

Let's revive our Rama consciousness

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Dated : March 23rd 2018

Venue: Bangalore, Ram katha Day 1

Jay Sri Rama! Jay Bhakta Hanuman ki Jay! He is coming; big Hanuman (deity) is coming. On Rama navami he will come? No. Thank you for coming. Hanuman hasn't come but you have come. We are little little Hanumans also.

So thank you for being with us this evening. Almost one millionth appearance day of Rama is in two days. How many years ago Rama appeared? About a million, could be plus minus, 10 lakhs, one million years ago. This is a birthday party. Rama Navamimahotsavki Jay!

So we have opportunity here to hear about Sri Rama, talk about, hear about and this hearing and talking should result in remembering.

**SravanamkirtanamVisnohosmaranam, Sravanam
kirtanam Rama smaranam, Rama smaranam**

Lord made His appearance, it's not a small event and He is also not a small person. The Personality of Godhead Sri Rama ki jay! His appearance! We should be talking and hearing and remembering Rama every single day. And we do that also to different degree or when His appearance day comes then we do little marathon of hearing marathon or talking marathon about Sri Rama. Include our Rama katha sessions you might want to call Rama kathamahotsavki jay ! By doing so, as we are already doing, we want to remember Him, revive our love for Sri Rama, become Rama conscious, become Krsna conscious and that's perfection of life. Become Rama conscious and finally go back

to Rama.

There is no rama or arama without Rama. Better way we say in marathi,

Rama shivayajivanamadheramanahi

Without Rama there is no rama only maramara. No Rama, only mara. You understand mara? Maran! Valmiki muni was asked to chant Rama Rama, he was asked to chant Rama but he was not able to chant Rama, instead he was chanting maramaramarama...Rama Rama Rama. As he chanted with offense initially and then as he kept chanting and then he was back on the track. He was purified and then was chanting Rama Rama. So by chanting names of Rama, by hearing about Rama, remembering Rama, we come back to life, we get our life back. Otherwise we are dead.

So next few days we have opportunity very special opportunity, occasion of Rama's appearance, to come back to life or come back to more life. I think you had coming back to life for some time now. Like hanuman, how much was Hanuman conscious of Rama? Once he tore open his heart and who was in there? Jay Sita Rama.

I was in Bombay some time ago and there was big advertisement on a billboard and it was summer day a young man, he opened his heart, and there was limca bottle (laughter). So like that, when we are dead; whatever either limca in the heart or this in the heart or that in the heart.

asapasasatairbaddhakamakrodhaparayanah

This is the world, kamakrodhaparayanah, expert, absorbed in kama and krodha. So we want to revive our Rama consciousness, come back to life. So we will be singing also. Little bit singing and more talking we will do. We have this little song. Song may be sounding or looking small, but it is complete also.

Ayodhyavasi Rama, Rama is Ayodhyavasi, like Vrndavanvasi Sri Krsna and Mayapurvasi Caitanya Mahaprabhu and like that Ayodhyavasi Rama, Rama Rama, Dasharathanandan Rama. You understand that, Dasharathanandan, yes because you are from South India. In fact this is somewhat Sanskrit also, more South Indian pundits, scholars and South compared to the North; so I am sure you could understand. The purifier and lifter.

patitapavan, janakijivan, Janaki, Sitamaiyaki jay!

He is life of Sita, Sitamohan Rama and He is Sitamohan like Radha mohan, Krsna is Radha mohan, and Rama is Sitamohan, attracter.

Ayodhyavasi Rama (Kirtan)

**Sri Ramachandracaranaumanasasmarami
Sri Ramacandracaranauvacasagrunami
Sri Ramachandracaranausirasanamami
Sri Ramacandracaranausaranamprapadye!
kujantamramarametiaksarammadhuraksaram,
aruhyakavitashakham, vandevalmikikokilam!
Hare Krsna Hare Krsna KrsnaKrsna Hare Hare
Hare Rama Hare Rama RamaRama Hare Hare!**

omnamobhagavatesriramaya!

Jay Sri Rama! Its whole ocean of, Ramayanammaha-nadi, Ramayan is like a mahanadi and it is coming from Valmikigirisambhuta. It originates in giri, parvata, mountain called Valmiki. Mahanadi is flowing and the destination of course of this nadi (river), is Rama sagaram, Rama sagar, Rama is a sagar (ocean) and this Mahanadi, which is full of talks, glories of His name, His fame, His qualities, His pastimes, Ramayanmmaha-nadi coming from Valmikimountain. And as one touches even few drops, best thing is to drown, throw yourself into this mahanadi, Ramayanmahanadi, the river, get drown, get absorbed, get transformed.

kujantam, singing,

kujantamramaramaitiaksarammadhuraksaram

So this kujantam, singing, vandevalmikikokilam, Valmiki muni has become kokila, kuhukuhu, sweetest singing bird, kuku. So he has become Valmiki-kokilam and kujantam, he is singing. What is he singing? Rama Rama, aksarammadhuraksaram, every word of Ramayan is aksarammadhuraksaram. Aruhyakavitashakha, this Ramayan is kavya, kavita, poem and it is now compared to the tree. This whole Ramayan is a vrksa, tree and aruhyakavitashakha, Valmiki is sitting on the branch of that tree and kujantam Rama RamaRama. He is reciting whole Ramayan.

So this is whole ocean, whole sindhu. So it becomes difficult task to present that sindhu in few little moments. So we will say something; from that sindhu we will sprinkle some bindus towards you. They could be sufficient. We could get drowned into bindus, that drops are sufficient. They are big enough. They could also act like ocean for us.

**ompurnamadahpurnamidampurnatpurnamudacyate (Isopanisd
Invocation)**

Whatever you take out from purna that becomes purna. What has been taken from purna becomes also purna and also remains purna. One minus one is equal to one. You know that right, this is different arithmetic, different calculation. One minus one is normally, otherwise you close eyes and you say zero.

So we will talk today very beginning of Ramayan and of course ValmikiRamayan. How Ramayan was written and then how the propagation began and how even Sri Rama fell in love with this Ramayan. Even Rama relishes Ramayan. So this is Balakanda, first kanda, there are seven of them. There is meeting taking place, Narada muni and Valmiki muni, the two great muni's are together. Of course one of them is master and other one is disciple. Narada muni is master and Valmiki muni is disciple of Narada muni. As Vyasa is also disciple of Narada

muni. After receiving advice and doing some consultancy with Narada muni, SrilaVyasadeva compiled Srimad-bhagavatam.

Likewise before compilation of Ramayan, Valmiki received lot of advice. In fact the seed ideas, the condensed Ramayan was recited by Narad muni to Valmiki muni. So very first statement of Ramayan, is an inquiry done by Valmiki muni.

valmiki muni pungavamnaradampari-prucha (Balakanda 1.1.1)

Narada muni was approached by Valmiki and he is inquiring. See what are the inquiries? Valmiki is very curious, he also says,

etadichamiahamshtrotum (Balakanda 1.1.5)

I would like to hear, million years ago this inquiry– who is that person? Who is sampratamlake, gunavan, veeryavan, dharmajna, krtajna, satyavakya, drdhavratah, person of these qualities, who is that person? Who is gunavan, all the qualities, viryavan, powerful, most powerful, the knower of the religion, the grateful, truthful, personality of great determination, and like that, these are kind of questions. Atmavan, jitakrodhah, who is that who has control over, governs his anger? Kasyabibhyatidevasca, even demigods are scared of him.

So answer to these questions, Narada muni says,

Ikshvakuvamsahprabhavah, ramonamaijanaisrutah (Balakanda 1.1.8)

Person that you would like to know, who is such person with all these qualities, who is he? That person is Sri Rama, Jay Sri Rama! Ikshvakuvamsah, and His name is Rama, He is popular as Rama. He is buddhiman, nitivan and sriman, and like that. He is mahabaho, He is powerful and like that. Whole ocean of description of qualities of personality of Rama has been described. We are just picking few drops.

So he goes on and on and on.

kausalyanandavardhanah (Balakanda 1.1.17)

He is the one who is kaushalyaanandvardhanah. You cannot say better than the way it is said, kaushalyaanandavardhanah, you understand? Kaushalyaanand increaser. He increases, expands, gives ananda to Kausalya, Kausalyaanandavardhanah. Among others, Kausalya's name is specially mentioned.

samudrevagambhirye (Balakanda 1.1.17)

That Sri Rama is gambhira, His gravity is as deep as the ocean. Gambhirya, go into the depth of the ocean, not on the waves, on the top. Go deep into the ocean, that depth and that gravity, that is Sri Rama.

dhairyenahimvaneva (Balakanda 1.1.17)

He is as steady as Himalayan Mountain.

visnunasadrsoveeryai- He is Visnusadrsa. He is like Visnu, He is Visnu, but it is said He is like Visnu.

And like that this first chapter of Ramayan is sanksipta or condensed Ramayan recited by Narada muni. Entire Ramayan has been recited, the seed thought, he said everything in one hundred verses of this first chapter. He also did mention that Rama was on the planet for,

dasahasradashashatanicavarsa (Balakanda 1.1.97)

Rama was on the planet for eleven thousand years. Dasa sahasra that is how many? Ten thousand. Dasa satani, satani is hundred, hundred multiplied by ten is another thousand. Dasa sahasradasashatanica, ten thousand plus one thousand, eleven thousand years, Lord Rama was on this planet. And that's says it is matchless. Caitanya Mahaprabhu 48 years on the planet. Sri Krsna 125 years on the planet. Lord Narsimha in and out, finished His business.

ramahrajyamupasitva brahma lokamprayashati (Balakanda 1.1.97)

So He ruled, He was ruler of this world, Raja Rama, He was known as Raja Rama. What kind of Rama He is? Raja Rama, RaghupatiRaghava Raja Rama. And the way He ruled the world, nabhutonabhavisyati. No one had ruled the world the way Rama did. He was raja (king) and citizens were praja. Like they were His off spring; they were His family members, His children.

So whenever Rama rajya, 'Quit India', Britishers get out of here. We want to establish, what kind of rajya? Rama rajya! Atleast that was idea. We stepped again; we are back to Ravanrajya. We fought the battle for freedom, and once it was there, back to square one.

idampavitrampapaghnampunyamvedaishcasammitam (Balakanda 1.1.98)

Narada muni also said, this Ramayan is like Vedas, this is Veda vani, vedaiscasammitam. And what does it do? Papaghnam, papaghnna, its killer of the pap, punyampavitram, Ramayan is paunyampavitram, and anyone who recites also becomes pavitram and punyam. Punyatma, dharmatma as one recites, hears, studiesRamayan.

At the end of the 100th verse of this chapter, so last verse, the srutiphal is also mentioned. Narada muni says, anyone who hears, any member of the varnasram, if he is Brahmin, he would become vidvan, that Brahmin would become learned by recitation and hearing of Ramayan.

syatksatriyabhumiapatitvamiyat (Balakanda 1.1.100)

If he is ksatriya, he will become the king, the ruler. And if he is businessman, vanijyapanyaphalatvam, he will also flourish. Any businessman here? Haven't come? You don't do any business? What happened? Family business book distribution ki jay, he will become successful businessman. So there is no

loss coming to hear the Rama katha, hear Ramayan, businessman, he will become winner. And sudroapimahatvamiyat, and even sudras they will become honorable, they would be honored by hearing Ramayan.

So soon after the dialogue was over, once again Narada muni was worshiped and then he took off, Rama Rama Rama.... Narada muni is always chanting, narada muni bajayevina, tvingatvangatvanga, and he is chanting the names of the Lord, Narayana, Narayana, Sri Rama, Rama Rama Jay Sri Rama.

kujantiaksharammadhuraksharam

So he is gone and then Valmiki muni was at that time at the bank of Tamasariver, which is mentioned here, not far from Ganga. Which is described here,

satutiramsamasadhyatamasayamahamunih (Balakanda 1.2.4)

akardamamidamtirthambharadvajnishamai (Balakanda 1.2.5)

And that river was akardamam, there was no mud, no dirt. It was clean, water was clean. What kind of clean? Ramaniyam, you could enjoy bathing even looking at, ramaniyam. You understand the word ramaniyam? There is dhaturama, enjoy relish. That was proper or fit for raman.

sanmanusyamanoyatha

How much pure it was? It was like a pure mind of a sajjan, gentleman. Not gentleman of these days. As you always address ladies and gentlemen. They are not gentle, lot of time; most of them are not gentlemen. This is rare but in those days it was common to have people with pure mind, peaceful mind. So river's water is compared to the pure mind of a sajjan or gentleman, devotee, sadhu.

titiksavahkarunikahsuhrdahsarva-dehinam

ajata-satravahsantahsadhavah sadhu-bhusanah (SB 3.25.21)

These are the abhushanas, decorations, description of sadhu, gentleman, devotee.

So now he was about to take his holy dip in that river, but prior to doing so he was kind of doing little vihar. He was taking little walk around and there he saw something. Amazing and disappointing, disturbing event took place. He saw a krauncha and kraunchi, the crane. Like Bakasura, in Krsna lila, Bakasura, that kind of bird, something looking like that. Male female, they were having good time, walking next to each other, in good mood, enjoying spirit, getting along very well. But this was not tolerated by some hunter and he took arrow. He did his business killing the male bird. There is bloody scene, flapping and dropped dead and you could imagine the state of mind of the female bird.

Valmiki muni was watching all this and by seeing, the compassion aroused in him, oh who did this? And the doer, the killer was not far. So he noticed the presence of the hunter and he was in hunting or killing position. And then Valmiki muni while he was lamenting, he was doing shoka, he was full of shoka, compassion and lamentation, overwhelmed by the feelings. In the middle of this shoka, one sloka was uttered by him. Like Ramayansloka, Bhagavad-gitasloka, a verse, he had never ever compiled, composed and uttered sloka in his life. This was first time a sloka was spoken, uttered by him.

maanishadapratistamtvamagamahshashavtihsamah,

yatkraunchamithunatekamavadhihkamamohitam (Balakanda 1.2.15)

And this was like, how could you nishada, you killer, you rascal, you may never ever have peace in your life. I curse you. Harihari

So then he kept thinking. Ok he takes bath, and then he is returning towards his ashram. All the while he is thinking how did it happen I uttered a sloka, with perfect meter. I have not done this before. So thinking and thinking he could not

get this thought out of his mind, he returned to his asram, followed by Bharadwaj muni his disciple. As he returned to ashram, he was but still thinking, how it happened, I was full of shoka but I said the sloka. He was saying this to his disciple also. Anyway lot is said about this sloka, lot of commentaries are written on the first sloka that Valmiki uttered; which has seed vision or thought of entire Ramayan. krauncha and kraunchi are Sita and Rama and this hunter Nishad is Ravana. So what did this hunter did to this couple, harassed and killed one of them, male bird was killed. So something very similar, Ravan is going to be, attempting to do so.

So as he was thinking how this did happened, there comes Brahmaji, chaturmukhi Brahma arrived. He also chants,

chaturmukhe brahma bole krsnakrsna hare hare

mahadevapanchamukheramarama hare hare

So Brahma Siva they chant, so Brahma has arrived chanting the holy names of the Lord. From his four mouths vedas also emanated. So Valmiki has greeted Brahmajividhipurvakam; as I was also received, greeting and different things were done. And as Brahma sat down, first question Valmiki asked was of that day. And especially 'you know I said the sloka'. And Brahma said it was me, Brahma behind the utterance of sloka. Sloka was caused by Brahma. I made it happen, and that is just first one. I want you to compile lots of slokas. I want you to write many verses.

Then there comes instructions, Brahma instructed,

ramasyacaritamsarvamkurutvamurisisattama (Balakanda 1.2.31)

You write Ramayan. Ramasyacaritamkuru, understand? Simple sentence, ramasyacaritamkuru, you understand right? Ramasya, of Rama, carita, life time, His character, kuru, compile, complete. I know you have heard Rama's pastimes in a condensed

form, from Narada muni. So you base your compilation on what you have heard. But there are lots many more things you have not heard about, but they will become revealed unto you.

sarvamvidhitamtebhavisyati (Balakanda 1.2.34)

Kind of blessings, Brahma is blessing and empowering Valmiki muni. Everything will become revealed unto you.

kururamakathampunyamslokabaddhammanoramam

Slokabaddham- in form of slokas and you compile Ramayan. And he says all that you will write will be accurate and complete and perfect. And this Ramayan will survive, how long? So far the mountains exists on this planet, so far the river.

yavatsthasyantigirayahsaritashcamahitale

tavadramayanakathalokesupracarisyati (Balakanda 1.2.36)

Until then so far the mountains exists or the rivers exists and water flowing in them Ramayana will keep surviving. And as it was said by Brahma, after one million years Ramayana is here. Jay Ramayana! Jay Sri Rama!

Generation after generation after generation this is without interruption. Who is making all these attempts and some kathas going on and all that. More or less everyone gets to know about Lord Rama. Unfortunately schools are not teaching any more Ramayan. Still Ramayan gets propagated, popularized. Now through Krsna Consciousness movement it is spreading all over the planet. Not India limited any more. One time it was all over the planet but as advent of age of kali, Bharat was shrunk. Before that full planet was Bharat varsa but then we ended up with this, map like called India or Bharat. But again this SrilaPrabhupada's and Sri Krsna Caitanya Mahaprabhu's International society for Krsna consciousness is propagating Ramayan, also Mahabharat also Bhagavad- gita, Srimad-bhagavatam all over the world. SrilaPrabhupadki jay!

When that movie, the swami and this and that. It's a long title, 'mantra and the movement' and the swami who started it'. Have you seen it? If you haven't seen, what have you seen? So it was being released in Delhi, in a big auditorium there was big function and vice president of India was presiding over the function. And Sivaramamaharaj also spoke that day, Sivarama swami maharaj, he made very good point there which was highly appreciated. He said wherever there is ISKCON around the world that is like extension of India or Bharat. So one person he got up, he was next to speak, next speaker. He said I like to introduce myself that I am not Indian. I am Bharatiya, 'maibharatiyahu'. He was proud of ancient culture. Modern India is not Bharat, its west.

And then Brahma also departs and then Valmiki muni begins task of compiling Ramayan, at the banks of Tamasariver. His ashram, it is there even now, you could visit. I visited it several times. There he undertook this compilation of Ramayan task and he did it. As he was empowered to do so, he ended up compiling Ramayan with 24,000 verses. Divided in 7 sections called kandas, Balkanda, Ayodyakanda, Aranyakanda, Kishakindakanda, Sundarkanda and Uttar kanda. There are 500 chapters, caturvimsatsahasrani. How many sahasra? Caturvimsat 24,000 verses.

Rasas, mellows, rasaisrngarkarunhasyaraudrabhayanakai. You will see srngar rasa, the conjugal Sita Rama dealings, karuna, karun rasa, hasya rasa, I am sure Hanuman also makes you laugh, he is humorous personality. Raudrabhayanakvirya rasa; so Ramayan is full of all these rasas, varieties of rasas. That makes it mahakavya. More rasas are included becomes more mahamahamahakavya.

So compilation was over and now Valmiki muni was thinking, 'but how it will it ', and at the door

dharmaj nau raja putrauyashasvinau

bhratrausvarasampannaukusalavao (Balakanda 1.4.5)

Kusa and Lava little two boys entered, two princess successful and their svaras, they are sweet singers like Gandharvas, and they are knower of religion. They already knew. And they offered their obeisance's and sat at the feet of Valmiki muni. Valmiki took that as indication, 'Oh I was thinking who will spread this, propagate this. Oh you two, now I understand you two will spread this Ramayan, popularize it all over'.

Then Valmiki muni made these two little boys, they are looking little but they are very big, grand boys.

bhavyanibutanijanardanascya

They belong to Janardan, they belong to Sri Rama. They were bhavya, bhavyanibhutani, they were grand children. That doesn't mean, not in other sense grand grand children, they are grand, grand size. So they became students of Valmiki muni and quickly they learned Ramayan by heart and they started recitation also with the instruments.

They were playing veenas, and

ayodhyavasiramaramamadasharathanandanramarama, patitpavan

They were singing and singing. Scriptures are sung or they are recited, not so much spoken. So they sung the verses and the audience also understood as they are recited, they were not dull headed like we are. The verse was recited, understood, next. The verse was recited, understood, next. Not only understood, these two children were realized. They were realizing all that was said, all that was talked to them by Valmiki muni. They were Rama realized or Sita realized.

Ramayan has been compiled after the pastimes of all the 6 kandas were over. Ayodhyakanda, killing of Ravan happened, Rama has returned to Ayodhya and He has began the rule Rama rajya, in his capital town Ayodhya. Sita was banished, 'Laxman

you take her away', the poor Laxman, 'becharaLaxman'. He did not want to, but he had to follow the order because he was junior brother and he had gone through this experience before also. And that's why Laxman made up his mind, 'next time I appear, I am not going to be small brother. Now I am Ramanuja, Rama anuja, one who follows Rama or Rama anuga, Laxman. Next time I am going to be agraja, Krsna agraja, not anuja. So next time they appeared, Rama and Laxman again appeared as Krsna Balaram. So this Laxman has become Balaram, bigger brother.

Anyway he had to follow the order, 'take Sita away'. So she was taken away, driven in chariot, kind of dump in forest. Luckily next to Valmiki muni's ashram. Then Valmiki accepted Sita into his ashram as his daughter and while she stayed there Lava and Kush took birth in that asram. And Valmiki muni, he looked after Sita and also the children. They were born and brought up in Valmiki muni's ashram.

So quickly quickly they became very expert reciters of Ramayan and then they started travelling. The sages munis they reside in forest, they are vanacaris, vanaprasthis. So they would go here there and everyone from audience they would become rapt attention, they would drink that nectar emanated from the mouths of Lava and Kusa. They would also say, 'look look at them. They look just like Rama. But no one knows this connection as yet. Rama is bimba; these children are pratibimba, just like Rama. Look they are just like Rama. How beautiful they are!'

And when they would recite, go on reciting and they all are listening all these sages are shivering and trembling and romanchakampaashrutarang, they are shading tears. 'We feel that this is happening right in front of our eyes, these boys were competent to make it alive. Something that happened in past was made into present. Sadhu sadhu, well done, and they would appreciate recitation of Ramayan by this Lava and Kush.

And then at the end of recitation all these sages, many of

them would come forward. Hug these little children, smell their heads, 'ayushyamanbhava', blessings, may you live long life and they would offer different gifts. Please take kamandalu from me. Ok khadau, wooden shoes, brahman thread, this kind of. Ok I don't have much valuable gift, take kaupin from me. They are brahmacaries, kaupin for you. So they are reciprocating with these children. They are feeling grateful. We have been enriched by these two children. They have given us so much. We should also give something in return, krtajnya. They were reciprocating with the children.

So like that their recitation was happening all over everywhere, and then travelling and preaching and travelling and conducting this Ramayan recitation, which was sangitmaya, musical, they would also play their instruments as they would recite Ramayan. So travelling and preaching and reciting Ramayan; they ended up in Ayodhyadhamki jay! They were in Ayodhya now. What would they do? They continued recitation of Ramayan in Ayodhya, everywhere, or even as they would walk, they would recite Ramayan. And all those would get to see or hear. They would just follow wherever children are going reciting Ramayan, large crowd is following them. There is nice park there, and the children would sit down, everyone will be sitting down. And when they would like to get up and go, everyone would get up, following them.

So their recitation of Ramayan became talk of Ayodhya town. Even the news reached Rama's ears. And He was curious to see these reciters of Ramayan, and hear from them. So Rama arranged, 'bring those boys'. So as they arrived, jay Sri Rama, Sri Rama arranged Ramayankatha in His courtyard, in king's court. He invited all the ministers, all the mothers; Kausalya took her seat, Kaikeyi is there, Sumitra is there, Bharat, Satrugna, Laxman are there, Vasistha and all other important citizens were in the court. Rama's court was packed. And these 2 boys were welcomed, honored and Rama made appeal please could you recite for us? You were singing everywhere

all over Ayodhya. We would like to hear.

And then these two boys took the microphone and Ramayan recitation began. Now in presence of Sri Rama and Laxman, Bharat and Satrugna and Kausalya and you name and they all are there. And like those sages in the forest, there was great impact upon them, as they were hearing Lava and Kush, hearing Rama's pastimes. Recitation of, and whatever was happening with citizens of a town, same effect in the court of Sri Rama. There was pin drop silence. What kind of silence? Even if pin is dropped we could hear the sound of pin's getting dropped. Its amazing thing, pin drop silence! Now there is not even bomb drop silence, so much noise. That eve bomb is dropped, you would not hear. And there used to pin drop silence and full attention.

And then commentators on Ramayan they say, that Rama took notice that He was seated while listening to recitation of Ramayan by these two great reciters, and He was seated on very exalted seat or asan. Rama felt this is not fare. I am audience, listener, I am recipient of this katha. I have to be down, down to the earth, on lower. So Rama with great care, without getting anybody's attention, He was making sure not getting attention of anybody, not disturbing recitation. He very gently gently, He stood up and then He stepped down and another step down and down and He took another, more humble, lower seat in the audience and recitation continued. So our recitation also to be continued....

Nitai Gaur premanandeHariHari bole! Jay Sri Rama!

At the bank of Mandakini River at Atri Muni's Ashram

At the bank of Mandakini River at Atri Muni's Ashram

Venue: Chitrakoot at bank of Mandakini river

Dated: 13th May 2017

We pray that when Lord will bless us and we will come and reside here in the dhama. We are going round the world, sometimes Delhi sometimes Nagpur. This is dhama but we can't see it and realize it but something's we can see. When we come to dhama and see lila stahli have darshan and have holy dip and then we go back with transformation of are heart and thoughts.

Think over this I am giving you some hint, food for thought that will take you ahead in your devotional life. What ever you hear should go directly to your heart where we stay and Lord also stays in our heart. So make place in your heart for the Lord, remove all rubbish, the sad ripu (six anarthas) and make your heart a temple.

When Lord Ram used to stay here this place was very wonderful, pure water flowing. See the Mandarachal Mountain. If we stand near it we feel we are very small in front of this mountain thus making us humble. So this place is Sati Anusuya and Atri muni's ashram. Atri muni is manas putra of Brahma and Anusuya and Atri muni both did tapasya here, so this place is tapobhumi.

Bhagvatm says Atri muni used to eat air. Yogis eat air during pranayam. He stayed alive on air and stood on one leg with mind and body stable. Atri muni prayed to Lord for getting a son. So he called Isvara but he did not take any name. Isvara was pleased and Shiva, Brahma and Vishnu came here. Shiva was playing damru and Brahma ji had kusa grass and Vishnu had

cakra. Muni asked, Oh! How did you all come . Lords said, you did not take any name so we came. Lord is vanchakalpataru.

They all blessed Atri muni and then they all disappeared. Atri muni was blessed with three sons. Due to Shiva's blessing he got Durvasa as son. Brahmajis blessing he got Chandra as son and from Vishnu he got Dattatreya as son. In Maharashtra there is lot of preaching of Dattatreya bhagvan. In my village also our neighbor had Dattatreya's temple. So Dattatreya appeared here.

Mandakini flows very slowly manda manda gati so she is called Mandakini . This is origin of mandakini river. Once upon a time this river was not there. Anusuya was the one who manifested this river by her tapasya. Once there was famine in this area. No greenery, all dry like desert drop of water was not there.

Jal is Jivan, our life is based on water. So in those days Anusuya did tapasya for thousands of years and due to her power Mandakini appeared and all became green again all animals were happy now. And since that time Mandakini is flowing here. So this river reminds us of Anusuya.

Hanuman did not come here. He first met Lord Ram at Rishamukha parvat. So once when Ram Laxman were going to Rishamukha parvat, hanuman met them and got introduced with each other.

Surya dev had given a mukut to Hanuman and had said one who will recognize this mukut will be Lord Ram. And Lord Ram recognized the mukut and Hanuman fell at his feet saying Jai Sri Ram. Then they went to meet Sugriva, Hanuman took Ram and Laxman on his shoulders. And went to Rishamukha parvat. This was the first meeting of Ram and Hanuman. Now starts Ram's lila with Hanuman. He was right hand man of Ram. So here hanuman was not there.

Hanuman dhara

When Lord Ram was returning after 11,000 years to Saket dhama. He said to Hanuman you want anything? Hanuman said, please give me some place due to burning Lanka I am feeling very hot so please give me a cool place. So Hanuman dhara was given to Hanumanji. That's water of Hanuman dhara is cool and does abhishek of Hanuman. So that's charanamrita. So at end Hanuman came here to stay at Hanuman dhara.

Become tapasvi become yogi Lord says,

tapo divyam putraka yena sattvam

suddhyed yasmad brahma-saukhyam tv anantam (SB 5.5.1)

Lord says, you should undergo penances in this life by which your existence will be purified, and as a result you will be able to enjoy unlimited transcendental bliss."

Transcendental happiness is only realized after tapasya and then such person does not depend on anything for happiness. Brahma ji also did tapasya . Sita met Anusuya here and had dialogue and Anusuya gave her advice to Sita about pativrata dharma.