hanuman and Sita thought in their minds, is described here. It is very important. Hanuman did not want to shock Sita with his presence. She might do something harmful in her sudden fright. So he waited. In manonmani spot in the head, moon is there, in Sahasrara region, according to Yoga. Sita is Chandra, the moon. Hanuman is in agony seeing the miserable state of Sita. Wonderful comparisons are made. Study without application, like lost reputation, like a worship without result, Sita appeared. No men there. Only female demons surrounded her. One leg, one eye, hair covering their bodies, sagging stomachs touching the floor, all ugly creature that you seen in movies today, are described here in Ramayana,

The leaves on Shimshupa tree helped to hide Hanuman. We write the name of 'Sri Rama' on betel leaves and offer to Hanuman. He remembers Sita then and blesses us. Hanuman is in sorrow. He sobbed in grief. Lakshmana has great respect for elders. This is his elder brother's wife. Time can do anything. No one can control it. In Bhagavadgita, after showing the Universal Form, when Krishna is asked by Arjuna, who He really is, Krishna said, He is Time.

Kalouthi Durathikramaha !

None can beat time. Time swallows everything. Time sense also is very important along with common sense. It flies away. All are controlled by Time. Hanuman felt very surprised at the power of Time. It is very strange and indescribable. We only consult a watch. This is not the real time. We have broken up time for our convenience into an year, month, week, eons etc. But unbroken time is God's form. Lord Krishna has described in Gita. In times of difficulty, we say that we are going through a bad time. We have to endure and be patient. We must retain our faith. How old was Rama at this time? Rama was 39. Sita was 32. They were a very compatible couple. Made for each other. Hanuman wondered how to proceed to succeed in his mission. He observed the entourage of Ravana and the demons surrounding Sita. Hanuman is surprised at Sita's courage and boldness in handling her horrible situation.

How Hanuman thought of sita is described. Rama is king of Ayodhya. Sita rules Mithila. Rama decorates the dynasty of Raghu. Sita decorates the kingdom of Videha. Rama is the light of Raghu dynasty. Sita is the light of Nimi dynasty. Rama is born of Sun family. Sita is born of Moon family. Sun is husband. Moon is the wife. Dasaratha and Janaka are both

extraordinary kings. Janaka is a Rajarshi. Vashishtha is Guru of Dasaratha. Shatananda is the guru of Janaka. Kausalya is mother of Rama. Sita was born of the firepit of earth. Mooladhara is her birthplace. She is Kundalini Shakti, Sri Rajarajeshwari. Her eyes are wide like lotus. Rama walks gracefully like an elephant. Sita walks like a swan. They make our journey in life very pleasant. In Tamil Nadu Sita is worshipped as Abhirami. Rama is called Loka abhirama – dear to the world. Rama and Sita make a wonderful couple. Ideal couple. You are the mother of all the worlds, O Sita. Rama is the father of all the worlds. You both pervade all creation. Hanuman is not looking at Sita merely as Rama’s wife, but as the mother of all the worlds. For her sake, Rama has killed Vali, and Kabandha. He made friendship with Sugreeva for her sake. He killed Khara, Dushana and others for her protection. If Sugreeva got back his kingdom, If I crossed the ocean, it is because of Sita.

***Yadi raamah samudraantaam medineeim parivartayet
asyaah krite jagat chaapi yuktam iti eva me matih***

Anything for Sita if fair in my opinion – feels Hanuman. Why have I searched Lanka? Only to find her. Rama can dry up the ocean even for her sake. She is such a great and chaste wife. Valmiki says, Sita has emerged from the earth. Broke the Yoga knot and has emerged. The Brahma Granthi was broken. Our breath also goes down and comes up like a plough. Pranayama increases our power. Sita is Yogini power, kundalini shakti. How could Rama survive without her? Rama says Sita is His life. His heart is with her. That is why. Sita’s heart is established in Rama. All pleasures and comforts were left by her when she accompanied Rama to the forest. The garden is so beautiful here. But she is not looking at it. She is only thinking of Rama and only seeing him in her heart. Why? Rama is the only one of beauty. She knows nothing else. Her focus on Rama is admired by Hanuman. No duality is in her heart. No distraction. We should worship with complete concentration. Then result is easily obtained.

Ekastha hrudayaa noonam raamam eva anupashyati

Sita concentrates on Rama. Valmiki insists on this so much. This is particularly emphasized by Sage Valmiki. Without focus, results come slowly. Sita deserves bliss and happiness. Even I feel pained to see her misery.

Mamaapi vyathitham Manah

My heart melts at her grief. Hanuman is a great Vedanti. We wrongly think that Vedantis have no feelings and that they transcend pain and

pleasure. Yet, they also feel pain. That is why Hanuman feels, even I feel agony at her pain that she is suffering in solitude.

What is the beginning of the Ramayana story? Valmiki goes to Tamasa river. A bird couple is playing. A hunter kills one of them. Valmiki is very agitated and cursed the hunter for causing pain.

***Maa nishada pratishtah tvamagamah shashwati samah
Yatkrouncha midhunadekam avadheehi kaamamohitam***

Valmiki inadvertently spoke a beautiful poem. It had to happen for him to write this wonderful work. He cursed the hunter to die soon for separating the couple. Hanuman also feels that, by using the word Chakravaki, the bird. Separating a couple is a great sin.

From a distance Hanuman heard nice bells, Veda chants and musical instruments. Ravana was coming with entourage, carrying liquor vessels. Now Hanuman looked around at the female demons who are causing fright and pain to Sita. At this time Ravana approaches along with Veda chanting and praises and music. Hanuman felt frightened. How to conquer him in battle? With sleepy eyes, Ravana came. Ravana had the power to know everything that happens around him for a circumference of 100 yojanas. Still did not know of Hanuman's presence. This indicates that it is not easy to have Hanuman's darshan. When Ravana came, His vastram on the shoulder was sliding down to floor. This indicates that like the cloth, his reputation also will slide down. Ravana tells Sita to marry him. Sita has only one cloth covering her body. She sat crouched covering herself with that meager cloth. Ravana says, why do you cover yourself? He scolded her. Verbally abused Rama. Sita considers Ravana as low and mean as a blade of grass. Sita is greatly learned. She was going to offer that blade of darbha grass as a seat. Cattle are fed grass. He is like a beast, in her eyes. Shukracharya blocks the hole in the pot. It is poked with a darbha grass and hence he loses one eye.

'Brahmadi Stambha Paryantham'

Pillar gave birth to Narasimha swami. From Brahma to blade of grass, it is said. The lowest in creation.

You should not sit next to a demon. To break the line, keep a blade of grass, to separate the sections. This act of Sita has many meanings. It is as easy to burn you as it is to burn a blade of dry grass. Whoever has no desires, cannot be won over with any temptation. Even if Shiva offers a boon, one without desires will say, please leave. I want nothing. In Skanda Charitra we read this incident. I need nothing from you. Even in such a dreadful situation, Sita was smiling in derision. In sorrow also, she

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laughed, with tears in her eyes, laughingly she spoke. Her face is always pleasing to look at. A sinner will never succeed. Valmiki speaks with ease. But the meaning is profound. The way you protect your own wife, you must protect another man's wife also. You are a sinner. As per the scriptures, she responded to Ravana's every statement. All comforts will leave you, for your wicked actions. Sita is teaching the world, in the excuse of teaching Ravana. Dhaanyamaalini, a woman in the entourage, persuaded Ravana to stop his verbal assault against Sita. In two months time, if you do not change your mind, I will crush you into a chutney and eat you up. Ravana spoke so bluntly and crudely. The demon women assured Sita, that because of his curse, Ravana will not touch you against your will. He will die if he does.

Next comes Trijata's dream sequence. A very important episode. Rama gave charity to many in Ayodhya. A man Trijata threw a stick that fell on the other side of Sarayu river. To that extent, Rama gave cows and money to him. Hanuman was amused. Trijata word was used then. It is repeated now. Now Trijata is going to help Sita. Always, when you help others, others will help you. Rama gave charity then, before leaving to the forest. Now that favor is being returned by one with the same name. Like Sun swallows twilight, I will swallow you, says Ravana to Sita. What a horrible comparison by Ravana who lost in ignorance. He is drowned in wickedness. The relationship between Sun and Sandhya (transition time) is very sacred. They are husband and wife. Ravana could not know so much also. This will be narrated tomorrow.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 1

Hanuman waited a longtime to have the darshan of Rama. He went to him in disguise. Rama tested him. Hanuman held Rama's feet and cried. Now after a strenuous search, Hanuman found Sita. Some seat must be used to sit on. Do not sit on bare ground, the scriptures tell us. Our life force is preserved if seated on a seat placed on the ground. Padmasana, full or half lotus position at least for half an hour each day is good. That is why Hanuman sat on the branch of a tree on leaves. That is aasana siddhi. Puja and marriage are hurried through these days. No patience to go through process. Internet marriage with just showing the sacred necklace may happen soon, like in Venkateshwara kalyanam the priests show the sacred necklace.

Hanuman has come as a messenger. It is not easy for him to approach Sita and speak with her. He wasn't sure how to approach her. So many doubts. How much time would He wait like that on the tree? What to do? Why didn't Hanuman jump down and attack Ravana when he was being so rude? It would have been wrong. His mission was to find Sita, give her Rama's ring and bring message of welfare back to Rama.

Listening to the rude words of Ravana, Hanuman was in a dilemma in his mind as to what to do? Hanuman is teaching us how to behave in life, in yogic practice etc. This is why everybody has to know Ramayana. This story is the crown jewel of India. We can't imagine an India without Ramayana. It would be like a King without a crown, a person without clothes. Everyone has to listen, people of all ages have to know. We shouldn't tell our children "This is for later, finish your college education first". The children would leave home after college anyway. Whatever children do, we need to slowly get them into this path.

Vidya dadati vinayam

Education has to give us humility. What use will it be for without humility? To make money? Even bacteria make a living. What's so great about that? All living beings eat, sleep and reproduce. What would be the speciality of humans? The only difference between humans and other beings is Gnana – knowledge. Humans are the only beings capable of thinking and overcoming the natural tendencies of material comforts and think beyond. We need to strive hard for gaining knowledge in every possible way. Only humans aim to win over their own nature. If any other being tried to do that, it would be breaking news. If a tiger ate plants, it would be a spectacle. It can't win over its nature even if it wanted to. God

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had arranged all species like this, with only one exception – humans. Only humans have this capability. If a parrot says “rama, rama”, we would all go watch it in awe – why? Because the act is beyond its nature. Birds can copy sounds very well. Anyway, only humans can win *tamo guna* (desire), *rajo guna* (ego) and reach *sattva guna* (wisdom) and even go beyond that. That’s the entire game of being a human – to win over our nature. If we didn’t it would be like participating in a game but losing intentionally. It would be like being an extra player in a team who’d never really play. Whoever does sadhana and does things beyond their nature, God would help them.

In Krishna incarnation, Krishna was fighting. Others thought he was dead and offered funeral rites. That gave strength to Krishna to fight and win. We must use our intellect always.

Head is most important. Hanuman remembered his first duty and that is why did not act in haste. If he had started a fight against Ravana, who can predict the consequences? It would have frightened Sita Mother. Hanuman teaches us so many things, discretion, courage, spirituality. He simply watched everything from his hiding place above. A man who pulls a rickshaw does not care about an injury to his foot. He carries on. A man in luxury cannot bear even a small scratch.

We must compare our small troubles against the huge problems faced by the princess Sita. That is the purpose of Ramayana. All must apply these lessons in their own lives. Much sorrow in this section of the story.

Rama was quietly waiting throughout the rainy season, after meeting Hanuman. He was in hope. Sita also, after meeting Hanuman, felt relieved. Hanuman took her sorrow and threw it away. He distributed it to everyone in Lanka, except Vibheeshana, who was a devout person. Hanuman is very intelligent and shrewd.

The women surrounding Sita wanted to win the favor of their king. They tried their best like wolves around a baby deer, to persuade her with torture to agree to Ravana’s proposal. Sita is a human being. Hence refused to marry a demon. I follow only Rama, as a devotee follows God. Her mind was very strong and steady.

Sugreeva also followed Rama as a wife follows a husband or like a devotee follows a Guru. All that Sita spoke, Vyasa used, the 3 or 4 verses formed the basis for Bhagavatam and Mahabharata. Sage Vyasa was inspired by the speech of Sita for writing those great epics. Sita mata’s words were the root cause for Bhagavatam and Bharatam. Such a

wonderful speech, Sita gave. Hanuman was surprised to see her remaining alive under such dire circumstances.

The temptation to commit suicide is described. Sita was wishing for poison or a rope to hang herself, or deep waters to drown herself. Her good karma was the seed that protected her now as a tree. Others help or trouble us because of our own past karma. God has not planned our karma. We have done our karma. Devotees offer a coconut for worship in a temple and get ready to leave. The priest searches for them and gives prasadam. They deserve it because they made the offering. All the sages did penance and earned the darshan of Rama. We do very little and expect great returns.

Hanuman is waiting on the Shimshupa tree to see what happens next. Why didn't Hanuman fight with Ravana then and there? Because he just went as a messenger. When all the demons were trying to scare Sita, she tried to do upadesha to them.

dinova rajya hinova

Rama is my husband whatever form He is. He is my Guru.

Na manushi rakshasasya, bharya bhavitumarhasi

I'm a human woman. How can I accept a demon as a husband?

Here, the Indian-ness of Sita is seen. Every country has its own greatness. Here we see India's greatness of hanging on to their life partner forever. I've said this many times before – I've asked many foreigners why they come to India and the most famous reply has been that they come to see how marriages last so long here.

Tam nityam anukrasmī, yatha suryam suvarchala

Sita says, as *Suvarchala* (light) follows *surya* (Sun), so will I follow my Rama.

Suvarchala is a wife of the Sun God. Suvarchala means ray. Wherever Sun is, the ray is there. Sita's heart is always with Rama. When Hanuman heard the name Suvarchala from Sita, he got puzzled. Just to get his attention, it is said that Sita mentioned the name Suvarchala, the consort of Hanuman. Arundhati, Anasuya are all very chaste. Rohini star is always with Moon. Like that Sita says she is always with Rama. Agni has 32

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daughters who were married to Moon. Only Rohini remained with Moon while the others froze with his cold nature and left.

Agastya is described as a dwarf, a very short stature. Yet Lopamudra remained faithful. Sukanya is another example of chastity and ultimate faithfulness to her aged husband sage Chyavana. Savitri, the wife of Satyavanta, won a boon from Yama the God of death. Kapila's wife Srimati also was chaste. Kalmaashapaada, the king was going to curse Vashishtha in anger, after receiving a curse from him. Instead, stopped by his wife, poured the powerful water on his own foot, that got scorched. Keshini, the wife of Sagara is mentioned, who was betrayed by the second wife of Sagara. Bhima's daughter Damayanti, the wife of Nala is mentioned. Nala was an emperor. Such unimaginable difficulties came his way. He tries to rescue a serpent caught in a forest fire. He was going to leave it, and it bites him. The serpent then blessed him. Sita quotes all the Pativratas – those women that were dedicated to their husbands and led very pious life.

Valmiki is a great poet that has given examples and references. Ramayana is the root of all puranas (mythology) and all other scriptures.

Many demons are frustrated, scared and surprised that Sita is unperturbed and unshaken by all the scares. Sita even contemplated suicide at some instance.

There are lot of great souls that can leave their life at any time. Here, it is being indicated that suicide is not a way to deal with tough situations and that everybody has to patiently wait during bad times. This had been said in every shastra and every literature. Even the thought of suicide is wrong. If you ever get the thought, take a shower and chant Rama's name. Life is god given gift. We have no right to take life away even if it is our own. Sometimes we get disillusionment with almost everything in this world but you can never be detached with your Atma because the soul is eternal. We might temporarily say "why did I take this birth" ? But it is due to not getting something we want, we have taken this birth. Upanishat says 'you are eternal'. Sita is thinking, "my heart is like a stone. Why am I still alive, while going through all these hardships". But Soul knows no pain or pleasure.

Hanuman is silently watching Sita devi. Sita finally decides: I dont have the right to give up life. The body is like a rented house. We dont have the right to misuse or leave it whenever we want. The rent we pay to God is by doing good deeds like practicing yoga, being kind towards under priveleged, spiritual practice etc. It is ok to realize that life is being wasted. Here, one must note that: at some point in life, we will most

certainly hate all the things we like. This may happen now or later but at some point, it happens to everyone of us. The only exception to this is? "us". We never hate us. You might say "I've hated myself now and then" – but note that such hate is temporary and based on failure. Nobody would ever truly 100% hate themselves – because the real self is Atma which is the real truth. This is upanishad's way of teaching the truth. While we are limiting ourselves, upanishad's say "you are everywhere, limitless". Only Vedas tell you this.

vridhanaapi jatayusha

Sita remembers Jatayu. She says, only Jatayu knew that I have been abducted by Ravana and only he could inform Rama. Even that is not possible now, since Ravana killed Jatayu, how can Rama know about my whereabouts now? All demonesses are trying to scare Sita into submission. Then she realizes dying is also not a way to escape.

In some countries we see sick people being granted death in the name of "mercy killing". It is ok if they are really sick and want to stop medicines and end life thereby. But exclusively administering poison on request is a little controversial per Ramayana, but anyway, it is their wish.

The demon Trijata was lying down there asleep. Suddenly she woke up and tells her dream. The name Trijata was also mentioned in Ayodhya Kanda. Now it is repeated. The other female demons were very attentive. They know that her dreams come true.

As per Swapna shastra, the theory of dreams, we usually see in dreams what we have seen before. We do not see things never seen before. Only what you think of, appears in your dream. Long dreams should not be trusted, it is said. Interrupted dreams do not come true. The science of dreams gives explanation. Snake bite is a good sign. Snakes and scorpions appear. If a tiger jumps on you in a dream, it is good. A beggar may get a dream that he became a president of a nation. A king may dream that he became a beggar. Once they wake up they see no change. Once a Chinese man dreamt of a butterfly. Am I dreaming of it? Or is the butterfly dreaming of me? That contemplation made him spiritual.

Trijata narrated her dream to others there.

Rama wearing white garlands and white clothes passing through the sky, Himself ascending a palanquin made of ivory tied with a thousand swans, arrived along with Lakshmana. Now it has been seen by me in the dream

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that Seetha also wearing white clothes was sitting on a white mountain surrounded by the ocean.

The mountain rose from the ocean. Sita was above it. She stretched her hand. Rama was in a chariot. He caught her hand and rescued her. Sita reached for the stars. On the other hand, Ravana was tied to a chariot pulled by donkeys and mules. Ravana was riding a donkey. It made him fall to the ground. He fell in an oil of well. He lost his clothes. His head was shaved. He fell in mud. A fierce form of Kali appeared and dragged him away to hell. All others including Kumbhakarna were been destroyed in the same way as Ravana. Only Vibheeshana was radiant in white clothes. Trijata dreamt of Vibheeshana also.

Another special thing Trijata explains. A monkey ambassador came, burnt Lanka, and consoled Sita. Who told her? Such an idea was never ever discussed or thought about there. The fire of Sita's grief was used to set fire to the city of Lanka. My dream will come true, assured Trijata. Others believed her in fright. They ran away and discussed amongst themselves, in whispers. Trijata advised everyone to fall at Sita's feet and seek refuge.

At the same time, Sita mata has good omens on her left shoulder. Today we have seen the parrot speaking with Appaji. As Trijata narrates her dream, she sees a bird on the tree branch saying '*Punaha Punaha Punaha*' – meaning 'repeat, say again the dream about Rama.' Even birds want to hear about Rama. Such is the glory of Rama.

Sita told Trijata: Trijata, If your dream comes true, I assure you that none of you will be harmed. I will ensure your protection when Rama destroys Ravana. Sita is compassion personified.

Next Hanuman thinks that he should speak to Sita and convey the message of Rama. He thinks in which language should I speak ? In Hindi or Brij or Sanskrit or English ? Does English exist in Treta Yuga ? If existed, he would have spoken in English too. Since, Sita assures protection to all the demons, this is a good note and hence we shall stop this here today.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 2

A great bhajan, devahideva. We are giving flowers to every part of Datta. Every word said here in Ramayana maybe a flower at his feet. It is said that great epics need to be "drunk from the ear". If we drink from the ear, it will be abhisheka to the God inside us.

Yesterday we say the Trijata's dream. Everybody was talking of it. There the scene is of Mother Sita thinking – "Just as a good student would keep his updadesha in his heart as a secret, I would keep my thoughts inside myself".

A great example of science is also given in the next verse. We had a great Ayur Nada conference about ancient science. This next verse was also exemplified.

Noonam mamaargana nyachiraryananga- tasmin nanagachchathi loka nathey

Sita is thinking "If Rama the Ruler of the world does not come here, the evil Ravana, the king of Demons will cut off my limbs with his sharpened weapons, even as a surgeon would cut the limbs of a lifeless fetus". This indicates the extent of surgeries done in those times.

Sita thinks that she should not end her life in Ravana's hands. Ravana now gave her only 2 months time. He gave her a year's time initially, out of which ten months are over already. She doesn't know if Rama is going to come or not. She doesn't know if Rama knows.

What language should I speak to Sita ? – Hanuman was thinking. Will she believe me if I speak, since monkeys don't speak. Some People say good news in a scary way but Hanuman is not like that. Sita was happy upon listening to Rama story. Then she thinks, who here knows about Rama? Who is this monkey? Did Ravana himself come in a disguise? Hanuman slowly descended from the tree. Hanuman introduced himself and Sita asks him to describe Rama to ascertain to her that Hanuman really knows Rama. Hanuman asks, Are you Sita? Or you are some other deity / angel? Hanuman consoles her and tells about Rama. Hanuman cleverly creates trust and confidence to Sita and He presents the Ring given by Rama. This will definitely make her believe. The Ring is so special that Ravana could not have made a duplicate. Sita felt very happy upon seeing the ring.

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She was so happy as though she felt Rama's presence. Sundarakanda is so special. Ramayana gives new experience each time you read it. We only remember the main story theme when we think about Ramayana. Anjaneya Swami giving Ring to Sita is very important in the entire Ramayana indepth Ramayana about Neela, Angada etc. is not known to many.

Ramayana has 3 names – *Ramayana, Sitacharita, Paulastya vadha*. There are peculiar 3 dreams in this. Dasaratha's dream, Bharata's dream and trijata's dream. These three explain three very special situations. We're at the third now.

Sita thinks "I was so desirous. Why did I need the deer? All the trouble for that! Why did Rama had to go so far from me?"

Ananyadevatvam

Sita thinks "I took only Rama's name and never took any other God's name. I followed all rules, slept on the floor. My loyalty to husband, all the rules didn't give any fruits now?"

She is in such pain. Ten months passed by, but Rama didn't come. But she is quoting all the good habits indirectly indicating that these are the habits that will pay off when you're in trouble.

"Ekapatnitva"

I was loyal to my husband, why didn't anything pay off? All those good deeds have become like a favor to a person with no thankfulness. If I commit suicide, I would have to live for 60,000 years in great hell. People shouldn't even cry for them."

Even the thought of suicide is wrong. We didn't ask for this form. If we had a choice, we'd have chosen it. We came here for desire and karma but we cannot choose what kind of form we want. So we don't have freedom to leave. Veda says we should want to live a 100 years. We must say His name for a 100 years and serve Him for 100 years. I came across a great saying, sharing with you:

Life is a challenge, meet it!
Life is a gift, accept it!
Life is an adventure, dare it!
Life is a sorrow, overcome it!
Life is a tragedy, face it!
Life is a duty, perform it!

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Life is a game, play it!
Life is a mystery, unfold it!
Life is a song, sing it!
Life is an opportunity, take it!
Life is a journey, complete it!
Life is a promise, fulfill it!
Life is love, enjoy it.

There is a joke in English – if you remove “m” from music, it sounds like “u-sick”. Also, you have promised God that you will learn from life. Life Is a beauty praise it – in sundara kanda (the beautiful chapter), we only see tough times. Why is called beautiful chapter then? Because Sita mother sees beauty in it too! That is the message beign given there.

Life is a spirit, Realize it! – we need to think about this philosophically.
Life is a struggle, fight it! – we can go on, really. Life can be many things.

We can think of this as “yadevi sarvabhuteshu” verses. The part of the verse that means “oh mother who is in all the elements of creation in the form of” remains same and each verse uses a different word such as “mother, energy, knowledge” etc. It is said that we can go on until we say “mother who is in all the elements of creation in the form of vessels” etc. We need to see God in everything in the creation.

Life is a puzzle, solve it! – solve the puzzle, it is fun!
Life is a goal, achieve it – this is very important. “pranavo dhanuh... bhamrhatallaksha” – bramha is our goal. We are here to achieve it.

Mother Sita was flipping over from sadness to wisdom. She sees good omens like left eye twitching, left shoulder twitching etc. On this good note, let us end here for today and proceed to poundareeka rangashthala for the ballet.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 3

If Ramayana is a great ocean, Sundara Khanda is a swirl in which you get struck. Three years also is not sufficient to talk about this. It is not the greatness of the speaker but the subject is such. It has many words useful for the society. In such Sundara kanda, we are at an important incident. Ramayana does not have a particular language. It is not a kavya also. It is Veda. Like Namaha Shivaya Mantra in Rudradhyaya in Veda, Om Namoh Hanumate Namaha mantra is such in Sundara Khanda. Those who came on Sunday yesterday wished to listen to it. Many devotees listening on Yoga Sangeeta sent messages that they wanted this episode to happen yesterday. But it did not happen yesterday.

Kaalouti durathikramaha!

None can have control on time. Those who are listening today, inform others of today's story. May all receive the benefit of Sundara Kanda.

Sita was going to kill herself. Hanuman felt that he had to stop her. He had to think about what he should do, and what he should not do. Karma is of three kinds. They are Karma, Akarma & Vikarma. Karma is performing actions. Akarma is doing those actions without taking the ownership of it and Vikarma is doing prohibited actions. We must know about these three.

Hanuman kept his eyes on Sita and was thinking intensely. He could not go to her even in disguise. It would frighten her. She is so accustomed to Ravana's illusory tactics. Everything will rouse suspicion. Here is an interesting thing. Have you ever noticed the sitting posture of Hanuman? Hanuman always sits a little between Rama and Lakshmana in a ready position with hands joined. What is he looking at? His eyes are always focused on Sita. Rama holds his bow Kodanda next to him. Rama has to do something. He calls, Hanuman, Anjaneya. No matter how many times he is called, He keeps looking at Sita. Rama poked him with his arrow to get the attention of Hanuman. Rama repeated this many times. After many pokings, Hanuman began to bleed. The blood flowed towards Rama's feet and Sita's feet. Sita and Hanuman were unaware of Rama's calling out to Hanuman. Rama and Sita suddenly notice the blood at their feet. Only when Sita called out "What is this Hanuman?" he responded. Only I know the suffering that Sita had endured in Ashoka Vana. Even Rama does not know. That is why I keep looking at Sita to see that not even a mosquito rests on her. I am so attentive towards her, says Hanuman. Valmiki takes a break from describing Sita's suffering.

***Yaam kapeenaam sahasraani subahooni ayutaanicha !
dikshu sarvaasu maargante saa iyam aasaaditaa mayaa !!***

Here, the word Kapi is been used. Kapi also means Surya – Sun God. Our mind is Kapi – monkey. We are all monkeys. We have descended from Him. Infinite number of monkeys were searching for Sita. We are also looking for her. Only Sadguru can see her. He shows her to us. My great fortune has given her vision to me, says Hanuman. This description is the foundation for Bhagavadgita. Only the science of liberation is not given in detail here. It is only hinted at. Out of millions, only one attempts to find God. So many have searched for Sita. Only I had the blessing to see her, said Hanuman. I have come here in a small size. I had to do this. We have to behave as per circumstance and place. This itself is Dharma. Not only Puja and ritual. This is also Dharma. Should Hanuman have changed his form? Yes. To fulfill his mission, he had to reduce his size. If he did otherwise, it would be wrong. Sometimes, we know the answer, but we ask the child to give the answer, pretending that we do not know. It is not adharma. The intention is good. Same way in a marriage, a small compromise is accepted as dharma.

Vrajanthithey moodadiyah parabhavam

World is maya. Maya has to be won by Maya. Till then, karya Siddhi cannot be achieved. You cannot win without it. In Sama Veda there is something called Sethu Sama. It has repated word 'Sethumsthara' – meaning 'Cross the ocean'. What ocean ? Cross the ocean of Anger. Setu Sama describes. With truth you conquer untruth. With Dharma you conquer adharma.

In telugu, it is said, a miser does not even give alms to a cat. Such people are there.

Sita has not seen *dukha* so far. But now, she is drowned in dukha. I must speak to her words of comfort. She is drowned in sorrow. She does not know how to overcome it. I must give her solace, thought Hanuman. But how? We have descended to the earth. How to rise again? We should rise in purity. What is the use of my crossing the ocean and coming here, if I do not comfort Sita? I must make her overcome her grief. I must give her hope that Rama will come and rescue her. I should also listen to her words and carry the message back to Rama. I must make her believe me. He has endured all these problems. That is why Hanuman relieves our troubles in an instant. How people suffer in dilemmas, Hanuman has personally experienced. I must go and speak to Sita. But if the demons see it, that will be the end of the story. How do I achieve my mission? He kept questioning himself. This is the kingdom of demons. I have to use

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extreme caution. I should reduce myself to very small in size, like a kitten size monkey – Hanuman thinks.

Then Hanuman thinks in which language do I speak to Sita Mata ?

He makes sounds. Then Sita mata gets suspicious. What language should I speak in, to Sita? Sanskrit ? Gujarathi ? Bihari ? Sita mata is a Bihari. Telugu ? Kannada ? Hanuman is claimed to belong to Karnataka, Hampi. Research shows Hampi in Karnataka is his place. That is why Hanuman is coming here in the ashram in 70 foot murthi form. But, Anjanadri is in Andhra where he was born. Swamiji was born in Mekedatu. But He belongs to the entire world. Even Swamiji felt that experience.

How to relieve her fear and suspicion? How to convince her? I have all kinds of powers. But I should not get caught. What if I get captured and a fight ensues? It will spoil my mission. What will happen then to Sita? Victory and defeat are not in our control. For me, except for Rama, no one is there to help. But if I do not return, who will help Rama? War is unpredictable in its result. A wise one should not take risks. He must consider pros and cons and only leap into action when success is likely. I should not be the cause of more suffering for Sita – thinks Hanuman. We too have crossed a mighty ocean and have come here. Now we must do sadhana and succeed. We must not waste our lives in sight seeing. What if Hanuman just looked at the sights and returned? Ofcourse, He took a photograph of Sita mata and captured the pictures in his heart.

***Raamam aklishta karmaanam sva bandhum anukeertayan
na enaam udvejyishyaami tat bandhu gata maanasaam***

Only Rama is dear to Sita's heart. Only Rama helps everyone to easily succeed. I will praise Rama in her presence. That is the only thing that will please her. I will softly chant the name of Rama.

While speaking we must speak Softly, peacefully with no agitation or hurry, Hanuman chanted. With love and devotion he chanted Rama's name. It is difficult to attract Sita's attention. The words should not cause disturbance to others. There are three types of tapas. Manas – with mind, Vakku – with words, Karma – with actions. Speech must never cause agitation. Wrong impression or anxiety should not be caused by our words.

Hanuman is called *Vaakya vidham varishtam* !

Hanuman is an expert in his speech. No one can speak like Hanuman, with such expertise and discretion. Rama's story was chanted by Hanuman. How did Hanuman know of Valmiki's composition of Ramayana? His narration began exactly like that. He began the story with Dasharatha.

***Rajaa dasharatho naama ratha kunjara vaajinaam
punya sheelo mahaakeertihi Rujuh aaseen mahaayashaah***

Hanuma starts with the words Dasaratha is punya sheelaha, rujuhu - explaining the character of Dasharatha. No one in Lanka knows of Dasaratha. He described the king and the kingdom. All the virtues of Rama are also in Dasaratha. Momentarily he got caught in a difficult situation because of his boon given to Kaikeyi. Hanuman is hiding in the tree. Will she hear me? Will she search for me? Sita reacted. She acted surprised and began looking around to see where the sound was coming from. Hanuman described Rama's qualities and qualifications. Hanuman narrated Rama's story and His accomplishments.

***Rakshithaa sarva lokasya dharmasya parirakshithaa
Rakshithaa svasya dharmasya svajanasya cha rakshithaa***

Rama's virtues are praised. Rama was going to be coronated but his step mother got in the way. Rama left for the forest. Ravana abducted Sita. Rama made friends with Sugreeva.

***Aham sampati vachanaat sata yojanamaayatam
asyaa hetorvishaalaaksyaah saagaram vegavaan plutah***

I am in search of Sita, sent by Sugreeva. Sampati gave us a clue as to where to find Sita. I have crossed the vast ocean quickly and have come here to see Mother Goddess Sita. All the virtues that Rama said are in Sita, I have found them in her. She is exactly as Rama has described her. Narrating till here, Hanuman stopped abruptly. Like Tyagaraja sings 'Tera teeyaga raada'.

Sita searched everywhere. She looked up, down, all around. Where is this sound coming from? Sugreeva's minister, Hanuman, the son of Wind was seen by Sita, hidden amidst the leaves. She saw only his reddish eyes. She got frightened. Hanuma is called Pingaksha. His eyes are like two balls of fire. She thought, this is Ravana's magic. She got alarmed. Ravana came disguised as a brahmin mendicant when he abducted me. He brought shame upon all sadhus. Now he is perhaps here to deceive me again. Hanuman saw her reaction. He felt sorry that he did not diminish the intensity in his eyes. He reduced it and took a peaceful form. Then

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Sita recognized him as a monkey. She thought she was dreaming. It is an ill omen to see a monkey in a dream. She got frightened that something bad must have befallen Rama, Lakshmana, or her father Janaka.

***namostu vaachaspataye savajrine svayambhuve chaiva huta
ashanaaya
anena cha uktam yat idam mama agrato vana okasaa tac cha
tadaasthu naanyathaa***

Tadaasthu – So be it !

But she had not slept. How could she have dreamt? Then, she offered prayers that all should be safe. This is not a dream. Thathaastu mantra is from the Ramayana. Tadaasthu – So be it. The word Tadaasthu started from Ramayana. May his words be true, all that he spoke about Rama and his search for Sita, his assurance that Rama will come and rescue me. That Rama is thinking of me, may all these become true – wished Sita.

Hanuman slowly came down to the lower branches, and still hidden, made himself visible. He was like a precious stone, Vaidurya -Cat's eye. So He is called Ramayana maha mala ratnam vande anilaatmajam. He bowed his head down and prostrated to Sita. He spoke in pleasant words and tone. He became confident. He asked, Mother, who are you? You appear very radiant and pure. I know and Rama knows that you are very pure and chaste. You are wearing soiled clothes and yet you are glowing like Maha Lakshmi. Are you a celestial maiden? Are you Vashishta's wife Arundhati? I am not able to identify. Only Arundhati is seen as a star, next to Vashishta in the Saptarishi constellation, Ursa Major. Every newly married couple is shown that star by the priest for good health. They are the most compatible couple. During bright daylight, they try to show the star, only to make the couple remember the sacred couple.

Are you by any chance, Arundhati? Hanuman asked Sita. You are not a celestial, but you are a royal queen. You appear very regal. You are perhaps the one who got kidnapped by Ravana. Hanuman knew, yet he was testing. If you in fact, are Sita, May she be blessed. It means, you are blessed. It means the countdown begins for Ravana. You are the consort of Rama. I am certain. Rama has described you to me. I have compared. Yes. Definitely, you are Sita. Sita acknowledged her identity. Hanuman is still in the tree. Close by. I am the daughter-in-law of Dasaratha. I am the wife of Rama. The daughter of Janaka. Who but Hanuman could ever ask Sita of her identity? Only Hanuman. To whom else would Sita give such an answer? Rama is always the giver. He never takes. Before Dasaratha could command Rama to leave to the forest, Rama decided to leave. He only heard Kaikeyi's words. He asked her why

she herself had not commanded him to go to the jungle. Rama actually obeyed the command of his step mother, not the father. He did not wait for the words to come out his father's mouth. Sita said that she convinced Rama that she should accompany Rama to the forest. Lakshmana did likewise. Being with Rama is higher to me than being in heaven. Hell equals heaven if Rama is there with me.

Aham raamasya samdeshaat devi dootah tava aagatah vaidehi kushali raamaha tvaam cha kaushalamabraveet

Whatever was asked, the most important question, How is Rama? Is He well? Rama is fine. He inquires after your welfare. He has sent me to ensure your safety, and good health. He will come and rescue you. Lakshmana sends his prostrations, so does king Sugreeva. Hanuman's words gave much happiness to Sita.

Sita was very happy. She felt assured. She said, I am happy that I did not end my life earlier. I would have missed the happiness of hearing these words from you. There is nothing but bliss in the world. Whatever we yearn for, in this world, the essence of all those is only happiness or bliss. In sorrow, never think of giving up your body. You never know what the future holds. Much happiness may be in store for you. 100 autumn seasons you must witness. Veda says 'Satamanam bhavathi'. That is why it blesses that we should live for 100 years. You must live long enough to have the vision of God. Just having worldly pleasure is not enough. That day, if I had jumped into the ocean when Ravana was bringing me here, I would have missed the experience of this joy of listening to these wonderful words. Today you may be ill. tomorrow you may be well. Keep that hope.

Avangatha mahabahuhu

Hanuman is now confident that Sita has trusted him. Slowly he approached Sita. Sita is again scared and moves away. Hanuman tells her that he is Rama's messenger. He surrendered to her in full prostration. Hanuman surrendered. He once again sang the praises of Rama. I am not connected in any way to Ravana. I have come from Rama. Sita scolded him, thinking that Ravana has taken the form of a monkey. Hanuman assures her that her suspicions are without basis. Rock is rock. One you kick. One you worship, One assumes divinity.

Ithi ramastva doothastvam

I am as happy as if I have seen my own son. If you are really Rama's messenger, may you be blessed. I ask you again. Please repeat Rama's

virtues and his physical beauty. Those who compose songs, are not mere descriptions in words. They truly depict the divinity of the Lord. Thyagaraja, Swamiji when they composed, they are divine compositions. The listeners derive bliss. Hanuman once again sings about Rama.

Hanuman described the entire story and introduced himself as friend and minister of Sugreeva. I feel that I am stomping on the head of Ravana. I have used all my capability to come here.

Nahamasmi tadha devi

I am not how you imagine me to be. How we think of Sadguru is not the real form of His. Give up all doubts. Faith alone is essential. He is begging Sita and giving us all initiation in faith. Sita heard, and yet asks, a very important and intelligent question. All women should display such astute intellect. How did friendship occur between man and monkey?

Raamaha Kamala dalaakshaha

He described again to Sita even secrets about Rama. In Tirupathi, there is Kodanda Rama Temple. It is in Tribhanga form. There is also a Baby Krishna's idol. Very graceful. When Ravana kidnapped, you bundled up your jewels and threw them down. I found them. I kept them safe. It fell and made a sound. I safeguarded them and showed them to Rama. Rama saw and recognized them. I see their counterparts here hanging on the tree. He described his experience. Do not be afraid. Rama is a tiger, a lion among men. He will kill Ravana and his entire army. Trust me.

Rama sugreeyavo aikyam Swa rajyam prapya sugreevaha

When I showed the jewels, Rama believed me. I took Rama and Lakshmana on my shoulders to meet Sugreeva. I am Hanuman. I am a messenger sent by Rama. Sugreeva regained his kingdom by Rama's help. Sugreeva means a good voice. He is like Sadguru. Sadguru tells us to search for God for Kundalini Shakti. Sugreeva told the monkeys to search for Sita.

The word *Vyavadhooya* is used here. It is same of Avadhoota.

Hanuman says, I am here to remove your fears. I have come in the night to be invisible, to search in this Lanka. What else should I say to convince you? I have told you about Rama, about myself, about Rama's and Sugreeva's words. Now I will describe to all the others my meeting with

you. They will all experience this. I will remove your sorrow – assures Hanuman. It is not just for Sita. Hanuman assures us too. Any worldly desires of yours, I will fulfill. I will remove your sorrows. Rama will give your liberation.

Hanuman tells Sita mata: My valor is indescribable. I am as mighty as the wind. He speaks not with ego, but to win her trust. Why all these words? Hanuman slowly removed the knot in his cloth and removed the signet ring of Rama. Sita at once recognized it and grabbed it from him. She embraced the ring, held it to her eyes, her head and rubbed her whole body with it. Visualize this scene, her excitement, and happiness.

***tatah saa hreematee baalaa bhartuh samdesha harshitaa
paritutshaa priyam shrutvaa praashamsata mahaakapim***

Sita felt little shy on hearing about her husband. She expressed her joy at holding the ring from Rama. She praised Hanuman with no reservation. How happy she felt !

Vikrantasthvam samardasthvam

Hanuman! You are the most accomplished, most able, most intelligent !

Goshpadi krutha varaasim

Like jumping over a tiny puddle, you have crossed the mighty ocean. How to praise your achievement? This sloka was said by Sita Mata. You are not an ordinary monkey. You are not of this world. You are truly divine. You have no fear of demons or Ravana. You are free. You are fearless. You make others fearless. Dharma, Artha, Kama – these three are explained in the Ramayana. Is Rama doing his strategies? He is fearless. Is he now afraid because he has lost me? I hope he is confident and proceeding with determination.

kachchit aashaasti devaanaam prasaadam paarthivaatmajah

Rama is very courageous. I hope He is also enlisting the help of the gods in his efforts. What wonderful questions Sita is asking! Is He remembering his mothers and brother Bharatha? I hope He is not distracted with his sorrow about my absence. He is ever fearless. He may be in sorrow but I hope He is also maintaining His courage and piet. I am like mother and father to Rama. After my departure, I hope He is fine. I will remain alive till Rama arrives. Ravana has given me two months of life. I give Rama only one month to arrive here. Rama did not know my whereabouts.

Otherwise, He would have come earlier. Hanuman now became the listener. He kept assuring her. Vibheeshana remained after Ravana's death. Although by birth he is a demon, by his nature, he has divine qualities. Even if snakes, scorpions and mosquitoes are crawling or biting his body, after Sita left, Rama never paid attention. It is not an easy thing to live in forest for 14 years. We cannot even bear one mosquito bite. We kill it and rejoice seeing the blood. Rama became a yogi, unaware of the pains of his body. Nectar mixed with poison are your words, Hanuman – Says Sita. The news that Rama is safe is nectar. That he is in sorrow is poison. No one can transcend the will of Fate. Even we are not able to escape grief. Vibheeshana advised Ravana against his wicked acts. But Ravana is not paying any heed. Vibheeshana's daughter Anala has told me, Sita told Hanuman.

***utsaahah paurusham sattvam aanrushamsyam krutagnataa
vikramascha prabhaavascha santi vaanara raaghava***

Compassion, valor, eagerness, virtue, gratitude, courage, radiance are all there in Rama. This is a mantra. Sita describes the virtues of Rama.

Mother, I will carry you away on my shoulders. Sita said, I cannot touch another male. How did you touch Ravana? No I did not touch him. He forcibly dragged me. If you take me away, Rama will be deprived of his fame. I may fall into the ocean out of fear. Rama will not appreciate my coming away with you. You are a small monkey. I am a big human. You have spoken like a monkey.

Hanuman felt insulted with this. But He thought, mother, after all. It is okay. New insult has come my way. He showed Sita His Universal Form. To make her understand his true form and nature, he magnified his form to infinity. Do you underestimate my capacity? Said Hanuman. During this time, all the demons were asleep. Just as no one in the battle field saw Krishna's Universal Form.

jaanami gamaney shakthim

Sita acknowledged Hanuman's power. She expressed her confidence. She begged him to regain his normal form. She urged him to focus on fulfilling Rama's mission. Rama's fame should not be jeopardized by your haste. Only if Rama himself comes along with you and destroys the demons, His fame will live eternally. Please do not take to heart the words spoken by me in my confused state – says Sita.

Hanuman regained his normal form. Now tell me how I can convince Rama that I have really met you? – he asked Sita.

Sita narrated a personal incident to him. Once in Chtrakoota, while Rama was sleeping on Sita's lap, a crow kept disturbing with its cawing. Sita threw a mud pebble at it. It got angry and bit my chest. I began bleeding. Rama woke up with the touch of blood. He became furious. He took a piece of darbha grass and cast a spell on it, the Brahmastra. The crow kept flying trying to escape it. No one could stop the astra, the weapon. Finally the crow sought refuge. Rama then said, I cannot stop it. It has to hit a target. Then he aimed it at one of the crow's eyes. That is why crow has only one eye.

Another time, trying to put the dot on my forehead, Rama went into a trance at my beauty and instead placed the dot on my chin. These two incidents are secret. No one knows about them. Tell Rama of these. He will believe you. Also, give this ornament from my head. This will remind him of His father, mother and me. Then Sita prays to Hanuman and in turn gave us all this prayer of Hanuman.

***Tvamasmin kaarya niryoge pramaanam hari sattama
Tasya chintaya yo yatno dukha kshaya karo bhavet***

***Tvamasmin kaarya niryoge pramaanam hari sattama
hanuman yatnamaasthaaya dukha kShaya karo bhava***

Sita mata prays, please Hanuman, help me and remove my difficulty. Hanuman then, apologized for showing his Universal Form. He prostrated very humbly and took leave. Anything else for you to give me? He asked Sita again. She says, please stay another day, take rest and go. In such a situation also, Sita mata shows hospitality. Hanuman decided to leave that day itself. May your journey across the ocean be safe and easy, Sita blessed.

shivascha te adhvaastu !

Sita's words of blessings are another mantra to chant while traveling long distance. Today I was determined to take longer to cover the Karya Siddhi Mantra. I know it is late. Sundara Kanda is most beautiful. We will continue tomorrow. Jaya Guru Datta.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 4

Yesterday we heard Mother Sita blessing Hanuman for a safe return journey and her prayer to Hanuman, the popular sloka that we chant everyday 'Tvamasmin Karya niryoge'. Daily chant this mantra. When you chant this, in the presence of Hanuman, will remind Him of Mother Sita. Hence he responds at once and removes our difficulty. This is the science here. 68 Sarga is an important sarga. Rama also had worshipped and prayed to Hanuman. 38 Sarga and 68 sarga are important for doing parayana. The merit of studying the entire Ramayana is obtained. In disguise and sorrow, one must do parayana of 68 sarga.

Now Hanuman thinks, Sita mother is asking me to stay one more night here and take rest. In spite of her own sorrow, she is thinking of my comfort. Hanuman thinks, how do I utilize my time here in the best manner? I have come. I have met Sita and have spoken to her. I may leave. But why be simply an ordinary messenger? I am a messenger of Rama.

Sri rama dhootam sirasa namami

I must do something extraordinary before I leave. I must show my strength. Based on my strength, Ravana should imagine and dread the might of Rama, who is my master – thinks Hanuman.

Here is an interesting version as per Ananda Ramayana. Hanuman only had a small cloth wrapped around him. Sita mata asks Hanuman, please eat some fruits here. He had no money. Hence, she takes out a gold bangle, offered him and told him to purchase for himself some fruits in the market. Hanuman is surprised. Hanuman asked, ever heard of a monkey asking to buy fruits in a market? Monkeys simply grab their food. They do not ask for permission. It would be an insult to my race if I behave so politely. Sita then says 'then eat these fruits fallen on the ground. Hanuman says, No, not these stale fruits. I will take fresh fruits from the trees. They both were conversing like mother and child. Like children left free to roam during a picnic, Sita left him to his choice. Some fruits were already tasted by birds. He rejected them. Hanuman simply uprooted choice fruit trees as he liked. Hanuman wanted to use this opportunity for a dual purpose. He decided to uproot the trees to have fruits and thereby to destroy this beautiful garden of Ravana to let him know that I am here.

***na saama rakshasu gunaaya kalpate
na danam artha upachiteshu vartate
na bheda saadhya bala darpitaa janaah
paraakramastvesha mama iha rochate***

It is said that there are four well-known ways of dealing with a rival. They are called Sama, Dana, Bheda and Danda. To deal with people in the world, the first thing to use is Sama – gentle persuasion. If that does not help, offer money or material wealth which is called Dana. If still situation does not change, use bheda – use threat or cause dissension. Danda is the final approach. If one is insensitive even to the threat, take a stick – danda and punish.

Hanuman decided that he should somehow leave a mark of his visit to Lanka. With demons, that strategy that will be effective, should be employed. This is a lesson for us. These people are demonic, and wealthy. I cannot persuade with advice, I cannot win over with gifts. They are very strong. I cannot cause conflicts amongst them, using Bheda strategy.

Dandam dasa gunobhavet

What will work with them? Only punishment, attack. Ten types of effect are achieved through attack and offence. If a monkey can so much havoc, they can imagine the destruction that lies ahead when Rama Himself comes. When one assignment is given, you should do more than just the minimum. At home, if you were asked to bring rice, you must also check for other required groceries make a list and then bring everything but not just rice. Such one is called wise. In the year 2000, Appaji went to a place called Tonga near New Zealand where the first rays of the Sun fall. 18 Of us went along with Appaji. There one gentleman had leased a piece of land from the government. Only rain water is available. No electricity. no facilities. You must have read the reports. We had to take a boat to go to the next island. He would be hasty, before fully taking the list of items required, for a matchbox alone, he will depart. One should not be such.

***purvakarya avirodhena
sakaaryam karthumarhati***

Hanuman, on the other hand, if one task is given, will accomplish a hundred in addition to the main task. He does not jeopardize the main task. Excellent Management skills are taught by Hanuman here. He gives serious thought before hastily attempting something. You must achieve with ease, even difficult tasks. Do not make a small work big by handling it foolishly.

***idam vidhvamsayishyaami shushkam vanam iva analah
asmin bhagne tatah kopam karishyati sa raavanah***

I have given Sita Rama's ring. I have taken her hair ornament. I have completed my mission. Now this beautiful garden should be destroyed by me. That will gain me Ravana's attention and his anger. Then I can show him my strength and capability.

Hanuman is called Ashoka vanika chetrey namaha! The Ashoka Vana was then destroyed. The beauty of the garden did not diminish Sita's sorrow. It gave happiness to all others. What is the use of such a garden? This world is like a dense jungle. The sun's rays do not penetrate it. We can see this in Amazon forest. Hanuman uprooted a mango tree, a jackfruit tree. In an instant, the scene changed.

The demonesses ran in fright to Ravana. All bad omens were seen by others. Sita alone saw good omens. When Sadguru enters our lives, all good things happen. Everything turns around.

The demons were shocked. Sita was also surprised. Hanuman is in a state of excitement. This is not an ordinary monkey, the demons reported to Ravana.

Ravana has sent 80,000 of army. If not out of fear, will anyone send such huge army to fight against one monkey ? Perhaps the celestials have sent him, or may be Rama has sent him. Ravana sent an army of 80,000 to attack Hanuman. Hanuman was like a Great force. No weapons. It is not mentioned that he carried his mace. Only used his nails. He used pillars, branches of trees and remained outside the reach of the demons from above. Four verses in praise of Rama he kept chanting. He kept killing the demons as if he were accustomed to this routine task.

Seeing this, the female demons around Sita demanded her Who is this monkey ? Why did he come ?

rakshasaam kaama ruupaanaam vignaane mama kaa gatih ?

She replied, demons change their forms all the time. How do I know who this monkey is ?

A serpent went quickly. Only another serpent will know its movements – meaning You alone can recognise who he is and what he does, you being tricky in the same way. Sita said I have no idea who Anjaneya is. It

appears as if Sita had told a lie. Was that right? In certain circumstances, it is unavoidable, and it is justified.

***Vivaaha kaale ratisamprayoge pranaatyaye sarva dhanaapahaare
Viprasya chaarthe pyanrutam vadeyuh panchaanrutaanyaahura
paatakani.***

On an occasion of marriage, or to maintain compatibility in marriage, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brahmin, falsehood may be uttered. These words are spoken by Shukracharya, the guru of the demons.

Sita has a feeling that Hanuman to me, is like God. Hence, she said: I do not know that he is a monkey. Was that wrong? No.

Where Sita was seated, Hanuman spared. All else was destroyed. It was an extraordinary force, like raging fire. Eyes of Ravana were shedding tears, with anger towards Hanuman, it is said. To remove evil eye, when they use oil, it drips. But while lighting a lamp, if one or two drops fall, it is not good. 80,000 demons were sent to battle against Hanuman, who was seated on top of the arch. At the entrance to the garden he fought and got back on to the arch. His nails alone were his weapons. Hanuman roared the praises of Rama.

***jayatyati balo raamo laksmanashcha mahaabalah
raajaa jayati sugreevo raaghavena abhipaalitah***

Long live the mighty Rama and the powerful Lakshmana! Long live the King Sugreeva, protected by Rama.

***daasoham kosalendrasya raamasya aklisha karmanah
Hanumaan shatru sainyaanaam nihantaa maarutaatmajah***

Hanuman is *Gnana samudra* - an ocean of knowledge. What does Hanuman lack? He is the Supreme power, knowledge, skill, and yet, he never praises himself, except to give fear to Ravana. Rama easily accomplishes everything. I am his servant. I am here to kill you all.

***ardayitvaa pureem lankaam abhivaadyacha maithileem
samruddhaartha gamishyaami mishataam sarva rakshasaam***

You cannot withstand my power. These trees are sufficient for me to kill you with. I will crush Lanka to powder.

The reason for which I have come here, I will certainly accomplish. I prostrate to Rama and will convey the news of Sita's welfare to Rama. Whoever is most valiant and strong, will not wait for help from others. With merely the help from monkeys, Rama alone, killed Ravana.

mahatmanam lopakaraneey

Sadguru and the gods never depend on others for help. Hanuman became huge in size, killed the demons, sat still with closed eyes, and chanted Rama's name.

tatho vaataatmajah kruddho bheema roopam samaasthitah praasaadasya mahaan tasya stambham hema parishkrutam

utpaatayitvaa vegena hanoomaan pavanatmajaha tatah tam bhraamayaamaasa shata dhaaram mahaabalah

These words, these verses are equal to Veda. Very vivid descriptions. Valmiki paints a visual picture with words. Hanuman is gifted to us by Sage Valmiki. Like Meru mountain, Hanuman appeared, huge. His form is indescribable. Hanuman killed all the 80,000 people sent by Ravana.

Next, very great warrior, Jambumali was sent to fight. Hanuman says – Rama is the Lord of the dynasty of Ikshvaku, the Sun's lineage. You are foolish to have enmity against Rama. na virodho balavataa — enmity with someone stronger than you is not advisable. The countdown has begun. You do not have much time to live. Sugreeva will come and kill you. Rama is not required to come.

Hanuman's power is displayed. Hanuman is lord of all, entire creation is under his control. He knows everything. He is all powerful and most valiant. An intense battle took place. Hanuman's face was injured, and turned red, like the Sun. In the remembrance of Rama, he remained calm. Jambumali is using arrows and other weapons. Hanuman merely used uprooted trees to fight against his enemy. A big beam from the arch Hanuman pulled out and used it as a weapon. Jambumali was totally destroyed, the way our sorrows get destroyed by Hanuman.

Panchasenagra gamya sapta mantri sutanicha

In Shatashloki Ramayana the incidents are a little out of sequence. It is said that Hanuman here killed the five commanders, and other mighty warriors. Seven sons of ministers were sent to fight against Hanuman. First these, then the five commanders were sent. The sequence is slightly

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reversed in Narada's narration in Shatashloki Ramayana. Valmiki's narration is done in a careful and thorough manner. Narada's narration was brief and done quickly, the summary of the story. With his fist, the furious Hanuman, destroyed the enemies. Roaring, he killed his enemies, with simply the sound vibrations. Sound is extremely powerful. Creation can be increased and withdrawn by the power of sound. The sounds of Shatashloki Ramayana are protecting our universe.

Ravana says, this monkey is not ordinary. The word *Mahadbhutam* is used here. He has killed 80,000 warriors, and the commanders. He is a supreme force, the way the Vedas describe Paramatma. I have seen many monkey warriors such as Vali, Sugreeva, Jambavan. None equals this power. He is more powerful than all of them. Ravana himself is praising Hanuman's power.

He killed the 5 commanders, and the 7 sons of ministers. He used up all trees, pillars and beams. He used their horses and elephants to kill their horses and elephants. He did not look for any extra weapons. The demons had no way of escape. Like Indra during the battle where Vritrasura was killed, Hanuman appeared. Time, or the God of Death had come down to celebrate, it appeared. Hanuman appeared as Time that consumes all, like Death that spares no one.

Whom to send next, Ravana thought. Aksha, his son was sent. Aksha means vision, eye, seeing. He could not see properly to recognize Hanuman. He was a young child. Hanuman was reluctant to kill him. But seeing his might and seeing him riding a celestial chariot won through penance, Hanuman felt like playing with him. He wanted to see what he would do. The battle between them is beautifully described. Hanuman was amused with his talent. He felt like letting him go. He enjoyed being injured by him. Even Sadguru gives us such a long rope. He endures a lot of pain from us with such patience. He teaches us patience by his example, by his constant forgiving nature. Aksha was employing very painful weapons. Hanuman showed his talents as well. Hanuman looked at Aksha with appreciative eyes for his skill, but Sita's life would be in danger if he is let go. Still, he decided to kill the boy, in spite of his skill at battle. Fire has to be put out. Otherwise, you will get burned. These lines should be written down and read over and over again. If some fault is seen in children, it should be at once repaired. If you neglect, it will go beyond repair. The way an eagle twirls around a snake, Hanuman twirled Aksha kumara and killed him. Victory to Hanuman !

Whom to send next, thought Ravana. He praised Indrajit and commanded him to proceed. You will come back victorious, he told him. Go quickly and use all your talent. If you cannot kill him, at least tie him up and bring him here – said Ravana.

Victory is important in battle. Write it down. In this life battle, victory is important, worldly and spiritual victory. Pandavas are fair, meaning good and virtuous. Kauravas are evil minded. Mine, mine, feeling is kauravasa. In the battlefield of Dharma, be victorious. Valmiki emphasizes this. So many warriors came and fought. None of them prayed before fighting. They were arrogant. Indrajit alone, did pradakshina to his father before proceeding to battle.

Pradakshinam daksha kumara satva

The blessing of the elder goes a long way in ensuring success, although he was a demon. His father was revered and prayed to for success. He did not win against Hanuman, but Hanuman allowed him to tie him up. Indrajit or his chariot were not seen. He was using all kinds of tactics. All celestials were watching this fight with wonder. Indrajit had even defeated Indra. Brahma astra was employed by Indrajit. Hanuman decided to honor that astra because it is from Brahma's power. He had the boon that it would not harm him. We must always honor our elders. We must never speak with disrespect about them. Hanuman deliberately yielded to the power of the Brahman Astra. He fell to the ground. The invisible knots were not recognized by the other demons. They began tying up with ordinary ropes, which would cancel the power of the Brahma astra. Indrajit and Hanuman knew it. But Hanuman pretended to be tied and allowed himself to be dragged in the streets. He endured the insult to accomplish Rama's mission. He wanted to see Ravana in court. Third time he is seeing Ravana. First time he was sleeping. Second time in Ashoka Vana. He is described as dark, like Saturn. Neelanjana – like a black hill, very strong and powerful.

***aho ruupam aho dhairyam aho sattvam aho dyutih
aho raakshasa raajasya sarva lakshana yuktataa***

***yadi adharmo na balavaan syaat ayam raakshasa eeshvarah
syaat ayam sura lokasya sashakrasya api rakshitaa***

Hanuman was surprised at Ravana's courage, boldness, regal appearance. Physically he is well endowed. But his intellect is flawed. If only he were not against dharma, he would have been greater than Indra. It is like you make all delicacies, vegetables, desserts, and you add spoilt coconut. What happens? All taste is destroyed. Ravana has the qualifications to be very great, except for his evil nature. Who has sent you? asked one of the ministers. Nandi was looked upon by Ravana as a monkey. Hence, Nandi cursed him that with help of a monkey, you will be killed. Now Ravana remembered Nandi's curse. Prahasta tells Hanuman, don't be afraid. Tell

us who sent you. Speak the truth. You have been tied up. If you tell us the truth, we will set you free.

jaatih eva mama tu eshaa vaanaro aham iha aagatah !

Hanuman said, I am no god, I am a monkey.

***darshane raakshasa indrasya durlabhe tat idam mayaa
vanam raakshasa raajasya darshana arthe vinaashitam***

I have come to take a look at Ravana, the demon king. I have no visa. I have come, I have destroyed the ashoka vana and have come here.

Sri rama dhootam sirasa namami

Hanuman is very pleased with the word rama dhoota. That is His favourite title.

brata kushalamabraveet

Sugreeva asked your well being. Hanuman started his conversation. You must follow the diet prescribed by the doctor to get well. Valmiki describes Hanuman's words as Upadesha, a good diet, prescription, words of Sugreeva. Sugreeva, your brother, inquires your welfare, said Hanuman, very calmly. If you follow words of Dharma, you will succeed in this life and in the life hereafter. Rama, the eldest son of Dasaratha was banished to the forest. You have kidnapped his wife. You restore her to him.

jayatradhi balo ramoh

Hanuman keeps remembering Rama's capability for victory. You know Vali's strength. Rama has killed Vali. It is not too late. Ravana became very angry and commanded that Hanuman should be killed. Vibheeshana stops him. Then what to do? Disfigure him, that is allowed by dharma. Okay, then let us burn his tail and drag him through the streets and insult him. They began wrapping cloth around Hanuman's tail. Ananda Ramayana describes this in detail. No matter how many cloths they tied, it was not sufficient because Hanuman kept growing in size. Only vibheeshana and Sita remained with clothes on. All others were made naked because their clothes were stripped to wrap Hanuman's tail. Ravana yelled, Bring Sita's clothing. Then at once, Hanuman reduced his size. the man who was sent, came back. All in the court of Ravana stood

naked, according to Ananda Ramayana. They soaked the tail in oil and set fire. Sita came to know.

***mangalaa abhimukhi tasya saa tadaa aaseen mahaakapeh
upatasthe vishaalaakshi prayataa havya vaahanam***

***yadyasti pati shushrooshaa yadyasti charitam tapah
yadi cha asti eka patneetvam sheeto bhava hanoomatah***

Gayatri Ramayana tells us – the ma syllable as mentioned in the above sloka starting with mangalaa begins with Sita’s prayer to fire god to spare Hanuman from any harm. They set fire to the tail and dragged him in the streets of Lanka. Sita prayed to the Fire God. If my chastity is pure, may the fire not harm Hanuman. Hanuman is my son. Please protect him. Keep him cool.

The dhyana sloka ‘**ullangya sindho salilam saleelam**’ is said here.

He jumps from one house to another and puts fire. The fire of Sita’s sorrow burnt Lanka. The tail is burning. But he feels no pain or discomfort. Monkeys are afraid of fire, because of their furry bodies. Rama’s power or my father Wind God’s help or the Fire is merciful. I want to see Lanka in the light of this fire. He suddenly shrank his body. The cloths all fell to the ground. He set fire to all the buildings in Lanka. He then dipped his tail in the ocean waters to put out the fire.

Then he regretted his action. What if I have harmed Sita by this burning of Lanka. Nothing happened to Sita. He was relieved. Sita said, What did you do, Hanuman? He said, I just had some fun.

One must never act in haste, his remorse teaches us. You must never be hasty in excitement.

Sita blesses him again wishes him a safe return. Hanuman then climbed the Arishta hill, meaning a hill so misfortune, sank down, as Hanuman stepped on it. Our misfortunes and problems will be removed, if we pray to Hanuman. He took a leap on his return flight, with a huge sound, of OM that was heard by the vanaras on the other shore, Jambavan, Angada and others. They eagerly awaited his return.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 5

Hanuman took leave from Sita and took a leap from Arishta mountain and landed on Mahendra Mountain. Everyone asked him to give all the details of his journey. Hanuman told them about his crossing the ocean, the search for Sita, finding Sita, giving her the message of Rama, and burning of Lanka.

All this is given in Hanuman's own words in 58th sarga. Studying this section alone gives the benefit of studying the entire Sundara Kanda. This shortcut of 166 verses is only for those who are unable to study the entire Sundara Kanda. Today we will try to chant all the 166 verses. It is very beneficial to listen to them all.

Yesterday we spoke about Hanuman being surprised, that his tail did not burn him, how was he able to burn the city of Lanka? He put out the fire in the ocean waters. Suddenly he felt great regret at this thoughtlessness of the safety of Sita. He scolds himself.

Whoever has transcends the anger born from intellect and those who put out such fire of anger as I have put out this fire on my tail, are the wise ones. The one who acts in anger, inevitably commits sins. He will not hesitate to even blame his own gurus and may even harm them. Whoever can calm down his own anger by forgiveness, succeeds. One should not ever rebel against a guru. One who is angry speaks whatever comes to his tongue. My anger against the demons has made me lose my discretion. In anger, all discrimination is lost. Anger destroys man. A serpent leaves off its sheath. Like that man should leave off his anger. I have done so much. I have accomplished so much, but in the end, I forgot myself in my rage and fury. I put in so much effort to see Sita and make sure of her welfare. Now I have ruined everything. I have caused danger to Sita herself by my thoughtless and hasty action. Why am I thinking like this? Perhaps Sita has protected herself by her own powers as she is fire herself. Can Fire burn fire?

Mother Goddess in Sri Suktham is called Hiranyavarnam Harinim Suvarnarajatasrajaam ! Swamiji wrote a bhajan too 'Hiranya Varne Hey Harini'

Sita is the form of Fire. As per Veda, Mother Goddess is of the form of Fire itself. Fire will not harm her. Fire cannot even touch her. Why was this spoken? This tells of what is to come in Yuddha Kanda where Rama asks her enter the Fire to prove her chastity. If Hanuman himself knows of

Sita's purity, is Rama not aware of it? We should understand that before blaming Rama for his heartless act. What a difficult task Hanuman has achieved! All the celestial from above were praising. Sita is safe and not affected by the fire that has burnt the entire city of Lanka, they also said. Hanuman heard these words and felt great relief. All the trees were scorched except the Shimshupa tree under which Sita was seated. Hanuman had Sita's darshan again. They exchanged words. Sita blessed Hanuman with eternal fame for his wondrous accomplishment of his mission. Tulasidas in Hanuman chalisa says

'Ashta Siddhi Nau Nidhi Ke Daata, Asa Bar Din Janki Mata'.

Sita bestowed Hanuman with the power to bless devotees with the 8 supernatural siddhis. Sita was immensely happy with Hanuman's work.

Rama darshana sheegrena !

May you have Rama's darshana very soon – she blessed. Hanuman was eager to return to Rama to convey the good news. Hanuman left quickly and took off from Arishta hill. The hill became flattened at the weight of Hanuman whose form grew to huge proportions. It is said that the hill is spread across ten yojanas.

It was a huge mountain and yet it became flat. Like that Hanuman flattens our mountainous troubles too.

kallolasphala velantam !

Like the ocean rises its waves to see the Moon, Hanuman also prepared to rise high. With the speed of Wind, effortlessly, Hanuman flew. He appeared like the Moon. Sun and the stars were like birds flying in the sky at twilight time. The planets appeared like the ocean creatures in the ocean called the sky. The star constellations were like the waves in the ocean called the sky. The sky is compared to the ocean that Hanuman effortlessly crossed. Now the 58th sarga begins, in the words of Hanuman, giving description of his visit to Lanka.

**pravishann abhra jaalaani nishkraman cha punah punah
prachannah cha prakaashascha chandramaa iva lakshyate**

Time and again, entering and coming out of the clusters of clouds, Hanuma appeared like the moon becoming visible and invisible again and again.

When Hanuman was rising to the sky, Jambavan heard the roar of OM and he called everyone to come and see the return flight of Hanuman. Everyone felt great joy. They climbed on to trees to get a better view. Speedily Hanuman flew and slowly landed on the Mahendra mountain.

hanumamsthu gurum vrudda

hanoomaan tu guroon vruddhaan jaambavat pramukhaan tadaa kumaaram angadam chaiva so avandata mahaakapih

He prostrated to all the elders present there. Gurus, elders, Jambavan, Angada were all approached by Hanuman who offered them his prostrations reverentially.

Drushta seetetu sankshepi

Sita has been seen! He first said. He did not hold them in suspense. They have all been waiting for his return, doing penance for a long time.

eka veni dharaa baalaa raama darshana laalasa upavaasa parishraantaa malinaa jatilaa krushaa

Hanuman describes Sita. She does not bathe or clean herself. She is skinny with prolonged fasting. Her hair is in one long matted lock. She is waiting for Rama.

kshvedanti anye nadanti anye garjanti anye mahaabalaah cakruh kila kilaam anye pratigarjanti chaapare

Some roared in happiness, shouting slogans. The monkeys come running to Hanuman just to touch him and run away. One kisses his tail. One jumps and kisses him, worships his feet. So much of joy and ecstasy. Uncontrolled expression of happiness by all the smaller monkeys, giggling in joy. As if they themselves had seen Sita, they felt overjoyed. Not ordinary expression. They jump down on Hanuman from high above and show their joy. Whether they are in sorrow or in joy, their expression is beyond control. It is like, if Swamiji gives pada namaskara opportunity to us, each one rushes to worship three, four times.

ukta vaakyam hanoomantam angadah tu tadaa abraveet sarveshaam hari veeraanaam madhye vaacham anuttamaam sattve veerye nate kaschit samo vaanara vidyate

After hearing to the words of Hanuman, Angada spoke thus: Hanuman, your brilliance, strength, and virtue are unparalleled.

***aho swamini te bhaktih
aho veeryamaho dhrutih !***

What an amazing devotion of Hanuman! What a surprising courage? He is Sanjeevana. He is a giver of life. Now we can show our faces to Rama. How Hanuman crossed the ocean and saw Sita is described. It is only Hanuman's devotion and faith in Rama that gave him the boldness to attempt the impossible.

Aho bila ! Ahobila got the name because it is impossible to have the darshan of Lord Narasimha inside the cave. Like that, it is by our great good fortune that you have seen Sita. It is the good fortune of you and Rama as well that you have succeeded. A big assembly took place on Mahendra mountain. That scene should come to our minds. Ramayana is described such that one painting can be done imagining the story. Everyone eagerly waited for Hanuman to tell them all that had happened. You can paint a mental picture with this description. It is difficult to even jump from one tree to another. How did he cross the ocean? The elders sat on large rocks. The lesser monkeys sat on smaller rocks. All were impatient to hear the words of Hanuman.

Swamiji here chants the 166 slokas of Sundara khanda in Revati ragam. It is equivalent to chandi saptashati as Hanuman Himself is narrating it again. Hanuman is now narrating the story that we have already heard, in his own words.

***Yatra yatra raghnatha keerthanam
Tatra tatra kruthamasthakaanjalim
Bhashpavaari paripoorna lochanam
Maruthim namata raakshasaantakam***

All the vanaras requested him to tell them how Hanuman crossed the ocean. He then first meditated upon Mother Sita and started telling thus: You all saw me take off from Mahendra Mountain. While I was flying Mainaka mountain obstructed me. I hit the hill with my chest. The Mountain took a human form and spoke to me. He offered me hospitality. But I gently declined the offer because I did not wish to interrupt my mission.

While I proceeded, I spoke to Mainaka. Then Surasa wanted to swallow me. She insisted that she should eat me up even after I told her that I was On Rama's mission. She opened her mouth wide. I made myself big,

and then very small. I entered her mouth and came out again safely. Then, a shadow began pulling me back and not allowing me to proceed. A demon Simhika was retarding my progress. I decided to kill her. I killed the demon. Then I reached the Trikuta mountain on the island of Lanka at evening time. Demoness Lankini came before me making a horrible sound. Lankini said, I know your power and you may enter, after I displayed my strength to her.

Hanuman now did not tell them about his seeing Mandodari and mistaking her for Sita. They might have laughed and made fun. He left out that part. He told them about searching everywhere and not finding Sita. Sita was finally found. She was sleeping on the ground. I saw her from the tree, Shimshupa tree. She was in such sorrow being separated from Rama. When I saw Sita, I suddenly heard sounds of ornaments. Ravana was walking towards Sita in the early morning. Valmiki's words Hanuman repeats here. Ravana prostrated before Sita and begged her to marry him. Then Ravana began to frighten her with words. He gave her two months time. Beyond that, if she does not oblige, he threatened that he would drink her blood. Sita then spoke with Ravana. Sita scolded him. You have no qualification to even be the servant of Rama. Hanuman felt happy at these words. He prided himself as being the servant of Rama. Ravana became very angry and wanted to kill Sita. Dhaanyamalini stopped him. All the demons also protested and tried to stop him.

Many different versions are there. Some say that Mandodari stopped him. Ravana once again roared at her and returned to his quarters. Sita was thinking of Rama in the night and was feeling despondent. Trijata, one of the demons got up and told the others of her terrible dream. She advised the other demons not to torture Sita. Sita assured the demons who surrounded her, that no harm will come to them. I decided to speak with Sita. I began by praising the dynasty of Ikshvaku. Sita was surprised to hear the story of Rama. I told Sita about the friendship between Sugreeva and Rama. I gave her Rama's ring. She became convinced that I was speaking the truth. She was willing to speak with me. I asked for her message to Rama.

I asked her for a token to take back to Rama. She gave me her hair ornament. Hanuman did not tell the vanaras of the two secret stories revealed by Sita to him. He conveyed those only to Rama. I then decided to return to Rama. Tvamasmin – prayer rendered by Sita also, Hanuman did not reveal to the vanaras. He only told them that she requested his help. He did not show any ego or indulge in any self praise. Even the incident of his offering to take her on her shoulders, or showing the Universal Form, he did not reveal to them. He only said that he made himself big to destroy the demons. Ravana became very angry. He sent 80,000 warriors to fight against me. I destroyed the entrance arch.

Srimad Ramayana Pravachana

80 is a significant number in Ayurveda. That is why 80,000 warriors were sent. Hanuman destroyed all of them, the way he destroys all diseases that trouble us. This tip was given by Dr. Swarna Prasad. Only those in the field will know such minute details and their significance.

I killed all the five commanders and the 7 sons of ministers. Then Aksha was sent to fight. He was very valiant. I killed him. Then, the elder son of Ravana, Indrajit was sent. I killed the army of Indrajit, including all his chariots and horses. He became angry and employed the Brahma Astra. I yielded to it, out of reverence to Brahma. Hanuman laughed while narrating this, because, the foolish and ignorant and arrogant demons began tying me with ordinary ropes, canceling the power of the Brahma Astra. I was dragged to Ravana's court. I told them that I am a messenger of Rama. I told Ravana of the sugreeva and Rama's valour.

Taking Vibheeshana's advice, Ravana decided not to kill me, but to set my tail on fire. I decided to burn the city of Lanka. The fire on my tail felt more like a piece of ice. I was surprised. I set fire to Lanka. Then I was afraid that Sita also might have burnt. But I heard the words of Rishis and celestials expressing surprise that although the entire city had burnt, Sita was safe. I felt relieved after hating myself for my haste.

***raaghavasya prabhaavena bhavataam chaiva tejasaa
sugreevasyacha kaaryartham mayaa sarvam anushtitham***

It was truly by Rama's grace, Sita's compassion, and your power of penance, that I was able to achieve all this. None of this is my doing.

***Yetat sarvam mayaa tatra yathaavat upapaaditam
atrayan na krutam shesham tat sarvam kriyataam iti***

I have completed the mission and have returned. If you feel that I could have done more or better, I throw my hands up. All this was only by Sri Rama's grace.

***ityaarshe shreemadraamaayane aadikaavye sundarakaande ashta
pamchaashah sargah !***

Thus concludes the 58th Sarga of Sundara Kaanda of the Glorious Ramayana !

I took the time to chant all the verses. Otherwise, we would have begun Yuddha Kanda today. This is the most important section in the entire

Srimad Ramayana Pravachana

Ramayana with 166 slokas. May you all derive the benefit. Our 70 foot Hanuman is arriving here soon. May Sri Swamiji fully recover his health.

Tomorrow, Jambavan and Angada discuss what to do next. They decide to carry the news to Rama. On the way they see Madhuvana. Angada gives permission to all the Vanaras to enjoy themselves. Dadhimukha, the caretaker got beaten up for obstructing them. Sugreeva, seeing Dadhimukha, made enquiries. Knew that Hanuman was there, and all were celebrating. He was not angry. The vanaras arrived. Hanuman said, "Sita was found." He didnt say I saw Sita. Because Sita wished to be seen, I was able to see her. It was not my power or talent. Hanuman gave all the details and gave the *Choodamani*, the ornament of Sita to Rama. Rama did not know how to show his joy. He gave his all by embracing Hanuman. Hanuman drowned in joy. Any other gift would have been an insult. Guha, Bharata were also embraced by Rama.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 6

Yesterday we heard of 58 sarga as told by Hanuman himself. Hanuman gives all the details of his visit to Lanka, and tells the assembly to decide upon what to do next. Angada, young and impulsive, suggested that they all should return to Lanka and bring Sita back with them to return her to Rama. He spoke in haste and immaturity. Jambavan told him to slow down. Jambavan did not agree with the proposal. He said, we should first inform Rama. Rama has vowed to kill Ravana Himself. We have to keep that in mind. Jambavan is old and wise. Mother Sita was not willing to come away. Many youngsters speak rashly to elders, dismissing their wisdom. Angada agreed to Jambavan's suggestion. We will go to Rama and Sugreeva and give them the details. Then we will proceed as they command – says Angada. *Jnana vriddha* (knowledge) *vayo vriddha* (aged) and *tapovriddha* (great in penance) are the three types of wise persons we need to be associated with. Jambavan possessed all three.

The monkeys were so filled with love and admiration for Hanuman. They all rose to the sky on their return journey. All their eyes were fixed with love and devotion on Hanuman. On the way, the Madhuvana was spotted. Hanuman, you have exerted so much. Let us relax for a bit -they said. Hanuman looked at Angada. How could Angada refuse? Angada, the prince gave his consent. Madhuvana was highly protected. Even Vali was afraid to enter it to enjoy the honey.

Now, with Angada's permission, the Vanara group entered the garden and wreaked havoc in their excitement and abandon. With no control whatsoever, they asked to drink honey from the honeycombs. Angada okayed the request. Only Hanuman saw Sita. All others are excited as if they had seen her themselves. Hanuman gave so much happiness to the monkeys and to Paramatma Rama Himself. May Hanuman and our Sadguru bless the entire world with bliss. Angada assured that if the caretaker Dadhimukha should protest, he would fight him and protect the rest of the monkeys. They all drank the honey without any reserve. The situation was beyond control.

Prapancham sinchanti punarapi rasaamnaya mahasah

In Soundarya Lahari, it is said that Mother Goddess, using the nectar that flows in between her feet, drenches all the nerves of our body. This is an yogic experience. Valmiki is hinting at that secret here.

Lakshmana was curious as to what was going on. While playing cricket, the ball hits and breaks the window. Only mother forgives. Even Hanuman and Jambavan were there.

***pranudam nupaithi
nudamtha manyaha***

***gaayanthi kechit pranamanthi kechit
nrutyanthi kechit prahasanthi kechit
patanthi kechit vicharanthi kechit
plavanthi kechit pralapanthi kechit***

Given full freedom, they danced with abandon, recklessly. They sang without knowing they had the talent. Some drank the honey and worshiped the trees. Some were laughing out loud with no reason. Some kept falling. Some kept marching up and down. Some were flying up and down. Some were chattering uncontrollably – all in intense joy. One was singing. Another was crying, one was laughing. The one in sorrow was laughing without control. One was complimenting another at his talent at crying. One is laughing. Another comes and says, why do you suffer and laugh so much? Such was the conversation between monkeys. Some were dancing. One is pushing another for no reason. They simply forgot themselves in the joy of finding Sita. Too much of drink, of honey. It is the honey, the nectar of immortality, dripping from the feet of Mother Goddess. She is showering it upon the deserving ones. Appaji's bhajan 'Chindu vesi genthroi' describes vividly the monkey business at Madhuvana. Some monkeys were staggering as if drunk. Valmiki's description is wonderfully depicted in Appaji's bhajan.

***taan uvacha harisreshto hanuumaan vaanara rishabhah
avyagra manaso yooyam madhu sevata vaanaraah
ahamaavaarayishyaami yusmaakam paripanthinah***

***shrutvaa hanumato vaakyam hareenaam pravaro angadah
pratyuvaacha prasannaatmaa pibantu harayo madhu***

Hanuman said, don't worry. Enjoy yourselves. I will take care of those who try to stop you. Angada said, Hanuman is the leader. Simply obey him. If you are full and someone offers you food, you still must accept. You must not offend the food. Same way, do not offend Hanuman. We must obey his word. Nothing to stop them now. They drank the honey from all the honeycombs. Some fell asleep on the branches of the trees. After finishing the meal, some have no energy to get up and wash their hands. They spread a bed of leaves and fell asleep. So much of happiness

was experienced by all. They are all so fickle-minded. Hanuman's accomplishment spread so much joy.

***hanuumataa datta varaih hatam madhu vanam balaat
vayam cha jaanubhih krishtaa deva maargam cha darshitaah***

Hanuman alone did not touch the honey. He did not drink it. He merely observed all their actions to see how they behave under this circumstance. All the monkeys were in heaven. Dadhimukha and his assistants came to stop the destruction of the garden. The guards reported that their strength is not sufficient to protect the garden. They cried at Sugreeva's feet. Angada, Hanuman, Jambavan and all the monkeys have completely ruined the garden. They were mercilessly beaten up. They ran to Sugreeva to complain. Even Angada did not recognize the elderly Dadhimukha and bashed him up. They did not know the reason for this celebration. They all went to Sugreeva and reported the destruction of the precious garden.

Monkeys do not accept also, easily. Valmiki so beautifully described the nature of monkeys. If you laugh in front of a monkey it gets angry. It thinks that by showing your teeth you are provoking it to fight. They frown at you.

Dadhimukha comes to Sugreeva and reports that Madhuvana, the grove abounding in honey, has been damaged by monkeys headed by Angada and Hanuma.

When Lakshmana in the vicinity enquires Sugreeva about the matter, Sugreeva says that by hearing about the jubilation of the monkeys, it can be concluded that Seetha has been traced out. He says, this group searched in the Southern direction. They are uncontrollably happy. Sugreeva had such faith in Hanuman that he felt convinced that Hanuman would have seen Sita, without any doubt. Sugreeva is not an ordinary soul. He is the son of the Sun God. Rama is the son of Dasaratha. Sugreeva is very intelligent and shrewd.

Paramatma is holding a staff, and making the five elements perform their functions. He makes the Sun rise. All elements are in fear of Paramatman. He makes Sugreeva, Hanuman, Nala, Neela, all children of celestials perform their duties as per His will.

***Tatah prahrishto dharmaatmaa lakshmanah saha raaghavah
shrutvaa karna sukhaam vaaniim sugreeva vadanaachyutaam***

Lakshmana, together with Rama, felt delighted. Hearing the words coming from the mouth of Sugreeva, which were pleasant for the ears, Rama was rejoiced. The mighty Lakshmana too was very much rejoiced. The ears were pleased to hear these words of Sugreeva. May we always listen to words about God or Guru. Never see evil, never hear evil, never speak evil, said Mahatma Gandhi. Through the ears happiness travels to the mind. Rama, Lakshmana and Sugreeva felt immensely happy. The fruit was in the hand. Rama was extremely happy. Send them at once, said Sugreeva.

***yuva raajah tvam eeshah cha vanasya asya mahaabala
maurkhyaat poorvam kruto doshah tat bhavaan kshantumarhati***

Dadhimukha fell at Angada's feet and begged forgiveness for giving them trouble. You are all very happy. We did not know the reason for your happiness and celebration. I am sorry. This garden, this kingdom, and this army are all yours. Angada tells everyone, we are asked to go at once to Sugreeva. Angada speaks politely to all the monkeys. He showed respect for their effort and pain endured thus far in the search of Sita. Ramayana teaches how even a prince should be humble and courteous while commanding his subjects.

The monkeys were very impressed with his attitude. They all co-operated. In the mean while Sugreeva comforted Rama. They have found Sita. Your troubles are going to end soon.

***angade hi ananupraapte sugreevo vaanaraadhipah
uvaacha shoka upahatam raamam kamala lochanam***

***samaashvasihi bhadram te drushtaa devee na samshayah
na aagantum iha shakyam taihateete samaye hi nah***

Even before Angada landed there, Sugreeva, spoke to Rama: Be pacified! I'm sure Sita is been seen. Although their time was up, they are still on their way back here. That means that they have achieved their aim. Keeping Angada and Hanuma in front of them, those monkeys too arrived with their eagerness to see Rama. On Prasravana mountain they all descended and prostrated. All the small monkeys ran forward, shouting, We have seen Sita.

Rama asked, how is she? Who saw her? Then they pushed Hanuman, who remained in the back allowing the others to claim credit. Something to learn from Hanuman. Rama had forgotten how to smile or laugh. He was in such dire difficulties. Now Hanuman announced, Sita has been found!

Hanuman made him smile in great joy! Hanuman will bless us all with happiness.

***drustha deveeti hanumad vadanaadam ritopamam
aakarnya vachanam raamo harshamaapa sa lakshmanah***

Hearing the nectar-like words, saying "Seetha was found" from the mouth of Hanuman, Rama and Lakshmana felt happy.

Rama simply stared in amazement and ecstasy at Hanuman for his accomplishment. Rama prompted Hanuman to speak. Hanuman stood silent thus far. One should not speak too much in front of guru. Guru knows all. One small boy saw his parents chanting prayers. He knew no prayers. The parents told him to simply chant his a b c. God appeared before him, like in the story of Dhruva, who received initiation of mantra and simply chanted it.

***shrutvaatu vachanam tesham hanoomaan maarutaatmajah
pranamy shirasaa devyai seetaayai taam disham prati***

When Rama asked, Hanuman looked to the south, prostrated to Mother Sita and then began speaking.

He remembered all the details. He subtly hinted at the story of the crow that happened at Chitrakoota. He withheld the story from the vanaras also. Only those who understand Rama's glory will properly understand it. Others would misinterpret it. Not all vanaras are that intelligent or elevated or devoted. They may think that Rama lost his discretion out of his uncontrolled passion for Sita that he employed the Brahmastra against a mere crow. Non-devotees will not believe if you tell them of Swamiji's miracles. They will dismiss his powers and will abuse the greatness of Swamiji. We must be very careful in disclosing such secrets and miracles. Hanuman merely told Rama that remembered the incident of the crow. Twice, Valmiki kept from disclosing the details of that story. Even Lakshmana did not know of it.

***yesha choodamani sreemaan
mayaasu parirakshitaha
manashilaya ganda parshe***

Rama was as happy to receive Sita's Choodamani (hairclip) as Sita was, to receive Rama's ring. The Choodamani is worn over the Sahasrara Chakra. Sita had hugged the ring of Rama, Hanuman told Rama. I will

Srimad Ramayana Pravachana

only live for one month, said Sita. You must come Rama, within that duration.

Bharata also had vowed that if Rama does not return by the end of 14 years, he would give up his life. Rama had to abide by these deadlines. The monkey army would want to see Lanka. How to take them there? Rama pondered.

Rama shed tears of joy, seeing the Choodamani. Rama kept it close to his heart and cried. The cow's udder sheds milk when it sees the calf. Rama was not in sorrow. His tears were tears of joy, he explained to Lakshmana, who showed concern. Janaka had given this ornament to Sita. Rama remembered Janaka and Dasaratha. It came to Janaka as a gift at a yajna. Hanuman, your words are like water to one whose throat is parched with thirst. The word 'pipaasa' is used here.

Please tell me more, Rama begged. Your words will revive my life, Rama insisted. Then, upon Rama's insistence, Hanuman narrated the story told by Sita about the crow poking Sita's chest while you were asleep on her lap. Blood flowed and woke you up. You became furious like Adi Shesha. You employed the Brahmastra on a darbha grass and sent it towards the crow. It flew to all the three worlds and finding no protection, came back and fell at your feet seeking refuge. Rama has made a vow that whoever surrenders to him will certainly be protected.

Rama is to be prayed in when in troubles. Krishna is to be prayed when there is harm to dharma. But Datta has to be prayed everytime because He is 'Smartrugami Sanovatu'.

Rama will come immediately to rescue you. Please give me something to take back to Rama, to give him comfort and assurance. Sita removed her hairclip, the Choodamani. We have to protect the area of the Sahasrara. That is why some hair is kept there. It has to be tied. Such an ornament, Sita removed and gave me to bring to you. I took leave of her and she reminded me to tell you to come quickly. Sita told me that I am lucky that I am going to have the darshan of Rama and Lakshmana. The more we remember these brothers, the more our good fortune will be. These are the words of Sita. Very powerful. I told Sita, climb over my shoulders and I will at once take you to have the darshan of Rama. Sita refused. She said, I was touched by Ravana forcibly. Otherwise I would never touch another man. Sita prayer of Tvamasmin Kaarya Niryogeti - Hanuman merely hinted at the prayer. Sita blessed me Rama. Please be comforted Rama. Let us quickly cross the ocean and rescue Sita - narrated Hanuman to Rama.

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Rama says, In this world, only Garuda, yourself, and the Wind God can cross the ocean. Sugreeva and Lakshmana also praised Hanuman. Sita blessed Hanuman that he will be forever remembered as one who flew over the ocean. Only if Rama kills Ravana and takes me back, Rama's glory will be enhanced. Sita had asked Hanuman, about all the small monkeys crossing the ocean.

Speak the truth but make it pleasant. Like icing on the cake. Never speak truth that is unpleasant. Both should be there. Hanuman has the capacity to speak like that, satisfying all these conditions. All are as strong and capable as I am. None is less capable, Hanuman said. It shows his humility. He never sees anyone as inferior to him. These words comforted Sita. I am sent only as a messenger. The elders are not sent for such a small mission.

Hanuman comforted and assured Mother Sita. He gave all the details to Rama. I never showed any dejection on my face. Had I remembered your grief, my expression would have changed. I spoke only encouraging words. I spoke with enthusiasm and confidence. She felt hopeful and confident. That is the benefit of Sundara Kanda. Sita felt at peace and happy. Rama, you will see Sita soon and you will be happy.

***tato mayaa vaagbhih adeena bhaashinee
shivaabhih ishthaabhih abhiprasaaditaa
jagaama shaantim mama maithilaatmajaa
tavaapi shokena parabhipeeditaa***

This is the Last verse in Sundara Kanda. May all be blessed by the study of Sundara Kanda with peace of mind, health, wealth and spiritual knowledge. Immense peace and self-confidence results from this study. Sundara Kanda parayana (study) gives wonderful peace of mind. It is so powerful. Now we enter the Yuddha Kanda. Rama is surprised at the greatness of Hanuman. He describes the three types of persons. The highest ones accomplish more than their required duty. This complement was given to Hanuman by Rama, the Supreme. What to give Hanuman as a token of appreciation? Rama had nothing with him. He felt very bad. His body was his. He offered Hanuman His body in a tight embrace. I am entering into you and becoming one with you. Hanuman is not jeevatma. He is God Himself. But it is somewhat like Paramatma merging with jeevatma. No higher gift can be there.

This concludes Sundara Kanda. Scriptures say that we must never conclude with the end of a chapter. We must begin the next chapter before concluding for the day. So, we shall now talk on the first verses in Yuddha Kanda.

***krutam hanumataa kaaryam sumahadbhuvi durlabham
manasaapi yadanyena na shakyam dharaneetale***

The first verse in Yuddha Kanda. Rama says, this impossible task was accomplished by Hanuman. Even mentally one cannot cross the ocean. Yet, he has physically done it. No one is as capable as Hanuman. Hanuman is the assistant of Sugreeva. He has achieved the unachievable. The one who not only does the assigned job but more than his call of duty, is the highest amongst men. Rama, the highest amongst men is praising Hanuman. The one who fails in doing the task assigned to him, is the lowest person. The one, who is capable of doing more than his assigned task, and yet does not exert himself to do them is the mediocre person. Enduring personal insults and mistreatment, Hanuman has done more than was expected of him. I embrace you, said Rama, pulling Hanuman close and hugging him tight. Rama Himself pulled Hanuman close and embraced him most lovingly. The highest boon of an intimate embrace was gifted to Hanuman. Hanuman was in ecstasy. What else can be more precious than this? Swamiji is everywhere. Hanuman's aspect is in Him. Rama's only worry was, how to cross the ocean? Now Rama has a new problem. Hanuman flew across the ocean. How will I cross the ocean along with the army of monkeys? He deeply pondered. Hanuman can carry me and Lakshmana on his shoulders. But what about the rest of them? He was in intense meditation to come up with a solution.

**Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda
Teertha Swamiji – September 7**

Yesterday we experienced the embrace of Rama and Hanuman. A rare and unique boon for Hanuman. He is in ecstasy with total thrill and goose bumps.

We listened to the last verse 'Jagaama Shanthim' of Sundara Kanda yesterday and learned of the benefit of studying Sundara Kanda. The joy felt by Hanuman at the embrace received from Rama is unparalleled.

Muhurtham dhyana mupaagamat

Rama meditated for a while on how to cross the ocean with the army. Rama was concerned about how to have the army of monkeys cross the ocean.

***kim tvayaa tapyate veera yathaanyah praakrutastathaa
maivam bhoostyaja santaapam krutaghnaja iva sauhrudam***

***nirutsaahasya deenasya shoka paryaakulaatmanah
sarvaartha vyavaseedanti vyasanam chaadhigachchhati***

Sugreeva told Rama, why are you lamenting like an ordinary man ? Abandon your grief as an ungrateful man abandons friendship. A person with grief gets into troubles. I alone can go kill Ravana and restore Sita to you. Don't lose hope. Don't be sad.

Sometimes one should exaggerate to give hope. When favors are forgotten, friendship is lost. Regardless of any amount of effort that is put in, if it is done without enthusiasm, it does not yield the proper fruit. Always do sankalpa before doing a ritual. Only then the result is obtained. Address should be written for the letter to reach its destination. Mantra is essential. The proper deity should be properly addressed. Mistakes occur. Then, forgiveness should be begged for. Simply and aimlessly doing something is useless. Proper procedure and interest is important.

***seturatra yathaa baddhyethaa pashyema taam pureem
tasya raakshasa raajasya tathaa tvam kuru raaghava***

Sugreeva said: you take steps in such a way that a bridge is constructed across the sea and we reach that city of Lanka. He gave the idea of

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building a bridge. He is the son of Sun God. He knows a lot. Sugreeva had traveled a lot all over the world. He knew many things.

Many people have a doubt as to who built Rama Setu. Valimiki Ramayana clearly states that Rama has built the bridge from India to Lanka. There is no need of confusion on this topic. All we need to do is protect that bridge. How to protect? Just pray!

Give up your hopelessness. Be bold and courageous, Rama. Sorrow dries up courage. Trust your valor. Do not lose courage. Kshatriya is one whose job it is, to protect, by profession. The kshatriya who is not courageous is ineffective. You are naturally peaceful. But now you must assume some anger and aggression, Rama – says Sugreeva. Appaji in one of the bhajans sings 'Natitha rosha, namaka bhasha' meaning – Siva pretends anger.

Hearing the well-founded and highly reasonable words of Sugreeva, Rama was filled with confidence and spoke then to Hanuma as follows:

I am competent of crossing this ocean by all means, either by way of forming a bridge or by drying up the ocean or by penance.

Swamiji's penance, we do not see or recognize. What penance has Rama performed? All we see is his sorrow at losing Sita. All his words are as per the scriptures. Rama was filled with confidence over Hanuman's capabilities I will dry up the ocean if necessary, declared Rama. Rama was not worried about himself crossing the ocean, only about all the small monkeys, how they can cross the ocean. Border force and protection was immense, for Lanka. The forts were extremely strong. Hanuman gave a vivid description. Rama could see in his mind's eye as if Hanuman had built a miniature Lanka for Rama to look at. The ocean is 100 yojanas spread. Each yojana is eight miles distance. Some geological changes might have occurred in course of time. Even celestials cannot easily cross the ocean. There are natural and artificially built barriers. Sahasrara and Lanka are very similar in description. Even for Hanuman it was difficult to cross.

There is no other way to Lanka. Only the demons have their specially constructed bridges that serve them any time they wish to reach the mainland. It frightens one to think of all the precautions that are in place. Like how we first apply for the visa and then later worry about going to USA, Sugreeva gave words of encouragement to Rama. Just believe that we have already accomplished our mission. Sugreeva assured Rama that he alone could go. Hanuman assured that he and the monkeys could

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accomplish the mission. Rama, give us the command. Let us go. Hanuman said, fix a proper auspicious time to begin the effort.

A mother told her son, do what has to be done tomorrow, do it now. Vinayaka Chaviti celebration. Mother made the special treat, Kudumulu. Gave some to son. Saved some for next day. Son said, no, tomorrow's work should be done right now. We see such people.

Rama said, Right now is the best time. Uttara Phalguni star is auspicious. Star of victory for Rama. Subrahmanya had killed Shoorapadma at that time. His marriage also took place then.

***asmin muhoorte sugreeva prayaanam abhirochaye
yukto muhoorto vijayah praapto madhyam divaakarah***

They stated at one in Abhijin muhurtha. Abhijin is the time when we place a staff on the ground and no shadow falls, those are the auspicious few moments which gives victory of anything done.

Rama is of Sun's dynasty. We will succeed in our effort, if we begin now and begin the battle. No one can defeat me if I begin the battle effort at this special moment. All the monkeys from all over the world assembled there. Monkey tricks is not childish play, but are the nature and actions of monkeys.

Uttara Phalguni star is the best for us. From there we will begin. I see good omens – says Rama.

Any time you begin a special event, it is good to observe the natural setting for good omens. In the Mahabharatha, it took three days to assemble and organize the army. Here it was done in an instant by Rama. The whole plan and symmetry, the different commander posts and so on. In Vibhooti Yoga, Krishna said, amongst those who wield the bow, I am Rama. Rama is supreme. When all this army is arranged systematically, it looks like garuda or chakra form from the sky.

***agre yaatu balasya asya neelo maargam avekshitum
vrutah shata sahasrena vaanaraanaam tarasvinaam***

Rama said, let Neela lead the army to explore the way. The number of monkeys in the army is beyond calculation. The numbers cannot even be counted.

adhiruhya hanoomantam airaavatam iva eeshvarah

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I will ride on Hanuman's shoulder, seated comfortably like Indra on Airavatha. Lakshmana will not be by my side. He will ride on Angada's shoulder. That way we will get a good view of the battlefield.

Even small monkeys were enthusiastically boasting that they would kill Ravana. They all shouted slogans of victory to Rama's army and proceeded. Neela was protecting the army. Why was he made the commander? The secret will be revealed later. It appeared as if an ocean was moving. Lakshmana speaks very briefly. When I look around, Rama, I feel certain that soon we will kill Ravana and will see Sita. He gave courage to Rama. He described the sky and remembered his ancestor, Trishanku.

***trishankur vimalo bhaati raajarshih sa purohitah
pitaamaha varo asmaakam ikshvaakoonaam mahaatmanaam***

It is good to see the ancestor looking down at us, along with Vasishtha in the form of a star. Vashishtha is their guru. Lakshmana sees Trishanku's star and Vasishtha's star side by side in the sky. This shows that, whatever state or place we may be, Sadguru follows us invisibly and protects us.

Lakshmana also sees Vishaakha star, the sign of Subrahmanya who is a senapathi – the army commander. Looking at the star constellations, I feel convinced that we will certainly win – says Lakshmana.

Some are calling out slogans. They were passing mounds, woods, crossing over all hurdles, and were proceeding smoothly, by Rama's glory.

Rama went to forest alone. Sita and Lakshmana followed him forcibly. Dasaratha wanted to make arrangements for his comfort in the forest. Rama refused. Rama followed the procedures strictly. When we do the austerities, we must follow strictly. We are supposed to fast on Ekadasi. But we consume more food that day. Rama set out alone, but now he has gained an army of countless numbers. Like how we see till the horizon of the paddy fields, the army of monkeys covered the entire land. They crossed the Sahya mountain range, the Malaya mountain range, and arrived at the seashore. Rama climbed to a hill top and took a look. The earth was filled with the moving army of monkeys. At seashore, Hanuman explained that there is no other way to reach Lanka except by crossing the ocean. No boat.

Devotion to guru and yoga are the only ways to reach Sahasrara Chakra. Ravana stayed in Lanka for some time by permission given by Siva. Thereafter it was given to Vibheeshana. In some town, Swamiji is told by

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people, we are so ineffective. How do we manage the ashram? Swamiji says, You do not do anything. I will take care. That is Guru's grace.

It was night time. Sugreeva told Neela to protect the army. He warned the army to be very cautious. The demons are active at night and might employ some tricks to harm them.

***saagaram cha ambara prakhyam ambaram saagara upamam
saagaram cha ambaram cha iti nirvishesham adrushyata***

Rama looked at the ocean. The ocean looked like the sky. The sky looked like the ocean. The ocean and the sky looked alike without any distinction.

The ocean is described as if the foam was the smile of the waters. The waves appeared as if they were doing the tandava dance of Siva. The ocean God was grinding sandal paste and the foam was gathering at the edges as the sandal paste. The moon was smearing it on all the celestials who were gathered all around. Rama remembered Sita. He felt very sad and shared his grief with Lakshmana. Rama said, grief comes. But time heals. But my grief is not diminishing. He then describes Sita to Lakshmana. Is it appropriate to describe the wife to a brother? He was in such intense grief. I will drown in the sea or burn myself – says Rama.

***kedaarasyeva kedaarah sa udakasya niroodakah
upasnehena jeevaami jeevanteem yat shrunomi taam***

Even as a paddy-field without water survives, by getting wet from a neighboring paddy-field under water, I also survive since I am hearing her as surviving.

Rama says, Knowing that Sita is alive, I am staying alive. Hanuman is life giver. He restored the lives of Rama and Lakshmana. Why did we remember Anjaneya? Rama himself declared that it is only with Hanuman's word that Sita is alive, Rama is alive.

Lakshmana comforted Rama. Even during the Sandhya Vandana, the twilight ritual, Rama could only visualize Sita. He could think of none else. He was drowned in the thoughts of Sita.

On the other side of the ocean, Lanka there was not the same Lanka as before. In Lanka, everyone is talking about Hanuman. The only smile was on Sita's face, by Hanuman's grace. Everyone else was weeping. How could a mere monkey wreak such havoc? We burnt his tail and he has burnt our entire city, wept Ravana. In just a few days, Hanuman has

destroyed our entire kingdom. Similarly, Guru's grace, in the form of Hanuman, drives away all evil spirits.

Ravana is drowned in shame at losing to a monkey. He bowed his head down and spoke to his ministers. He says – Rama will definitely cross the ocean and will arrive here. It is time for Ravana's liberation from Narayana. How, do not ask me, he said. I need to consult with you all. He speaks words of wisdom and dharma. Ravana, the one who abducted Sita, surprisingly now talks about dharma. Ravana also spoke some wise words. He is learned. But misled. Ravana also knows the different types of men, best, good and worst. He speaks of dharma but does not practice it. Ravana says, he who takes the advice of others is the best. He who consults but decides on his own is the mediocre person. He who decides on his own, is the worst king.

All his ministers flattered ravana and tried to encourage him. They said, Let us do a Maya tactic. Let us deceive Rama by appearing in the disguise of a man and say that Bharata needs him at once. When Rama leaves, we will kill the monkey army – they advised. Rama did not return to Ayodhya when Bharatha himself came and begged. They did not know Rama's nature, or his adherence to dharma. Yoga should be practiced. Merely talking about it is not sufficient. Similarly Dharma too. Stealing another man's wife is a horrible sin.

Vibheeshana advised him to return Sita to Rama. Listen to me, said Vibheeshana. Hanuman's strength is immeasurable. Imagine Rama's strength. While one is sick, one small medicine cures. Vibheeshana's words were such a medicine to the demons. Vasudeva held the feet of a donkey. The situation was such. All were asleep. Only the donkey made a noise. One has to resort to any act to save a situation. You may be strong. But do not be impulsive. Let us think calmly and plan our action. Without knowing our limitations, we should not take action. A mosquito can torment a lion. Did we ever imagine that Hanuman would come and devastate our kingdom? Only Trijata's dream hinted at it. Ravana, you act of stealing Sita, another man's wife, is a horrible sin. Listen to me. Return her to Rama. You achieve nothing by fighting.

yatho dharmah thatho jayaha

Where there is Dharma, there lies Victory !

Ravana, You are courageous. But you lack dharma. Rama is courageous. He follows dharma. He will certainly win. Dharma always wins. I am not threatening you. I am giving you friendly advice. Give Sita back to Rama.

tyajasva kopam sukha dharma naashanam

Abandon soon your anger, which destroys happiness and piety. This is the upadesham to us by Vibhishana. Give up your anger. It destroys discretion. It is sad that Vibheeshana is still there at Kasi, giving good advices. Where ever good words are, saptarshis, Hanuman and Vyaga will be there listening. In the story of Matsyendranath, Gorakhnath, Guru gave vibhooti and it was thrown in the trash can. There a baby was born. The guru came searching later. The child was found in the trash can. Such is the power of noble people. The used flowers from worship should be collected and made into manure, by placing in a separate container or ditch. They should not be treated with disrespect.

Vibheeshana says, anger destroys comfort and dharma. Dharma will give you fame. Please show mercy on all of us. We will be saved if you follow dharma. You will be saved. Give Sita back to Rama. Ravana had seen Hanuman's might. He became frightened. He was about to go through a transformation. He returned his palace from the court. Vibheeshana followed him and still tried to persuade Ravana. Such was his friendship with his brother. Gayatri Ramayana syllable occurs again at that juncture which we shall talk about it tomorrow.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 8

Rama proceeded with the army. Vibheeshana followed Ravana to his house to continue to give him good advice. Today, Lawyer Sumanth posed a question to me: Rama struggled a lot with the monkey army, the way Swamiji struggles with the devotees. Why did he not seek help from Bharatha? He would have come with his army if sent a word. A good question indeed. Rama did not intend to kill Ravana. To find Sita is the problem. Only the monkey army knows the Maya technique to find her. Only they are capable. First goal is to find Sita. Sugreeva told Rama to give the command. Rama said, first we have to make sure that Sita is alive. We need to know where she is. Rama did not wish to disappoint the army of monkeys because they were eager to help him. Swamiji had promised before that he would accept the services of devotees. That is why he gives them a chance. Rama knows political science. He gave much thought before taking any decision.

The word '*Dheemahi*' is the life of Gayathri mantra. For every 1000 verses, one syllable of Gayatri Mantra occurs in the Ramayana. Today in Ramayana, the 'Hi' syllable of this mantra is occurring now in the verse 'hitam mahardham mrudu'. In the bhajan Dheemahi Gayathreem, we sing 'Upanayanarde viniyuktham'. This means, Gayatri Mantra is used either by Guru or Parents to hold close, to get the child closer to God. Gayathri gives Sat, Chit, Ananda. I meditate upon Gayatri Mata. That is what Dheemahi means. Vyahriti roopam pranavardhaam is another line in the bhajan which means - OM is everything. Everything is in OM Pranava Mantra. Nothing exists except the threesomes like Trigunas, Trimurthis, etc. That is why our Datta also has three faces to protect us. In such Datta's presence we are discussing the meaning of Gayatri. Air, Water, Fire all are our friends and give us benefit. Gayatri Mantra exceeds all these in giving benefit. Only Guru's words are more beneficial. Not only in distress, not only for some people, Guru's advice is required for all, in past, present and future.

Ravana was suffering from the disease called passion for Sita. Vibheeshana scolded him for it. When Ravana went to court, he rode in his chariot that flew in the sky. So big was Lanka. Rama will come to Lanka, crossing the ocean. Ashoka Vana was only for women. Only Ravana had permission to enter it. Many show sympathy towards Ravana. We need to know the facts. Why should Sita be so beautiful? That is why Ravana stole her. There are people who talk such. Many defend Ravana's action. It is a sin. He committed a great crime.

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Ravana calls for another assembly. He praises everyone. He declared that he always consults everyone before taking action. But he never consulted before kidnapping Sita. Kumbhakarna just woke up after six months. I could not tell him of my plan because he was asleep then. Tell me what we should do now? I always consult you, said Ravana to his ministers. Ravana said, he did not tell kumbhakarna about Sita being kidnapped because he was sleeping. Kumbhakarna woke up after six months but Sita was abducted 10 months ago. Ravana lied here saying he always consulted his people before doing anything.

Kumbhakarna got angry. Kumbhakarna said, if you had consulted us before taking action, we would have helped you.

Think before you act. Then others will help, if you take their advice before hand. You should consider the consequences before doing something. Your action gives bad results as milk poured in a dirty container. In Sri Vidya method of worship of homa and rituals, all vessels have to be cleaned every single day. The cleansing process is the most important. The gods are going to be invoked into them. God is in everything and everyone. Packet milk is used as is, from the packet to do abhishekam. It is not right. Place in a proper container before performing the ritual. Treat God as you treat yourself, at least. Do the actions in proper sequence. Bathe, before the meal, not in the reverse order, if you want good health. I like Kumbhakarna's words because, unknowingly he praised Lord Subrahmanya in this verse. Enemies are always searching for a loophole, to pull him down. Krauncha mountain cannot be approached, but Subrahmanya Swamiji broke the mountain and killed the demons that were hiding inside it. We have to thank Kumbhakarna for remembering and mentioning Lord Subrahmanyam. Poison mixed with food, will kill at once. When Rama is remembered and worshiped, Lakshmi is always present. If Siva comes, Parvati will come. Vishnu holds Lakshmi in His heart. Where Hari is present, Sri or wealth or Lakshmi is automatically present.

It is our good fortune that you are still alive, Ravana, even after your abduction of Sita which is the most dangerous act that you have indulged in. Kumbhakarna speaks wise words almost to convince that he is a good person. But after the wise words, Kumbhakarna suddenly turns fickle-minded. He tells Ravana, it is okay, you live happily with Sita. I will help you. I will kill the enemies and ensure that Sita remains with you. Many people dress attractively. But their words hurt like arrows. Kumbhakarna is drowned in ignorance and evil.

Ravana was not happy. He was still thinking about the first words of scolding. Nature is beautiful and must be enjoyed. Sita is beautiful and

must be enjoyed – advised Kumbhakarna. Then Ravana discloses the secret of his curse that prevents him from enjoying a woman by force. Anjana devi, mother of Hanuman, in her previous birth, as Punjakasthala, was going to be raped by Ravana. Then, Brahma had cursed that Ravana's head would shatter if he forces a women against her will. How can such Ravana be ever praised? Some perverts justify his actions. We must never do anything that is against dharma or condone one who is against dharma. Yamuna river is worshipped. But it is not protected from contamination. Kumbhakarna's words are like that.

Vibheeshana tells Ravana about Rama's valour. Indrajit criticizes Vibhishana for underestimating Ravana's strength and says, Elephants, when they are being tamed, they think that only relatives are to be feared. Similarly, we should be feared of Vibheeshana in our family. Why should we be afraid of the gods? Only Vibheeshana is a shame upon our family, scolds Ravana's son Indrajith. Vibhishana abuses Indrajit for his immaturity of mind and for his rash nature in underscoring the power of Rama's arrows. Vibhishana further advises Ravana to give back Sita to Rama and to live happily ever after in Lanka.

Ravana refuses to hear the words of Vibhishana and rebukes him with harsh words. Ravana says, Vibheeshana is a destroyer of his race and asks him to Get out ! Vibheeshana was just waiting for this. He wanted to leave Ravana, but was hesitating because, leaving a brother at a time of danger is not dharma. But here, Ravana told him to leave. So Vibheeshana left Lanka at once. Vibheeshana means one who gives fear. Such person he leaves Lanka, giving good wishes to Ravana. Only four demons supported Vibheeshana, who left along with him and approached Rama They flew from Lanka to the seashore.

***nivedeayata maam kshipram raaghavaaya mahaatmane
sarva loka sharanyaaya vibheeshanam upasthitam***

Vibhishana together with four of his companions reach Rama's place. Halting in the sky itself, Vibhishana asks Rama to give a refuge to him.

Sarva loka sharanyaaya – Valmiki Ramayana's words have been repeated and borrowed by countless others. It is the source for all words and expressions. Everything in the world belongs to God. Nothing is ours. Not even a blade of grass can be created by us.

Sugreeva first saw Vibheeshana, the demon, the brother of Ravana. Already they had experienced the magic deer and knew their illusory tactics. So, everyone advised Rama not to accept the plea of Vibheeshana for amnesty. Many discussions take place. Angada and many others speak

and give their opinions. Unanimously they advised Rama against receiving Vibheeshana. They gave many reasons and cautioned Rama of his Maya tactics. No one supported Vibheeshana. No one except Hanuman knew Vibheeshana personally. Hanuman, who remained silent throughout, finally spoke up, when Rama asked for his opinion.

***atha samskaara sampanno hanoomaan sachiva uttamah
uvaacha vachanam shlakshnam arthavan madhuram laghu***

He spoke like a most scholarly and wise individual. Hanuman spoke briefly, to the point and politely. He said, Rama, take it if only acceptable. Such humble Hanuman is. He is the emperor of all nine types of devotion. He is friend, servant, and one who totally surrendered. He gave his opinion and contradicted the words of other elders, as per scriptural injunction.

***na bhavantam mati shreshtam samartham vadataam varam
atishaayayitum shakto bruhaspatir api bruvan***

Rama, even Bruhaspati, the Guru of the gods is not qualified to advise you.

Vibheeshana should be accepted as a friend. He is in true surrender. If Vibheeshana should do something wrong in the future, others may lose respect for Rama. Hanuman was convinced of Vibheeshana's integrity. You cannot reject anyone Rama. There is a flaw in all these arguments of others. This is the only place where Vibheeshana could come to, this is the only time when he can come here. Where else can he go? How can you judge from his face?

nasthi samshaya prasannam vadanamcha

Hanuman prayed to Rama that it is best to receive and give amnesty to Vibheeshana. I have not doubts about him. What he is speaking is right. Hanuman speaks on behalf of devotees. So when direct prayer to God fails, Hanuman may be prayed to, for pleading on our behalf. Only he does that. He pleads for us, silently.

***yathaa shakti mayaa uktam tu raakshasasya aarjavam prati
pramaanamtu shesasya shrutvaa buddhimataam vara***

Hanuman humbly placed his opinion before Rama. Rama determined to accept Vibheeshana. Even birds give refuge. How can a man refuse. I asked for your opinions, but now I give you my decision, said Rama. Only he, who gives refuge reaches higher levels of existence.

***sakrudeva prapannaaya tavaasmi iti cha yaachate
abhayam sarva bhootebhyo dadaamietad vratam mama***

Hanuman reminded Rama of his vow that He would give protection to those who seek His refuge. Those who refuse protection to those who seek refuge are worthless as per many stories in the scriptures. We say

Sri Dattasharanam mama ! Sri Rama Sharanam mama !

Prapatti or Sharanagathi – total surrender is significant in Vaishnava sampradaaya. Datta also protects if you surrender. In Vashnava tradition, if it is difficult to offer your body, mind, and soul, simply surrender in devotion, it is said. Narada gives nine types of devotion. Ekadasi fast bestows the 11 types of devotion. Devotion is called enthusiasm.

We must have the policy or philosophy of doing a certain thing, or following a certain path. Rama made the determination, whoever wholeheartedly prays for refuge from me, I will definitely offer protection. Many people try to disturb the austerities of those who are following the Ekadasi fast. Some evil forces enter the minds of friends and relatives to spoil the vow. One must not yield to such temptations. Bharatha and Vashishta and others also tried to persuade Rama to return to the kingdom. But Rama did not budge from his adherence to Dharma. Rama is so bold and courageous. He said that if even Ravana himself were to come seeking refuge wholeheartedly, I will give him protection. Vibheeshana offered his all to Rama. Victory and defeat in battle are unpredictable. He came as he was, with nothing.

Vibheeshana is asked to come. He surrenders to Rama. Vibheeshana introduced himself and fell at Rama's feet. I have left friends, relatives, comfort, kingdom, life and everything. Rama said, I will take care of you. Both prarthana (prayer) and prayatna (effort) are required like we need pen and paper to write. Final and most difficult stage of devotion is total self-surrender. Vibheeshana is an example of such devotion. If Rama had denied amnesty, he would have jumped into the ocean to end his life. Sadguru gives us a diet of words to cure the disease of ignorance, the way a doctor prescribes a diet to cure disease. Vibheeshana gave such a diet of good advice to Ravana to return Sita to Rama. He is of that level. Atma Nivedana is most difficult – to give oneself up.

Rama told Lakshmana to bring water from the ocean. He performed abhisheka and made Vibheeshana the king of Lanka. Then Rama asked of all the details about Lanka's protection, and army. Amnesty and proper rules of kingship are followed by Rama.

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As per Uttara Rama Charitra, even if it were Ravana himself who were to come, seeking refuge, Rama would have accepted. Sugreeva asked Rama, you have promised Lanka kingdom to Vibheeshana. What if Ravana now comes and seeks refuge? What will you give him? Rama said, I will give my Ayodhya to Ravana. Bharata will give Ayodhya to me after 14 years.

Vibheeshana gave all the information, how to cross the ocean, how to win over Lanka. Sagar is your ancestor, Rama. Ocean will respond to your prayers. Lying on a bed of darbha grass, Rama prayed to the Ocean God to give way for crossing the ocean. For each effort there is a special prayer to chant. For travel, for crossing the ocean, for flying, for constructing a house. Nothing wrong in seeing the divinity in all. It only takes five minutes to offer a prayer. It gives good results. In ninth chapter in Bhagavatam this episode is mentioned.

Rama prayed to the ocean to give way, lying on a bed of darbha grass. He performed penance. But the ocean did not respond. Rama made the ocean shudder in fear. Tomorrow we will continue the story.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 9

Yesterday in Yuddha Kanda we discussed the episode of Rama lying on a bed of darbha grass to pray to the Ocean to allow him to cross it. In Bhagavatam, the description of Rama is especially emphatic on his giving fright to the ocean and building a bridge across it, although Rama had performed many other great feats. During his prayer, a demon called Shaardoola came as a spy and looked at the army and conveyed the message to Ravana of the strength of Rama's army. Ravana sent a messenger, Shuka to cause trouble amidst Rama's army. It is a political strategy, by praising someone, causing jealousy and difference of opinion amongst themselves. Sugreeva captured and tied him up. Rama said, let him go. That is the difference between the attitudes of Rama and Ravana. Sugreeva suspected that he is a spy and should not be let go. Sukha says, I have not stolen your wife, Sugreeva. Why do you support Rama, this useless fellow? You are my friend, just as Vali was my friend. Return to Kishkindha. Sugreeva captured Shuka. Rama said, release him. No, Rama, he will disclose all our secrets to Ravana. Sugreeva wanted to kill Shuka. A messenger from a king should never be killed, unless he speaks other things besides the message of the king. Sugreeva gave a message to Ravana. You are not my friend. You have never helped me. You are the enemy of my Rama. But they did not release the messenger.

Rama prayed for 3 days for the Ocean to cooperate. Not getting a response, Rama got angry. Rama did not expect this indifference. Ocean was his ancestor and should have responded in a matter of 3 seconds. Rama got angry and shot an arrow at the ocean to dry it up. Rama does not get angry. But if he does, even the gods cannot endure it. Brahmastra was going to be employed against the ocean. We must never use threats frivolously with children. Then they lose value. Ocean does not transgress his bounds except at full moon or new moon he may, a little bit. Rama's arrow caused a Tsunami. He vowed to make the ocean non-existent. Get my bow and arrow, he told Lakshmana. The world does not pay heed to those who show compassion, understanding, patience, and endurance. These are the words of Rama. Rama's arrow made the ocean swell beyond its boundaries. Lakshmana persuaded Rama to calm down. Rama did not cool down. He wanted to use the Brahmastra against the ocean. Lakshmana said, Rama, do not become a slave to anger. Think about the future. What will be the fate of all the sea creatures? Samudra is called Nada Nadee Pathim. Ocean is the Lord of rivers and water channels. Rama, by our good fortune, did not employ the Brahmastra.

Ocean manifested a human form and appeared before Rama and spoke. He came chanting the name of Rama. Otherwise, Rama might think that

he is coming out as an enemy. Ocean is filled with gems. Valmiki gives a wondrous description of the ocean. Ocean prays to Rama. Rama, you want me to freeze my activity. I cannot give my nature, my dharma. Only when human values are practiced, humanity is preserved. This is great advice to all. Rama is ready to send out the astra. Earth, Water, Fire, Air or Space – all have to adhere to their nature. Everyone has their limit. One should not cross their limits. In Creation too, all the five elements have their limits. One should not cross them. From infants to elders, all have their particular duties and limits. I have to protect the creatures that live inside me. That is eternal dharma. Each living being respects its nature and follows it. I cannot give up my nature, my depth. If you go to the bottom of the ocean, the sound cannot be endured. Things get shattered. I am made deep by God. It is my nature. It is not a fault in me. If I am only knee deep, I would not be an ocean.

People may tempt me. Out of fear, greed, anger or jealousy, I will not give up my nature. I should not. The animals within me have placed their trust in me – said Sagara, the Sea to Rama. Then, Rama said, recede all the way to Lanka and give me way. Ocean said, Please understand Rama. I cannot do it. But I will offer you help.

Allow us to walk across the ocean, Rama requested. For the killing of Ravana, and the rescue of Sita, you are asking this, Rama. But my suggestion is, build a bridge across me. In Navi Mumbai, they have built a bridge, which is a challenge, over waters even in this 21st century. Other places also have such bridges. But Rama has built a bridge in Treta Yuga itself. Rama wanted the ocean to freeze. Is it possible? Yes. But the creatures will suffer. Ocean gave guarantee, I will let you go across. Rama asks, What do I do now with this Brahmastra? Drumakulya mountain in the north is harboring some demons who are tormenting me. Even to bathe in Ganga one needs merit. If one lacks merit, even Ganga will not have enough water. When noble souls are helped, when noble deeds are performed, definitely we will gain benefit. Now ocean is helping Rama and receiving help in return. Rama sends his astra towards Drumakulya and killed the demons.

It turned into a desert. Rama gave a boon to the region, living beings will thrive here. Friendship, plenty of food, health will prevail here, in spite of its being a desert. Rama purified that entire region. Now the bridge has to be built. The design and construction plan was prepared. Who can build a bridge? Sagara says, Nala is here. This Nala, is the son of Vishwakarma, the celestial architect. Sometimes we do not recognize the talent that is very close to us. Rama at once saw his capacity. He is the son of Vishwakarma. Neela became the commander-in-chief. Nala became the architect of the bridge. Nala begged for the opportunity to serve Rama. An extraordinary bridge was built in 5 days, 80 miles wide and 800 miles

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long. Time has made it erode. But signs of the bridge are still there. Let us preserve it. People name their children after the bridge, *Setu*=bridge. *SetuRaman* and so on.

Huge trees and boulders were brought. Leaves, ropes, soil, all required materials were brought. All the Vanaras started putting the rocks in the ocean. All the rockers were sinking. Only Hanuman's rocks were floating. Nala asked Hanuman how was that possible. Hanuman said I'm writing Rama Nama on every stone before putting them into ocean. Then Hanuman was asked not to carry the rocks but to simply write the name of Rama on each rock. This is not in Valmiki Ramayana though.

A floating island has just been discovered, near Japan, recently. In Bonsai garden we have some Rama Sila rocks, with small holes in them. Perhaps Rama Sila rocks are there near Japan. No matter how much weight you place on them, still they float. How to step on Rama's name? It is ok. Rama is with us. But in Lanka, it was noticed that Rama's back was filled with the footsteps. Rama endured the pain. This is a side story given later.

Then comes a squirrel who also wanted to help Rama, out of intense devotion. But how? it thought. I will supply sand. It rolls around in the sand and fills its fur with it. And leaves it in the ocean. Squirrels are always active. Just like mice. Ganapati that is why rides on a mouse. Squirrel felt happy to do its small favor. We should also always help, to our capacity. Rama was observing this. He called the squirrel. It was too busy. It did not recognize Rama. Finally it came. Rama praised its effort. He made 3 stripes, A U M of OMkara he wrote on its back with his fingers, as he petted the squirrel. He gave liberation to all squirrels. Any time you see a squirrel, you should remember this incident in Ramayana.

Finally, the bridge was built. Victory to Rama everyone shouted. It is unimaginable. Incredible achievement. Everyone praised the completion of the bridge, including all celestials and poets. Thyagaraja swami sang a beautiful song, describing Rama as the builder of a bridge. May Rama climb on Hanuman's shoulder, they requested. But Rama decided to walk the entire distance. They reached Lanka.

When Hanuman is prayed to, Truth, Peace is the bridge that takes us across the life of worldliness. All the war strategy was in place. Rama knew exactly how to organize the army. They reached the shore of Lanka. Rama now commanded that Shuka, the messenger should be released. He carried the message to Ravana and advised him to give up enmity with Rama and release Sita. Ravana refused and send two spies. Vibheeshana captured them. Rama told them, Vibheeshana will personally

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show you all the strength of our army. Rama is filled with courage. No trace of fear or doubt in him. Don't be afraid, he told the spies. They wished victory for Rama. That is Rama's greatness and glory. He spoke with such affection and courtesy. Ravana on the other hand always speaks with disdain and rudeness. Make friends with Rama, the spies advised Ravana.

Like bees swarming a flower-filled trees, my arrows will fall on Rama, said Ravana. Actual meaning is, land on his feet in surrender. When I offer all my limbs to Rama, said Ravana. Rama made him speak such words. He used the word, padapa, including the syllable, pada, meaning Rama's lotus feet. Ravana will end up surrendering at Rama's lotus feet.

Ravana took the spies to a top floor of a building to eye the entire army and asked them to describe the details of the strength of the enemy's army. The spies described: one commander was radiant as the Sun, another was frightening - whether they were threatening Ravana or praising Rama's army, we do not know. These were Ravana's spies describing. The battle that took place, the Dharma battle is indescribable. It is unparalleled in history. I fight not for Sita, but for Dharma. That is Rama's vow. Description of Vanara sena is an auspicious episode. Hence we shall stop here today.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 10

Yesterday, we discussed about the spies showing Ravana and describing the might of Rama's army and advising the king that he is no match for entering the battlefield. From a high vista point they pointed out the different mighty warriors in the army of Rama, naming each of them. They were causing fear in Ravana's heart. Rama was courteous towards the spies and messengers. Ravana was crude and brutal. By their descriptions Ravana was losing courage. They were praising to glory Rama's might and his army's strength. Ravana got irritated and questioned their loyalty. Rama inquires after each one's welfare. His love pours out from his heart. One should greet others cheerful. One should make it a habit. Friendliness should come naturally. Such a nature should be developed. Such persons will transform the behavior of others. Others will become friendly also.

Shardoola shows Hanuman to Ravana. Ravana already knows his valor and capacity.

jyeshthah kesarinah putro vaataatmaja iti shrutah hanoomaan iti vikhyaato langhito yena saagarah

This monkey, by whom the ocean was traversed, is the eldest son of Kesari. He is known as the son of wind-god and famously called as Hanuman. Here, Hanuman is addressed as elder son. Why ? We dont know if he has brothers. Hanuman is pointed at, he is as strong as 1000 elephants. If he gets angry, he can torment even the ocean. He was here in Lanka earlier to see Sita. He had seen you also. You might remember. Why is he re-introducing him now?

Only to frighten him and trying to persuade him to give up Sita and withdraw from battle. He is famous as Hanuman because of a swollen jaw. As a child, he thought the Sun was a fruit and jumped up to swallow him. He got hit in the jaw by Indra. He is as strong as demons. He also has powers to change his form. He puts on disguises. Hanuman also appeared before Rama as a brahmin. So did Ravana for an evil purpose, to steal Sita, disguised himself as a mendicant. Hanuman was obstructed by Mainaka, Surasa and Simhika as he tried to cross the ocean. Yet he succeeded in crossing the ocean. Veda describes Hanuman. Manyu suktha mantras also describes about Hanuman. Hanuman's strength is talked about by all, says Shardoola to Ravana. From the Vedas, I have learned the qualities of Hanuman. Veda is pramana for us. His strength, form, and capacity are indescribable and unimaginable. They can only be

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experienced. These words are being spoken by a demon. There was meteor shower to show a bad omen. When Lanka was being burnt, only the fire on the tail was seen. Hanuman was not visible. His adherence to dharma is firm.

He now describes Rama. Rama is battling for Dharma. You are fighting for adharma, Ravana. Only Dharma will win. Rama-Anjaneya battle, Krishna-Arjuna battle, Rama – Lava Kusha battle are some of the battles of Dharma. That is why there was a truce. Rama is standing ready to fight. Lakshmana, his brother is as dear to Rama as his own life. Lakshmana is ready to give up his life for Rama.

A family is traveling in a flood. They stand on a mound. Still flooded. The wife is pushed down and the man stands on top of her. Then over the child, to protect his own life.

Rama follows dharma and dharma always wins. Lakshmana is there, look at him. He will give up his own life for Rama. Do you have such loyal warriors? is the implication. Vibheeshana is there. He has left you and is helping them. Is there anyone who is ready to give up his life for you, Ravana? O king, Rama, the emperor has already coronated Vibheeshana as king of Lanka. Ravana is being injected with fear by his own spies and messengers. Sugreeva is now being introduced. Sugreeva is a mighty warrior. We should win. We should not get defeated. They are implying their doubt in the prospect of victory. Ravana is upset. He is doubtful of victory. He is angry. These fellows are eating my salt and they are praising the enemy. It is okay. Just praise me. Even if I am in adharma. This is not the time to praise the enemy. You should be encouraging me. I should not keep people like you next to me. I should kill you, but I will let you go.

Ravana made another spy, Shardoola to go and investigate. He was also captured by Vibheeshana and then released upon Rama's insistence. Ravana, do what is required to win. Do what is required not to get defeated, he told Ravana, implying that Rama's victory is guaranteed. Where there dharma, where there is Sadguru, where there is truth, victory is guaranteed. It may take time. But definitely truth and dharma will win eventually. Illusion comes and goes. Truth endures. The army of Rama was placed in an Eagle formation. Who should be in each different position, the eyes, the wings, the tail, and so on are described in detail by Vyasa in Mahabharata. Here it is only hinted at. A math treatise is given here. In Sanskrit there are words for numbers for which English has no words, beyond billion, trillion and so on.

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Ravana was hoping that Shardoola will bring back some hopeful news. Instead, he praised the army of Rama and the strength of Rama even more. In Ramayana we forget what happened before. We are always looking ahead to what is next. In Mahabharatha, we keep recollecting past incidents.

***naasti raamasya sadrusho vikrame bhuvikashchana
viraadho nihato yena kabandhascha antakopamah***

There is no one that can conquer Rama on this earth, the spy told Ravana. The demons here are speaking the truth. It is impossible to fully describe Rama. So he is called samastha kalyana gunabhirama. 14,000 demons were single-handedly killed by Rama in Janasthana – the demon reminded Ravana. Ravana wanted to win by deceit.

The thick curtain of Maya is in front of us. To God, the curtain is almost invisible. It is easily removed by Him.

Ravana is very troubled. The battle drums have not been beaten yet. In the night fighting with magical tactics is the strength of demons. Ravana asked one of his assistants to create a head that looks like Rama's head. He took the head to Sita and told her that Rama was killed during sleep. Even in his lie he did not show courage. It is adharma to kill sleeping persons, women, children, mad persons and such. The replica of Rama's head, bleeding, smelly, was taken to Sita by Ravana. He was beheaded while he was asleep. Rama, who killed Khara and Dhushana is now dead – said Ravana to Sita. Sita was overcome by grief. She was told that Lakshmana, Sugreeva, and all others had run away. She kept the bleeding head on her lap and wept unconsolably. Sita remembered Kaikeyi and spoke bad words. Kaikeyi was responsible for this exile in the forest. This is what she must have wished, Sita thought. Sita smelled the head, with a slight suspicion in her mind.

In northern India, Gurus kiss the top of the head of their devotees. They smell the Sahasrara. This is monkey tradition. They can detect any trouble or problem by the scent. Sahasrara is kept covered for protection also. When Sita smelled it, perhaps Ravana put some shampoo on it. Rama's hair was all matted up. Sita smelled the same scent of Rama and wept again. Rama, remember that you promised at our wedding, holding my hand, that you would never leave me. How can you leave me like this? Take me with you. She cried. Even her crying was as per dharma.

Even this bad news I had to hear. Perhaps I had obstructed the marriage of someone in my past life. That is why this misfortune has befallen me. In spite of being Rama's wife, I am suffering this pain. The zodiac cycle

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changes, once in about ten years perhaps. We have to keep cleansing our sins continuously. Ravana, put my head alongside Rama's. Keep my body next to his, after killing me also – weeped Sita.

At this juncture, like Ganapati gives obstacles, a demon came and interrupted Ravana's conversation with Sita. He said – Ravana, Prahasta and other ministers are waiting for you at the meeting hall to discuss about the war. Ravana, irritated, left. As he left, the head of Rama disappeared, being made of illusory magic. Even while in difficulties, sadguru always offers help and encouragement. Anasuya's, Janaka's and elder's blessings came to Sita's aid. Sarama, Vibheeshana's wife, who had been eavesdropping, came to Sita to assure her that Ravana's words are all lies. May be Anasuya and Atri Maharshi's blessings came in form of sarama She risked her life to help Sita. How can sleeping Rama be killed? It is impossible.

Those who are seeking enlightenment are always protected. Rama, Lakshmana, and the vanara army is all very safe. Be filled with hope. Listen, now. The war drums are beating. Maha Vishnu defeated the demons. Rama is going to defeat and kill Ravana. Be assured. The earth smiles when it is filled with greenery. You should smile and pray. Pray to the Sun God. He is always going around the Meru Mountain. Sun God should be worshiped, she advised. Rama belongs to Sun dynasty.

With or without devotion, if you worship the Sun, it gives benefit. It can be done without making it public knowledge. Even atheists show respect to Sun. They enjoy victory. Do regular worship at sandhya times, dawn, noon and dusk.

Keep looking at the Sun. It creates the picture of a circle. Seek his protection.

In Yuddha Kanda, Sage Agastya tells Rama to worship the Sun and thus came Adithya Hrudayam and here Sarama is advising Sita to worship Sun. Thus, both Rama and Sita worshipped Sun. We need the Sun's rays for health, and for progeny. He awakens us. He gives us life. He is the source of all life.

Sarama says, Rama will win the battle, returns to Ayodhya, and will be coronated. We shall conclude today on this auspicious words.

The Chaturmasya is flying by. Swamiji's presence made it very special. He was not willing to leave but the program in London is very important. Let us sing Vande Santam Hanumantam. Some one sang this bhajan as 'One day' instead of 'Vande' santaham hanumantam. Vande means 'I worship'.

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We must worship him not just One day but also Sunday, Monday and all days. But don't say '*Chande*' *Santam* like in Tamil which means fighting.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 11

Sarama consoled Sita who was in grief. She advised her to pray to the Sun. Sita followed her advice. Sun should be worshiped with Surya Namaskara. It is important to do it as per your capacity. Sun's rays are essential for healing and health. Sarama offered to take Sita's message to Rama. Sita is Bhadra Kali. If she opens her mouth wide, all evil beings will get destroyed. Rama should win the credit for killing Ravana. Hence, Sita tells her, to go to Ravana instead. Tell me what he is thinking, what his strategies are, please find out his plans and tell me – said Sita.

Sarama goes in her magical form. Ravana is expressing surprise at Rama's crossing the ocean, the monkey army and their power. Kaikasi is Ravana's mother. She tells Ravana to return Sita to Rama. Who thought a monkey would cross an ocean and burn Lanka? Who thought a man can cross the ocean and arrive with an army of monkeys? Another elder also gave the same advice, as also Ravana's uncle. Ravana was in no mood to take anyone's advice. The one who is a scholar and knows the strength of the enemy protects his people. One should act such. Such a one is protected and prosperous. Ravana, you are not acting wisely. Fighting with someone stronger is not wise. Make truce with Rama.

God has made only two circumstances. Karma path and Knowledge path. For celestials, dharma was created. For demons, adharma, unrighteousness was created. Celestials win because they follow dharma. Asura, daitya, raakshasa are all similar. They lack virtue. They will lose. In Krita Yuga, good is stronger than evil. In Kali Yuga, evil is stronger than good. It is 432,000 years long. Twice that long is Dwapara Yuga. Twice that long is Treta Yuga. Twice as long as that is Krita Yuga. We are still at the beginning of Kali Yuga. Do not worry about 2012.

Ravana, Your wickedness is going to destroy all of us – says Kaikasi. One does a ritual austerity, the family should make it convenient. It helps entire family. The sages and saints were tormented by you. All their curses are with you. Brahma was prayed to by Ravana for immortality. Ravana asked that he should not be killed by anyone, naming all except humans and monkeys. Now men and monkeys are here to fight and kill you. Those who do worship of ancestors and offer food to them expect crows to accept the food. Now dogs are eating. Bad Omen. Many details are given and reasons why he should make a truce. Rama is Maha Vishnu Himself in a human form. You are unable to recognise Him. For the demons, the shocking flash news was that Rama has built a bridge over the ocean in a mere five days. In the future, what will benefit us, is what should be considered. Ravana was under the influence of Time. That is

why he is ignoring this advice. He is arrogant and has no habit of taking the advice of others. Ravana got angry you are praising the enemies.

Tenali Rama story is given .Those who take advice through one ear and let it go out the other ear are no good. Those who hear and chatter about it are also not good. Those who listen and absorb good advice are good people. Ravana paid no heed at all to the good advice. The ear is only an instrument. We listen with our mind. What is so great about Rama? Why are you all so afraid of him? His own father kicked him out of the country. Even if my body breaks in two, I will not fall at anyone's feet. Ravana agreed that this is his nature. He is born with it. One cannot overcome one's nature. Rama's form is dharma. Ravana's form is ego and arrogance, with ten heads, ten times strong. Hanuman form is devotion. When nice food is made the essential taste is obtained but Ravana does not hear. Dont give advice to one who pays no heed. Ravana left and went home. Sarama conveyed all this to sita. Malyavanta, the uncle was scolded for the good advice.

Earlier Prahasta and others were placed in their positions. All were ordered to come back with victory. He prided himself. Ravana organized his army. Vibheeshana sent his four spies to Lanka to come back with information. They came back. They explained in detail how Ravana's army was organized. The four ministers who accompanied Vibheeshana were those who left Lanka along with him. They gave the information as to which warrior was placed where to attach which warrior from Rama's army. Description of war is good to hear. It is unavoidable here because we are in Yuddha Kanda, the chapter that describes the battle. Rama says, I will be at the north entrance along with my brother, to kill the demons. Sugreeva and Lakshmana are very important for Rama. He was to protect their lives before protecting his own. No monkey or bear should assume the human form. That way we will know that monkeys are our army and should not be harmed. Ravana's army may assume human forms but they will not take monkey forms. 7 important people only in human form, Rama, Lakshmana, Vibheeshana and his four ministers.

Rama began the war. Ravana was scared to enter the battlefield. All climb the mountain Suvela. Rama spoke: One commits a sin. Time binds him in his force. By his act, his entire dynasty perishes. Ravana's remembrance makes me furious. I want to kill him this very instant.

They remained there that night. The demons were not ready to fight yet. A nice view of Lanka was obtained from that high point. The buildings, gardens, the compound walls, the protective fences were all observed. Let us show our strength, said Sugreeva. They went and destroyed all the enemy flags. Lanka was like heaven. More glamorous than Ayodhya. To remove Rama's grief, Sugreeva saw Ravana's mansion, high as heaven. Ravana was seen. Suddenly, Sugreeva took a leap impulsively, out of

immense love for Rama. He landed in front of Ravana, snatched his crown and threw it down. Ravana was bewildered. They fought a duel. Sugreeva told Ravana of Rama's strength. It was a great battle between the two. What if he kills Ravana? Rama was astounded. What about his own vow to kill Ravana?

Sugreeva returned. He was scolded for his monkey nature of acting on impulse. Rama told him off. Do not ever behave like this. You are king. You never took my consent. I was worried about you. Even Vibheeshana was upset. You may want to be heroic. But please tell us before you do something like this. What if some harm had befallen you? Even rescuing Sita would not have given me happiness if you were to get killed. I would hate myself. I wanted to put Vibheeshana on the throne in Lanka, and Bharata on the throne in Ayodhya. I was going to give my body up thereafter. Out of friendship for Sugreeva, Rama spoke. That is why the friendship between Rama and Sugreeva is highly spoken of. In time of war, solar eclipse had occurred. Valmiki describes it as Rama's victory and Ravana's destruction. Rama also feels that way. Rama stood regally at the north entrance, showing his might. victory to Rama ! The monkeys were smashing their tails on the ground, making a huge sound. With loud noise, the windows shatter like with loud thunder. Lanka was shuddering in fright, trembling with dread at the sound . Rama called Angada to his side. He sent him as a messenger as a last attempt at truce.

Gayatri Ramayana Dhiyoyonah Prachodayaat

'Dha' syllable begins the verse of the message sent by Rama through Angada. Angada goes to Ravana. He landed in front of him and introduced himself as son of Vali. You might have heard of me. Victory to Rama ! Rama mantra that is chanted by Siva, Parvati, and Hanuman, may it protect me – saying so, Angada gives Ravana, Rama's message: You are wanting to die. You are a loser. You have tormented many. You have betrayed the trust of many. All your sins have ripened today. You are arrogant by the boon of Brahma. Rama is here holding the bow, torn with grief at your stealing my Sita. If you get killed by me, you are guaranteed liberation. Rama's intention is to give salvation to Ravana. Once he is killed, enmity ends. Show your might today, that you showed, stealing Sita in my absence. I give you one more chance. Bring Sita back to me and fall at my feet. I will save you. Not all demons are evil. I have no anger against your race. Some demons are good, such as Vibheeshana who has already been made king of Lanka made by me. You cannot remain in Lanka even an instant longer. My arrows when they touch you, will give you a new pure body, destroying all your sins. With the form of a bird if you fly away, I will chase to all 3 worlds until I kill. After you die, no one will be left to do the funeral rites. Complete the rites for yourself before you come to war. That is Rama's courtesy.

Srimad Ramayana Pravachana

Listening to Angada's message, Ravana flew into a rage and had him captured. Angada released himself, killed a few demons in a fight and returned. Ravana does not follow dharma. Angada announced his arrival in Lanka by breaking the entrance arch. Jai Ram everyone shouted at Angada's return. The demons heard these shouts and cried in agony.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 12

Yesterday we talked about Sarama, the wife of Vibheeshana giving comfort to Sita, assuring that Rama is well and safe. She offered to carry a message to Rama from Sita. Sita instead, wanted her to bring back information of Ravana's plans and strategies. At the war front, all are waiting for Rama's command. It is difficult to speak only about war. This section is very long. Many people skip it. But it is important to know the details. What is important about people fighting and killing each other? What is the benefit for us? Valmiki shows us some important incidents. Indrajit employs a serpent spell that made Rama and Lakshmana fall and faint. It caused a lot of grief. Those who listen to this episode will be relieved of all evil effects of Naga dosha, harm from serpents, untimely death, and will be relieved from skin diseases.

Life is full of battles, study, work, retirement, receiving benefits after retirement.. everything is a battle. Illusory tactics should be used only with people who use crooked means with us. Some things should be kept secret. Not everything should be disclosed to everyone. What is to be hidden from children should be hidden. This story shows us the disadvantages of not using discretion. Once, one beggar shouted, I am mute, give me alms. The housewife said, I am deaf, please go next door. This is the case in Kaliyuga. One should always be good. Our thoughts should be pure with sadguru and sacred places, family and friends whom we trust and should be open. But Rama who trusted Indrajit, suffered. From Vibheeshana, he learned of deceitful means and began thereafter to protect himself.

When we use shortcuts, we get lost and waste precious time. No proper road, thorns, no lights, no one to give directions, when you take a shortcut. If you miss route in shortcut, it takes more time than the original route. Shortcut always does not help. Only in extreme danger, you may consider it. Ramayana shortcut is, built bridge, blasted Ravana, brought back Sita. If you are satisfied with that, you are the loser. You step in cow dung. You will stink.

The demons are waiting for night time, especially new moon. Their strength is great at night. It is against dharma to fight at night. There is no light. But demons are good at magic and deceit. It is important to know the details of the battle. Garuda, the eagle releases the bondage of the serpent. Recently Swamiji performed special pujas for serpents. They are all over there, in all the 3 worlds. They are all propitiated when this chapter is studied. The housewife, if she were not smart, would have come to the door to attend to the mute beggar who was speaking clearly.

This is maya. You must face maya with maya. This is required in material world and not in spirituality. How to win over maya? falsehood? We should study and grasp the meaning of this chapter. Then we qualify to follow the path towards liberation. This sarga is called, beginning of war.

***sadrushtvaa vaanaraih sarvaam vasudhaam kavalii krutaam
katham kshapayitavyaah syur iti chintaa parobhavat***

Ravana saw the monkey army. How to conquer this army that has swallowed up the earth? He was worried. His eyes grew wide to take in the details. Where have they all come from? I thought only one monkey had come to help Rama. Where were all these hiding all this time?

***drushtvaa daasharathirlankaam chitradhvaja pataakineem
jagaama manasaa seetaam dooyamaanena chetasaa
nipeedyamaanaam dharmaatmaa vaideheemanuchintayan
kshipramaajgnaapayadraamo vaanaraan dvishataam vadhe***

Seeing that city of Lanka duly decorated with banners and flags, Rama remembered Seetha with a distressed heart. He became very grief stricken at the torments that she is suffering at Ashoka vana. He gave command to begin the battle.

***aaplavantah plavantascha garjantascha plavamgamaah
lankaam taam abhyavartanta mahaa vaarana sannibhaah***

One is shouting, one is roaring, one is dancing ferociously. Not ordinary monkeys. They were strong as elephants. They occupied Lanka.

***jayatyatibalo raamo lakshmanascha mahaa balah
raajaa jayati sugreevo raaghavenaabhi paalintah
ityevam ghoshayantascha garjantascha plavamgamaah
abhyadhaavanta lankaayaah praakaaram kaama roopinah***

Hanuman began the roar about Rama. This roar is eternally heard in the world. Where that sound is heard, victory prevails there. This is another mantra chanted by Hanuman. Rama, and king Sugreeva will be victorious. How were they running? The monkeys were running to bring down the rampart walls of Lanka. Till the next day, Rama waiting for any word of truce from Ravana. It was not forthcoming, hence, he gave command to proceed. Ravana gave command to go towards the end, to his army, leading them towards the mouth of Death. From inside Lanka, the drum beats, conch shells were heard. Hanuma and Sugreeva had no weapons, but boulders and uprooted trees. They trusted nature to provide them with weapons. If they wished, they could make weapons manifest. Noble

souls do not depend on external instruments. Others demand many implements but do not accomplish anything. Rama's army of monkeys is beautifully described by Valmiki. The battle between celestials and demons is repeatedly described in the Vedas. Ravana's destruction is the climax for which the rest of the story has led up to. Demons never anticipated the kind of battle that they were now facing. They had no experience in such a battle against monkeys. The monkeys broke the protective walls of Lanka and kept killing and tossing the demons into the ocean. Duels and wrestling were taking place.

Angada fought with Indrajit, Sampati with Prajangha, Hanuman with Jambumali, Vibhishana with the demon Shatrughna, Gaja with Tapana, Nila with Nikumbha, Sugreeva with Praghosa, Lakshmana with Virupaksha, Agniketu, Rashmikutu, Mitraghnu and Yajnakopa with Rama, Vajramsushit with Mainda, Ashaniprabha with Divivda, Pratapana with Nala and Sushena with Vidyunmali. Streams of blood flowed from both sides. Rama was beaten with arrows by 4 demons. Rama beheaded them, with fiery arrows. The word '*Ghorair agnishikopamai*' is used here. Rama enraged like fire.

Nastikaha Veda dhooshakaha ! The demons insult the Vedas. Atheist is not one who despises God, but one who despises the Veda, Knowledge supreme – the sound that gives information. We should have intention, knowledge and action to fulfill any task. In spirituality, gnana is important. The Lalita Sahasranama describes Mother Goddess as possessing all three features of icha, gnana and kriya shakti swarupini. Rama shoots the arrows so fast that you do not see him stretching the bow or taking aim, you only see the pain on the target. The arrows of Rama caught fire not because Rama did sankalpa but due to the speed with which Rama fired them. Bow indicates Rama. Three eyes indicates Siva. Three lined nama (*tilaka*) on the forehead indicates Govinda.

Nikumbha, Kumbhakarna's son came to fight against Neela. He got killed. Only boulders and trees were used by the monkey warriors to kill the demons. Vidyunmali was crushed to death by a huge boulder. This is the valour of Sugreeva. The demons lost courage to fight against the monkeys. Only demons can see in darkness like Owls. One should not look without blinking. We think celestials are always happy. No. Celestials have lots of problems. *Neelakantheeya*, a play describes those. To step on clouds, they are scared. We can step on hard ground. They cannot. Devathas are animeshas. They do not blink. God has blessed us with the ability to blink. King Nimi gave us that boon. Blinking protects the eyes from dust. Monkeys cannot see in dark. In Mahabharata only once battle took place in the night. Ghatotkacha fought at that time with demonic skills. Monkeys had to be always alert. We need Valmiki Ramayana to teach us how to cope with impossible situations.

Night time war began. When they felt the long fangs, they killed. Without seeing, in the darkness of new moon, by guessing, they fought. "You are a demon" said the monkeys "You are a monkey" said the demons and killed at each other in battle; during that dreadful darkness. Blood flowed in streams. Rama was not making progress. Even in such darkness, the demons were attacking Rama, seeking him out. Rama was committed to protecting Lakshmana and Sugreeva. Rama killed 6 strong demons with 6 arrows. The unconquerable Yagnashatru, Mahaparashva, Mahodara, the giant bodied Vajradamshttra, both Shuka and Sarana – all those six having been beaten by Rama with a flood of his arrows. Shuka and Sharana were earlier messengers. The arrows of Rama were making the sound, Rama Rama Rama. Each of Rama's arrow bore his insignia. A boon given by Sage Agastya – a great sage who is always protecting the southern part of India. His name is included in Sadguru Stava. Agastya gave us herbal medicine and consecrated the temple at Mokedatu where Sri Jayalakshmi Mata worshiped.

Rama's arrows cannot be re-used. Angada now fights with Indrajith. Angada and Indrajit were fighting ferociously. Vali's son, the prince was getting tired. Indrajit also could not continue the fight and disappeared magically from the battlefield. Angada was being praised. Indrajit only became invisible by magic. But was there, attacking Rama now with serpent arrows. They did not know where the arrows were coming from. They came and tied up Rama and Lakshmana. They were helpless. Rama was not knowing these magic skills. In case of Krishna, this would have been different. He would have flown in sky, taken Indrajith and would have eaten him. But Rama, He did not know how to tackle them. Openly Indrajit could not fight, so stealthily, invisibly he started a deceitful fight. Rama was doing dharma yuddha but the demons were not doing dharma yuddha. The serpent ropes tied them up. Hanuman was busy fighting elsewhere. He came running hearing the roars of the others calling out. No one else in the monkey army was seriously hurt by then. The ones who were depended upon for strength, were now fallen helpless. Sugreeva wept.

It happens in our lives also. Ramayana is not different from our lives. What ever happens in our lives, is also happening in Ramayana. They were fighting fiercely till then. Now their courage got deflated. When a monkey baby gets lost, the mother gets desperate. The other day, while I was returning from abhishekam, walking on the bridge back to guru nilayam, a mother monkey that was disabled, kept crying, as I noticed it. It kept going round and round. Slowly a tiny sound was heard from another side of the bridge. This bridge that Appaji arranged is like a Rama Setu for us. A huge crowd was walking down below after abhishekam. It was not scared by them and climbed up to the skyway. I threw a banana to help the mother and child get together. The baby jumped down to grab

the banana from where it had been stuck before. Valmiki describes the monkey behavior very well.

When we are in business, agriculture or any field, we have to be alert to those who might be trying to harm us. Rama, You have attacked Indrajit. Agastya describes his strength in Uttara kanda. His name was Meghanada because he roared like thunder at birth. Only Vibheeshana could see Indrajit because he is also of demon race, knowing magic skills. He saw that serpent ropes tied up the brothers. The demons were celebrating their victory. Ravana had not slept out of fear about Rama. Such a Rama, I have finished off, boasted Indrajit. Vibheeshana is also in sorrow. He too is not in a position to fight. Indrajit at that time showered rains upon the entire army. Sometimes difficulties come to us like that, like pouring rains. We must remain strong at such times. No greater danger could have befallen to them, the army of Rama thought. Sugreeva got frightened. Rama and Lakshmana are gone. How will the rest of us cope now? Had Rama not got Vibheeshana on his side, perhaps Rama would not have won the war. Rama is smart. Rama knew that Vibheeshana's help would be invaluable. Similarly, Swamiji knows who has what skill and utilizes that strength. He picks pearls out of sand. He is an expert in this work.

***paravasthaapaya aatmaanam anaatham maam cha vaanaraa
satya dharma abhiraktaanaam naasti mrutyu krutam bhayam***

If our lives are to continue, if fate has given us longevity, these two brothers will survive. They will revive. Those who trust Truth and Justice (dharma) will succeed. Love is not the right word for 'abhirakthi'. To say that we love ourselves is an understatement. What we feel for ourselves is greater than Love. Fear is the greatest fear. Fear of death is greater than that fear. But those who trust Truth and Dharma do not fear death. Monkeys are now free from fear because they trust Truth. Truth is God. He is eternal. He does not change no matter what else in the world may change.

Paramatma is nitya satya in spirituality. Dharma is the path of Truth. Death is not feared by those who follow dharma. Ravana did not know that Rama and Lakshmana had merely fainted. He thought that they were dead. Indrajit had proclaimed thus. When the monkey army was described, the fear of the monkeys at the fall of Rama is described. Even a straw gives fear. Even Vibheeshana was feared. But Vibheeshana was the one who gave them words of courage, to trust Truth and dharma.

Ravana tells the lady demons to take Sita in Pushpaka vimana to war front and show Rama and Laxmana alleged to have been killed by

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Indrajit, so she can marry Ravana. Will any wife whose husband is dead, will think of marrying someone else the same day ? Ravana is brainless. Does even one head out of ten of Ravana work properly? Sita will get frightened at seeing the fallen Rama and will marry me, thought Ravana.

Compatibility and understanding between couples is a specialty of Indian couples. Not that there are no fights or misunderstandings, or differences of opinions. They compromise and adjust. Small things cause quarrels amongst today's couples. Do not make a big issue out of small things. Think of the big picture, the future. Both husband and wife should have patience and tolerance. In Ramayana it is shown.

There is a humorous story of a couple. Once, the husband and wife were not speaking to each other. The husband wrote a note, wake me at 5:30 am. The wife saw the note and wrote another note to him, it is 5:30 am, wake up. Husband overslept and shouted at the wife for not waking him up. I have woken you up at 5:30 am – She showed the note. That way the conversation resumed between the husband and wife after the note incident. Do not exaggerate small issues and get into big fights.

Even those who follow dharma will face difficulties. Those who follow adharma also face difficulty. But may be later. The good people face troubles even at the outset. For the evil ones, the trouble comes multiplied at the end, when the sins ripen. Sita was comforted by Trijata, who had earlier told about her dream. Somehow help is received by those who trust Guru and God. We have to be alert to recognize it. It is said that the Lord is vishwathohastha, vishwathochakshuhu. The entire universe has His eyes and hands.. like hanging hands. They lift us up. There is always invisible hands which hold us and take us in right path. While traveling in villages, people keep touching the railings while walking, for support, not holding tight to anything. Trijata appears like a demon, but she helps like a deity. Even in a desert, in the middle of the ocean while drowning, help comes from God.

Pushpaka was hovering over the battlefield, Sita was taken in that to take a look at the fallen Rama and Lakshmana. The serpent ropes that tied both the brothers were invisible. There is no movement in Rama and Laxmana. Sita feels distraught and is weeping. Trijata gave her courage. A palmist told Sita when she was young, a soothsayer, you will marry Rama, you will be a chaste wife, and will never be widowed. Sita remembers all those words. Are their words proven false? They said that I will be at Rama's coronation. Are their words false? – thinks Sita. Even the strongest demon will fall before Rama's glance. Some magic spell has made Rama fall, Sita wept.

Trijata says, do not grieve, Sita. She knew the science and saw Rama's chest moving. Look properly. In grief, you do not see signs of hope that are obvious. Too much sorrow is a great trouble for us always.

***idam vimaanam vaidehi pushpakam naama naamatah
divyam tvaam dhaarayen na idam yady etau gaja jeevitau***

I am speaking with a good reason, said Trijata. O, Seetha! This Pushpaka aircraft is celestial as it is, would not have brought you here, if Rama and Lakshmana have lost their lives." You will suffer contamination if Rama were to be dead. Pushpaka will not have you on board, if you were contaminated. To this day, such an aircraft has not been invented. Hence, no harm has come to Rama. Be assured. Wipe your eyes and see properly. The life force has not left them. The radiance leaves the eyes at death. Deformity sets in. Rama looks bright, says Trijata to Sita. Sita said, May your words be true. I bless you. May the deities say, 'So be it' to your words.

Rama and Laxmana have been attacked by arrows. To stand up Rama has the strength. But he is unable to move. His mind is working. Rama looked at Lakshmana who was still fallen. Rama was grief stricken. Even in sorrow, he is beautiful and his speech is full of good advice. Judge a person when he is in sorrow.

***shakyaa seetaa samaa naari praaptum loke vichinvataa
na lakshmana samo bhraataa sachivah saamparaayikah***

For me, in this world, I may find another woman like Sita, but another brother like Lakshmana is impossible to find. Other chaste women like Sita may be there, Arundhati, Mandodari and others. But a brother who leaves a kingdom for 14 years to accompany a brother to the forest is impossible to find. How will I face Kausalya, Sumitra and Kaikeyi, How will I explain this to them? Lakshmana is greater than even Kartaveeryarjuna who wielded a thousand arms- thinks Rama.

Now comes Sarpa dosha Nivarana episode. This incident of release from the bondage by ropes of snakes for Rama releases the curse of serpents for us.

***sushenam shvashuram paarshve sugreevastam uvaachaha
saha shoorair hari ganair labdha samjnaav arimdamau
gaccha tvam bhraatarau guruhya kishkindhaam raama lakshmanau***

Sugreeva told Sushena to take the brothers back to Kishkindha. I will kill

Ravana and bring Sita back. They did not know how to proceed. At that time, a whirring sound was heard from the sky.

***etasminn antare vaayur meghaamschaapi savidyutah
paryasyan saagare toyam kampayann iva parvataan
tato muhuurtad garudam vainateyam mahaa balam
vaanaraa dadrushuh sarve jvalantam iva paavakam***

A huge form of Garuda landed there. His wings move like inhalation and exhalation. Garuda Gayathri calls him as Suparnim. All the serpents fled from the area at the presence of Garuda. Life force, energy of air is Garuda, the eagle. To denote that he gives us the life force, Vishnu uses him as his vehicle.

Garuda Gayatri is a mantra that release those suffering from the sin of harming serpents. The brothers were released from their bondage. Garuda is worshiped as a deity. He is placed in front of Lord Vishnu. Garuda fans Rama with his wings gently. Rama slowly opened his eyes. All the injuries of the brothers were healed and forgotten. When we have the darshan of Lord Venkateshwara, we must first take permission of Lord Garuda for the darshan. We should not forget him. We instead show him our backside. We must not prostrate to the lord, showing Garuda our feet. It is a great sin. He is our Guru. Garuda, the eagle increased Rama's strength, intellect, might, and courage. Rama said, By your grace, we have been released from the serpent bondage. Rama had seen jatayu, and had heard about Sampati.

***ko bhavaan roopa sampanno divyasrag anulepanah
vasaano viraje vastre divya aabharana bhooshitah***

He had never seen Garuda and hence, asks him, Who are you? He said, I will earn nectar by my own penance. Garuda told Rama, I am your friend, your life. My name is Garutmanta. I have come to help you. Please do not ask for any further details – says Garuda. He is called Suparna. He released his mother from the curse of slavery. One who worships him is released from all types of cursed. Brihaspati and others tempted to give him the nectar of immortality. He declined, determined to release his mother from the curse of slavery. All these are not just purana stories. Without these there is no life. Without samskruthi sampradaya, why live like a human ? These demons are magic and illusory fighters. Your heart is pure. Your dharma is your strength. Do not trust the demons. They should be recognized for their deceit. I am your friend. You are my friend. After Ravana's death you will know our relationship. Since Rama is now in human form, Garuda gave him a blessing. He told Rama to spare the lives of women and children. He went around him, gave a hug and took off. This is an important episode – naga pasha vimochana ghata. Who ever

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listens to this will get rid of sarpa doshas. A very important part in Ramayana. It is highly beneficial to listen to this story. Even Rama who incarnated as a human, was released from the torment by serpents. Why not for us ?

After all this, Ravana came to know that Rama was up and well. He got a doubt, are all the boons that received from Brahma false? Do I really possess any strength? Dhoomraksha was sent to fight the battle. He fought fiercely. One of the Hanuman's 1000 names describes his killing this demon. Wednesday is Vishnu day. In our lives when fog occurs and we cannot see clearly, Hanuman destroys that mist from our minds. Hanuman did not hold a mace. With a huge boulder, he approached Dhoomraksha and broke the chariot, army. Uprooting a tree, he attacked Hanuman. Hanuman with a huge peak of a mountain killed the demon. Rivers of blood were flowing. Hanuman felt tired and sighed. Can you imagine it? Mighty warrior Hanuman sighing from fatigue. All shouted slogans of victory to Hanuman. They served him, gave water, fruits, fanned him. Hanuman recovered and got ready to fight again.

Garuda and Rama have a close relationship. Grandfather has come to rescue the grandson. May you all be blessed.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 13

Lord Vishnu always worshiped Lord Shiva. Sita Mahalakshmi and Rukmini have worshiped Mother Durga. Anytime there is enmity, difficulty, doubt, misery, misunderstanding or sorrow, if Durga is worshiped, relief is obtained.

Yesterday in the Yuddha Kanda in Ramayana we discussed the might of Hanuman as he killed Dhoomraksha. We also learned about the strength and chastity of Sita and Trijata comforting Sita as they returned to Ashoka Vana. We heard about the release of the Naga Pasha, the spell of snakes on Rama and Lakshmana by Garuda, the eagle. It benefits us to listen to that story. The countdown has begun for Ravana. Sometimes ego prevents us from correcting our mistakes even at the outset. In both spiritual and material worlds, our ego hurts us. Ravana is a true example for this.

Vajradamshttra is next sent to fight against Rama. This Vajradamshttra name is applied to Lord Lakshmi Narasimha. But there is no resemblance between the two. Bad omens were seen by him. He overcomes fear and proceeds to fight. Angada fought against him. No weapons for the vanaras. Fierce fight took place between Angada and Vajradamshttra. Angada's valor surprised the onlookers. Beautiful description is given here by Valmiki. Angada killed the enemy with a tree as weapon. In 55 sarga, Akampana, the unshakable, is sent next by Ravana. Even celestials cannot shake him. Such is his strength. For the wicked bad becomes worse. For the good, bad becomes good. All demons have experienced defeat yet they do not learn.

***teshaam yuddham mahaa raudram samjagne hari rakshasaam
raama raavanayoruarthe samabhityakta jeevinaam***

What is surprising in Ramayana? Hari means Vishnu, monkey, lion and other things. Here hari means monkey. We understand that Hari is also protecting the army. Both armies have given up love and hope for life. One side is fighting for Rama, dharma. The other side is fighting for Ravana. Even we are fighting in life. But what are we fighting for is to be known. Dust is covering the field and air. Flags, even chariots are not seen, nor weapons. Amidst this, is the battle with roaring sound. Even the people are not visible. The monkeys begin attacking one another in the dust and darkness. Demons begin attacking their own army. The vanara army could not withstand the fierce battle of the demon. They started to run away. For Hanuman, the rest of the army are relatives. He stood still

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there, giving courage to the rest. In Hanuman chalisa, Tulasi das says – Bhoot pisach nikat nahi aave. When Hanuman is there, no evil spirits can remain in the vicinity.

Naturally the monkeys are strong. Hanuman's presence increased it. Hanuman increases our strength. The world has much higher strength. To fight against it, we need to increase our own strength. We are the same as we were at birth. The same name continues. But our food gets digested and gives us growth and strength. God makes this happen. Hence, we must pray to God. When Hanuman made his form huge to protect the army, all the weapons fell on him.

Like Hanuman, our Guru takes on all of our troubles. It has to go somewhere. It just can't vanish. Hence, Sadguru takes our karmas on to Him. Now the time has come to protect my friends and Rama's loyal servants, thought Hanuman. He decided to shake up Akampana. He perhaps remembered Guru. His radiance burst forth. Like the afternoon Sun he shone. He had no weapons. He saw a hill, a small island in the sea. He picked it up. Hanuman's strength, valor and power are revealed to us by Valmiki. We have to be ever grateful to him. He has described Hanuman as God Himself. If he had not done this, we would not have recognized Hanuman's glory.

Hanuman took another tree and smashed the head of Akampana, shouting, Jai Sriram. Struck with a tree by enraged Hanuman, Akampana fell down and died. Ravana was sending demons one by one like one by one the batsmen were sent in cricket match. Akampana's Duck out, happened. There was fear among the demons. Ravana is watching from behind the scenes and getting scared. For the army of monkeys, Hanuman became a great hero and most beloved and admired. Like Prahlada loved Lord Narasimha and His fierce form did not scare him. People ask why so much violence? To remove the violence in us, and to kill evil, we need such violence. May the benefit of our study of Yuddha Kanda benefit our border patrol fighting under the most severe conditions.

It is our duty to pray for them (army). Without them, we would not be sitting here and talking about Ramayana. The merit of listening to yuddha Khanda should be given to them. Who ever dies in war facing the enemy boldly, will get the loka which noble souls get which is higher than surya mandala. God gives them for sure.

Rama himself came and praised Hanuman. Vibheeshana and Sugreeva were also surprised at Hanuman's victory over Akampana. Hanuman dedicated all his efforts to Rama. Chanting His name is all that he is interested in.

***akampana vadham shrutvaa kruddho vai raakshaseshvarah
kimchid deena mukhascha api sachivaamstaan udaikshata***

Ravana heard the bad news. He had not expected the death of Akampana. He became desperate. He began realizing that his strength is not adequate. A great poem by Manku Thimma describes the difference between Rama and Ravana. Patience was shown by Rama, after making friendship with Sugreeva. He waited for 4 months. Fate sometimes falls on you like a storm or an earthquake without warning. Fate descended on Ravana without warning. Fate reverses one's condition. One who is not of any use becomes king and those on top falls down. That is fate. All my penance, done for 10000 years, all the boons I had earned, all for this? Ravana was bewildered. Patience is essential. Rama has determination. He takes the advice of his guru. Ravana lacks good qualities. Fate is unpredictable. A pot gets filled slowly sometimes by spoonfuls. Sometimes when the faucet is opened, it instantly gets filled. Such is the play of Fate. Haste does not benefit. Rama shows patience even in the war like slow and steady cooking gives better food.

Sorrow was written over Ravana's face. He told the demons, Prahasta, my last hope, go now. Prahasta is now sent for war. Prahasta had advised Ravana earlier to return Sita to Rama. He had to fight now because he was indebted to Ravana. Come back with victory, he was told. Now suddenly God was remembered by the demons, because of the hopeless condition. Everyday one should pray, not only in times of difficulty. Then difficulty will be prevented. Homas took place in Lanka. The smoke filled the air. Many bad omens were seen. Like moths jumping into flames he had a vision.

On Rama's enquiry, Vibhishana explains the power of Prahasta who entered the battle-field. The demons with their arrows and the monkeys with their stones combat each other.

***atha kumbha hanus tatra taarena aasaadya veeryavaan
vrushena abhishato moordhni praanaams tatyaja raakshasah***

Then, the valiant Kumbhahanu attacked Tara, who was armed with a huge tree, but received a blow immediately which costed his life. Hanuman is famous for his swollen jaws. But Kumbhahanu too who has jaws like pots is totally different from Hanuman. Prahasta the demon and Nila the monkey come face to face to fight. Finally, Prahasta was killed by Neela, with a huge boulder. Narantaka, another demon was also killed. Jambavan killed Mahanada with a rock. All the other demons abandon the battle-field and return to Lanka.

Feeling desperate at the death of Prahasta, Ravana himself appears on the battle-front for an encounter. He can either send Indrajith or Kumbhakarna. But waking up Kumbhakarna takes 6 months time. He is asleep for six months in a year. However, Ravana didn't feel like sending his son Indrajith, making him army cheif. Having no choice, Ravana himself goes to war front along with Akampana, Indrajit, Atikaya, Mahodara, Pishacha, Trishiras, Kumbha, Nimkumbha and Narantaka the foremost of demons.

In Ramayana, we find repeated names of demons like Jambumali and Akampana for example. Vibheeshana described about all of them to Rama.

Ravana hiding himself has seen Rama earlier during the war but Rama sees Ravana for the first time. Rama was told by Vibheeshana of Ravana's powers. Rama was not stunned. Rama was not scared. A person with 10 heads and 20 hands normally appears dreadful but Rama was not scared. Even Hanuman stepped back in amazement, the first time he saw Ravana. But Rama had no such fear or surprise. Rama noticed his unique form and radiance. Perhaps, He thought, Ravana was his gate keeper at Vaikunta. Rama thinks, Ravana sure did pennace but did not continue with it.

Tapaswadhaya Niratam

Ramayana itself has started with this verse. Penance is to be done consistently. It is Ravana's good fortune that he has my darshan, Rama thought. He will attain salvation, is what is implied. At one time, Rama had been angry at Ravana. But not now.

First Sugreeva fought against Ravana. Sugreeva fell. Seeing this, all monkeys prayed to Rama. Sri Rama gets ready to fight against Ravana. Looking at this, Lakshmana requests permission to fight with Ravana. Rama's valour is truth. Strength of devathas is dharma. Rama says Ravana has got very good valour. All the 3 worlds together also cannot win over Ravana. Rama says, know the loopholes of enemy and also know your weakness. Rama coaches Laxmana for few minutes. Rama also says, Laxmana, don't fight out of ego just because you have bow and arrow. Defend yourself vigilantly with your eye and bow. As the conversation goes thus between Rama and Laxmana, Hanuman in the mean while jumps on to Ravana to fight.

Hanuman and Ravana had a great fight. Hanuman does not have any weapons. Ravana has many. Hanuman and Ravana battled fiercely. Hanuman had no weapons. Hanuman punched Ravana on his head.

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Ravana lost his balance. In Sundara Khanda, there was no war between both of them. Ravana praised the valour of Hanuman. Despite my punch, you have not died. What kind of valour is mine – says Hanuman.

In the meanwhile Ravana goes to fight with Neela. Neela reduces his form and jumps from flag post to chariot, then on to Ravana's shoulder and here and there. Ravana uses Agneya astra on him and Neela falls down. Neela is son of fire god so it didn't harm him.

Then Ravana fights against Lakshmana. Ravana used the shakti arrow on lakshmana and he fell unconscious. Ravana wanted to kidnap the briefly unconscious Lakshmana, but wasn't able to lift him. Seeing this, Hanuman becomes furious and with his fist blows Ravana. By that blow of the hanuman fist, Ravana the Lord of Demons reeled and fell on his knees to the ground. Hanuman takes Lakshmana to Rama. When Lakshmana regained consciousness, he felt he was part of Vishnu. If no one in the 3 lokas was able to lift Lakshmana, how was Hanuman able to? It's due to his devotion and love that he was able to. Lakshmana, whom his foes were unable to move, became light for Hanuma because of friendship and great devotion of Hanuma the son of Wind-God towards him.

After a tough fight with Sugreeva, Lakshmana, Hanuma and Nila, Ravana encounters Rama in battle.

***vishnuryathaa garutmantam aaruyamaravairinam
tachchhrutvaa raagavo vaakyam vaayuputrena bhaasitam***

Rama does not have chariot. Hanuman offered to carry Rama on his shoulders.

Ravana was about to escape fighting Rama. Rama called him out and asked him to fight. You have kidnapped Sita and escaping. Sometimes, we need to understand the inner meaning. Rama calling Ravana implies that none other than Rama can give Ravana salvation. Ravana's enmity started in Kruta Yuga when he was born as Hiranyakashyapa.

The syllable 'Yo' of dhiyoyona of Gayatri Ramayana comes here in 59th Sarga.

Rama was sitting on Hanuman's shoulder and fighting. Ravana seemed lost in the fight, but Rama did not take advantage of this. Rama asked Ravana to rest for the night and come back the next day. Get new armor, weapons and chariot. You will then see my valor. Go, take rest tonight. You appear tired. Come back tomorrow with a good chariot, a good charioteer, and better weapons. Then I will show you my might. That is

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the greatness of Rama that we talk about him even today. He did not wish to take advantage of Ravana's fatigue and continue the fight. He is a personification of Dharma, fairness and justice.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 14

In the Ramayana, Rama and Sita are the important personalities. Hanuman is equally famous. Next to Hanuman, Ravana is well known. Kumbhakarna also comes to mind frequently. He is famous for being the sleeping demon. Those who do not listen properly, become like him. His ear is like a huge pot. Anyone sleeping too long, is referred to as Kumbhakarna. Ravana is for *Rajo Guna*. Kumbhakarna for *Tamo Guna*. Rama represents *Satva guna*. Vibheeshana also is Satva Guna. Hence, he reached Rama. Arrogance marks Rajo guna. Laziness and inertia marks tamo guna. Too much sleep is bad. Some people who suffer from lack of sleep and those who sleep too much, both benefit by listening to this story.

Jaya and Vijaya, the guards of Vishnu obstruct the sages Sanaka, Sanandana, Sanatkumara and Sanathsujatha from having darshan of Vishnu, without discretion. Hence they were cursed. Those four sages are not only famous in the universe but they are most knowledgeable. The guards of Vishnu did not recognize their greatness is a fault. The sages cursed them. Vishnu asked the guards, do you want 100 lifetimes being near to Vishnu or 3 births as His enemies? They chose three births as enemies. They thought three births will finish fast so they can reach Vishnu fast. But Vishnu granted them in three different yugas. They were born as Hiranayakasipa and Hiranyaksha in Krita yuga, Ravana and Kumbhakarna in Treta yuga and Sishupaala and Dantavakra in Dwapara yuga. Hiranya kashipa, Ravana, and Shishupala are the 3 births of Jaya. Vijaya was born as Hiranyaksha, Kumbhakarna and Dantavakra. All of them were killed by Vishnu's incarnations. Valmiki explains to us these characters of Ravana and Kumbhakarna, so we can understand. The earlier characters in scriptures are hard for us to comprehend. Children know of Hanuman and Kumbhakarna. Hence they are famous. Advertisers always appeal to children. All families have a Kumbhakarna of some sort, either 10%, 50% or even 100%.

To destroy Tamo guna, laziness, ignorance and inertia, this story is told. Some can sleep even with eyes open, too much sleep. While studying, doing some good work, they feel sleepy. Sleep is essential for good health, Six hours of sleep is essential. Science says eight hours though. Otherwise health is spoilt. Nidra mata is praised in Durga Saptashati. There is Nidra shuktam mentioned in Vedas. This is a mantra from the Vedas for good sleep. The bliss of deep sleep one must always try to experience. Great souls declare that this story helps both who sleep too much or too less. Tamo guna must be given up. Sri Rama destroys the dull nature of demons.

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Yesterday, we spoke about Prahasta being killed. Ravana was afraid but enters the battlefield, declaring himself to be the commander in chief. Rama made him fatigued, and told him to go home to take rest. He told Ravana to come back the next day to continue the fight. Ravana felt highly insulted. He remembered a curse. Ravana was cursed to be killed by one from the Ikshvaku dynasty. Rama belongs to that. Vedavati was doing penance. Ravana tries to molest her. She cursed Ravana, I will be born as Sita and will kill you. Ravana remembered Nandi's curse, whom he had ridiculed. Nandi said, you will be killed by a monkey. Rambha, a celestial dancer, who was going to be raped by Ravana cursed him also. Punjikasthala also cursed, as well as Brahma and Parvati. Parvati cursed because Ravana shook Kailasa, while she was in the presence of Siva, and gave her fear. Because of a woman, you will die, she said. One must destroy sins as and when they occur. Do not allow them to pile up. Ravana remembered all these curses.

Who is there to fight on our side? He remembered Kumbhakarna. He sent his attendants to go wake him up. He will not wake up with an alarm clock. An earthquake is required to wake him. He is so strong, if he just whips his arms, the people around will die. They filled his room with aromatic food, to wake him up. He smelled the food and thought he was dreaming. They loudly called out his name, Kumbhakarna. They smeared chilled sandal paste. No reaction. Make it very hot around him. No reaction. That kind of a body he has. They played drums, conch shell, kettle drums. No result. With a motor they pumped in the ocean waters into his ears. No result. Valmiki describes so vividly. He paints a word picture. When parents try to wake their children up to study, they suffer the same fate. Elephants were made to run on his body, a thousands of them. They were like ants on his body. He slightly stirred. Our kingdom is in great danger. One monkey has come and wreaked havoc here. Men and monkeys have built a 100 yojana bridge over the ocean and in battle. Please wake up. He was told. He woke up, ate all the food, including all the elephants. Hunger and sleep, why God has given, we wonder sometimes. Kumbhakarna finally came after bathing and decorating himself. 2000 Beverages he drank and left his bed room. People were getting smashed under his feet.

What is this? Rama was astonished at his size and shape. Earlier when he had been eating up all, they fell at Brahma's feet. Brahma cursed him to sleep for six months in a year, Vibheeshana informed Rama. We have to be ready. We should only attack him from the top. Not from ground level. They got on high ground and began attacking with boulders and trees. Ravana made him commander. Kumbhakarna gave advice to Ravana. Ravana had not slept ever since he brought Sita, out of fear. Whoever delays doing good things, will perish. Those who do only Dharma versus

those who only do for money or pleasure, will perish. This is called *Trividha Upasana*.

***asmin kaaletu yadyuktam tadidaaneem vichintyataam
gatam tu naanushochanti gatam tu gatameva hi***

Kumbhakarna said, those who gave good advice, you have ignored them, Ravana. That is why you are in this predicament now. Ravana also said, what we say frequently, '*Gatham Gathaha*' – past is past. Kumbhakarna, now don't dwell in the past. Do what needs to be done. Help me now. You are my brother. Why do you scold me now? Ravana became angry at Kumbhakarna's words that he told him to return Sita to Rama. Seeing the anger of Ravana, Kumbhakarna said, do not be angry. I will go kill Rama. He says - '*swasto bhavi tumarhasi*' – Rama will soon send you to heaven, he implied. Dont worry, be happy, he told Ravana. Mahodara, another demon got angry hearing these words. Not necessary at such a time. One should give a good strategy. Do not listen to Kumbhakarna, he told Ravana.

He scolded Kumbhakarna. He gave a bad advice to Ravana. he suggested that five of us will fight against Rama. We will come back with arrows stuck in us. You pretend that we have won over Rama and honor us. All over Lanka spread this news and tell Sita also. She will get frightened and will marry you. She will not like to be an orphan – said Mahodara. Kumbhakarna ridiculed this advice. He said, Sita nor the citizens will believe this. I will go alone, said Kumbhakarna. He was asked to take the entire army. He was made the commander. Mahodara means, a glutton, always eating food. I wil remove your sorrow, Ravana, said Kumbhakarna. He told Mahodara, stop blabbering.

vaagadambaravaan lokey

We learnt that expression from here. Like a thunder that does not produce rain, one who talks much does not do. One who does, does not talk. If you are really brave, fight against Rama. Kumbhakarna, being one among Jaya and Vijaya has some of that past wisdom.

Kumbhakarna when came to war front, half the vanara army died. He didnt do anything. He just came walking. The army was supressed under his feet. They are running, the monkeys. Angada gives them courage. In Bhagavadgita, when you listen to Arjuna's words in the beginning, they will appeal to the ordinary man. Those words should have been spoken before the battle. Arjuna is not fit to be king, with that attitude. How Krishna adviced Arjuna, now Angada is advicing the monkey army. Do not run away in fright. Stay and fight. They all came back. Kumbhakarna is

like a huge mountain, like Meru. The monkeys had no weapons. All the great warriors were put to shame. Even Hanuman got tired. Hanuman felt fatigued. Sugreeva took over. He almost fainted. Kumbhakarna picked up Sugreeva. Hanuman, thought, He is our king. What help can I render? If I rescue Sugreeva, it will spoil his reputation. Let me give him a chance to protect himself. Demons thought Kumbhakarna had won the war. They sprinkled sandal paste, it fell on Sugreeva and revived him. Sugreeva made himself small and returned to Rama. Again battle resumed. Kumbhakarna's death is the next incident. We have entered into that episode.

Sugreeva escaped and returned. Now Vibheeshana faces Kumbhakarna. Kumbhakarna says, only you will continue our family. You have done well in joining Rama's side. I had advised Ravana to do the same. He refused. Please, step aside, I cannot fight you. The situation surprised Vibheeshana. He went away and cried, the wrong of one person is destroying the entire family. When Lakshmana heard this, He pointed Rama to Kumbhakarna. Raudrastra was employed by Rama on Kumbhakarna. With power of Siva. He hit him in the chest. Kumbhakarna was not hurt. He picked up his mace and attacked. Tie him up so he cannot move, said Lakshmana if he falls, under him hordes will get crushed. Great idea. How to find ropes long enough to tie him?

Rama was impressed at the idea. Rama picked up a special bow to use against Kumbhakarna. When Rama came, the monkey army that had earlier scattered, regained strength.

Rama pulled the bow string, the sound itself killed many demons. Rama may show mercy on Kumbhakarna, thought Vibheeshana, since he is my brother. No, please do not forget that he is our enemy. Whoever is attached to dharma, will prosper – says Vibhishana to Rama. Why have you come in front of me again Vibheeshana? said Kumbhakarna. I might kill you by mistake. My baby brother, I cannot harm you. Vibheeshana felt very happy. He went again, thought of his good nature. Rama decided, you are waiting to fight me, come on Kumbhakarna. I am ready with my bow. Rama, you remember, I am not Khara, Dooshana, or Vali. I am Kumbhakarna. I am not easy to kill. He was reminding Rama that he is Lord Vishnu. Know who I am, and then kill me. I am one of the brothers, Jaya/Vijaya.

Rama's arrows are not hurting him at all. Vayavyastra was employed. A small injury it caused. Kumbhakarna's arms were cut off. Rama's arrow in the shape of a half moon, is a special arrow, used only at particular times. Two such arrows he shot and cut off Kumbhakarna's feet. Suryastra was next employed. Weapon of Sun God. Aindrastra also Indra's power was

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shot by Rama and cut off Kumbhakarna's head. A very important incident. How Indra killed Vritrasura, Rama killed Kumbhakarna. No one else, but Rama could have done this. They had the boon that only Sri Rama could kill them (Jaya/Vijaya).

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 15

Today hundreds of blind children were brought here. They all performed the Anagha Vratam ritual in Universal prayer hall. A very happy occasion indeed. Daily battles we fight. We should win them all. To help us Valmiki has described it in detail. Yesterday we heard about Kumbhakarna getting killed. Today the Sanjeevani hill will be brought by Hanuman. A very important event. Yesterday we discussed that Rama took birth mainly to establish dharma and to protect his devotees. 90% Of the times in Kali yuga people may not be following dharma. But if they are trying and are devoted to Guru, Rama protects. Jaya Vijaya had forgotten dharma, and suffered as evil persons in their future births. They are very old devotees. Rama is releasing them from the curse.

Yesterday in the Yuddha Kanda, we talked about the death of Kumbhakarna. Ramayana is a mighty ocean. Yuddha Kanda is an ocean. It contains all kinds of information. Whoever is unable to study, recite or listen to the Veda, will obtain the benefit of studying them by mere studying the Ramayana. Valmiki has blessed us with it. We begin by knowing that we know a lot. As you swim in the ocean of Ramayana, you realize that you do not know much. By the end, you know that you know nothing. In the Bhagavatam, even scholars get stumped to explain the meaning. Ramayana is easier to follow. Like Gems in the ocean, we find treasures in the Ramayana. I came across this quote and want to share with you all. 'We know a very little. Yet it is astonishing that we know so much. and still more astonishing that so little knowledge gives us so much more power'. Russel spoke these amazing words. I liked it so much.

From the Ramayana, even if we grasp a little bit, it will help us a lot. Like a spark can ignite a huge fire, even a bit of wisdom benefits us a lot. In such Gnana sagara of Ramayana, yesterday we spoke about Kumbhakarna episode. If such small knowledge can be of such help, complete knowledge can do wonders. Let us attempt to increase our knowledge. Gayatri Ramayana. Yo syllable comes across today. Yo means happiness. American children, say 'Yo Yo' when they are happy. In Dhiyoyonah prachodayat, Yo comes twice like English children say. It is wrong to make fun of our scriptures. But to make you understand I am using this example.

Atikaya and other demons were gone. Ravana began to cry in desperation. His grief began to consume him. How did Rama obtain such strength to kill even demons like Kumbhakarna? Narantaka, Trishirasa, and others were also killed by Rama. Same names of demons repeat in the story. Trishirasa is repeated again. Demons speak with double

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meaning without realizing it. Ravana consoles himself that 'Noble souls do not cry'. Unknowingly he accepted that he is not a noble soul, since he is now crying. Speech is very important. It is said that Vaakku is *Vaangniyama*. Control of speech is very important. A word used cannot be taken back as it is said that a sorry doesn't make a dead man alive. If you do not know what to speak or when in doubt, remain silent. A word once spoken cannot be withdrawn. Be cautious.

People send sons to foreign countries for studies and jobs. Here, it is the fate of Ravana to send his sons to war. Why were they sent to war? Because time is in charge. It controls all. The army of monkeys swooped down on them and killed them. This moment has come.

Before they could think of fighting, Narantaka was killing the enemies. Angada was asked to fight him at the command of Sugreeva. Angada jumped into the fray. Like a raging fire he fought and Narantaka fell to the ground and died. Angada was highly appreciated and worshiped. No time for celebration. Angada kept fighting. Till Yuddha Kanda, the poetic vocabulary is different. Here it is different to suit the subject matter. Devantaka saw his brother killed. He jumped in to fight. Angada was very busy. Devantaka attacked Hanuman. Hanuman had no weapons. He used his nails and his fist to punch him hard. Hanuman was hit. He roared loudly. At the sound of Hanuman, the demons fled. The two fought fiercely. Hanuman killed Devantaka. While he fell, he fell like a huge mountain. The monkeys are small. We are surprised that they fought. It was by Rama's strength. Similarly, Sadguru too gives us, small people immense strength. Trishirasa came to cause destruction. He used Shakti weapon against Hanuman. Valmiki compares Ravana to Subrahmanya, because of the weapons employed by him. It is not wrong to make the comparison. Only the situation is similar. It does not mean that Ravana is divine. No. The monkey army shouted slogans of victory to Hanuman who killed Trishirasa.

Hanuman's story describes this in detail. Like Indra, Hanuman had fought. Hanuman's ferocious attacks are described vividly. Valmiki praised Hanuman's valor comparing to Indra. Mattaneeka are two names for the demons who fought next. In the fight, Hanuman got injured but he regained his balance and fought again. All the weapons that the monkeys had, were boulders, rocks, and trees. With all implements, if one accomplishes a task, it is not great. This ashrama began as a jungle wild, rough area. It has developed into this beautiful place by being built from scratch. '*Kriya siddhihi satve bhavati*' – Mahatmas accomplish deeds with their Mahima. Next, Mahaparshva was killed. The demons ran back to Lanka from the battlefield. Mahodara was killed also.

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Like Kumbhakarna, Mahodara was also huge and was a glutton, a son of Ravana and Dhanyamalini. With surprise, Rama asked Vibheeshana, who this walking mountain was. Who made his humongous bow? His chariot was being drawn by thousands of horses. Had Vibheeshana not joined Rama's side, it would have been very difficult. He gives much helpful information to Rama. Vibheeshana introduced his strength to Rama. Because of him Lanka is complacent. He is the son of Dhanyamalini, a wife of Ravana. Look at his shield, it is unbreakable. He has many boons from Brahma. His chariot also is very special. If he begins to fight, our losses will be enormous. Hurry up and kill him, Rama – said Vibheeshana.

The monkeys are no match to him. The demons speak in arrogance, I do not fight these small monkeys. Whoever is valiant, come challenge me – roared Mahodara. Lakshmana and Rama make the sound of their bow – the Tankara. The demons get frightened with that sound. 'No one becomes great by boasting. Others have to praise your valor, goodness, courage, or talent. Empty words hold no value' – A wonderful quote to be remembered from Valmiki's pen. Mahodara is in a huge chariot pulled by 1000 horses. Lakshmana, on the ground, challenges him.

You are a child or an elder, I do not care. You are here to face your death. Think of Vamana, the dwarf, who ended the arrogance of Bali – says Lakshmana.

On the forehead, is the life force for him. Lakshmana aimed and hit him there. Blood flowed. Great fight ensued. Agneya astra was employed by Lakshmana. Soura astra of the Sun was employed by the demon. When we see movies about Ramayanas, the arrows are shown as flying in the sky, changing the shape from an arrow to a serpent or an eagle, or fire or water. I always wonder who the director of such film is. In the air the arrows dash into each other. The source is here, Valmiki's description. director of directors is Valmiki maharshi. Here it has to go up in the sky, otherwise, the monkeys would get in the way.

So I understood, that all the TV directors got their ideas from Valmiki. Celestials help those who are on the side of dharma. The God of Wind came to help. Atikaya cannot be killed by anything else except the Brahma astra, the most powerful weapon. Hearing this, Lakshmana employed. He chanted the mantra and empowered it. He killed Atikaya. For so long the war continued. Finally Atikaya's head fell to the ground. Everyone felicitated Lakshmana. He humbly went to Rama. Panchakarma treatment is given in Ayurveda. Ayurveda is Yoga. By the power of yoga, Lakshmana ended the life of Atikaya because Lakshmana being Adishesha is, Yoga himself. The body has to listen to us. It has to be brought under our control. How fat or heavy you are, is not the question. It may be

hereditary or caused by illness. But you should not bring it upon yourself by negligence and indulgence. Laxmana kills such Atikaya – huge body.

Aho Bala! says Ravana at the valour of Rama. He describes Rama's glory in the time of grief. There is none in Lanka to overpower Rama and none like Lakshmana in Lanka- feels Ravana. Gayatri mahamantra is in Gayatri Ramayana. Now 'Yo' syllable, the first of the next 1000 verses comes. It is not planned by Valmiki. It is like a flow of Ganga from his pen. The sacred river, naturally follows the slope. So many cities were crossed as the river flowed to protect the sons of Sagara. Similarly Valmiki's slokas too. That is Valmiki's tapas shakthi. We are approaching the end. Another 7000 verses are left, out of 24,000 verses.

By the valor of whom, the demons are getting killed, is Rama, the incomparable Narayana Himself. Ravana himself has uttered these words, involuntarily. Rama is extraordinary. Be careful and protect Lanka. Especially the Ashoka Vana should be protected – thinks Ravana. Ravana now, having lost his son, drowned in sorrow, went to his private residence. Next, Indrajit fights with illusory tactics with Ravana's permission. Ravana told him, You have become famous for binding Indra himself. Rama is after all, a human, he implied. But he cautioned Indrajit, it is difficult to control Rama. Indrajit worshiped his father and proceeded to the battlefield. He performed a yajna and homa. These good gestures and habits came to his aid. Along with the proper mantras and ingredients he performed the rituals as per the scriptures. He brought a goat and offered it as a sacrifice, using a ritual praying for causing harm to the enemy. Such rituals that wish for harm to others do not benefit in the end. God does not endorse such prayers. Nothing wrong in praying for your success. Do not pray for another's defeat. Indrajit saw good omens. Rama was observing this. Indrajit's austerities were noticed by Rama. He knew that this moment Indrajit is going to gain advantage.

There is not a weapon that Indrajit spared. Invisibly he was fighting. With numerous powerful arrows Indrajit injured all the strong warriors in Rama's army. They were looking for Indrajit and could not locate him. He used magic, illusory methods. Let us not use weapons against him, Rama said, let us simply freeze in place. Let us pretend to faint. Lakshmana, endure the pain of the arrows from Indrajit – said Rama but Rama and Lakshmana were hit by the arrows and really they fainted. There was no necessity to pretend. Now comes a very important episode. We had to hear all these details of the war to lead up to this episode. Our inner enemies.

Seeing Rama and Lakshmana unconscious, the monkeys were all despondent. Vibheeshana gave them words of courage. No use sitting

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here. Let us see who is alive on our side. He and Hanuman, holding torches searched in the dark, to see who was still alive. 67 Crores were killed by Indrajit. They were all still on the ground. Vibheeshana was particularly looking for Jambavan who is a good physician. He is an elder. He would know what to do. Vibheeshana held his feet and greeted him. With so many wounds, how are you still alive? – asked Vibheeshana to Jambavan.

Jambavan said, Tell me this. I cannot see. May be he has cataracts. But I hear your words. I know that you are Vibheeshana. The one who made Anjanadevi famous by giving birth to Hanuman, is Hanuman alive? If He is alive, I'm sure entire Vanara army can be made alive.

Mrita Sanjeevani is a mantra like how Sri Vidya is a mantra about Mother Goddess. Mrita Sanjeevani mantra gives life to the dead. It is said that if Vibhuti – the holy ash is smeared on the forehead and a little put in the mouth remembering Hanuman, the ill, mentally unstable and even those on death bed can recover with the power of Hanuman. That is the best we can do for them.

Jambavan says, if Hanuman is alive, he has the power to bring back to life all the dead warriors. If Hanuman is not alive, no one can help us. No one can revive our glory. This is the secret of Hanuman's power as told by Jambavan.

Hanuman heard these words from a distance and came running. Grandfather, why are you praising me so? Jambavan, hearing Hanuman's voice, became strong and said, The time has come to bring back to life all the dead warriors. You are our most valuable friend. It is time to show your capacity. Only you can accomplish this.

Go to the Himalayas, and bring the herbs that are all located on a particular hill. Mrita sanjeevani, Vishalya karani, Savarnya karani, Sandhana karani are the four herbs available there on that hill in Himalayas. Please bring them – says Jambavan. Mrita sanjeevani makes dead people alive. Sandhana karani joins separated parts. We had all this knowledge in Ayurveda. Thorns, arrows whatever is piercing the body, is made whole by Vaishalya karani. Savarnya karani gives radiance to the skin and makes one well. Please bring these 4 herbs back from the Himalayas. Come back quickly. I will do the rest. We know what Hanuman had done. Since He could not locate these four herbs, He brought back the entire hill. He made his body huge. He got on Trikuta hill and flew to Himalayas directly. He crossed the ocean at the narrowest. He checked to see if the hill was strong enough for him to land. Jai Sriram, he remembered and worshiped Rama. Not for his own glory, but for Rama's

sake, I must accomplish this mission, he resolved. He bent his back, He filled his lungs with air. He courageously flew up into the air.

Himavantam maha kapihi !

How the Sudarshana chakra, Vishnu's wheel travels when it is employed, Hanuman took off. O, this is Himalaya. Gandhamadana hill he saw. Perhaps he decided then, that, that is where he is going to do penance. Trees, plants, even grass has life. Himalaya, felt superior, because Hanuman had now come to beg for a favour. He concealed the herbs underground. They were not visible to Hanuman. 'Himavan, are you not going to help Rama? Why are you hiding your treasures? I have begged. You do not respond. So now, see my might' – saying so, Hanuman picked up the entire hill Sanjeeva. He brought the entire medical store, instead of just the few medicines. Jai Hanuman! O lifter of the entire mountain Sanjeena! You are unequalled! Swamiji has composed this bhajan, using all of Valmiki's original phrases. His speed was that of Garuda, the eagle vehicle of Vishnu.

In Srikakulam, they wanted Swamiji to consecrate Karya siddhi Hanuman. The night before the consecration, the idol was found broken. Swamiji said, there is an idol in my room. Consecrate that. It was in the pose of Hanuman carrying the hill Sanjeevani. Swamiji said, you require good health and hence this special power here at Srikakulam is consecrated.

By the mere smell from the herbs, all the warriors got up, including Rama and Lakshmana. The entire army, every one that entered Lanka was up, alive and well. Now what to do with this hill? Hanuman thought. Wind's son, Hanuman did not wish to leave it in Lanka, just so, Ravana will utilize it. He restored it to the original location. He became small again. He never boasted about any of his accomplishments. Vertigo, fainting spells get cured by listening to this story. This chapter makes me feel so fresh that I feel as if it is now 4 in the morning.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 16

Yesterday we spoke about Hanuman bringing Sanjeevani hill. It is a wonderful episode. With his strength and devotion, entire vanara army revived. Hanuman has put back the hill in Himalayas and returned to Rama. This is not a simple war. It goes on and on. Valmiki described it in vast. Some episodes we feel, he has concised. Else, Ramayana would have been even more. Instead of saying He wrote, we must say, he witnessed. Some more important chapters we will see in Yuddha Kanda. Who ever thinks of Hanuman, will regain energy, will get lost things and Apoplexy will go. Once Hanuman has put Lanka to fire. If you are asked to do one thing, you must do all related works. If you are asked to clean prayer hall, you must clean including pillars, windows and everything and not just cleaning the floor. When Hanuman came to Lanka for the first time, the main purpose is to search for Sita. Once that is done, he has done all related things.

***ullaṅghya sindhōḥ salilaṃ salilaṃ yaḥ śōkavahniṃ janakātmajāyāḥ
ādāya tēnaiva dadāha laṅkāṃ namāmi taṃ prāñjalirāñjanēyam***

Hanuman's strength and valor, his compassion, all are described in this verse. Lanka was burned to ashes then. Now Sugreeva says, let them come, and we will fight. We are not transgressing dharma, but we have to deal with the demons in their coin. After it gets dark, let us once again burn Lanka. They set fire to the whole city. The demons were running out of the buildings. As they ran out, the monkeys were killing them. The demons got very angry and attacked fiercely. Rama also fought with doubled vigor.

Ashobhata thada Ramaha

Rama was radiant. His bow made the loud twang. The unity of Shiva and Vishnu became apparent in Him. Rama looked like Shiva. It looked as if Vedas had turned into His bow. Om sound was emanating from His bow. Ravana made sound pollution. With Omkara, Rama destroyed that pollution. Nama Sankeertan, praising God in song destroys the effects of bad sound vibrations. Inner enemies get killed. Once inner enemies are destroyed, no external enemies remain. The inner enemies exist even when you are asleep. Yudhishtira had no enemies. He did not think of anyone as an enemy. Battle became inevitable. So he fought.

Kumbha, Nikumbha, Kumbhakarna's sons are now sent to war, two of them, along with their armies Kampana and others. Rama's ferocity

struck fear in Ravana's heart. Angada attacked Kampana and fought with him. Blood, flesh, weapons all are described in a vivid detail. We cannot simply say, Ravana got killed. When there is lack of time, we have to do, as I had to, in Bangalore. But to enjoy the detail, we have to know the vivid description. The demon hit Angada in the forehead. Angada fainted momentarily. Then he recovered. Prajanghasura used his sword. Angada took that weapon from him and killed him. During Vali's death, Rama had given advice to Vali. Angada was present and heard it all. He learned the difference between dharma and adharma. Angada is now helping Sugreeva and Rama, who had killed his own father.

In the end, after all the details that are painful to hear, although it is also a part of Ramayana, and is required to describe, we will quickly proceed. Angada's uncle were killed now in the war. Angada became upset and fought fiercely. Rama heard that Angada got injured. He sent Jambavan and others to go to his aid. Kumbhakarna's son was attacked by them. Sugreeva fought and killed him. He threw his head into the ocean. The ocean waters swelled up at the size of his body. Sugreeva was hit with a fist. Even Sugreeva fell unconscious. Kumbha was hit hard and lost his vigor. Nikumbha was the next to get killed. Kumbha died. Now Nikumbha's turn. He was extremely strong. Hanuman assured, like the Great wall as a protection to all others. He twisted the head of the demon and separated it from his body. Hanuman's worshipers remember all these details of how he killed each of the demons.

Chandi Saptashati also is a detailed description of battle between the Mother Goddess and the demons. Mother said, praise me by remembering the destruction of all the demons, and I will give you protection. We do not understand the verses, but it is a more frightening description of the killing of demons.

Here we have to hear of the might of Hanuman, Jambavan, Sugreeva and others. Swamiji is going to release the CD Vanara Gita from Parashara Samhita. A wonderful part of that work. Let us pray that it reaches us soon. At the end of the sarga, the sub-chapter, the poetic meter changes. Till then it was told in Anushtup Chanda and then it is changed. Makaraksha, another demon is made commander and sent by Ravana. Khara and 14,000 demons were killed by Rama earlier in Janasthana. Makaraksha is Khara's son. In the beginning, the demons cause fright. But after Rama and others give them courage, the monkeys resume their vigorous attacks. Rama stopped the warriors who were running away, the way Krishna stopped Arjuna from running away from battle. I am waiting to fight against Rama, the demon roared.

Rama smiled and said, Why do you scream like that? Do not simply talk about your greatness. Show it. A terrible war took place between the two of them. Rama broke his spear. I should not delay further, thought Rama and sent a shower of arrows and killed him. In the beginning, Rama had sent word to Ravana, by my arrow, you will get cleansed, because Rama's arrows are energized by mantras. Ravana now sent Indrajit to war. He sacrificed a goat at a homa before leaving for battle. 12 or 6 or at least 1 day is required to properly perform a homa. Indrajit's rituals are not as per the scriptures. They follow some different improper procedure. What will happen to the world if all demons become immortal? Indrajit had earned many boons. He asked for immortality. Brahma denied. Indrajit got a special chariot he earned as a boon. Wherever arrows are coming from, Rama's army is returning the attack. But Indrajit is invisible and hence no one knew where he was shooting the arrows from. Indrajit focused on Rama and Lakshmana.

Lakshmana became angry at this illusory attack of Indrajit. I am going to kill him with Brahmastra. Rama said, Because of one demon, Indrajit, it is wrong to kill the entire demon army. Rama had not enmity against the demon race. Only against Ravana. Even now, if Ravana were to return Sita, he would have spared him. In Mahabharata, because of one serpent, the entire snake race was going to be destroyed. That is not right. By the behavior of one person, you cannot misjudge the entire family. Indrajit is fighting unjustly, unfairly. Try to kill him. But the Brahmastra will kill all the demons, employed. Let us try to kill only him – says Rama.

aghatita-ghatana-patiyasi maya –

Maya is the power to make possible what has never happened before.

Indrajit got a bad thought, to make it appear as if an illusory Sita is created. Even in our life, we fall in Maya. We must be careful at such times preaches Valmiki in this chapter. He created her form exactly like Sita. Identical form he created. Hanuman was leading the army. The others followed him. Only Hanuman does not yield to magic or illusion. That is Hanuman's specialty. The illusory Sita was seated in Indrajit's chariot and was getting beaten. Hanuman saw this and Sita is like a mother to him. Seeing her plight, Hanuman became very sorrowful and shed tears. He could not fight. Crying, Hanuman spoke to Indrajit.

Scolding, he spoke in anger, You scoundrel, how can you torment Sita? It is self-destructive. You are born in the lineage of Brahmashis, Pulastya and others. But you have taken to bad ways. You have become wretched. Your valor is degenerate.

Srimad Ramayana Pravachana

Humans have hands and speech unlike other animals. These are meant to do good. Hands are gods. One needs to worship them. Rudram says we need to worship hands as they help us in performing puja. That is what the Vedas says. We must use our hands for noble deeds. Sita is innocent. You have enmity against Rama. What has Sita done to you? I am not going to let you live. Because of this horrible behavior of yours, I have to kill you – says Hanuman to Indrajith.

Sometimes, just for a small amount of money, people resort to murder in our society. We have to pray to Datta to change our society from this terrible situation. For fifty and hundred rupees, people kill. It has to stop.

If you do this terrible deed, you have no hope for a future. Because of this scene that they were witnessing the army of Rama became stunned and stopped fighting. Because of Draupadi, the Kauravas brought destruction upon themselves. Indrajit, was ready to kill his uncle Vibheeshana. Whatever gives pain to the enemies, has to be done. It is just – declared Indrajit – special rules of dharma – a special manual published by Ravana, printed at Lanka perhaps. I am going to cut Sita to pieces, Indrajit said. As he actually did that, Hanuman and the others became stood, unable to act. Indrajit killed the illusory Sita and left. The monkey ran in desperation to Rama. Hanuman gave them courage and resumed fighting. In such sorrow, Hanuman picked up boulders and tried to fight. Unfortunately, they all believed that it was the real Sita. Sita, to rescue whom, we are fighting, has been killed, they carried the news to Rama. Let us do as he commands – they thought. They dragged their feet and went towards Rama. Hanuman, the mighty, became felt so desolate. Indrajit went to Nikumbala temple to pray for more powers. Rama heard this news. Lakshmana gave him courage. Some horrible sound was heard. Jambavan and others were sent to help Hanuman. Hanuman said, it is useless to fight. Hanuman, shedding tears, told Rama, Sita has been killed by Indrajit. Rama fainted.

Dharma, that you follow is not dharma. You should not have left the kingdom. You should have rebelled against your father and should have become king. What you have done is wrong. Had you become king, you would have had power. Lakshmana spoke these words.

Sometimes, in out houses, students insist on studying a certain subject. He does well and get good rank too. But, in campus interview, if he is not selected. then the elders taunt him after completion of the course saying, you did not listen to us when we told you to study a different subject. Laxmana speaking such words of dharma to Rama also is similar to that.

Srimad Ramayana Pravachana

Without wealth and power, see how terrible life becomes. Now you have no one to help you, Rama. Sita has died now, because of your mistake, Lakshmana implied. Very cleverly and in an atheistic tone, he speaks. Living beings are fine. But by following the dharma as you define it, we have come to grief. Rama is an incarnation. Lakshmana, another incarnation of Adi Sesha, spoke like this only to provoke Rama to action. Rama did not enter Lanka even for Vibheeshana's coronation. His adherence to his vow was so strong. Rama has Lakshmana kill Indrajit. We will listen to that tomorrow.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 17

Today we are in Yudha kanda and are going to discuss about killing of Ravana's son Indrajit, also known as Ravani. Everyone knows the valor of Indrajit. Yesterday we talked about a very strange scene. Demons have magic. These days everyone has magic. Yesterday we saw the killing of illusionary Sita. Even Hanuman was sad seeing. Anjaneya won over Bramhastra but He was sad too. He didn't know it was Illusionary Sita. He didn't see it. He was consumed by devotion and love towards His mother Sita. She was in the same form as He saw her in Ashoka Vana. So He believed it. He came back and told Rama and Lakshmana was trying to console Rama. Vibhishana sees this scene and is surprised. We have to observe in Ramayana that every time Rama is in trouble, someone comes to help Him. Once in the form of a bird, another time as a Sage, yet another as a demon. He always got some help. In this context I'll read out a great saying to you:

"The only good luck great men ever had, Many great people ever had, was to being born with the ability to overcome bad luck"

Rama is the first such great man I think. Rama had a lot of trouble. But He didn't see it as trouble. Somehow He always got help. He never asked for any! We think that Lakshmana helped a lot, but don't observe that Rama never asked anyone to follow him to the forest. Not even Sita, because He thought she might face trouble there. He just left the minute He knew about it. Such is His character. He helped Guha. He talked with Sages of the forest just so He could help them. He helped Kabandha by killing Him. Each Sage, or demon somehow led him from one destination to the other. Kabandha sent Him to Sugriva. Then Sugriva led Him to Vali and so on. Rama didn't even ask Jatayu to help. Similarly we need to have faith that we will get help as long as we're in dharma. This is a fact proven in Rama's life.

Here Rama gets help from vibhishana. He explains Rama why the real Sita wouldn't have been killed at all. Because his intention for Sita is different, not to kill her. If he had to, he would have, by now. So Vibhishana asks Rama send Lakshmana with Him to go and disturb the ritual that Indrajit is performing. If Indrajit finishes that ritual, He would never be defeated in war.

Vibhishana says "*Udyamah kiraytam veera* – We should always keep busy at all times and be happy. Rama, be happy and make effort if you want to kill all the demons."

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This is Vibhishana giving wisdom to us. We should try with happiness and excitement to be successful.

So Vibhishana explains Indrajit's story. Indrajit asks Bramha for ever lasting life. But Bramha disagreed. Then Indrajit asked for another boon – that whenever he performs a particular ritual, a great chariot should come from it and if he goes to war in that chariot, he will never be defeated. Bramha agreed for this boon. However, chariot works only once for every ritual. Now that he used it for the scene of killing illusionary Sita, his chariot is gone and he is doing the ritual again. So Vibhishana asks Rama to send Lakshmana with him as to disturb that ritual so Indrajit never gets the chariot again in the first place.

Rama gives permission for all the Monkey warriors and Lakshmana to follow Vibhishana and Kill Indrajit. Lakshmana says "*Adyaivatasya roudrasya* – Now I will kill that demon. May my arrows break him into pieces". Hanuman joins with his army and Vibhishana takes four of his ministers too. They move on towards Nikumbhila temple where Indrajit is performing the ritual. Around it, an army of demons is standing in a tactical formation guarding the ritual. Vibhishana asks Lakshmana to kill them in such a way that Indrajit gets disturbed from his ritual and comes to war with Lakshmana. At Lakshmana's orders, monkey warriors jump on the demon army and start killing them. Indrajit gets disturbed, leaves the ritual and comes to fight. However Indrajit might find some space between the war to go finish the ritual so they have to fight in such a way that they engage everyone in war and slowly push into the gates of the temple where the ritual is being performed and guard the place so Indrajit doesn't enter. This is the great challenge before Lakshmana now.

Indrajit has to be distracted from the ritual for the plan to work in the first place. So Hanuman thought he is the right person to start this war. He starts fighting so intensely that all the demons are crying aloud. This distracts Indrajit. He comes out to see a very terrifying fight. Hanuman was angry with Indrajit for two reasons – one, he tied up Hanuman on the day he went to see Sita; Two, Indrajit caused sadness to Hanuman by killing the Illusionary Sita. Hanuman was very eager to kill Indrajit. All demons came to fight Hanuman. Indrajit came to fight Hanuman too. He says "Indrajit, if you have any valor, fight with me now!"

That is hanuman's valor. Even if we remember Hanuman He will remove all the bad thoughts in us and give us strength. Hanuman says "Come fight with me in whatever way you like. You will never match me in any fight." Vibhishana asks Lakshmana to go in the middle and join the fight. Lakshmana moves and guard the gates of Nikumbhila temple so Indrajit will not finish the ritual. Indrajit stops fighting with hanuman and comes to Lakshmana. Lakshmana invites Indrajit to war. Indrajit sees vibhishana

and starts cursing him. He says "We have to be loyal to our own family even though they are bad people. Never take strangers' side. People who do that will get their own people killed and then they die too at the end." Vibhishana gives a great reply to these words – "*Gunoyam prathamo numaan* - The first dharma of people is to not be demonic. Just by that dharma I left my own brother. I left him like people would leave a snake in their hands. *Padaradabhivarshanam* – He steals other's wealth and wives, he cheats people who believe in him. He killed sages. Gods are against him in this. Ego, anger etc are his qualities. These qualities take our wealth away. His good qualities are blurred by his bad qualities. I can only see his bad qualities. Indrajit, this is your last chance to talk. Say what you have to say with your ego. Hereafter you will only do your rituals in hell."

Indrajit invites Lakshmana for war. Lakshmana asks him to stop talking for waste and start war. They start fighting. They look like equally talented, equally skilled. It is like two planets fighting in space. Vibhishana encourages Lakshmana. He says "I see some good signs for us. Indrajit's face is lacking energy. Don't fight slowly. No use doing that. Fight intensely!". Lakshmana fights intensely and Indrajit is hit badly. He comes out of that rush for a minute and says "Lakshmana, remember how I fought when you and Rama fainted? You want me to show that kind of valor again?" Saying so he sends 10 arrows on to Hanuman, 100 on to Vibhishana and 7 more on to Lakshmana. Lakshmana laughs at this attempt and says "*Laghvaschalpaviryascha* – these are like failed firecrackers! They are short and lack energy. I expected better from you!"

We've seen how kids buy expensive firecrackers for diwali but then they fail sometimes. Kids are embarrassed before their friends because of that. Lakshmana gets hit a little, and Vibhishana starts fighting. Monkey warriors take over too. Vibhishana encourages monkey warriors to fight more because Indrajit is the main power of Ravana. Vibhishana wants to kill Indrajit but He can't because He feels Indrajit as his own son. He decides to give Indrajit some trouble though and that Lakshmana will kill Indrajit. During this war we also see Hanuman's valor too. Lakshmana finally comes back to war.

Natadaneem babau vayuh Nachjavana palakah

Their war was so great that even air or fire are afraid to enter in the middle of that scene.

We need to say "*sarvechah sukhinash santu sarve santu niramaya* " – the shanti mantra atleast once a day. We can't help everyone in the world. Atleast we can pray God to. We need to gather family members at a

Srimad Ramayana Pravachana

certain time everyday and pray together. This tradition is in many religions. Only we Hindus don't do this, somehow. We have a tradition to pray with our family before every meal, we need to follow it. During the war, Great sages are praying to God so everyone is safe. Lakshmana kills Indrajit's chariot driver. Then his arrows destroy Indrajit's chariot. Everyone gathered to see this great war. Nobody could miss it. When great teams play each other in sports events, everybody leave their daily work and gather before television sets. Same way this is a war for everyone to see!

Indrajit tells his army to keep fighting in a cheating way before he builds another chariot. Only within a few seconds he gets a great new chariot. It is moving fast into the place of war as if he is being dragged by the Lord of death. Indrajit fires thousand of arrows on to the monkey warriors. Laskmana gets angry and fires arrows and destroys Indrajit's weapons and charriot. Lakshmana has a great shield given by Sage Agastya. Indrajit decides that He can't destroy this shield. He starts firing arrows on to Vibhishana. Lakshmana stops these arrows before reaching Vibhishana. Indrajit showers fires an arrow given to him by lord of death which Lakshmana destroys half way.

Indrajit fires one arrow and it becomes many arrows on the way. Lakshmana is destroying all of them. All Gods gathered near Lakshmana in subtle forms; Indra in particular, because he was embarrassed by Indrajit in the past. Lakshmana gets really angry. So for the final hit, he chooses Indrastra (the arrow with Indra's energy). He prays to Indra and prepares to fire Indra arrow. He stretches the bow to its fullest, and he says "If Rama is in dharma and always speaks truth, oh great arrow, go kill Ravana's son". With the indra arrow, He cuts off Indrajit's head. All gods appreciate this great scene, particularly Indra. They shower flowers. Even some good demons were happy at this killing. Everybody hailed Lakshmana. Monkey warriors hugged each other and felt happy.

This is a great scene. Whoever listens to this scene, they win over illusion. Sage Valmiki explained this beautifully. Tomorrow we will see how Sushena does surgery on the injured warriors. We will try to complete Ravana's killing too, by Rama's grace.

Srimad Ramayana Pravachana

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 18

Yesterday we talked about killing of Indrajit. It is called killing of Maya. In Vedas it is discussed about. How to win Maya? Vishnu said "whoever resorts to me will win on Maya". Lakshmana killed Indrajit, Rama knew. Rama said "*karmana sukrutat krtam* – Lakshmana, you did a great thing. By this, know that we've almost already won Ravana." Some of the arrows were still inside Lakshmana. Rama took them out and pacified him. Rama said "Lakshmana you killed fought with Indrajit for 3 days... this is great. Now that you have won Indrajit, now I can fight with anyone and win Sita". Rama summoned Sushena to treat Lakshmana. Sushena treats Lakshmana and He feels better. Rama is happy.

Ravana knows about Indrajit's death and he faints. After a while He gets up and thinks how his son could win on Indra but lose with a human. He gets really angry and thinks this happened because of Sita. He desires to kill Sita.

Ravana never thinks straight. I was also observing all the while. His karma is such.

Ravana takes a knife to Ashokavana to kill Sita. Sita, out of fear thinks of Hanuman. She thinks "I should have left with Hanuman when He offered to take me back. Did Rama and Lakshmana lose the war already?". All these days, Sita never thought of it but now she thinks of Manthara. All the story up until this point happened because of Manthara's gossip. One time she gossiped with Kaikeyi and that changed everything. She scared Kaikeyi that Dasaratha has decided to make Rama the king and He might send Bharata to the forest. She complained that Bharata's future looks bleak. Had she not done so, Rama would have been the King. This teaches to never gossip or backbite.

Sita thought "I curse Manthara because of whose gossip all this happened". Ravana was going to kill Sita. One of his ministers named Suparshva tried to cool him down. He tells Ravana that he should show all this anger in the war. He also says that Ravana is educated and certified in Veda should not do something like killing a woman. Suparshva asks Ravana should prepare for war that very day and kill Rama the next day. Ravana cools a little and goes to private quarters.

Next scene, we will see a sample of Rama's valor. The real valor will become apparent only in the final war but for now, this scene will give us a taste of His real Valor. Here we get the syllable "na" of Gayatri Ramayana from the word *dhioyoNah*.

He wants people to go to war but everyone is afraid or reluctant. He had actually beg them to go to war. They finally go to war. Rama starts killing them left and right - "*Chinnam Bhinnam* - The bodies are flying randomly here and there. Rama's strength is beign seeing but not Rama!
In Bala Kanda we see Rama's devotion to Guru. In Ayodhya Kanda we see His love. In Aranya Kanda He shows his devotion to Sages. In Kishkindhakanda we see His loyalty to friends. In Sundara Kanda we see hanuman's devotion to Rama. In Yudha Kanda we see Rama's valor. Rama is very compassionate. We already know that. If we also see his valor, our faith in Rama is increased. In Uttara Kanda, the final destination of Rama's incarnation is seen. We only see Rama's dharma. The greatest intent of Rama's incarnation is to live Dharma. That very intent is shown in Uttara Kanda. He leaves the very Sita He fought so much for. Why that would happen will only become apparent if we go through all the other kandas first.

Nate dadrushire Ramam

Nobody could see Rama as he fought. Rama's arrows literally burned all the demons. He uses Gandharvastra, a very powerful weapon. Demons saw thousands of Rama's at once. They saw here and there and get confused but then Rama appears in a single form at one place, firing arrows.

Valmiki describes the real form of God here. He says "Rama is seen as many just like Sun is seen as many suns when reflected in water". Valmiki gives great wisdom secretly.

Rama destroyed 7210000 charriots and 131223000 elephants, 102060000 Horses and 145800000 Demons in ONE DAY! Nobody could see anything, such was Rama's speed. All Gods watched His fight with awe. All monkey warriors were silenced by His valor. Rama says a great sentence then "*Etadatastra divyam mama va trayambaksya va* - This kind of valor is only possessed by two entities in creation - Me and Lord Shiva". Even Lakshmana was shocked by Rama's valor.

All Demons cried for the loss of their husbands, brothers and family. They talked about Rama's war. They remembered about Surpanaka. All demons said "*Katham Surpanakha vrdha* - Why should Surpanakha come to Rama? Why should that old woman desire to marry Rama who is a young handsome one? She had some kind of enmity on her brother. She ticked off this fight and that ultimately became the cause of Ravana's destruction"

Demons also said "How did that ugly one desire such a handsome Rama?"

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Anybody would laugh at it. She also lied to Ravana that she was trying to get Sita to him. She also encouraged Ravana to desire Sita. She is the reason for all the destruction.

Rama left Ayodhya, killed several demons single handedly. Isn't that enough to prove His valor? Why did Ravana still desire to fight Rama after all that? Maybe God created Sita to bring war to us and destroy us"

Ravana gathered all the remaining demon warriors to start war. Ravana's chariot which was huge and terrifying, carried thousands of soldiers. They reached the east gate where Rama and His army were waiting. Ravana's army was doing a great war. It was hard to keep up with the demons' speed. All monkey warriors came to Rama for rescue. Here, a demon named Virupaksha is killed by Sugriva. He took Sushena's army to fight Virupaksha. Sugriva tactfully hit Virupaksha's genital area and the demon died vomiting blood.

Next is the killing of the demon called Mahodara. Sugriva kills Mahodara too in a sword fight. Next, the demon Maha Parshva comes to fight. Vali's son Angada is summoned to fight with Maha Parshva. Angada kills Maha Parsva with his great punch. Ravana gets to know of the killings of Mahodara and Maha Parshva. Angered, he starts the war himself. He fires the tamasastra. A great fight starts between Rama and Ravana. Rama goes around in the form of a Mandala and starts fighting. Ravana keeps firing arrows at Rama's head. Rama reciprocates with the same strategy. Ravana fires Aasurastra weapon. Rama destroys that with Paavakastra. Rama also fires two arrows that have faces as fire and sun. He also fired many arrows that looked like the moon, stars and comets. Ravana was not able to bear them. Monkey warriors were happy at this development. Angered Ravana fires roudrastra and Rama destroys it with Gandradvastra. Ravana uses Sourastra and Rama destroys it too. Lakshmana was also angry at Ravana. He also jumps into the fight. Ravana has human head on his chariot. It shows his disrespect to humans. That's why the Lord came in human form to kill him.

Vibhishana uses his weapon to destroy the horses for Ravana's chariot. Ravana used Shakti weapon on vibhishana who was killing the horses of Ravana's chariot. Lakshmana destroys it half way. Then while Lakshmana was protecting Vibhishana, Ravana uses another Shakti weapon on Lakshmana. It went straight through Lakshmana's chest and went to underworld. Rama is shocked by this development prays to the weapon to not hurt Lakshmana. Rama feels very sad and goes to Lakshmana and goes to pacify him. Meanwhile Ravana starts firing arrows on the backside of Rama. Rama doesn't care for them because he is sad about Lakshmana. Rama realizes in a few minutes that He should fight then. He takes out the weapon from Lakshmana's chest, breaks its remains and

Srimad Ramayana Pravachana

throws it. The weapon was so designed that if it wasn't destroyed immediately, it would go back to Ravana so he could reuse it. Rama thinks "*Samprapto me chirepsitah papatmaya dasagriva* – This Ravana is a sinner. He does everything out of sins. He doesn't know anything else. I've been waiting to kill him like people wait for rain in summer. I swear before you all, monkey warriors, that after today, either Ravana lives or Rama lives."

All the angst in Rama started to come out at that point - "*Rajyanasham, Vanevasam* – I left Kingdom, I roamed in the forest, I lost Sita, I fought demons. I faced many troubles all these days. Today is the last leg of that journey. To kill this very Ravana I brought this army. If not, why else would I befriend Sugriva, kill Vali? Why else would I build a bridge on the sea? The very reason for all that is right before my eyes. If I don't kill him now, it would be embarrassment." Rama thought. Rama said aloud "*Adya Ramsva Ramatvam* – Today you will see the real Rama in Rama. Until now, what you saw was only a play. The Real war starts now. All gods, and all humans will talk till the end of times about the war that will happen today!"

This is happening really. Rama did say the truth!

Saying so, Rama started war on Ravana. It was a great war. It is hard to see even in dreams. Rama was enraged by Lakshmana getting hurt. How would he go back home? What would he tell his wife Urmila? What would He tell His mother Sumitra?

Rama fights with Ravana and asks Sushena to treat Lakshmana. Rama says "There are marriages in all countries. There are families in all countries. But I can't find a country where I can find a great brother like mine." Sushena confirms that Lakshmana is alive and fine, he can be treated. So to treat him, Sushena summons Hanuman to go and get the medicines from Himalayas again.

Hanuman leaves for Himalayas again. Seeing Hanuman, the medicines hide again. There was no time to waste so Hanuman lifts the mountain again and gets it back. Sushena prepares medicines and uses them on Lakshmana. On some treatment, Lakshmana wakes up and is healthy. Rama is very happy and he tells Lakshmana that without him, he wouldn't be happy even if He won the war.

Nahi pratignam – Rama, you cannot fail the words you gave. Why did you waste time for me? You should have killed Ravana in the meanwhile. Great warriors always keep their word. Rama, go keep your word. Rama, please kill Ravana before Sun sets.

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Next is Ravana's killing.

Tomorrow is a great festival for us. We pray to him as a form of nature. Let's get past that festival and kill Ravana day after tomorrow. We will also cover the coronation of Vibhishana as king. After that comes Rama coming back to Ayodhya and becoming the King. That's a long subject. We will cover that slowly.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 20

All these days, we discussed the Ramayana. Today we have reached the climax, the purpose of Rama's incarnation. Ravana getting killed is today's incident. Three names are given to Ramayana, one is Ramayana – *Rama's journey*, second is called *Sita charitham* – Story of Sita and the third is *Poulasthya vadha* – killing of Ravana. Valmiki refers to it as the killing of the grandson of Sage Pulastya, not Ravana. Ahi Ravana and Mahi Ravana's death is not discussed in Valmiki Ramayana. Sita accompanied Rama in his journey on the path of Dharma. That is why she is Saha dharmacharini. It is difficult to accompany in Dharma. Pulastya Brahma's grandson is Ravana also called as Poulasthya. His death is described in the Ramayana. He died because of his unrighteousness. He practiced and preached adharma. He was fortunate to be killed by Rama. Being born in a good lineage is not sufficient. Unless we walk on the path of dharma, mere lineage is useless. It sounds nice that is all, it may have some worldly advantages. The grandfather was so great, did such great penance. Yet the grandson behaved so badly. He brought terrible reputation on his family. One should live up to the family name. Rama is born in the lineage of the Sun. Ravana also was from a good family. But no use. This chapter tells of Rama's valor and might.

The battle took place. Rama was on the ground, fighting. Ravana was on a chariot. The celestials who were watching in their subtle forms, wondered at the injustice of it. Indra heard this. He told his charioteer Maatali, to take his chariot and go to Rama and help him in the battle.

***Aruhyeman ratham veera raakshasan jahi raavanam
mayaa saarathinaa rama mahendra iva daanavaan***

Indra's chariot arrived on the battle field. Maatali prayed to Rama to ascend it and fight Ravana. Maatali became Rama's charioteer. We get this Matali name even in Vedas. Here, Rama is shown as being as great as Indra. Rama went around the chariot reverentially, prayed to it and got into it and fought. Seeing Rama's skill at fighting, all were amazed. Ramachandra name was made famous by Valmiki. Kausalya gave him the name with intense love when Rama was a small baby. On a new moon day, Rama refused to eat his food, because he wanted to see the Moon before eating. Mother Kausalya got an idea. She brought a mirror and showed Rama's face in it. She said, see the Moon. Rama, who had never looked in the mirror before, felt enchanted by his own reflection, which was beautiful as the Moon. Ravana is like Rahu, the planet that swallows the Sun during an eclipse. Rama for a moment faltered at the might of Ravana and wondered at how to kill this great warrior. The terrible fight

continued. Rama became a little anxious to recognize the strength of Ravana. Danu's sons are Daanavas. They were wishing for victory to Ravana. Indra's power helped Rama to break the spear of Ravana. Ravana became angry and tired. He showered a hailstorm of arrows on Rama.

***mama bhaaryaa janasthaanaad agyaanaad raakshasaadhama
hrutaate vivashaa yasmaat tasmaat tvam naasi veeryavaan***

Rama also got angry that from Janasthana, in his absence, Ravana had kidnapped Sita. For this cowardly act, you thought you are a champion. With my sharp arrows, today I will send you to the kingdom of Yama, the God of Death – said Rama. Astra is a weapon energized with mantras. It was a great war between both Rama and Ravana. Rama was forgetting some of the mantras. He had to struggle to remember some of them. Ravana was being called by Death. His weapons were ineffective on Rama. Ravana was losing his energy and skill. He lost his alertness. Ravana's charioteer, noticing this, took Ravana away from the battle field.

***yastvan rathamimam mohaanna chodvahasi durmate
satyoayam pratitarkome parena tvamupaskrutah***

Ravana could make out that Rama was not in front of him. Ravana scolded the charioteer for turning the chariot away and who tried to save him. Ravana said the charioteer must have been bribed by the enemy and stands corrupted.

The charioteer has to observe the condition of the warrior and drive the vehicle accordingly. Rama was not angry when he himself got injured, but got furious when his charioteer was hurt. Ravana is just the opposite. He showed no appreciation to his charioteer, who did a great thing in protecting his master. He got insulted for his good act.

***deshakaalaucha vigyeyau lakshmanaan ingitaanicha
daiyan harshashcha khedashcha rathinashcha balaabalam***

How should a driver be is told here. The charioteer has to drive according to the circumstance and the terrain of the path. This is battle time. Unless it is to the advantage of the warrior, the charioteer should not go forward. He should also know how to reverse and change direction, as the situation required. Sarathi is called Ratha Kutumbi. Ratha is his family member. A driver also has to use such discretion, or else the passengers suffer. He should treat the passengers as his own family. The horses are tired and exhausted. They are thirsty and foaming. I had to bring the chariot away for your protection and for helping the horses. No one gave me any bribe,

the charioteer explained to Ravana. Then Ravana agreed and honored him.

Earlier, we spoke that Sita was advised by Sarama to worship the Sun God in Ashoka vana. Now, Sage Agastya advised Rama to worship the Sun God. At the time when Ravana ran away from the battle field, he came down and taught Rama the prayer *Aditya Hridayam*, a powerful prayer addressed to the Sun God. Please chant this prayer everyday. Great souls remind us of such great prayers. Daily chant it. At least once a week. Or at least once a year, chant it. It gives good health to chant the *Aditya Hridayam*. Today we will chant it fully. Whatever happens is by His grace. With concentration when He is worshiped, Ravana will easily get killed. Rama followed the advice given by Sage Agastya. He prayed intently to Sun God and with full confidence, determined to kill Ravana. This prayer explains fully the glory of the Sun God. Only 5 minutes it takes. All of Sun's descriptions and how The Sun performs his duties is clearly explained in this short prayer. Three sips of water Rama took, and prayed. Rama was given the energy by the Sun. Sun's heart is the ultimate. That energy is same as that of the Supreme Soul. Quickly kill Ravana, Sun told Rama, appearing before him.

Ravana returned to the battle field. Rama saw good omens. Ravana saw all bad omens. Blood rained on Ravana. In his fear, the charioteer of Ravana drove the chariot in the anticlockwise direction. We often notice that some people prostrate to the stage before performing. They do so, because, performing on stage is their livelihood. One should show reverence to their work. Sportsman worship the playground. Nothing wrong. God is in the ground also. Rama told Maatali, take our chariot in the clockwise direction. Rama's chariot flies in the air, 2 inches above ground. Such is Indra's chariot. Ravana's flag was destroyed. Rest of the fighting stopped in the battle field. All were watching this great battle between Rama and Ravana without blinking. Like trees they stood still, they were watching in astonishment. Ravana felt convinced that his death is near. Rama determined to attain victory. Indra's chariot has the flag belonging to Indra. Ravana could not destroy it. Frightening arrows rained. Ravana's horses, weapons everything was getting destroyed. Ravana also attacked Rama's horses. Nothing happened to them. Sometime with right hand, sometimes with left hand, Rama and Ravana fought. Rama never lost his aim. Rama observed that Ravana is becoming ineffective. Ravana now injured Maatali. Rama became enraged. Rama beheaded Ravana's heads 101 times. How to withstand this attack, thought Ravana. What they would do next, no one could anticipate.

***svasti gobrahmanebhyoastu lokaastishthantu shaashvataah
jayataam raaghavah samkhye raavanam raakshaseshvaram***

Even the celestials were watching with bated breath. May Rama be victorious, they kept praying. "May all be well with the cows and Brahmanas, May all the worlds endure forever, May Rama conquer Ravana!

***gaganam gaganaakaaram saagarah saagaropamah
raama raavanayoryuddham raama raavanayoriva***

Valmiki's description is astounding. Sky is like sky. The ocean can only be compared to the ocean. Rama/Ravana battle can only be compared to Rama/Ravana battle. It is incomparable. Rama beheaded Ravana. All were happy. But another head sprung up before people could rejoice. Rama did not understand this unexpected event. 101 times Rama repeated this attacks. 101 times Ravana prostrated to Rama with his head on the ground. That is the meaning of this incident. That arrow, that hit the 7 hills, the arrow that killed Vali, the arrow that frightened the ocean into giving me way, that arrow is today ineffective. Why? Rama wondered. AS this fight continued, 7 days and nights passed. Maatali spoke to Rama.

O Lord Rama, you are fighting like an ordinary human being. Time has come for you to use your most powerful weapon.

***jagraaha sa sharam deeptam nihshvasanta mivoragam
yamtaimai prathamam praadaad agastyo bhagavaan rushihi***

Rama's weapon glowed like a brilliant light. It made a terrible sound. When Rama visited Sage Agastya earlier, he received some powerful weapons. Now Rama employed the most powerful amongst them. The arrow when it falls, the Meru mountain itself would topple. The elephant hordes of the enemies will be crushed, mountains will get powdered, with such a weapon. It had already killed countless demons and was smeared with their blood and flesh. With its power, it would destroy all illusory tactics. All living beings will be fed with the flesh of the bodies that it kills. Such a weapon Rama held in his hand. People go to Dwaraka and search for weapons used by Krishna and Balarama. The physical weapon does not possess much power. It is the mantra that gives power to the weapon.

***abhimantrya tato raamastam maheshum mahaabalah
vedaproktena vidhinaa samdadhe kaarmuke balee***

Rama made such powerful weapon sacred with special mantra and fixed it on to Ravana. Rama aimed such powerful arrow straight at Ravana's head.

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From that arrow, Ravana's head fell to the ground and it also pierced Ravana's heart. Afterwards, the arrow went down into the ground, made a circle and returned to Rama. Vritrasura fell at Indra's attack. The same way Ravana fell to the ground, dead.

***tato vineduh samhrushtaa vaanaraa jitakaashinah
vadanto raaghavajayam raavanasya cha tadvadham***

A very important event in the Ramayana. To establish Dharma in the world through eternity, Rama incarnated. Such is Rama's strength, power and skill. The monkey army was overjoyed. Victory to Rama, they all shouted. Sugreeva, Hanuman, Vibheeshana, Angada, and all the others worshiped, praised and adored Rama.

Vibheeshana ran to Rama and praised him. Then he remembered his relationship with Ravana. He had seen Ravana's good deeds, his penance, his determination, strength. He embraced his brother's body and wept bitterly. Ravana, Why did you not listen to my words? You used to be so good, and noble. You were brilliant, and a great scholar. You performed such wondrous deeds. You were able to resolve so many problems and doubts of all – wept Vibheeshana. It is said elsewhere, that he had fixed the auspicious moment of battle that would give victory to Rama. Penance is the trunk of this mighty tree called Ravana. This mighty tree has fallen to the ground today. Ravana the bull today has been killed by Rama, the lion.

Looking at the pathetic situation of Vibheeshana, Rama says, Vibheeshana, Ravana did not have an ordinary death. It was difficult for me to kill him. We fought for so long. He is the greatest warrior. There is no doubt about this. Do not grieve. Warriors wish for a heroic death and he got such death. Even Indra was afraid of Ravana. Do not weep like this, Vibheeshana. Who will win in a battle, no one can predict. Ravana's body a great warrior lies here. One should not grieve for the death of such a great warrior – said Rama. Vibheeshana said, Rama, he died at your hand. He was unconquerable. He enjoyed to the fullest. He treated his helpers well. He gifted his friends amply. He speaks great Vedanta, although he did not practice it. Vedanta is pure non-duality. Vibheeshana said, I will perform the funeral rites for him. After death, enmity does not remain – said Vibheeshana.

Sri Ranganatha Sharma, a great scholar in Ramayana was honored on Guru Purnima day. He remembered this verse that day.

***maranaantaani vairaani nirvruttam nah prayojanam
kriyataamasya samskaaro mamaapyesha yathaa tava***

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Rama declared that once the enemy is dead, enmity does not remain. All required rites should be performed to the best of our ability. If you do not perform them, I will perform them, Rama implied. Ravana had countless wives. They received news of Ravana's death and came running to the battle field, weeping loudly as if the directions would burst. They said, God is responsible for the death of all. God, Time, or Death is responsible for end of life.

Whether death happens because of whatever reason, it is ultimately the writ of Fate. No one can erase it, except the dust from the feet of Sadguru. That is why we touch our forehead to the ground at Sadguru's feet. That dust can possibly alter our fate. That is why this sorrow has come to us. Mandodari, the queen also came there and wept. She explained the secret of Rama's incarnation. She speaks of dharma. Ravana, I remember, you conquered all your sense organs and did penance. Those sense organs have now taken revenge against you having come in the form of Sita. So many of us had tried to persuade you against your evil act. Sita is a most chaste wife. Had you touched her, you would have burnt to ashes that very moment. No one can prevent the consequence of an evil act. Same way, good deeds will certainly give a good result – says Mandodari. Mandodari is a very chaste wife. She is adored as one. Vibheeshana is in path of dharma. That is why he is happy now.

Yatra naryastu pujoyante ramante tatra devataha

Our Indian tradition says, that where a chaste woman's tears fall to the ground, it will bring destruction to that nation. Ravana, you made Sita cry. You cannot escape the result of that sin. You are more powerful than anyone else. I should send you away cheerfully. But being a woman, I can help but cry.

sukrutham dushkrutham

While taking the dead body, they sprinkle, puffed rice, coins. Why? Because, as long as he lives, man hankers for food and wealth. They sprinkle on the body to tell us that nothing can be taken along with them when dead. They keep coins on the forehead, saying your mind was filled with desire for these coins, try taking it with you now. No, he cannot take. They place them in the mouth to see if he can eat. No. One should earn, no doubt. But spend it wisely.

Mandodari says, What can you take with you? She wept, hugging Ravana's body. The other women consoled her. Three days passed by. Vibheeshana was told by Rama, proceed to perform the rites. Now,

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Vibheeshana changes his mind and says, Ravana may be my brother. But he was wicked. He was a liar. He abducted others' wives. He is my enemy. All his thoughts were bad. I will not do the rites for him. Even if I get a bad reputation, I do not care. I will not worship him in the rites – says Vibheeshana.

This is where Rama's personality comes out. His dharma nature is clearly spelled out. Vibheeshana, do what I say, said Rama. Forget his past. He is great, Very strong. He is extraordinary. Second time, Rama is saying all these. I have no hatred towards him. My mission is fulfilled. You must fulfill your duty. If you do not, I will do it for Ravana, said Rama. The funeral rites with fire worship are most essential and honored practices. Wonderful words are spoken by Rama. As long as I live, I will make offerings praying for Ravana's future welfare, Rama declared. The fire from Ravana's altar was brought and used for his rites. Ravana was highly disciplined in his worship practices. Proper rituals were performed. Vapa, a subtle part of a sacrificial animal was offered in Ravana's mouth. All the scriptural injunctions were carried out. The funeral pyre was lit in the presence of Rama. Vibheeshana took bath after that. Performed everything that had to be done. Rama succeeded in changing Vibheeshana's mind.

Rama and others were happy at the death of Ravana. Next event is the coronation of Vibheeshana. The entire army was speaking happily of all the details of the war. Maatali, the charioteer was honored. Rama embraced Sugreeva. Lakshmana said, Rama look at the army and acknowledge their effort. Rama got up on a high spot and waved to them all. Now we have to make Vibheeshana the king of Lanka. Since Ravana died a heroic death, no death contamination was there. At once, the same day, the coronation ceremony was planned.

From the 4 oceans, sacred waters were brought by the monkeys, Abhishekam was performed to Vibheeshana. Dharma is established by placing Vibheeshana on the throne. Simply removing bad water is not enough. The container should be filled with good water. That is what happened here. The throne cannot be left empty for another evil one to occupy. That is why Vibheeshana was made king. Vibheeshana gives Rama and Laxmana gifts. Only to please Vibheeshana, Rama accepted gifts offered to him at the coronation.

***anujnaapya mahaa raajam imam soumya vibheeshanam
pravishya nagareem lankaam kaushalam bruhimaithileem***

Now, the most important event, for which all this happened. What is it? Yes, Sita must be brought. Who will bring her? Only Hanuman knows her

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well. Now Vibheeshana has to give permission for Hanuman to enter Lanka. Rama told Hanuman to request Vibheeshan for consent as he is the king now. Such is the courtesy and dharma of Rama.

ravanamcha maya hatam

Tell Sita that Ravana has been killed by me.

Give Sita the good news that Ravana has been killed by me. Tell her we are all well. This is not arrogance. But he has to declare his own achievement. Bring back news from Sita to me. Hanuman has helped Rama so much. He is Rama's ambassador. That is why we call him '*Sri Rama Dhootam Sirasa Namami*'

Always ready to help Rama. He is like a son to Rama. Hanuman went, gave happiness to Sita. He returned to Rama and gave good news from Sita. All evil is gone. Good has been established. If dharma walks on one foot as those creatures that walk on one foot, it is okay. But if a cow that walks on four legs, walks on one foot, it is not good. On Sept 29, The coronation of Rama will be celebrated by us. On the concluding day of Chaturmasya deeksha, on Sept. 30, the Universal Form of the Lord will be described.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 21

We should be proud to call ourselves Indian because it is only in India that one like Rama could take birth, live a life of Dharma and teach the world the path of Dharma. Who else but Rama would personally oversee the final rites of a wicked man who stole his wife? Where else would one seek permission for his messenger to enter the kingdom, from the king that he placed on the throne?

Rama had sent the message to Sita through Hanuman, "You are now at your own home. Vibheeshana is my friend. He is now king of Lanka. You will see me soon." Hanuma took Vibheeshana's permission and reached Sita mata who was sitting under the tree in Ashoka Vana. Hanuma is eager to have Sita darshana. He prostrated to her. Sita has already seen Hanuman and recognised him. She was happy to see Hanuman. Hanuman conveyed to her the news that Rama is happy at having killed Ravana. "Sita, I congratulate you. I am happy that you are remaining alive." said Rama. Hanuman himself became so dejected and considered committing suicide. He had to tell himself that one should live to fulfill one's life's purpose. In spite of her troubles, Sita remained strong. "Vibheeshana is now king of Lanka. He is my friend. He will be a good king. He will come to you soon."

Sita was overjoyed and could not express herself in words. Is this a dream? Is this reality? Her joy was obvious in her face. Hanuman said, "Please say something. Give me a message to take back to Rama." Sita says – "Hanuman, I am so happy that I do not know what to say. To honor you for bringing this wonderful news, I have nothing with me." In royal families, it is tradition to give a return gift. Hanuman said, "After one year of separation from your husband, after suffering such torment at this demon's place, you are now thinking about returning my favor! Only you will think of such a thing!" Hanuman had seen Rama engulfed in sorrow. Now he has seen Rama in joy. Sita said, "Hanuman, your speech is excellent and extremely pleasing. No one can speak so sweetly and appropriately as you."

Ashta Siddhi Nav Nidhi Ke Daata, Asavardeen Janki Mata

The 8 supernatural gifts were granted to Hanuman by Sita. That is what Tulasi Das said in Hanuman Chaleesa. Hanuman said, "I feel like doing something."

When I see these demons surrounding you, I feel so enraged, that I would like to kill them all. With your permission, I will do that. I do not need any weapons to do that". Sita says – "These folks are helpless. They merely obey their master's command. Please do not show your anger on them. It was my misfortune that I had to suffer. It was my Fate." Mother Sita is such a Gnanini.

She explains to Hanuman, the conversation that took place between a bear and a tiger. Whoever does us harm, should be let go. We should not hurt them. We should help them if we can. We should not lose our opportunity to help them. We must never transgress our limits. Who are noble souls? Their lifestyle is their ornament. A wise man must not intend harm to others. It will bring a bad name to you and to me. Whatever evil others do, a noble person does not do any thing bad.

Nakaschin naaparadyathi ?

Is there anyone in the world who has not done any wrong?

In Aranya Kanda Sita questioned Rama, "Why do you harm these demons? One should not do bad things even if others are bad. Who has not done evil in this world?" These words of Sita mata has become a household statement. Demons take different forms and roam around the world. It is not good to harm them. So do not hurt them. Hanuman, who is so great, is now learning this lesson from Sita, for our sake.

Hanuman says, "Mother, you are perfect match for Sri Rama. That is why you both will be addressed as Sita Rama." Please give a message for me to convey to Rama. Sita said, I want to see Rama at once. This is my message. This is my wish and my prayer. He is right close by. Why send message? I would love to see him immediately. Hanuman assured her that very soon she will see Rama. We send an SMS to a neighbor. It goes to the satellite and comes back. When people are far away, yes, use science. Let there be no communication gap with those who are close by. That is what Sita is teaching us. All that Sita said, is I want to see Rama at once. I will convey my message to him in person.

Rama's good dharmic nature and Sita's chastity weigh equally in the balance. This is not an ordinary event. Rama will be easily misunderstood. If Rama is wrongly perceived with our small minds, he will be misunderstood. He has done magnificent deeds. We have to control our emotions. We have to be convinced that Rama will never do wrong. Unless you have that conviction, it is useless to read the Ramayana. Rama will not commit a mistake even in a dream. His love for Sita is

unparalleled and immense. You have to remember this. Keep it firmly in your minds. Only then, you can understand this situation.

Hanuman goes back to Rama and conveys Sita's message. There was a change in Rama's face. No one knows what he was thinking. Rama called Vibhishana near and says – Tell all the maids in your palace to nicely decorate Seeta and bring her here. I will see her. Vibhishana is not able to understand Rama's intention. Seetha mata is not wearing any ornaments, she is wearing a torn saree, she has not bathed. Rama said this in order to prepare for the next step. Rama does not give anybody an opportunity to point a finger at him. He sends Vibhishana. Seetha Mata sees Vibhishana. She tells him she wants to see Rama the way she is. Vibhishana says "O Mother, Rama is our master now. He is the king. We need to obey his instructions". Its my master's order. So I beg you to follow His instructions. Seetha Mata agrees. Vibhishana orders the maids in his palace to give her a bath and beautifully decorate her. They did so as if there was a beauty parlor in his palace.

Vibhishana got a palanquin ready. Seetha mata sat in that and the sides were covered with a screen. She is now brought to Rama. Vibhishana tells Rama that Seetha is here. Rama did not pay attention. He seemed to be preoccupied. Then Rama asks Vibhishana what he said. Rama comes to know Seetha is here. Rama is happy, sorrow, and also angry – all three feelings mixed together. He cannot express happiness and sorrow, but he can express anger. Rama says, Vibhishana, by your help and support, I have won the war. Please bring Seetha Mata here. Vibhishana gets ready to bring Seetha Mata. All the Vanara army is inquisitive, anxious to see Seetha Mata. There is a lot of excitement. They are falling one over another resulting in a stampede. Seeign this, Vibhishana's army controls them by pushing vanaras back. That angers Rama extremely. He shouts at Vibhishana – what are you doing? Stop your men from hurting the vanaras. They are my friends. Its like the volunteers who try to control the devotees. Swamiji says its their duty. But if devotees are illtreated, Swamiji becomes angry.

***na gruhaani na vastraani na praakaaraastiraskriyaah
nedrushaa raajasatkaaraa vruttamaavaranam striyah***

Rama tells Vibheeshana: An apartment is not a thing that protects a woman, nor robes, nor compound-walls, nor concealments nor such royal honours. Her character is her shield. Why are you treating her like some body very extraordinary ? During the occassions of yagna, yuddha or marriage, Kings, men, women everyone will come. If you say women must not be seen then, it doesn't make sense. The Queens normally have a practice that no other men see them – to the extent that even Sun doesn't see them. Seetha has come here. She is in sorrow. Anyone can

see her. There is nothing wrong. More than anything else, I'm right here. I'm her husband. Let Seetha come here without any anxiety or concern. Vibhishana is not able to understand why Rama is speaking the way he is. He goes to Seetha Mata. Laxmana, Sugreeva and Hanumanta observe Rama's way. They feel that Rama seems displeased about Seetha mata for some reason. No one knows what's going to happen next. Vibhishana brings Seetha mata to Rama. All are watching Seetha mata. Both Vanara And Rakshasa army are seeing her. It is for her that Rama fought without any fear. She came to Rama and addressed Him as "Aryaputra". With shyness, and tears in eyes, she slowly lifts her head to see Rama. She is excited, happy and is brimming with love for Rama. All this is happening at the war field. The moment she saw Rama, she shedded tears out of happiness. The Vanaras thought Seetha mata might run to Rama and Rama would be very excited. But both of them are so composed. Rama slowly starts saying what is running in his mind. It is so dramatic. Its hard to beleive that Rama did this after all the war. Rama says, "Seetha, I have taken revenge by winning in this war. I have regained my glory and gotten rid of shame that my wife was stolen" Rama says I've won out of my courage. My efforts have paid off. I'm now not dependent or bound by anyone. I have rid myself of the insult.

***sampraaptavou avamaanam yastejasaa na pramaarjati
kastasya paurushenartho maha taapyalpachetasah***

Rama says, what is the use of having great power, if one does not use it to wipe out the insult fallen on him ? We must attain good name and fame in the right way. Rama is talking about Hanuman now and praising his effort in crossing Lanka to find you. He has done such a wonderful task. We must always remember. Hanuman has the ability to prevent what would happen next. But by praising Hanuman, Rama didnot give such chance to him. Sugreeva's army has worked for my cause. Rama is appeasing others around. Seetha is not able to understand why Rama is saying all this at this time. She is only looking at Rama. The more Rama looks at Sita, he seems to be getting more angry. We do not know if its pretense or he is truly angry. Seetha, I've done all this to rid myself of the insult, with the help of these people. I have not done all this for YOU ! What is this?? Why did Rama say this? If he didn't do all this for Seetha, then for what? Why is he speaking words that are hurting Seetha so much? Rama next says all the words that all kinds of people might talk about Rama. They may say – Rama had grave desire for Seetha. Due to that he put at stake the lives of many vanaras. People would talk about the chastity for Seetha. People might talk about Rama being so hurtful to Seeta. Rama said everything that people might have spoken or thought in their minds. When we talk of Ramayana, we should go through all these in detail to get the true essence. Rama says he is suspicious of Seetha. Its like a flash of light shown to a blind man. Rama tells Sita – don't stand

in front of me. You go where ever you wish to, in any direction. I have nothing to gain by your services. Such words are very very painful to listen to. Rama says I was born in a great family, I cannot accept a person like you. You have just slipped from Ravana's lap. He had bad intentions towards you. I'm from Ikshvaku dynasty. I cannot accept you. You are free to live in the shelter of Lakshmana, Vibhishana or Sugreeva. You can even go back to your parents place. I give you permission. Rama literally got all possible talks of people out here. He finally says, "If Ravana has resisted his desire in spite of your great beauty, I don't believe it !"

Seetha maata was completely shattered.

There is a lot to learn about Rama from this episode. Rama thought for Kali Yuga too. At any point of time, no one should mark a blemish on Seetha or Rama. He himself talks of all the doubts that might arise in the minds of people. Why give opportunity for lesser mortals to talk about Seetha mata, he must have thought. Seetha mata felt as if she was crushed by a mountain. It was a arrow shot right at her heart – pricked really hard. She is only crying bitterly. All were with Rama. Seetha was all alone in that big group. That is real courage, not the courage of any king ! She was all by herself. She is the daughter of earth. She has that kind of patience!!

***na tathasmi mahaabaaho yatha tva mavagachchhasi
pratyayam gachchha me svena charitrenaiva te shape***

Seetha says,"Rama, you are speaking words that are not true, that are hurtful, you are saying things about me as if I am uncultured. Whatever you said about me is not true. Please trust me. I can only swear on my chastity to convince you. Just because you came across some women who are not chaste, please do not consider me to be like them. Ravana touched me when he took me away. Ravana should have been burnt to ashes at that moment. But he was not. That is because of the power of his penance. I was helpless. I had no desires for him. I have not had any such intentions. My mind is in You. I belong to You. Everything of mine is Yours, it is offered to You. We have lived together. My protection is your responsibility. We grew up together. You doubt my chastity. If You had said these words when You sent Hanuman to find me, I would have given up my life then itself. I would not have to listen to such words. You would not have to go through so much difficulty. Rama, You are a mere mortal with human like doubts. I do not see any of Your great qualities here. The world might talk of women as having many desires. Rama, You have forgotten one thing here. You have forgotten that I was born out of the earth as Ayonija and not of womb. You have forgotten my divinity. You married me when I was a little girl. It was a child marriage. Rama was

around 16 years and Sita was around 12 years of age at their marriage. You have married me with Fire as the witness. You have forgotten all that." Rama too wanted this. He wanted people to know Seetha mata's greatness.

Sita now looks at Lakshmana, who was very worried.

***chitaam me kuru saumitre vyanasyaasya bhesajam
mithyaapavaadopahataa naaham jeevitumutsahe***

Seetha tells Lakshmana, prepare the pyre. I have been subjected to false implications. Its a false allegation against me. I do not want to live any more. Lakshmana doesn't know what to do. Lakshmana is always the receiving end at difficult times. Lakshmana looked at Rama, and Rama gave him the sign to go ahead. He realized that there is no point protesting any more. He lit the fire. Seetha mata circumbulated Rama and stood in front of the fire. Here, one must remember that Rama never asked Seetha to jump into the fire as per Valmiki Ramayana.

***pranamy devatabhyashcha brahmanebhyashcha maithili
baddhaanjliputa chedamuvachagni samipatah***

In this verse, Gayathri Ramayana has been intertwined by Valmiki Marharshi with the syllable "pra" in the word "prachodayat" of Gayathri mantra. Sita prays to all Gods, her Gurus and scholars. *Sarvatha paatu pavakaha* – let agni protect me. She prays to fire god and says "If my heart has never wavered from Rama, let Agni protect me". Though not mentioned in Valmiki Ramayana, other Ramayanas have an interesting mention here. When Ravana had come to abduct seetha, she goes inside to get bhiksha – offering to Ravana. There Agni tells Seetha that it was Ravana that has come to take her. Seetha asks what she should do. Agni tells her, to get into him and that he will send a maya Seetha with him.

***yathaa maam shuddhacharitaam dushtaam jaanaati raaghavah
tathaa lokasya saakshi maam sarvatah paatu paavakah***

Seetha says, As Rama apprehends me, though of unimpeachable conduct, to be spoilt, let the fire-god the witness of the world protect me from all sides. I am pure and chaste, the entire world is witness to this now, let Agni protect me if I've followed Rama in thoughts, words and deeds.

For everything we do there are nine witness – Sun, Wind, Moon, Directions, Light, Dawn, Dusk, Night and Earth. These nine beings know what I am and how I was in Lanka. May they protect me if I am chaste. Sita is now like a Yogini like Madalasa. There is no sorrow. She jumped

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into the fire ! No one could bear this sight. It felt as if there was an earthquake. Everyone moved backwards. Nobody is able to figure out what is happening also. No one knows where she is. Rama was all along pretending to be very brave. After Seetha mata jumped into the fire, he couldn't control any longer. He started crying bitterly. At this time all the Gods descend down and comes to the battle field where all this is happening.

Rama bows to them. Here Brahma praises Rama. These verses are called Brahma kruta Sri Rama stotra. Those who chant this stotra will never see failure. Gods tell Rama, "you created the worlds. You are knowledgeable. How could You see Seetha do this ? You are Vasudeva who has incarnated as Rama. How could You let Seetha jump into the fire ? Why did you not stop her?"

Now Ramayana turns to be Bhagavad Gita – the entire portion of vibhuti yoga is said here. Rama says "I don't understand what you are saying, I am Dasharata's son. Where have I come from" ? Brahma says "You are verily Narayana himself, who holds the Sudarshana chakra" Seetha mata is MahaLakshmi herself. You are Krishna. Krishna is a very old name and not referred to Krishna of Dwapara yuga. You have taken this human form for slaying Ravana. It is good to chant this stotra daily, for victory.

While Brahma is praising Rama, Yagna purusha is listening to all this. Yagna purusha, like a father, brings Seetha mata back exactly the way she was, when she jumped into fire. He tells Rama, "this is your Vaidehi". It means that that seetha that jumped into the fire is not real Seetha. Yagna purusha says, She is pure and chaste. Do not ever hurt her or bring her any sorrow. Please take good care of her. It is not her fault that she was kidnapped by Ravana and had to stay away from you. She never had any deformity of thought even though Ravana tried to entice her. I have been a witness. I'm ordering you to take her with you. No one had ever ordered Rama like this ! Rama is feeling very happy now. and is thinking how to now take her hand ! Seetha mata was standing there as if she was oblivious to all that happened earlier. He took hold of her hand and tells Agni deva, "what you said is true. She is pure. She was in Ravana's place for many days. People might talk that I was very lustful. That's why I fought for her". I wanted to wash off all allegations. I know that she is absolutely pure. But I had to do all this for the sake of the worlds. She out of her own greatness has protected herself. There was no way Ravana could have survived by touching her. She is fire and is as pure and as fierce. I will obey your words and take Seetha – says Rama.

Now all the vanaras, Gods and all beings there are very happy. Rama was not happy after killing Ravana. Now he is feeling relieved. Lord Shiva was also present. He tells Rama, "by Your greatness, You have slain Ravana. You now go back to Ayodhya and see Bharatha. You have to become the

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King and protect your people. Do all kinds of yagna and Ashwamedha yaga. Let your dynasty grow. Because of You, Dasharata has attained a heavenly abode. Rama sees Dasharata and Dasharata tells him, please forgive. I did not do anything intentionally to send you exile. I had to keep up my word to Kaikeyi. Now I understand that this is all a part of the great cause. May you all live happily. Your courage is great. May you live long – Dasharata blessed Rama.

Shata Shloki Ramayana says 'Dasavarsha sahasrani dasa varsha satanicha' – It is with this blessing of Dasarata that Rama lived for 11,000 years.

Rama says, "father, I had a desire, at the time you sent me to exile, I remember your words – you told Kaikeyi – "you are not my wife, Bharata is not my son, go away from me" That was a curse on Kaikeyi. May that curse not have any effect on Kaikeyi. Please forgive her. Dasharata blesses Lakshmana also and instructs him to serve Rama and finally attain Moksha. Dasharata then tells Seetha, "please don't be angry that Rama suspected you. He did it all for your own good. Do not misunderstand Him. Live with Him happily. What you have done is something exemplary. Dasharata then goes to his heavenly abode.

Now Indra says "Rama, you have helped me and done my work. Ask for any boon. Rama says, "For my sake, so many Vanara's gave up their lives in the battle. May they regain their life. In future also may they always have fruits and food in bounty". Indra grants the wish and says Vanaras will always have food and water in bounty! We can still see this in Ayodhya even today. When Swamiji went to Ayodhya, we found many monkeys. They all then came to Ayodhya in Treta yuga and never went back.

All are now praying to Rama and requesting him to go back to Ayodhya. The gods tell him, please talk to Seetha mata sweetly. She has been through many difficulties. May you be coronated as the King ! All are extremely happy to see Seetha and Rama together !

Tomorrow is very special day. Saptami thithi and Saturday. We shall talk about Rama's coronation. Today there was circle of light around the Sun, like we see during consecrations at Ashrams.

Why did I go through this phase in so much detail? In future, if somebody talks of Rama as not having done the right thing, I want you to remember at least few things from today's discourse and retort back. That is protection of Dharma. We must remember these details. Only then my efforts will pay off. Its very easy to turn away from such talks, but it is

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not the right thing to do. Its a great sin to doubt One whom we treat as God. You cannot say, I won't worship Rama, I will only worship Krishna or Venkata Ramana Swamy. They are all One and the same, all are Lord Vishnu's incarnations ! Don't remain silent if someone speaks bad about Rama. You need to teach this to your children. Being Guru's disciples/devotees, you must stand for Dharma and show the way to your child, the future generations. Today all might be on right track, but in future, to remain in the right track, we must remember Ramayana and understand its essence. No one can let go of the joy of Rama nama once we taste it. Never let your minds waver. Spread the message of Rama. It is our duty. May Lord bless you with the strength, health and knowledge to do this.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 22

Yesterday we talked about Yagneshvara bringing back Sita Mata. Everybody was happy. Till now there was a line (separation) between Sita and Rama. Now that line disappears and they are reunited. Vibheeshana made arrangements for Rama's bath, requesting him to stay at Lanka for the next few days. Rama refused that as it would delay meeting Bharata. Bharata had said that he will not wait one extra day if Rama does not return after 14 years of exile and is committed to take his life. Vibheeshana offered him Pushpaka Vimana and requested him to proceed in that to see Bharata. Rama in ordinary circumstances would not have agreed but since he has to meet Bharata immediately and as it would take time to walk back the forest till Ayodhya, he agreed.

No one had the permission to enter the pushpaka vimana apart from the king of Lanka. It was built by Vishwakarma. Since Vibhishana is now the king, he entered it for the first time. Rama is also a little shocked at the plane and its size. Rama tells Vibhishana, please treat all these vanaras very well and show them your hospitality. They have served me selflessly. A king who does not have good qualities, who only gives violence to his army, pushes them for war always, is not a good king. He must understand their troubles and difficulties, must help them, do charity and please his soldiers. Rama advises Vibhishana thus. Vibhishana gives away precious gems to the entire army. This vimana does not completely rest on the earth. Special beings hold this vimana. It moves into directions reading one's mind. Seetha, Lakshmana and Rama board the vimana. Rama thanks all immensely and permits them all to go where they please. Rama tells Sugreeva, 'dear friend, with the fear of adharmic actions happening, you have helped me immensely'. If friends remember Rama-Sugreeva's friendship, their friendship will only get better. Rama instructs him to go to Kishkinda. Rama says, I will go to my father's ayodhya. And Rama gets ready to leave. All are looking at him. The separation is very painful for all. After having been with Rama for so long. All are in sorrow. Seniors like Sugreeva, Angada, Vibheeshana cannot express their sorrow, they have to remain composed.

He bid adieu to all the the people down from the plane. Rama was about to leave and Pushpaka was about to take off, in the mean while a small monkey from some corner, invisibly asked Rama to take him along with him to Ayodhya. Inspired by that monkey, all others too started shouting to take them along. This was there in the minds of Vibheeshana, Sugreeva, Angada and all other elders too including Sita mata but out of respect they could not open up. Seeing everyone eager, Rama accommodated the entire army in the pushpaka vimana. Pushpaka took off.

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Rama is shining like Kubera, like a moon. all are having a very comfortable flight. Rama was showing Sita all the places around, the trikoota mountain, the battle field, Lanka, the place where Ravana was killed, Mainaka mountain in the ocean crossed by Hanuman. Rama very proudly shows the Rama Setu – the bridge built by Vanaras at Rameshwaram and all other places of Rama's visit in the forest. They are proceeding further and entered the forest. It is like rewinding in the reverse. This is Rushyamooka parvata where I befriended Sugreeva – says Rama.

Seetha mata did not have anything in her mind despite all that happened earlier. Sita and Rama were happily conversing with each other. When they entered Kishkinda, Seeta Mata says that we are all going, the wives of Vanaras are also here. Its been so long since they saw their spouses. Shouldn't we take them also?? Rama was very pleased with the idea. Pushpaka vimana landed and all the wives of vanaras boarded and the plane took off again. The plane next lands at Bharadwaja ashrama. Bharadwaja muni is known for his hospitality. Rama & Sita bows down to maharshi and seek his blessings. Maharshi says I was in very much sorrow when you were sent to forest. I'm aware of all that happened during this period. We may recollect that in Bharadwaja ashram honey, milk and all other items flowed like rivers. I could not insist you to accept my hospitality then, but now there is no excuse. You must stay here – says Sage Bharadwaja to Rama. Rama accepted for that.

Rama remembers Ayodhya and calls on Hanuman. Whenever Rama or Sita have a big task, they remember Hanuman. Rama asks Hanuman to go to Ayodhya, and see Guha and Bharata. Study Bharata's expressions. If he is happy with running the kingdom, I will not go back. I want him to be happy.

Then Hanuman leaves to Ayodhya, He crosses four sacred rivers and goes to Bharata who is in the disguise of a saint. The scene looked like it's an ashrama. Everybody gave up luxuries and were ruling. Not just Bharata, but his ministers too. Bharata looked like dharma personified. Hanuman sees Bharata. He goes in the form of a human. He noticed that Bharata was preparing to enter a fire pit since Rama was delayed by a day. Hanuman stopped him at the right time and informed him of Rama's return. Bharata was so happy that he nearly fainted. He recovered slowly and got ready to receive Rama.

Bharata then asks Hanuman: tell me Rama's story. How did He meet the monkeys? How did He kill Ravana?" Hanuman explains "O king, I will start from from when you left." He explains about Surpanakha, killing of demons, kidnapping of Sita, Meeting Sugriva, Killing of Vali, Hanuman

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Crossing the ocean, meeting sita, telling Rama the news, building the bridge, the final war etc. Hanuman also told " you will meet Rama tomorrow"

Bharata was waiting and Rama took long. He got suspicious of Hanuman's words. This delay happened as Rama seeked a boon from Sage Bharadwaja that all the trees between Bharadhwaja ashram and Ayodhya should be full of fruits. All the Vanaras came by walk from the ashram enjoying those fruits on the way. Pushpaka too was following them at their pace. The Vimana reached Bharata ashram. Hanuman and Bharata received Rama.

Bharata tells Rama," I'm returning the kingdom to you the way you gave me. These padukas protected the country".

Rama was also groomed a little bit now! Some shaving and bathing!! All the scholars, Masters were summoned there to see Rama. All the citizens were eagerly waiting to see Rama. The royal chariots were brought to ashrama. Bharata Shatrugna also got into the chariots. Sugreeva was given a special place, so was Vibhishana. Bharata told Sugreeva, please get waters from the 4 oceans for pattabhisheka.. He sent forth Vanaras in different directions. The waters were brought and the abhisheka was performed with Gods as the witness. A special crown worn by the kings of the dynasty was placed on Rama by Vasista himself . seetha and Rama were seated on the throne. Seetha mata had a garland of gems, Rama told her to give it to one who is very dear to her.. who is very pure. She immediately gave it to Hanuman! Hanuman started playing with the beads in the looking through it carefully. Rama asked Hanuman, what monkey games are you playing. Hanuman says he's looking at which bead has Rama in it. Then Rama says where do you think I am. Hanuman shows his heart and all have darshan of Rama in his heart. For 11,000 years Rama ruled with glory. Those times, people also lived for 1000s of years. The moment pattabhisheka was completed, even non-seasonal flowers bloomed. Those who listen to this are blessed with complete happiness throughout their lives.

Whoever listens to Ramayana gets victory. Whoever listens to Ramayana gets free of sins. People who want children will get children. Those who want wealth get wealth. Whoever listens to Rama's coronation will be happy with their children Just as Rama lived happily with his mothers. This Ramayana has to be listened to with peace and concentration. By listening to Ramayana, you meet people who you have been separated from. Vinayaka will bless them, so all the obstacles will be cleared. Their journeys will be safe. Married women get good children. Ramayana, if listened to or read with devotion and concentration will get all their

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wishes fulfilled. Rama is Lord Narayana Himself. If we pray to Him, we get all kinds of boons. Family and friends will be happy too. It gives good health and longevity. This is a real story.

Balam Vishnoh Pravardatham

Valmiki saw this story in his meditation. If we listen to this always, we get Lord Vishnu's strength. By getting Ramayana, donating the book, listening, reading we get blessed by all gods. May everyone who listened and read, be blessed. Whoever write Rama's name or Ramayana will get all their wishes fulfilled and also get whatever they need. This is the last verse in Yudha kanda. A tradition is to read the first verse of utara kanda after yuddha kanda. Lets say that and end it here.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 23

Today we will talk about a scene called Pourpasthanam. Here on, Mother Sita's story is said particularly. In 37th chapter, the story starts from 2nd day of his rule. Rama is waking up from sleep. His courtiers are waking Him up.

Vira soumya prabudhyasva kouslaya preeti vardhana

Oh warrior, intelligent one, if you sleep, everybody sleeps. Please wake up and complete your mundane work, you can take care of us. This is hinting Rama that all the people are very dependent on Him. Listening to this, Rama wakes up just as Lord Narayana wakes up on the great snake Adisesha. This is the first time Rama is compared to Narayana Himself.

Rama wakes up, completes mundane work, and rituals. He prays to all gods and ancestors. He salutes to scholars, mothers and everyone and settles down on the throne. All the scholars were telling good stories. Rama listens to this first and goes to take care of kingdom. Rama gives tasks to all the local leaders of states and villages. Sri Rama tells King Janaka that He won on Ravana because of Janaka's blessings. Rama gives a lot of gifts to King Janaka and sends him off to His kingdom. King Janaka gives the gifts back to Sita and leaves. Lakshmana goes with Yudhajit who is his maternal uncle. Yudhajit comes to see Rama and and Rama gives him gifts. Then Rama sees Kashi Raja.

It is said that the king of Kashi is best friends with Rama. We cant say how many times Rama might have visited Kashi. He is always portrayed as Siva's devotee.

Rama thanks king of Kashi, pratardhana for helping Bharata when Rama wasn't there. He also give him gifts and sees him off. This is the way to be courteous. It is said that "courtesy is contagious. Try it". We need to contaminate courtesy to our kids! I saw this saying in Trinidad. I can't forget it. Rama follows dharma always, in action. That is real Rama's kingdom. Just singing Rama's praise doesn't make it Rama's kingdom. Following dharma makes it that.

Many kings visit Rama. Rama tells everyone that He won the fight with Ravana because of them. Everyone is surprised but Rama is thanking them for praying for Rama. That is Rama's thankfulness. We need people who pray for us, only then we will win. Like when Krishna fought 18 days with jambavanta in a cave, people outside worried and

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actually thought Kishrma might have died and did rituals. Inside, Krishna got more strength from these rituals and fought and won over jambavanta.

Rama took good care of everyone and all kings left happily, praising Rama on the way. They also prayed Rama for friendship with Rama forever. The kings left and Rama was ruling happily.

Rama had to felicitate all the monkey warriors too. This is the next scene. Monkey warriors have a special place in Ramayana. They have to be felicitated.

All kings and warriors came to Rama and give Him gifts. Rama felicitated Vibhishana and Sugriva over and over again. Rama makes hanuman and Angada sit on His lap and felicitates them. He praises them. Here Rama praises all monkeys. This is named as Vanara Gita. Here many of important monkeys' names are said. He praises all of them individually and tells them that they're all equivalent to Rama's life. He tells them that He is lucky to have their friendship. The monkeys stayed there for a long time.

Rama tells Sungriva to go back to kishkindha and to rule with dharma. He instructs Sugriva to take good care of Angada and not treat him as Vali's son. Rama also hugs Vibhishana and asks him to go back to Lanka. He instructs Vibhishana to never think of any non-dharmic thought because those who don't let those thoughts in are happy in this world. Rama sees off all warriors.

Hanuman at that time makes a wish to Rama. Sneh me paramo Rama- Rama, give me your friendship forever.

We might think why Hanuman is asking for friendship- this is because friendship is also one of the nine forms of devotion.

Bhaktishcha niyata bhava – May my experience be always in you. Please give me life until the time when Ramayana is read or listened to. This is a signal Hanuman is giving us. Ramayana will be there as long as there are rivers, mountains etc are there in his world and vice versa. It will keep protecting us forever.

Hanuman says "I will live until the time Ramayana is said by humans and gods. Rama please give me the opportunity to live with you always."

This is giving a hint that Hanuman lives wherever there is Rama's story. Hanuman is here too somewhere. We don't know where exactly because He can be anywhere. Wherever there is Bhagavata, Sage Vyasa is present

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there. Wherever Ramayana is read, Hanuman lives there. Hanuman prayed so. Nobody even thought of the same desire. Rama is taken aback by Hanuman's prayer. He hugs Hanuman, and says "evametat kapisreshtha, bhavita natra samsayah- May your wish be fulfilled. Until the time my story is said in this world, you live. You will also get a lot of fame. Ramayana will live in this world for Hanuman. Ekaikasyopakarasya- For every favor you have done, I should give you my life. You have done more favors than the lives I have. I will always be indebted to you Hanuman."

When Guru says so to devotee, that is shows that the devotee has real devotion. That is the pinnacle of devotion. Hanuman never thought he did any favor to Rama, but Rama thought so. Rama also says, I don't need to return favors because you will never have the need for favors. I will bless you that you never have any trouble.

If doctors have to do well, there have to be a lot of sick people. But doctors should not pray for people to get sick. Just like that, favors are needed only by people in trouble. Rama said that Hanuman would never see any trouble so He doesn't need to return any favor. Hanuman tells us "If you have any worldly wishes, pray to me. I will take care of it. If you want liberation, pray to Rama". Sometimes we stand in line for Swamiji and ask very earthly wishes. That opportunity is wasted. We should not do that.

Rama gifts Hanuman a great necklace. Hanuman gets a new glow by this necklace. Monkey warriors leave. After that, Pushpaka plane comes back to Rama. The plane talks to Rama. It tells Rama that its owner Kubera sent him back to Rama to serve Rama. Rama says that it is not good practice to reject gifts from good people. So Rama accepts the Pushpaka plane, and instructs it to travel in the sky safely until He remembers the plane again. Bharata is surprised that even planes talk in Rama's kingdom. He tells Rama that everything is prosperous. He praises glory of Rama's kingdom.

One day, Rama and Sita go for a walk in a great garden in Ayodhya. Rama gives a tonic made out of sugar to Sita. Ten thousand years pass by. Rama rules kingdom in Dharma. He respects elders, He causes happiness to everyone. Rama and Sita are happy together. One day Sita comes near Rama and He understands that Sita is pregnant. He is very happy, and says "you are giving me the benefit of becoming a father. Make any wish, it shall be granted." Mother Sita says "Tapovani punyani dashtumichami Raghava - Rama, I want to see forest where Sages meditate."

We don't know why she asked that, but it formed the basis for the further

story.

She added that she would love to live in the ashramas in the banks of river Ganga and serve the sages atleast for one day. She says "*Eshame paramah kamah* - this is my ultimate wish, Rama, I want to eat what they eat. Atleast for one day and one night, send me there."

Tadhetija pratijnatam - Rama promises to send her the very next day.

Note that He says *Gamishyasi* - meaning "you're going".

This is indirectly meaning that she will have to go alone. A husband would go His wife, usually. But He says "you will go". This means He is hinting her about the future.

Saying so, Rama enters the building.

Next topic is "*bhadra vakya*", complaints of Bhadra the spy. Bhadra means security but the words he will say are all very insecure. We will talk about that tomorrow.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 24

Ramayana is popular not only in India but all over the world. We have seen Sita and Rama's wedding. We then saw their separation in the forest. They are united again after killing Ravana and now again we see their separation. It is a full circle. When we read Ramayana, we don't feel much sorrow as we see in the movies because we can only see Rama's righteousness. There is a divine bhajan written by Appaji called '*Ramude Dharmamu – Dharmame Ramudu*' – which explains the entire essence of Ramayana.

Yesterday we learnt that Rama was with Sita mata in the gardens and he realizes that she is in the family way. Rama asks her what she desires for. She says she wants to go to hermitage and serve rishis. When Sita mata was in the forest and was at the banks of Ganga, she vowed that if they all return back safely, she would perform special puja to Ganga mata. She thought this would be a good time to complete this vow.

Rama says '*Gamishyasi asamsayam*' – I will send you without any doubt. He never said 'we both shall go'. This indicates that Rama knows the future.

Rama agrees and permits her to go. But He did not ask or tell how long she will be away. In Lanka, Sita volunteered herself and did Agni Pravesha. She herself jumped into firepit. This was witnessed by Rama, Sugreeva, Vanaras and all others. But who would believe this in Ayodhya? People talk ill about Rama and most importantly Sita, which He would not like. As a king, he can use his power to control people from talking ill. But how long? More over, if it is one or two people, doesn't matter. How can he control entire kingdom with fear? Moreover, tomorrow if similar incident happens to other women, should they be forgiven and allowed to stay or should they be punished? Then, people would take the example of the king. The proverb '*Yada Raja – Thada Praja*' started from Ramayana itself. This means people follow the king. Sita cannot be sent to her parents place also as it is against Kshatriya dharma. Keeping all this in mind, Rama decided to send Sita mata away to uphold dharma. Such is the important Rama gives to Dharma. He is an incarnation to uphold Dharma to the core. People who want to commit wrong, only need a reason and they would use Rama for it.

We must never think that Rama does not love Sita. He still sacrificed her for the sake of dharma. Here, we must know that Rama did not send away Sita and left her in the middle of the forest. He ensured that She is left near Valmiki's hermitage and that too in such a way that someone

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from his hermitage could see Sita and give her protection. If Rama does not love Sita, He wouldn't have taken this care. Rama had to take this severe decision for Dharma. Janaka also did not intervene in this matter as he is also very much aware of dharma. No matter how much we talk about Dharma, its very hard to talk about this phase, it is very painful. We must understand this correctly – this is Rama tattva. Else doubts will remain and we would not understand his essence.

Today we shall talk about a chapter called *Bhadravakhya sravana*.

The day-to-day activities are going on in Ayodhya. One group of people like Vijaya, Madhumata, Kashyapa, Sumagadha wanted to make Rama happy. So, they all gathered and put up a comedy act. A king must always think of the kingdom and protection of his people. There is no relaxation. Appaji also says His rest time is when He is with devotees. Rama too wanted to know, what are people thinking about him in the kingdom. Are they comparing me to Dasharata? Rama thinks, How will I know what is actually running in the minds of people?

He does have some spies who have been appointed to bring the talk of people to the king. But they are only bringing good news about the king. We must not surround ourselves with people who praise us always. We should also have friends who point out our negative deeds too. Also, when we are very happy or very sad, we speak truth. During the comedy show, all people were very happy. Rama thinks now if I ask them about what fault they find in me, I might get to know. No one is talking ill of Rama.

Rama calls Bhadra and asks him what do people think about me. He says, "you are a great king, there is only Rama nama, happiness, prosperity all around". Rama was tired of this talk. He says, tell me what they dont like about me. It will help me correct myself. It will sharpen my wisdom and intellect. You trust me and tell me the truth. I will listen to you. Be assured, you will not be punished. Please tell me. Bhadra thought for a minute. He says, O ! Lord, all people are very happy. They all talk about you killing Ravana. In Ravana's place, Sita lived for so many days, people are saying how could Rama accept Sita? They say, you are blind by love and desire for Sita and has accepted her.

Usually when we take a translated book, we miss the actual essence of Ramayana. The movies and the translations diluted the severity of the talk and say that only one person in the kingdom spoke like this. But as per Valmiki Ramayana, entire kingdom spoke ill of Rama. Bhadra here, is speaking the truth. Bhadra says, since Rama accepted His wife , if the women in the kingdom also do any wrong, they cannot be punished and

have to be accepted. This has become the only topic of discussion. They are forgetting your great qualities Rama – says Bhadra.

Rama was shocked on hearing this from Bhadra. He thinks how can he convince the people or how many can he punish ? He could not bear these words, not because they insulted him. But because they thought so low of Sita. He gathered the elders and asked them about this. They also agreed and told him, this is an allegation and a black mark against you. Rama is feeling terrible, Sita is pregnant. Can he tell Sita about this ? She will think Rama is still suspecting her and might attempt to give up her life. He allowed the elders to go and went to his palace and was in deep thought. He asked a guard to go get his three brothers. The guard also felt scared and worried to see Rama's expression. The guard went to each of the brothers and asked them to come, they have arrived and are taken to Rama.

They are also worried on seeing Rama. Rama was in tears. This is such a dilemma. He hugs his three brothers. He tells them, "you are the ones actually running this kingdom, you are aware of shastra. I'm in a fix. I will do as you all suggest." Rama is not saying the actual issue. The brothers are very anxious and worried. Rama tells them 'may you be happy always. Do you know what people think of Seetha and me? I was born in Ikshvaku dynasty and Sita too belongs to a great family. Lakshmana, only you know what happened all these days. You know my dilemma while bringing Sita back. *Agni pravesha* also was done. All gods vouched for her purity. My Atma knows how pure she is. In spite of this, all people are talking very low about Sita. I'm not able to bear those words about Sita and me. If I continue to live here with Sita, what will people say ? One without fame and respect in this world is not respected in other worlds too. Such a person will have to live in a lower world. Even Gods do not show any mercy on such a person'.

keertyardham tu samarambha

Everyone needs fame. One must not say I don't need it. Atleast for the sake of fame, we must do good. Even if some might do it out of pride, its ok. Atleast they are doing good! This does not work with Sadguru. Outside, its is ok. Dharma, fame, money are all required – but for good and must be gained in the right way. We dont have to struggle so hard for just food, but we need fame too. Rama wants Ramarajya to be an epitome of dharma and should be considered as a benchmark. We must also very proudly talk of our Guru's fame!

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Rama tells his brothers, "I am scared of this black mark against me. To get rid of this, I will give up my life, I can give up the three of you also. Do you think its difficult to give up Sita ?

Rama tells Lakshmana as an order, "Ask Sumantra to prepare the chariot, take Sita to Valmiki's ashrama, and carefully, leave her at the ashram and come. If you consider me as king, and that you will follow my words, you will not say another word against this and do as I say. No one can oppose this order of mine. They are all worried but have no choice. They could not stand there, they were also in tears. They went away.

Following morning, Lakshmana called Sumantra and asked him to prepare the chariot. Lakshmana did not want to say anything to Sita and even Rama did not say anything to her. Sita also boarded the chariot with Lakshmana. Lakshmana is always given very difficult tasks. Sita and Lakshmana see the beautiful nature and go through. Seetha says, I'm seeing only inauspicious signs. There is some fear inside, my right shoulder is shuddering. She prays for the well-being of the entire family. They reached Ganga and halt there. Lakshmana could not control his sorrow and started weeping bitterly. Seetha asks why he is crying. She thinks that Lakshmana is unable to bear the separation from Rama for that one day also and tries to console him saying dont worry, we will go back in a day after giving away all the precious gems to the rishis.

She has no idea about what people are speaking and all that Rama has said. Lakshmana tells Sumantra to wait and takes Sita mata across the river. Here he tells her what happened. O Mother ! Rama has heard bad words about you. He is very much in sorrow. He loves you very much. These words of insult have hurt him terribly. He has ordered me to leave you at the Rishi ashram. Rama has sacrificed you. You wished to stay at the ashram. That desire of yours will be fulfilled. The rishis will take good care of you. please do not think otherwise about Rama. Live a happy Ashrama life. Sita says, "did Rama let go of me, I can't even take my life because I'm Pregnant. Did Rama believe their words? Doesn't he trust me? Am I not wanted at all ? Lakshmana, rishis will ask me why I'm here, Why Rama left me ? What will I say? You are also not ready to come with me to the ashram and tell them. If they do not allow me to stay there, where shall I go?

Rama knows that I'm pure and chaste, but he still sent me here. Its ok, I will stay here. Tell Rama to do all that is necessary to rid himself of the bad name he has got. I'm his wife, I need to support him. I will stay here. I do not want to trouble him. If I insist on going back, Rama will be in a very difficult position. He would not be happy. Pass on this message to Rama. Till then, only Rama knew that she is pregnant. Now, she tells

Lakshmana too that she is pregnant. Until then even Lakshmana did not know that. Lakshmana says, O mother ! I have only seen your feet, I have never looked at your face. Even in Rama's presence, I have only seen your feet. He says, I have to go now. With tears in eyes, he bids farewell and reaches the other bank of the river. Sita mata is in tears, no one around to help her. Only good thing was that the ashram was close by. Lakshmana is also looking at her from the other bank with tears in eyes.

Valmiki's disciples come there and see Sita. They could not recognise her but found her to be divine. They ran back to the ashrama and told Valmiki about her and he comes running to see her.

By his divine vision he realises all that happened. Like a father, he tells her, O chaste Sita ! Do not worry. Do not cry. You have done nothing wrong. I will take care of you. Come dear child, let us go to the ashrama. Lakshmana was seeing all this from the other end. He was relieved that she is now in safe hands. She was taken to ashram and was introduced to the sanyasinis (women). Valmiki instructed them that, taking care of Sita mata is their primary duty.

Daivamhi durathikram

Here Lakshmana and Sumantra are returning. Lakshmana says, no one can go beyond God's will. What did Rama achieve with this? If Rama had kept Sita in the kingdom, people will talk ill about him. Even if Sita is sent away, still they will say that he is cruel. They would say, one who cannot care for his wife, how will he care for the kingdom ?

Sumantra who is Dasaratha's friend, says, Lakshmana, dont cry. You do not know. Listen to what I say. Once Durvasa muni came to Vasishtha ashrama for performing Chaturmasa. Dasaratha came to see him and asked Durvasa how will my Rama's future be? Durvasa says, everything will be well, but Rama will have to go through separation of his wife. He will also sacrifice his brothers. Narayana had a curse when he killed Brugu maharshi's wife. To that effect, Narayana had to take human form, and to go through the curse. Brugu repents and wants to take the curse back but Narayana wants to go through such a curse. This is not known to others apart from Durvasa, Vasistha, Dasaratha and me. I'm telling you this secret. Rama is not an ordinary person as you all think. He is an incarnation of Lord Narayana himself. Will you still cry over this? – says Sumantra. Lakshmana understands and composes himself and they reach Ayodhya.

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Lakshmana goes to Rama and tells him that he left Sita mata near Valmiki ashrama and also saw that muni take her to ashram. Rama closes his eyes for few seconds in sorrow. Then, he tells himself that there is no use still being sorrow. He praises Lakshmana that he has been helpful to Rama under such difficult circumstances. We must be of strong minds to be able to follow Dharma. Rama says, "its been four days since you went, I have not seen anybody in these four days. Not attending to the problems of my people, and the administration, is against my dharma". Such a king will go to hell for sure. Its important for a king to listen to people's problems that is the true dharma of a king.

Rama narrates five stories in order to divert Lakshmana's grief. Rama tells the story of Nriga raja, who was born with deformity as he did not follow dharma. The king had donated a cow in charity to a brahmin and that cow one day went away with a herd of another brahmin. The first one came looking for it and found it, but the second one started fighting for it. The brahmins go to the king with the problem, but he doesnt turn up for days. Seeing that king doesnt come to see him for days, they cursed the king to become a green lizard. The king comes to know about the curse and calls his son. He coronates his son immediately and told the son to dig three pits that protect him (green lizard) from summer winter and rainy seasons.

He says, we will get what ever we are destined to – be it happiness or sorrow. Rama narrates this story to Lakshmana and says, O brother, I do not want to become like Nriga. He then talks about Yayati's story. There, in Valmiki's ashram Sita mata is living happily thinking of Rama. Since Rama knows that Sita mata is happy, so there is no use in being sad and crying for her. The story progresses so like this. This is a really sad part. We may even get so many doubts about Rama in this part. Rama knew the future that people will talk bad about him and Sita. That is why he said in Lanka that, Sita mata can go anywhere she wishes. Sita opted for fire and agni (fire) gets Sita mata back . Yet not all people knows that. People in Ayodhya did not believe. We need to understand that Rama's dilemma is not simple. As a king, He needs to see that people should be properly ruled. At the same time, He cannot scare them with his power. Hence, Rama had to take this decision difficult though ! Jai Sri Ram !

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 25

Yesterday we discussed in Uttara Kanda Rama displaying strict adherence to Dharma. Because of distorted versions presented in the movies these doubts occur. Sita mother was not asked to enter the Fire. She volunteered, to prove her purity. Rama agreed. For Rama the entire world is His family. Dharma was important to Him than his personal happiness. That is why He had to allow Sita to leave. Lakshmana left Sita near Sage Valmiki's ashrama. Not in the middle of the jungles amidst wild animals that might harm her. He waited until Mother Sita was seen and recognized by the people of the hermitage. He left only after ensuring the safety of Mother Sita. A king has to regularly inquire into the welfare of the people. Sita herself has given us the answer why Rama had her left in the forest.

Rama said, after Lakshmana's returns, I have not seen my citizens in four days. How will I show them my sad face? Rama offered to tell more stories to Lakshmana. Our duties, either given to us by the king, the guru or an elder, we must fulfill at least up to 90%. Otherwise it is a great omission. A brahmin was given a cow and thereafter was not followed up. They incurred a curse by the brahmin. This story was told by Rama to Lakshmana. Rama told another story of Nimi. Nimi – Vasishta mutual curse story.

Vasishta was asked to officiate for a yajna. Vasishta could not officiate as priest for Nimi because he had to serve Indra. Before his return, Nimi finished the yajna with Gautama as the priest. Vashishtha returned, ready to do the yajna for Nimi. Finding that the ritual was already done in his absence, he becomes angry. When Vasishta came, Nimi was in deep sleep and did not honor the Sage. Vasishta cursed him to lose consciousness. Nimi also cursed the sage. Both of them lost their bodies and took subtle forms.

What we call IVF these days, like test tube babies, such science existed in Treta Yuga itself. Sage Agastya was born in a pot. Nimi finished the yajna. Rishis offered to give him a special body.

Mitra and Varuna life energy was stored in a pot. Vasishta was born as Maitravaruni. Kumbhaja is Agastya, also born in a pot. Nimi was without a body still. After the yajna, the sages asked him, where will you live now? You have lost your body. He wished to reside in the eyelashes of humans. That is why blinking came into being. When we are tired, we move the eyelashes to get rest. Celestials do not have the facility of blinking. Before

dust falls in the eyes, the lashes protect the eyes by blinking. Sadguru is compared to eyes. Dust falls on the body. We do not feel it. Sadguru protects the disciple the way eyelashes protect the eyes. They churn the body of Nimi. Mithi is born. He is called Janaka, Videha. The kingdom is called Mithila. Hence, Sita is called Vaidehi, Maithili and Janaki. Rama is so filled with thoughts about Sita. He is remembering Sita and telling Lakshmana the stories of her ancestors.

Lakshmana got a doubt. He asked. He is a good listener. He absorbs and questions. Rama, very nice story. But I have a doubt. Nimi was in a deeksha to do a yajna. How can he get so angry to curse a sage? While in austerity one must be self-restrained and controlled. We get angry even while doing japa. Doing a small puja, we get angry, the wife is shouted at, for not providing all the puja materials. Satyanarayana vrata is performed right after marriage, to calmly perform an austerity with self control.

Not all can be like Yayati, said Rama to Lakshmana. What is the story of Yayati? – questioned Lakshmana.

Rama said, Yayati had two wives Sharmishtha and Devayani. Yadu was his son. Devayani was neglected by Yayati. Shukracharya cursed the son-in-law Yayati, to become old because his youth made him arrogant. The son Yadu was asked by Yayati to take his old age. He refused to take it. Those days old age was transferable. Yadu said, you never did me anything good to me. Yayati cursed the son Yadu, may you beget demons as sons. He then asked Shasmishta's son Puru to take his old age. Puru agreed and took Yayati's old age. Puru was made the king. After many years Yayati took back his old age from Puru. We must not incur the curse of great sages.

Rama said, who will kill Lavanasura? Bharata came forward. Shatrughna prevented Bharata who had suffered a great deal, during the 14 years of exile of Rama. Rama said, okay, you kill the demon and then stay back there as king of that region. Shatrughna felt sorry that he interrupted the conversation between Rama and Bharatha. He did not want to be king while his older brothers were still not kings. Rama insisted. He gave an astra that was not even used in the war against Ravana. It was given by Vishnu during the killing of Madhu and Kaitabha, the demons. He gave great amounts of money and resources to help in the battle. Madhu has a trident given by Shiva. Before he picks it up, he should be killed. Shatrughna first went to Sage Valmiki's ashrama and got blessings. He accepted the Sage's hospitality. Mother Sita was there. Sage Valmiki smiled, because Shatrughna does not know it. Pointing towards the hermitage in front of Valmiki's ashram, Shatrughna asked Valmiki as to whose was that. Valmiki then told the story of Saudasiva, who by not knowing of Vashishtha's austerity, offered him meat cooked by himself.

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Vashishta cursed him for this. His wife Madayanti stops the king from giving curse to the sage. So the king poured the mantra energized water on his own foot. It got scorched. He got the name Kalmaasha Paada. He suffers the curse of Sage Vashishtha. You will forget the past suffering, Vashishta blessed the king. This is his ashrama, Sage Valmiki told Shatrughna, who had asked. One must never get angry at gurus or sages.

Shatrughna went back to his camp and rested. At that time news came of the delivery of the twin sons of Sita.

By God's will this occurred that this news came when Shatrughna was present at the ashrama. Ya syllable in prachodayaat word of Gayatri Mantra begins the verse announcing the birth of Kusha and Lava. Great event. Those who are childless, if they listen to this story will have children. Mother Sita is Goddess Mahalaskhmi Herself. A divine event has taken place. Prasoota means great blessing. prosperity, knowledge, all good things we receive by Mother Sita's grace.

The news was shouted out by the attendants. The moment something occurs these days, nothing is held as a secret. Everything becomes public. Not so in those days. The disciples informed Sage Valmiki. He sends darbha grass to cleanse and purify the delivery room. Kusha was the one cleaned by Kusha or top part of the grass. Lava was cleansed by the lava or lower part of the darbha grass. Two syllable names are considered very auspicious. Shatrughna goes to the cottage and conveys the message of his happiness and joy at the birth of heirs to the kingdom. After 7 days travel, Shatrughna visits other sages. He listens to the story of Mandhata, one of his ancestry. In Telugu there is a saying. First win at home, then you may conquer the outside world. Lavanasura and Mandhata battled. Chyavana tells Shatrughna that he should kill Lavanasura who had killed his ancestor Mandhata. Shatrugna tells the demon that he will fight him. At once the battle begin. With trees he fought. He did not have his weapon with him. He was preoccupied with thoughts of food. Shatrughna had a special weapon given to him by Rama. He employs it against Lavanasura. This astra was created by Vishnu during His battle against Madhu and Kaitabha. Shatrugna killed the demon Lavanasura. All the celestials came to watch the great battle. Shatrugna was praised by all. He was offered a boon. Please make this city like a celestial city in the shape of a half moon. In 12 years it was constructed. Madhupura was a good Dharmic kingdom under the rule of Shatrughna. He missed Rama. He went back to visit him with a small army. Kusha and Lava were now 12 years old. Shatrugna stopped on the way at Valmiki's ashrama.

In Bala Kanda we heard about the talented children who could sing and perform Ramayana. Every detail of Rama's story was being sung at

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Valmiki's ashram. Shatrugna heard it and was amazed. The children were appreciated and kissed by Shatrugna. The army asked Shatrugna to ask the Sage the source of this story. No. we must simply listen and enjoy. We should not seek for further details, he told them. Shatrugna kept thinking of the story. He could not sleep. He spent that night, took leave of Valmiki and went to Rama. Enough of 12 years of separation. Please keep me close to you – he asked Rama. Rama said, you are a warrior. You must not cry like this and say you miss me. You have a duty. You must go back and rule your kingdom. Here, one may feel that is Rama merciless ? Dharma does not allow for any sentimentality. For a dead body, you must do rituals. You cannot keep it at home for sentiment. It is not love or kindness. Duty must be performed. Remember me. Come and visit when ever you wish – said Rama. Shatrugna agreed with Rama's words. He stayed with him for a week. Bharata and Lakshmana accompanied him for some distance.

Next, One citizen came with a dead child. Because some adharma took place by the king, this misfortune has occurred – he said.

Time determines the way how each yuga behaves. Some people say Caste system existed in India alone and blame the Vedas for it. They say, Caste system does not exist in other continents. But, people do have difficulties in other continents. They follow the Bible, the Quran but Our Vedas we do not understand. That is our misfortune. There are commentaries and explanations. Why do we need to follow the caste feeling? One European said, class feeling is worse than caste feeling. By status, education, or financial situation, there are differences. We inquire into lineage, culture, tradition, etc. before getting our children married. This is because, if some close relationship of same lineage is there, children will be born deformed. Medical Science also supports this. It is a very long term beneficial system. We do not understand and we criticize. Our older generations made the distortions by bringing about untouchability and so on. Insulting others, barring entry into temples, and created enmity. This is done by few people. These are not in the Vedas. It is all man made mischief.

In Treta Yuga how was Dharma practiced? We will discuss it tomorrow. Rama was very surprised that the child died. It is said that in Rama's kingdom children did not die, women were not widowed. Rama now asks, by whose fault has this happened? We must observe from their perspective. Our youngsters now do not know 'post'. They only know an email or a SMS. We have to go back in times and understand how far sighted they were. We must understand from that broad perspective. Some adharma is happening somewhere in this kingdom, Narada told Rama. Rama went in search of the flaw in society. This is a separate important issue. Let us not mix it with Shatrugna, Mother Sita, the birth

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of Kusha and Lava. We will give it separate attention tomorrow to understand it clearly.

Discourse on Srimad Ramayana by HH Sri Sri Datta Vijayananda Teertha Swamiji – September 26

Yesterday we talked about Shatrughna killing the demon Lavanasura. He then spent a week at the ashram of Valmiki. He visited Rama. A brahmin brought his 14 year old dead son and blamed Rama for the untimely death. The reason was adharma prevalent in the kingdom, he accused. Vashishtha and other sages were consulted by Rama to find out what caused this calamity in the kingdom, that a son died while the father was alive.

Rama understood that things were not following procedure in his kingdom. Shambuka was sought. Place the dead boy in a container of oil, until I find the cause of the calamity, said Rama. He searched everywhere. He found an ascetic doing severe penance. He asked him why he was doing this penance, and under whose guidance. Celestials told Rama secretly that his penance was not proper. We should not take improper guidance and transgress rules for personal benefit. We must follow rules and prescribed regulations. This story tells us this.

We all know that Rama knows only Dharma and to protect it is the purpose of his incarnation. We must take our minds back to Treta Yuga and the way Dharma was practiced then. Hundreds of thousands of years ago, the rules of Dharma were different. If one neglects his prescribed duties and does what he should not do, such a one not only destroys himself but does harm to others. A man who had no authority to do penance was engaged in severe penance. Shambuka was the man. Narada explained. Our focus should be directed towards Brahma's creation and its principles of dharma to understand this. Four castes were created. In Krita Yuga only Brahmins were doing penance. In Treta Yuga brahmins and Kshatriyas, in Dwapara Yuga 3 higher castes and in Kali Yuga all four castes do penance. In Kali Yuga everyone has the right to do penance, not so in Krita Yuga. That is the very reason that Appaji gave us Om Namoh Hanumate Namaha mantra for us to chant. This is a great penance. People cannot behave as they like. That is why Brahma created the four castes with stipulated duties.

Knowing the reason for adharma is Shambuka's penance, Rama cut off the head of Shambuka to teach a lesson to others never to neglect their prescribed duties. Similarly, even in a household each has to do his or her duty. Children must study. Elders should advice, middle aged should work, women have to take care of the family members and so on. If everyone wants to do the same work, it is difficult to run the family.

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Rama beheaded the man for his adharmic behavior. By doing this, he showered his grace on Shambuka and sent him to heaven. Rama was praised because although the man did not deserve entry into heaven, Rama's action sent him to heaven by killing him. Rama says, I have done all this to save the life of the dead boy. The celestials gave the boon as desired by Rama and brought the boy back to life.

Rama goes by Pushpaka aircraft to have darshan of Sage Agastya. The sage blessed Rama. Rama was very happy to see the sage. Agastya told Rama that he is an incarnation of Lord Narayana. Agastya had received an ornament once as charity. The item should be donated again to gain good result. Agastya gave the ornament to Rama and insisted that he should take it. Rama said, Being a King, I can only give charity and I have no right to receive charity. Agastya said, treat it as a gift. Rama asked for the source of this item.

How did you get this ornament and why are you giving it to me? Rama asked. Agastya replies – In a huge jungle I was doing penance. Once I saw a lake. It was deserted there. I spent the night there. There the next morning I found a dead body. It had been a corpse for a long time, yet it looked fresh. An aircraft landed and a man got off the vehicle and began eating the corpse, although he looked divine. He told his story. I am Shweta from Videsha kingdom. My brother Suratha was given the kingdom while I went to do penance. As a merit of my penance, I went to heaven. But, I was not spared from hunger and thirst. Why am I suffering like this, I asked Brahma. He said, while you did penance, you had not given hospitality to any guests. You neglected those who were hungry and thirsty. Brahma said, you have now come to heaven out of your penance, and yet your body is still on earth. No one has done the funeral rites for you. So go back and eat your body and come back. That is your food. Only when you have the darshan of Agastya, you will become free. Brahma told Shweta that because of not giving charity, you have carried your sins to heaven. You have not exhausted your sins because of not giving food or drink to even the ascetics who came to you while you were in penance. Even during penance you must still give to others. Do not think that you have nothing. Think, what can I give? God will grant you the capacity to give. Daily Shweta had to come down from heaven to earth to eat from this dead body. When he gave his ornament to Agastya, he was freed from his condition.

When annadana, food charity is given, it should be given to the worthy. Feeding one's own family with delicacies or feeding inferior food to the hungry are not proper ways of feeding the hungry. Once, Arjuna felt proud of his charitable nature. Krishna said that Karna is superior to him. This story teaches the importance of helping and charity. Krishna took Arjuna to Karna to test him. Karna broke his home and gave away the

wood to the recipients. Karna always gave at once without a second thought. He never thought of his comfort. That is how charity should be.

Daily a man was taking flower garland to give to a woman other than his wife. Once, while going to that woman, he was suffering from acute hunger. If I die on the way, this garland is for Lord Venkateshwara, he thought. He died. He went to hell. They looked at his account of sins. Yama was compassionate, was drastically looking for some tiny merit in his account. The man thought of donating a garland to Lord Venkateshwara. For this very thought itself, the man gained three moments of stay in heaven. Then he will go to heaven. He becomes Indra for three moments. He was surprised and asked why he is on Indra's seat. He was told that it is due to the merit of donating garland to Lord Venkateshwara. He thinks smart. He asked the sages around to accept as charity all the great things in heaven, like Airavata, the elephant, the Uchchaishrava, the horse and the Kalpa vriksha. The throne of Indra was left. Who to give it? He saw the Saligrama in Indra's altar. He offered the throne to the Saligrama as Saligrama is considered as Lord Vishnu. The three seconds time was up. He was ready to go to hell now. Indra was coming back to his throne and found his heaven emptied of all its treasures. Indra was told what had happened. He used his time wisely in the 3 moments he had in heaven on Indra's throne. Indra learnt a great lesson that day that nothing in heaven even belongs to him. The man never went to hell. He was permanently in heaven for his charitable actions. During the wedding of Lord Venkateshwara, a deal was secretly made between Goddess Lakshmi and the lord that who ever intends to donate, Goddess Lakshmi should bestow them with more treasure. This means, the more we give, the more we get. This story is told in the Venkatachala Mahatmya.

Agastya continued, O Rama ! That man gave me this ornament. Please take it as a gift, he said to Rama.

Why was the jungle deserted? asked Rama. The sage explained.

Once, Manu called Ikshvaku and gave him the kingdom. We are descended from Manu and that is why we are called Men or Manavas. You improve the kingdom, he told the king. Punish only those who deserve it. Do not let go free those who commit crimes. Those kings who do not mete out justice properly will go to hell. Ikshvaku followed Dharma and went to heaven. His last son, Danda was not going to follow Dharma in the future. He made him king of a region in the Vindhya mountains range. Shukracharya was his guru. He goes to the guru's ashram and lusted after his daughter. She said, ask my father and accept me as your wife. He misbehaved with her. Sukracharya returned and found the plight of his

daughter and cursed the king. Araja, the daughter, felt, that she should have told Danda, you are like my brother. Your thinking is wrong. Instead she spoke different words. Because of the curse, the jungle came to be called Dandaka aranya and lost the eligibility to live. That is why it was deserted. Later it became Janasthana where people started living. Rama too in His exile spent a lot of time here.

Rama said, I will come frequently to have your darshan. He means, I will have your darshan and destroy my sins. Rama himself said this. We must learn from this that having darshan of mahatmas will destroy our sins. Rama should be remembered and praised. It will purify and cleanse us. Agastya himself says this. Rama, either in a picture, an idol, or a remembrance in our own hearts, should be worshiped. Whoever lacks faith in Rama and criticizes or looks down upon him, will at once go to hell. We should always chant Rama's name in reverence. Sage Agastya has praised Rama as the purest soul and has given this upadesha to us. Rama, whoever tells your story, and listens to your story, will definitely succeed in all their efforts, blessed Sage Agastya. Rama then ascended the Pushpaka and returned to Ayodhya. He sent for Bharatha and Lakshmana and intends to perform Rajasuya yaga.

Flashback technique is employed by Sage Valmiki in this story telling. From the singing of Ramayana by Kusha and Lava the story began. Now it is coming back to that episode. The story begins at Uttara Kanda and then as a flash back goes to Bala Kanda narrating all the details.

Rama tells his brothers that he intends to perform Rajasuya Yaga. Bharata says, why Rajasuya yaga which is a result of violence ? Someone asked, what is *Papa* and *Punya* – sin and virtue ?

Paropakaram Punyam, Parapeedanam Papam

serving others is virtue, harming others is sin.

balanamthu subham vakyam

Good Words given even by youngsters should be taken, So I will take your advice says Rama to Bharata.

Rama plans to perform Raja Suyaga and consults his Brothers for it. Later follows his brother advice accordingly and withdraws. This shows how he accepts younger ones advice when required.

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When Indra killed Vritrasura, he incurred the sin of killing a brahmin. He became totally disfigured. He did not know where to hide. He became a small aquatic insect in a lake near Suchindram. Lord Dattatreya told him to chant the Mahalakshmi Mantra. He became freed from the curse and that is why the place was called Sucheendra. If possible visit that place sometime.

Ashwamedha Yaga was conducted by Indra, with celestials as priests and Shiva in attendance. 4 divisions were made and the contamination of the sins spread into the rivers at certain times get contaminated because of Indra's curse. Only Ganga river is ever pure. In the foam of oceans also it remains at certain times.

Siva once in a female form resided with Parvati in a forest. Entry was barred to others. Ila entered there and turned into a woman. Without permission, without visa, we must not enter forbidden regions. This is also told in Ramayana indirectly. I have to go back to my kingdom and rule, Please Siva, release me from this curse – prayed Ila. This is a very confusing story. Every alternate month your form will change – said Siva. While Ila is in woman form, Budha marries Ila. After nine months, Ila in woman form gives birth. He will not remember the gender changes. In Mahabharata it is explained. Here it is only hinted at. Ila has progeny even in male form. There it is said, this change in gender is once a year, not once a month. Vyasa gives a new twist. All the children of Ila die and Ila witnesses it. Ila is now a male and yet, he cries at the dead bodies that he gave birth to as a woman. A woman knows the grief. Vyasa brings this out clearly.

The celestials cannot bear to see the grief and revive all the children. Here the glory of Ashwamedha is important. So some details are not given. Budha says, be with me for a year. I will give them their proper forms. Ashwamedha yaga was performed. Siva appeared and Ila is released from the curse. In the end Rama says, Ashwamedha yaga has the power to change the gender from female to male. This means, although Sita was innocent, out of fear of people, he had rejected Sita. He scolded himself for his female nature of fear. It is natural for women to have fear, say the scriptures. Some women appear very courageous. Perhaps there is hidden fear in them. Rama had no mistrust or suspicion towards Sita. Just out of fear of bad reputation, he had her left in the forest. That is why he assumed upon himself as a shame, the nature of a female. That is how I interpret this incident.

All sages, gurus and ministers were called. I want to perform the *Ashwamedha Yaga* – says Rama. He prayed to Lord Shiva. They make a resolve and let a horse go free. All the kingdoms that the horse enters,

have to offer required gifts. Here unlike in Rajasuya yaga, battle is not compulsory unless the rules are broken.

Everyone prayed to Siva. They praised Rama for his resolve. Rama killed Ravana. He was a brahmin and Rama incurred the sin of killing a brahmin. We have to search in our minds whether we have harmed someone inadvertently or knowingly. We must do a soul search. Rama now was convinced of his own past sin. In the Naimisha forest on the banks of Gomati river, we must perform the ritual. In a grand and elaborate manner it should be performed. Food be served in plenty. No one should go hungry or discontented. Call Sugreeva and Bharatha – says Rama.

At that time, 'Patni' means one who accompanies in a sacred ritual. 'Bhaarya' is one who helps in running the household. Now Rama is alone. His wife is not with him. So he got a gold image made of Sita to replace her. When you visit Kashi, you must not go alone, the wife should accompany or else some representation of the wife should be taken along. Everyone was happy. Shatrughna was called back from Madhupuri. Vibheeshana was called. All were helping with the preparations and the proceedings. It is announced that the horse is being released. Lakshmana is in-charge of protecting the horse. The horse was released. All the sages were there. Valmiki also came and he brought Kusha and Lava with him. When Shatrughna was visiting Valmiki, the twins were being trained in singing the story of Rama. Playing the veena, very melodiously they were taught to sing the entire story of Ramayana.

ramasya bhavanadwari

Now, the children were told by Valmiki to sing Ramayana joyously at the entrance to Rama's tent. Sing while Rama is accompanied by all the sages and the crowds are gathered. All the sages' words should be drowned by your singing, Valmiki instructed the twins. Sing melodiously. Eat fresh fruits and vegetables for a clear voice. Do not eat fried foods. It chokes your voice. Sing boldly – says Valmiki to Kusa and Lava.

lobhaschapi kartavyaha

The sages may give you gifts in appreciation. Do not accept anything. Do not show any greed. No desire for money or gifts. You live on roots and vegetables. You do not need any remuneration. Rama will ask you who you are. Only say that you are the disciples of Sage Valmiki. Do not disclose your identity. Do not look upon the king Rama with disdain. The king is father to all. He is hinting that he is your father also. The whole night those two children kept pondering over how they should sing.

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The next morning, the two children, with radiant faces, kept singing all over the place. They were so sweet and adorable. People wanted to draw them close in endearment. They were whispering, they look like Rama when he was young. They are just like reflections of Rama. But they are dressed in tree bark. Were they in royal robes, they surely would have looked like princes. Only 20 sargas (chapters) per day you may sing – instructed Valmiki. It would then take one month to complete the story. We are talking about Ramayana for three months. We are fortunate indeed !

They began with the first sloka '*Tapassvaadhyaaya niratam*'. Vishwamitra's story , the birth of the four sons of Dasaratha were told. Rama was overjoyed listening to this. Rama had everyone listen. He told Lakshmana to give them grand tributes. The boys refused to accept. Rama thought that the story telling had ended. What is the authority for this work? How long is it? Who has composed this, Rama asked very eagerly. The twins told Rama that Valmiki had composed it. In the beginning, the story goes with the conversation of Valmiki and Narada. No where it is mentioned that Valmiki has composed. Hence, Rama asked who composed it.

If you would like to listen, we will chant 20 sargas a day. If you like, you may listen. This is the song of Ramayana. 24,000 verses in all. Composed by Valmiki. From Bala Kanda there are six Kandas followed by Uttara Kanda, the seventh Kanda. This is your story. From the beginning to now plus future events also – said Kusha and Lava to Rama. Rama looked at these bold kids with surprise. He said, yes, come every day and give the performance for a month. All the audience were thrilled and applauded. All the sages left to their places to rest until the next day.

I had hoped to complete the story today, on Ekadashi. But Rama has planned it differently. It will perhaps conclude tomorrow. Please have darshan of Lord Venkateshwara because it is His Jayanti today.

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Heavy rain in Mysore today, perhaps because of Ramayana. Today a most important part of Ramayana will be dealt with. The conclusion.

***Kalyanaanam nidhaanam
kali-mala-mathanam
paavanam paavanaanam
paatheyam yan mumukshoh
sapadi parapada praaptaye prasthitasya
vishrama sthanamekam
kavivara vachasaam
jeevanam sajjanaanam
beejam dharma-drumasya
prabhavatu bhavataam
bhutaye rama naama***

The purest of the pure is the name of Rama. It is the source of all auspiciousness. It destroys the sins of Kali Yuga. For spiritual seekers, it is the light that shows the way. The name of Rama is the final goal that is reached by all worthy poets. It is the life energy of all noble souls. It is the seed of the tree called Dharma. For the well being and prosperity of all, may the name of Rama be chanted constantly. May the continuous chanting of the name of Rama bestow peace to the world.

Rama commenced the Ashwamedha Yaga, the grand ritual in the Naimisha forest. Valmiki brought the twin sons of Rama to the venue and had them sing the story of Rama. Bharata went to offer gifts to the twin sons for their musical rendering of the Ramayana story. The boys refused to accept any gifts. Beautiful and melodious narration of the story of Rama, accompanied with the strumming of the veena by the enchanting boys Kusha and Lava. As the story proceeded, Rama realized that these children were his own. He sent messengers to bring Valmiki and Sita along with her. He desired that Sita should vow in public that she is chaste. Rama said, if Sita declared it herself, then he would accept her. Sita is pure and chaste. I know it. But I want her to come here to the assembly accompanied by Sage Valmiki, and declare her innocence and chastity under oath. He then would accept her, Rama sent word with messengers. Valmiki said, So be it. To a chaste woman, the husband is God. Sita will follow Rama's command, Valmiki told the messengers. The messengers brought the word back to Rama. Rama made an announcement in public that the following day Sita would come and vow before the assembly her purity and chastity. All were excited to see the

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reunion between Sita and Rama. The night passed. All were eagerly waiting for the glorious event.

All the great sages, Garga, Gautama, Bharadwaja, Katyayana, Agastya, Markandeya and Vishwamitra who got them married, were all there. All the great souls who had performed the greatest penance were there. Rakshasas, Vanaras all were there. Eagerly they all waited. Like Mother Veda, Sita walked in majestically, quietly, with head bent. Some were sad, some were joyful, some were anxious. Valmiki declared: Rama, this Sita who has come with me, has never transgressed Dharma. Your accusation that she has earned ill repute with the citizens, is baseless. This Sita is absolutely pure. Had she been less than pure, she would not have been able to enter my ashrama. These boys are your sons. I have observed her over all these years. If she were impure, I would not have accepted even a fruit from her hand. I have never spoken an untruth. I take an oath on the power of my penance, and my adherence to Truth that none can equal Sita in this world for purity and chastity. Rama, out of fear of a bad reputation for yourself, knowing fully that she is pure and innocent, you have rejected.

Rama conceded. He agreed that in the presence of all, including the celestials, Sita had entered the Fire and came out declared by Fire Himself that she is absolutely pure. I beg for forgiveness, pleaded Rama. He noticed that Sage Valmiki was angry. For the sake of pleasing the people, for the sake of Dharma I had to take such an action. Now the whole world is watching. Let her take a vow now. I will make her my queen. All the celestials came running in anxiety. This is Treta Yuga, not Krita Yuga. Rama's words are appropriate for this yuga. They all are wondering what will happen next. Rama is convinced of Sage Valmiki's words. But the rest of the assembly had to be convinced. Even the Air was still. Sita kept calm. She bent her head down. She said, this situation should not occur in any woman's life, Sita felt in her heart.

If other than Rama, had I ever entertained thoughts of anyone else in my heart, the consort of Vishnu, Mother earth will show me a place. By thought, word and deed, I had never thought of anyone except Rama. These words are true. If Rama believes these words, Mother Earth will show me the way. These three verses are mantras. These vows that Sita uttered, and at once the earth split. She prayed to her Mother Earth to open up and receive her like the energy that emanated from the Mooladhara was received back to its source. The earth opened up, and a throne emerged, carried by serpents. Sita ascended the throne and descended into the earth. Rama stood with his mouth open in amazement, distress and dejection. This divine scene is indescribable.

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Rama commanded her to take a vow. Sita did that just not only in words, but showed her purity in her action. Even the gods and sages were stunned. Some wise ones were pleased, some were astonished. Some were upset. Some praised Rama. Some praised Sita. Some praised both of them. Rama stood speechless and fainted. He felt that his life was worthless. Then he revived and wept. Why should I live? I will go with Sita. Rama prayed to Mother Earth to take him also. I do not wish for heaven. Please give Sita to me, the way you presented her to King Janaka. No answer came from the Earth.

Rama became angry and helpless. He was under deeksha, vow of austerity while in the middle of the ritual. He should not have lost his temper. His anger displays his immense love for Sita. I am going to destroy this earth, he declared.

Brahma consoled and calmed him down. The celestial reminded Rama of his divine nature, the purpose of his incarnation, and calmed him down. Remember your source Rama, Sita is none other than Goddess Maha Lakshmi. You are Vishnu. She has gone ahead of you, to arrange to receive you in Vaikuntha. We have listened to this story in heaven. Valmiki cleared all of Rama's doubts. Those who listen to this story will be purified. Brahma's words gave comfort to Rama.

The Uttara Kanda story was narrated to Rama. Rama listened to it in the words of Sage Valmiki. All the sages also wished to listen to this story. They have come down here from heaven just for that. Rama was surprised at how Valmiki was able to compose this story from divine revelation. Rama took Kusha and Lava close to him. He completed the ritual. Sita always remains in the heart of Rama. If we hold Hanuman in our hearts, Rama and Sita will also remain in our hearts.

Rama is not giving me consent to complete the story today. In Telugu I have completed the story. Perhaps tomorrow on Friday, I will complete the story. Day after tomorrow is Ananta Padmanabha Vrata. We will also perform Rama's Coronation on that day. This is our Ayodhya. We will celebrate the day after tomorrow with a feast. Sita went to Vaikuntha or Heaven today. She is making arrangements of Rama's arrival. Maha Prasthanam is the word used to describe Rama's departure from this earth. It means that he went the way he came, in his original form. For Krishna, it is referred to as Sri Krishna Nirvana.

Nujividu chaturmasya is unforgettable. Devotees have come from Andhra. This time we have had more time to do the Ramayana at leisure. I wanted to finish the story today. It did not happen. It is Rama's decision that both Sita and Rama should not depart the same day. We will

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conclude tomorrow. May all be blessed. Today's incident affects our minds. It is natural. No doubts should be entertained. Rama had total love for Sita. Just to silence the common folks, Rama had to act the way he did. Mother Sita is very courageous and gave full support to Rama's mission.

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Sita entering into the earth, is a gem studded crown to the Ramayana. It is a happy occasion to rejoice. Some types of devotion give sorrow to see Sita enter into earth. All people must learn the path of dharma. Just like Appaji, Rama also tried to teach everyone dharma. Lakshmana told Rama, people will criticize no matter what you do. Rama said, I followed my conscience. The cave of our heart hold the truth of Dharma. We have to enter into it. The conscience hides our dharma. You have to go in and find it. Those who are fearless in following the instructions of the conscience will succeed. Those who steal do it not openly, because of fear. Our mind will get us habituated to bad deeds also. A thief goes to duty after 7 pm, well dressed with a tie. But that does not make it dharma, if he tunes himself to believing that what he does is right. Our conscience gives the best answer. This is a matter that has to be experienced, not understood in words or explained in words. How to make one experience God with words? Dharma is the same way. Even those who cannot speak, hear, or see, still follow dharma. What is the purpose of the Ramayana? Dharma is not expected to give joy. Battle does not give joy, does it? Battles are fought to protect dharma. Why do you send warriors to war? Only from selfishness. Do we go jump in to fight? No we want our comforts. Have a straight perception. So many in the police force and the army die. War is righteous because we need protection from terrorists. But you cannot prevent death from war. They follow dharma, those who join the army to safeguard the country. We think that not getting a job, not getting married, is lack of protection from dharma. That is a wrong concept. We are given a chance to follow dharma. We should utilize this chance to follow it. Nature has its own will. It does what it will. Who can question its actions? Vyasa and Valmiki could not fully make us understand the subtleties of dharma.

Take the Ramayana as a whole. Consider the beginning, the middle, and the end. Study it systematically and before asking a question, question your qualification to ask the question first. Have you studied it with focus? Is Sita going to prevent your sorrow? In devotion you are not supposed to weep. In Bhagavata also Krishna faced many troubles. Incarnations have a purpose. Battle is for protection of a nation. It is dharma. It is riddled with pain and danger. Sitting on a sofa in comfort should be the result of acting in dharma, is the wrong expectation of people. Yes. I saw no grief in Rama nor Sita. They did not see their misfortunes as troubles. They were born to face those situations and to handle them in dharma. The fruit of Ramayana has been rewarded to me. I thank Sri Rama for it. Ramayana is Veda. No one needs to protect. Rama needs no protection

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from us. We are just playing in the playing field. Do not think that you were born to give an address to God. We have to explain to our children.

Rama drew Kusha and Lava close to him and took them into his cottage. Rama was happy that he was able to protect dharma. His duty was now to conclude the Ashwamedha Yaga. He told the twins to continue singing the story of Rama. Now Rama knew and everyone else knew that the children were Rama's sons. They were urged to sing the entire story of Ramayana fearlessly. Rama never set aside or neglected his duties. He completed the Aswamedha yajna. Sita was not visible in her physical body. But she remained in Rama's heart. The sins were destroyed by the performance of the Yajna. But his grief out of love for Sita filled his heart. He gave appropriate gifts to all who attended the ritual.

Rama kept a golden image of Sita next to him and performed all the rites. Kshatriyas, kings could have as many wives as they wished. In Bala Kanda, we came to know that Dasaratha had 360 wives. Rama had one and only wife, Sita. Although the times allowed him to have many wives, out of love for Sita, he remained with his vow of only one wife. That is why He is worshiped as God. He lived for 10,000 years, ruling the kingdom. The entire kingdom was in prosperity. The mothers, Kausalya, Sumitra, and Kaikeyi proceeded to heaven to join Dasaratha. Hanuman, Sugreeva, Vibheeshana, everyone put the responsibility on Kaikeyi's boons for all the troubles. But Dasaratha granted them, not immediately but afterwards. That was his mistake. When you place a debt on hold, it accrues interest and multiplies. Never put off what is owed to others. Repay the debt at once. In heaven, they all met again. Kaikeyi asked for the boons, did not claim them at once, forgot them but told about them to Manthara. The hunchback reminded her. Parents have given us birth. We owe them a huge debt. We have to repay them. Otherwise we keep taking birth. God merely watches. You have to expend your karma. God shows the way. Children do not know how to remove the knot in the raksha. Sadguru teaches us how to untangle the knots in our lives. Rama showed Dasaratha how to free himself from his debt. Thus Rama released Dasaratha, his father, from his bondage.

Rama made great charities to all, till all were contented. He paid his debt that he owed his father. Rama came, experienced and went but only after blessing all with their required duties, his children, and the children of his brothers. Rama established Dharma, not just in Ayodhya but also in all those kingdoms that Rama established. Yudhajit, from Kekaya Kingdom sent many treasures through Garga maharshi. Garga gave a message to Rama to fight a battle against some Gandharvas who were isolating their kingdom from the rest of the earth. Two beautiful cities must be constructed there, Garga told Rama as a message from Yudhajit. Bharata's sons were made kings of those kingdoms. Rama is very

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intelligent. Bharata's maternal uncle is Yudhajit. His concerns were satisfied. Taksha and Pushkala, the sons of Bharata were coronated after Bharata with his army fought the battle. Yudhajit felt very happy. The Gandharvas were fought against for seven days. Samvarta astra killed the 3 crore gandharvas, celestials. Takshashila is a famous ancient city in India. Angada and Chandraketu – Lakshmana's sons were also made kings. Rama used wonderful strategy and planning for the future. Bharata says, Karupatha and Chandrakanthapura should be given to Lakshmana's sons. Lakshmana and Bharata helped the younger generation to set up their new kingdoms.

Rama was not sitting idle enjoying comforts. He worked hard to establish dharmic kingdoms. Kaala, Time had made his appearance. He took the form of an ascetic and appeared before Lakshmana. I am a messenger from Brahma. I have an important message for Rama – he said. Brahma's work is penance. He has no other work but penance. His form itself is penance. Time came in the form of a sage. Only Rama should hear this message, no one else can hear it. Lakshmana ran at once. In Bhagavadgita, Krishna says, I am Time. I consume everything. Death is only a side dish for Time. Lakshmana is a total Yoga Purusha. He is a personification of Yoga. He goes to Rama and says, 'By Dharma you gain good here and in the hereafter. Rama you be victorious. A messenger, radiant like the Sun has come.' – says Lakshmana. Never had Lakshmana spoken like this. He knew at once that something most profound has come. At once, Let him come in – said Rama.

Kaala, in the form of a muni, came, and sat. and received honors from Rama. Kaala said, Rama, only you and I should share this secret. If anyone intrudes, he should be put to death. Rama said, Yes. Rama told Lakshmana to guard the entrance. Whoever interrupts our conversation will be put to death. Lakshmana started gurdng. Rama says, O Sage ! What is the purpose of your visit? Time said, Rama, Brahma has sent me here. I will give you his message. Earlier you had created me, O Lord. then you created Adi Sesa, then Madhu and Kaitabha, were created as demons. You killed them. The earth was created. It is called Medhini. You put me in charge. You gave me knowledge. You remained as the preserver. Only one God. He divides his duties and creates in our mind the concept of differences in gods. The most ancient wisdom is clearly explained in one verse by the poet Kalidasa. Who is boss, who is superior. we fight. You are the form of Vishnu as preserver. You protected the gods. You were born in the womb of Aditi. You are born as a man to kill Ravana. Your longevity of 11,000 years is now concluded. Brahma said, you may wish to stay longer, it is up to you. Or, you may return to Heaven and be our lord again. We are here deprived of your lordship. Rama heard this surprising message. He remembered then that he is an incarnation of Vishnu.

trayaanamapi lokanaam

Victory to Rama. Rama's incarnation was meant to benefit all the 3 worlds. Why 3 worlds? What is the benefit? How do the celestials live? How do we live? The gods give us resources. We offer our gifts back to them in gratitude. We have to mutually benefit one another. Through Fire rituals. Swamiji says, He is a postman, to this day, what we offer to Fire, goes to the gods, as per the address chanted in the mantras. They give us rains and through rains, we get food and other requirements. O Time, I bless you for this wonderful message. I will return home. I am happy at this timely reminder. I have to conduct myself as per dharma, as Brahma has indicated. I will return – said Rama.

Like a whirlwind came sage Durvasa at this time. Lakshmana, I have to see Rama at once. Lakshmana said, please wait. One moment please. Durvasa said, No cannot wait. I will kill you, your brothers, and your entire dynasty if you stop me. Lakshmana thought for a moment. Because of my stopping him, the entire dynasty will perish. If I go and interrupt, only I will die. So Lakshmana went in. He sacrificed his own life. He told Rama, Durvasa has come. He needs to see you at once. The conversation with Time Sage ended. He left quietly. Rama received Durvasa. Durvasa said, for 1000 years I have fasted. Give me food. Does anyone go directly to the king to ask for food? Why did he not go to Annapurna Mandira? He needed directly food to be given by Rama himself.

Now Rama is grief-stricken. What about Lakshmana's fate? Lakshmana said, don't grieve on my account. Kill me and keep your word. Do not weep for my life. You are the king. Do as you have vowed. One rupee by one rupee you collect makes a huge amount. Similarly, even if it is a small dharma, you must maintain and fulfill. Only Rama and Lakshmana were there when Rama owed. Either Rama or Lakshmana could forego his words. But, they did not take Rama's words lightly. We must not go to hell for breaking the word – said Rama. Lakshmana who could not leave Rama for 14 years of his exile and accompanied him, now decided to leave. Vashishtha said, Rama, Lakshmana's words are right. You must let Lakshmana go. You must keep your word. Rama had to kill Lakshmana for intruding and interrupting the interview with Time. Rama said, Lakshmana, I am sacrificing you. Killing and banishing both are the same. You leave now. Lakshmana in sorrow sought blessings from Rama. He had to go ahead to receive Rama. Adi Shesha is Vishnu's bed in Vaikuntha and Lakshmana is Adi Sesha's form.

Lakshmana went to Sarayu River. He closed all the nine apertures in the body and ceased his breath with the fire of yoga. The celestials watched this from heaven and carried him along with his body to heaven.

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Ramaanuja – Rama’s brother, Lakshmana is a very revered and adorable worship worthy character in the Ramayana.

I will give the kingdom to Bharata and go to the forest declared Rama. Kusha and Lava were made kings of the north and south kingdoms of Kosala. Bharata decided to leave with Rama. Rama looked. All the citizens were watching. Rama, ask the subjects what they have in their minds, advised Vashishtha. Rama asked them, they were waiting eagerly.

***Gachchantama anugachchama
yatra rama gamishyasi
tapovanam vaa durgam vaa
nadeemambonidhim thada
vayamthe yadi nathyaajya
sarvaannonaya eshwara***

When Swamiji went to Ayodhya, the entire ashrama accompanied him. Wherever you go Rama, we will all go with you, whether it is to the forest, or into the river. Perhaps, people gave Rama the idea of going into the river. If you think that we qualify, we pray to you to take us all along with you. Rama never anticipated. Vashishtha remained silent. Rama said, Okay. Everyone rejoiced. His compassion and conviction were complete. He decided to take everyone with him to heaven.

He established the kingdoms for the future. Shatrughna was sent for. Vibheeshana carried the message. Ayodhya will be deserted. All are going with Rama. All the priests assembled. Shatrughna also decided to go with Rama. His sons were established in their kingdoms with appropriate and just distribution of resources. Rama wore only minimal clothing. He left his robes and crown. No more instructions Rama, I am going with you said, Shatrughna. Rama sent message for all. The vanaras, the bears, Sugreeva, Hanuman, all with their armies, came. They went with Rama earlier in the Pushpaka. They would not leave Rama now. Monkeys never leave their grip. Please take us all with you. Our lives without you are worthless Rama. Rama agreed. Sugreeva said, I have not done any adharma, I gave my kingdom to Angada. So, Rama, please take me along. Rama said : You are my friend Sugreeva, How can I ever leave you and go? Not to heaven or to Vaikunta, I would not leave you and go. Vibheeshana, you are deathless. You must remain and rule as per dharma. Rama’s specialty is that he can make a demon transform into a noble soul. Vibheeshana agreed. Jagannatha or Ranganatha, the presiding deity of the kingdom should be worshiped by you, Rama said. Whether this was added later or Valmiki wrote this, we do not know.

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Hanuman stood there with folded hands. Rama said, Hanuman, you are immortal. You have to remain here. As long as Rama's story is narrated on earth, remain here joyously. Who is most happy when Rama is praised? Hanuman. Who is most happy when Hanuman is praised? Sadguru. If Sadguru is happy entire world is happy. In a subtle form Hanuman is always present, dancing joyfully with tears of joy streaming down, with hands joined on top of his head. Rama blessed Hanuman with immortality. All others were given consent to accompany Rama.

Maha Prasthaana is the incident that blesses us all with utmost grace. Rama gave as a reward for a yajna, a Fire ritual. He returns now to his source. He came to establish dharma. He fulfilled his mission. Rama always worshiped Fire. An umbrella was held by the priests. Rama gave the command.

The sages were there. Purified, holding the darbha grass, chanting OM, in the most subtle garb, Rama proceeded. On the way, Rama spoke to no one. He remained in full control of himself. He walked towards the Sarayu River. His energies accompanied as three consorts, Shakti, the Vedas and Mother Gayatri.

All accompanied Rama. All ministers, servants, with families everyone that ever glanced at Rama, all living creatures, the moving and the unmoving, all proceeded to give up their physical forms. All proceeded fearlessly and joyously. There was no fear of death whatsoever. By the grace of Rama this happened. People came from all the villages, to see Rama. They all went with Rama. All that existed went with Rama, every breathing, living creature went with Rama. Going with Sadguru means, not following physically, but following his teaching, treading his path.

This is a divine episode. In the Sarayu river the divine river, Swamiji took us all there. those who have not seen it, please make a pilgrimage. This is an entrance to liberation. Seven great places of Moksha were told. They are *'Kashi, Kanchi, Maya, Ayodhya, Avantika, Mathura, Dwaravati chaiva saptaita mokshadayika'*.

At the banks of the Sarayu river, Rama paused for a moment to decide as to where he should enter the waters. Holding the mind in focus, surrounded by Brahma and all the divinities, with crores of subtle celestial aircrafts showering flowers upon Rama, Rama stood. Sri Maha Vishnu was being welcomed and invited to proceed accompanied by all. Rama, Please assume your original form. Whatever form you wish to assume, please take it. Vishnu's form or the all-pervading form as the sky, it is up to you. All the essence of the Upanishads is pronounced by Brahma. None can comprehend your true form. Rama took steps into the waters and took a dip in the middle of the river. He reached the divine plane of Vaikuntha.

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JAI SRI RAM !! Only those who properly envision this from the aspect of devotion and spirituality will understand this event.

Everyone who accompanied Rama arrived at their appropriate regions especially created for them. Sugreeva reached the Sun's sphere, being the son of the Sun God. In this chaturmasya, with the additional days granted by the adhika masa, we were able to do justice and talk about Ramayana at length. This 70th birthday year has given us this great blessing. May all be blessed abundantly by the grace of Rama.

PHALA SRUTHI – THE MERIT OF LISTENING TO RAMAYANA

Not only humans, but even the gods always listen to the Ramayana. It gives longevity, prosperity, health, and welfare. It destroys all sins. The childless beget children. Ramayana when read during pitru karya is good. In Ramayana, reading even one word gives a lot of merit. Which one word should be read ? Earlier, Ramayana had one crore verses. Whom should be given these one crore verses was the question arised. Shiva was approached. Shiva, distributed the one crore verses to all the celestials as 333 per category. One lakh verses remained. These 100,000 verses are to be distributed among three categories. Humans, Devathas & Demons. 33000 each were distributed. 1000 verses remained. These one thousand were again distributed to those three categories 333 each. One sloka remained. This one sloka in anushtup has 32 syllables in the meter. How to distribute between 3 ? For easy division, Shiva distributed 10 syllables each. Two syllables remained. Shiva said, I worked hard to distribute these many verses. So I will keep these two Syllables for myself. Those two letters are 'RAMA'. Even if you utter these two letters RAMA, it gives immense merit. Whoever does Ramayana parayana should be given gifts. 24 people did Ramayana parayana in this chaturmasya. We pray for Swamiji's grace to be gifted to them. 3 times a day Ramayana should be studied. Such people will see no destruction.

Ayodhya was deserted. Then what happened? Rishabha ruled the kingdom later, as another incarnation of Lord Vishnu. Brahma also has studied the Ramayana. All the fruits of all rituals are obtained by the study of the Ramayana. Whoever listens to, or remembers the story of Rama gain the benefits of all pilgrimages. The benefits of austerities performed during eclipse times is obtained by the study of Ramayana. Vishnu's proximity and form are obtained. Gayatri Ramayana was mentioned, where each of the 24 syllables occur. Devotion and pure mind should be there while engaging in the study. One who reads Ramayana, after leaving their physical body will reach Lord Vishnu. The ancestors of the one who studies the Ramayana will also benefit, as well as the future generations, a total of 7 generations will benefit. With focus and concentration, it should be studied. This is the last verse of the Ramayana.

***evametat puraavruttam aakhyaanam bhadramastu vaha
pravyaaharata visrabdham balam vishnoh pravardhataam***

Keep chanting it, keep listening to it, keep remembering it. May all be blessed by Lord Vishnu. May Vishnu's strength spread all across. His

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strength is Dharma. May Dharma be protected. That is the purpose with which Sage Valmiki has composed this epic. May all gain interest in Dharma, artha, kama and moksha.

***Ityaarshe Srimad Raamayane Vaalmikiye Aadi Kavye
chaturvimshati sahasrikaayam samhityam utara kande Srimad
ramayana phalasruthir naama ekadasottara satatamaha sargaha
sampoornaha !***

***veda vedanta vedyaya meghasyamala moorthaye
pumsaam mohana rupaya punyaslokya mangalam***

***Mangalam kosalendraya mahaneeya gunatmane
chakravarthi tanoojaaya sarvabhoomaya mangalam !***

***Sachchidananda roopaya sarva dwaitha nivaarine
sakalaaya samasthaya ramachandraaya mangalam***

***Sri Datta Vijayananda Theertha Hrudpadma vaasine
Seeta Lakshmi samethaya rama chandraaya mangalam !***

Let us now remember the first verse of Shatashloki Ramayana. We must not leave Ramayana like that. We are ending Ramayana today and again we are starting Ramayana today with the first sloka in Bala Kanda.

***tapah svaadhyaaya nirataam tapasvee vaagvidaam varam
naaradam paripaprachcha vaalmeekir muni pungavam***

***Jai Bolo Hanumann Lakshmana Sita Sametha Sri Ramachandra
Parabrahma ki Jai ! Jai Bolo Sri Sita Ramachandra Prabhu ki Jai !!***