

Imprint Rama's Name On Your Heart

Sweeter than sugar, tastier than curd, sweeter indeed than honey is the Name of Rama. Constant repetition of this sweet Name gives one the taste of divine nectar itself. Therefore, one should contemplate on the Name of Rama incessantly.

(Telugu Poem)

Embodiments of Love!

AYODHYA was the capital of the kingdom of Kosala. It was built in such a way that no enemy could enter it. Hence, it was named Ayodhya (a place secure from enemies). It was built by Emperor Manu on the bank of the river Sarayu. Sarayu was a part of Manasasarovar created by the Will of Brahma. Emperor Dasaratha ruled over this sacred place.

The Vedas Incarnated As Dasaratha's Sons

In spite of having all the wealth and comforts, Dasaratha's life was devoid of happiness as he had no chil-

dren. Dasaratha had a minister by name Sumantra who was sacred-hearted and highly virtuous. One day, he approached Dasaratha and said, “Oh king! I have a plan that would solve your problems and give happiness to you and the people at large. The country will attain plenty and prosperity if you perform *Aswamedha yajna*. There is another sacred ritual called *Putrakameshti yajna*, by performing which you are sure to beget children.” Dasaratha was happy with the advice. After seeking the approval of Sage Vasishtha, he commanded Sumantra to make necessary arrangements for the performance of the *yajnas*. Sumantra requested Dasaratha to invite Sage Rishyasruna as the chief priest to preside over the *yajnas* as he was well-versed with these type of rituals.

At that time, King Romapada was ruling over the kingdom of Anga. He had pleased Sage Rishyasruna who saved his kingdom from severe famine. One day King Dasaratha, Sumantra and Romapada together went to the hermitage of Rishyasruna. As per the request of Dasaratha, Rishyasruna came over to Ayodhya and performed the *yajnas*. As the *Putrakameshti yajna* was in progress, there emerged an effulgent being from the flames with a vessel containing *payasam* (sweet rice pudding). He handed over the vessel to Sage Vasishtha, who in turn gave it to Dasaratha and told him to distribute it equally between his three wives. The composers of the *Ramayana* like Kamban, Valmiki, Tulasidas, etc., gave different versions of the proportion in which the *payasam* was distributed between them. But none of them gave the correct version. Dasaratha gave equal share

of the *payasam* to each of his three queens in three different cups. Whether it is then or now, the principle of equality is most essential for man. Dasaratha told his wives to have a sacred bath and seek Sage Rishya-srunga's blessings before partaking of the *payasam*.

The queens accordingly took a sacred bath and sought the blessings of Sage Rishyasrunga. Sumitra however went to the terrace to dry her hair in the sun. She had kept the *payasam* cup by her side. In the meantime, a servant-maid came running to her and informed that King Dasaratha had asked her to come at once. She plaited her hair and was about to pick up the cup. Just then, an eagle swooped down and took away the cup in a trice. She was afraid that her husband Dasaratha and Sage Vasishtha would get annoyed with her. She shuddered at the thought of being cursed by Sage Rishyasrunga. So, she ran to Kausalya and Kaikeyi and explained to them her predicament. "Sisters, an eagle took away the cup because of my negligence. No doubt, it was a mistake but it was not done intentionally." Both Kausalya and Kaikeyi sympathised with her. Immediately, Kausalya brought a similar cup from inside and poured half of her share of *payasam* into it. Kaikeyi followed suit. Sumitra was happy at their consideration and cooperation. All this happened in a natural manner. The three queens went to the Puja room and partook of their share of *payasam*. Nine months passed. On an auspicious day, Kausalya gave birth to Rama. That was the time when the five elements were in harmony with each other. While Sumitra gave birth to two sons,

Lakshmana and Satrugna, Kaikeyi gave birth to Bharata. The four sons of Dasaratha were the very personification of the four Vedas.

Unshakable Bond Of Love Between Four Brothers

The birth of four sons of Dasaratha brought happiness in the royal household. There were rejoicings in the entire kingdom. But Sumitra faced a peculiar problem. The sons of Sumitra were restless and cried non-stop right from their birth. They neither would drink milk nor would go to sleep. Seeing the pathetic condition of her sons, Sumitra was grief-stricken. When there was no one around, she approached Sage Vasishtha and explained to him the sad plight of her sons. She said, “Guruji, I don’t expect anything from my sons. It is enough for me if they lead a happy and healthy life. They don’t seem to be having any physical ailments. I am unable to understand why they are restless and continue crying right from their birth.” Vasishtha closed his eyes to contemplate on the reason for the children’s strange behaviour. After some time, he opened his eyes and said, “Mother Sumitra, you are very fortunate. You are endowed with the noble virtue of *samadrishhti* (equanimity). As your name suggests, you are a good friend of all. You don’t need to be worried at all. With the permission of Kausalya, put Lakshmana in the cradle of Rama. Likewise, seek Kaikeyi’s permission and put Satrugna by the side of Bharata in the same cradle. Then, they will stop crying and behave in a normal way.”

Kausalya and Kaikeyi readily consented to Sumitra's request. They said, "Sister, bring Lakshmana and Satrughna at once. They are also like our children. Is it not a matter of joy for us to watch the four brothers grow together?" Sumitra did as per the advice of Sage Vasishtha. No sooner did she put Lakshmana by the side of Rama in the cradle than he stopped crying. The same was the case with Satrughna too. He stopped crying as soon as he was put by the side of Bharata. Lakshmana and Satrughna were extremely happy in the company of Rama and Bharata, respectively. They were all smiles and started moving their hands and legs in a blissful manner. Watching her sons enjoying themselves thus, Sumitra felt greatly relieved.

After a few days, Sumitra approached Sage Vasishtha again and requested him to explain the strange behaviour of her sons. She wanted to know why Lakshmana and Satrughna were crying continuously till they were placed by the side of Rama and Bharata, respectively. Sage Vasishtha started explaining in this manner: "Oh Sumitra! You are a noble soul. Your heart is pure and unsullied. You are totally selfless. So, it is not difficult for you to understand the reason behind this. Do you remember when your share of *payasam* was taken away by an eagle, Kausalya and Kaikeyi came to your rescue by sharing their *payasam* with you? As a result, you bore two sons. Lakshmana is born from Kausalya's share of *payasam* and Satrughna is born from that of Kaikeyi. It means Lakshmana is an *amsa* (aspect) of Rama and Satrughna is an *amsa* of Bharata. So, it is natural that Lakshmana is blissful

in the company of Rama and so too is Satrughna in the company of Bharata.” Lord Krishna says in the *Bhagavadgita*, *Mamaivamsho jeevaloke jeevabhuta sanathana* (the eternal atma in all beings is a part of My Being). Lakshmana, being an aspect of Rama, was in his company always. Likewise, Satrughna and Bharata were always together.

Rama And Lakshmana Protect The Yajna Of Viswamitra

Years rolled by and the four brothers grew up as young men. Dasaratha thought of performing their marriages. One day when he was thinking on these lines, a messenger entered and informed him about the arrival of Sage Viswamitra. Everything happens according to time, situation and circumstances. God creates the necessary circumstances to fulfil His divine plan. Dasaratha personally went up to the entrance and welcomed the sage, saying, “Swami, it is our great good fortune that you have come today. I am contemplating on performing the marriages of my sons. So, I am extremely happy and indeed blessed to have you with us today. Please tell me what I can do for you. I will certainly fulfil your desire.” Viswamitra said that he had come to take Rama with him to protect his *yajna* from demons. Viswamitra’s words were like a bomb blast for Dasaratha. He thought to himself, “I begot these children as a result of performing several rituals and sacrifices over a number of years. Moreover, Rama has never en-

tered a forest or seen a demon. He has no hatred towards anybody. He is full of love and forbearance. How can I send tender-hearted Rama to the forest to fight the demons who are very cruel?” Thinking thus, Dasaratha felt very sad.

He said to Viswamitra, “Oh venerable sage, my son is very young. How can I send him to forest?” Viswamitra said, “Oh king! You promised that you would fulfil my desire. Now you are going back on your words. Kings belonging to Ikshvaku clan never failed to keep up their promise. If you go against your promise, you will bring disrepute to your clan. So, decide as to whether you want to put your clan to disrepute or send your son with me.” Dasaratha thought for a while but was unable to decide. He called Sage Vasishtha and sought his advice. Vasishtha said, “Dasaratha, your sons are not ordinary mortals. They are born to you because of Divine Will. They are born out of fire, which means they are the embodiments of power and wisdom. No danger can ever befall them. So, uphold your promise given to Sage Viswamitra.”

Here is an important point worthy of note. Viswamitra had come to take only Rama with him. Rama was prepared to go with him. Rama did not ask Lakshmana to accompany him. Neither Viswamitra nor Dasaratha asked him to follow Rama. Lakshmana followed Rama of his own accord because he was an *amsa* of Rama. Just as shadow follows an object, Lakshmana followed Rama. Seeing this, Viswamitra thought to himself, “Everything happens ac-

ording to the Divine Will.” Prior to his departure, Viswamitra said to Dasaratha, “Oh king! There is no power in this world that is not in me. I am endowed with all mighty powers and all types of knowledge. But once I undertake *yajna deeksha* (vow of *yajna*) and start performing the ritual, I am not supposed to involve myself in any act of violence. This is the discipline prescribed for the one performing a *yajna*. Hence, I cannot kill the demons on my own. That is why I am taking Rama with me.”

When they reached the bank of Sarayu river, Viswamitra said, “Rama come here.” He called only Rama and not Lakshmana. Though he was not called, Lakshmana also went and sat by the side of Rama. Viswamitra said, “My dear ones, I am taking you to *Siddhashram* where *yajna* is going to take place. You have come here to protect the *yajna* from demons. I don’t know how many days you have to stay in the forest. You are used to royal comforts and delicious food. But there is no one to prepare food for you in the *ashram*. You may have to stay awake day and night forgoing food and water in order to protect the *yajna*. So, I will teach you two mantras: *Bala* and *Atibala*. With the power of these mantras, you can remain without food, water and sleep for any number of days.”

Knowing fully well that Rama was the divine incarnation and had the power to protect the *yajna*, why did Viswamitra teach him these mantras? These are only external activities meant for the world. Rama and Lakshmana chanted these mantras and consequently had no hunger,

thirst or sleep during their stay in the *Siddhashram*. When the *yajna* was in progress, there came a thunderous noise. Rama asked Viswamitra, “Swami, what is this noise? It sounds as though mountains are falling apart.” Viswamitra said, “It has nothing to do with mountains. It is the voice of demoness Thataki. She makes everyone tremble with her ferocity. Be prepared to face her. She is coming.” Rama had a doubt whether it was proper for a *Kshatriya* to kill a woman. Viswamitra said, “Rama, when it comes to protecting a *yajna*, you do not need to observe any difference between a man and a woman. Your main duty is to drive away all demons who come to disrupt it.” As this was the command of the Guru, Rama implicitly obeyed him and killed the ogress. But she was not the one to be killed easily. A fierce battle ensued. We do not need to go into its details. Maricha and Subahu also came with their army of demons to disrupt the *yajna* but Rama killed Subahu with one arrow and with another threw away Maricha at a long distance. Thereafter, peace prevailed in *Siddhashram*. There were rejoicings all around. Even gods of heaven showered flowers from the sky. The *yajna* was completed successfully.

In the meantime, a messenger from the city of Mithila arrived and handed over a letter to Viswamitra from King Janaka. It was an invitation to Viswamitra to take part in a *yajna* that Janaka was going to perform. Viswamitra at once set out on the journey to Mithila. Being a *sanyasi*, he had no luggage to carry with him. He asked Rama and

Lakshmana to follow him. But Rama was reluctant to do so. He said, “Swami, my father has sent me to protect your *yajna*. I am not interested in the *yajna* that King Janaka is going to perform.” In order to arouse interest and enthusiasm in them, Viswamitra said, “The *yajna* is not an ordinary one. In the palace of King Janaka, there is a Shiva *dhanus* (bow of Shiva) which ordinary mortals cannot lift. It is very difficult to move it even an inch. One day it so happened that Sita, the daughter of Janaka, lifted the bow. That day Janaka decided to give his daughter Sita in marriage to a man of valour who could tie the string to the bow. This *yajna* is arranged in this connection.”

Divine Plan Of The Marriage Of Dasaratha’s Sons

Viswamitra persuaded Rama and Lakshmana to accompany him to Mithila. Huge crowds had assembled there. Kings belonging to various countries had also arrived. Ravana was one among them. He was very powerful and had a fearsome personality. He was the first one to come forward to lift the bow. As he was proceeding towards the bow, kings were surprised at his gait and personality. They thought, “If he is able to lift the bow, King Janaka has to give his daughter in marriage to him. The very sight of Ravana is terrifying. How can Janaka give his daughter in marriage to him? Anyway, let us see what is going to happen.” Ravana in the first instance tried to lift the bow with his left hand. But it did not move. He used all his strength and tried with both his hands. Yet it did not move. In the

process, he lost his balance and fell down. He became the object of ridicule. One with ego is bound to face humiliation. He cannot receive respect and honour in society. Ego leads to ruin. Seeing the mighty Ravana fall down in such a manner, all the kings were surprised. They said to themselves, "If Ravana cannot lift it, nobody else can do it." They were afraid even to come forward to try lifting the bow.

At that moment, Viswamitra gave a meaningful look to Rama. Rama understood its implication and got up. He was only fifteen years old. As He was walking majestically toward the bow, people were attracted by His divine splendour. It looked as though all powers were following Him like a shadow. People were mesmerised by His divine form and were unmindful of what was going to happen. Smilingly, Rama went near the bow, adjusted his upper garment and put his left hand on the bow. And lo and behold! The mighty bow was lifted up in a flash of a moment. But the bow had to be bent to tie the string. As Rama was bending it, the bow broke with a deafening sound. The onlookers were stunned at Rama's mighty power. Immediately, Sita was brought by her maids with a garland in her hand.

Viswamitra enquired, "Rama, are You ready for the marriage?" Rama said, "Swami, My father sent Me to *Siddhashram* to safeguard your *yajna*. I did not have his permission even to come here. I am unable to accept this proposal without his consent." Viswamitra whispered this into

the ear of Janaka. He also supported Rama's view as he was well-versed in *Rajaneeti* (royal protocol). Immediately, he sent his messengers to King Dasaratha to bring him and his family to Mithila with royal honours. King Dasaratha, his family and their entire entourage reached Mithila in three days. Rama and Lakshmana did not move out of their room during this period. The four brothers were extremely happy to meet each other. The holy wedding took place on the fourth day. I have described this event in great detail many a time. Sita was born of mother earth and Urmila was Janaka's real daughter. Sita was to wed Rama and Urmila was to marry Lakshmana. Janaka's brother had two daughters Mandavi and Sruthakeerti. Their wedding was fixed with Bharata and Satrughna, respectively. It looked as though they were perfect divine couples.

During the wedding, Sita had to garland Rama. Sita being short in stature could not do so as Rama was *ajanubahu* (tall personality). Rama was expected to bend His head before Sita so that she could garland him. However, he would not do so, lest people should say that Rama, one of valour, bowed his head before a woman. Women in those days did not look into the face of men. Hence, Sita was looking down holding the garland in her hand. Lakshmana was the incarnation of Adishesha who carried mother earth on his hood. Rama looked at Lakshmana as if to say, "Look, why don't you raise that part of earth where Sita is standing to enable her to garland Me." Then Lakshmana indicated to Rama that it was not possible to raise any particular area. If he tried to

raise that part of earth where Sita was standing, simultaneously Rama would be raised and so also others. The onlookers became anxious and were wondering as to why Rama was not bending his head so as to enable Sita to garland him. Lakshmana, being one of intelligence, thought of a plan to solve the problem. All of a sudden, he fell at the feet of Rama and did not get up for a long time. Rama bent down to pick up Lakshmana. Seizing this opportunity, Sita garlanded Rama.

Saint Thyagaraja sang a song extolling the mighty power of Rama: *“But for the power of Rama, could a mere monkey cross the mighty ocean? Would Lakshmi Devi, the goddess of wealth, become His consort? Would Lakshmana worship Him? Would the intelligent Bharata offer his salutations to Him? But for the mighty power of Rama, would all this happen? Indeed, Rama’s power is beyond all description.”*

The wedding was celebrated in a glorious manner. All of them reached Ayodhya safely in spite of a minor clash with Parasurama on the way. As the saying goes, *“Pleasure is an interval between two pains”*.

Unparalleled Spirit Of Sacrifice Of Sumitra And Urmila

People of Ayodhya rejoiced to see the royal couples. One day at three o’clock in the morning, Dasaratha had a dream. It was his belief that whatever one saw in a dream in the early hours would come true. He had dreamt that he had

become very old and that his hands and legs were shaking. He woke up in a disturbed state of mind considering this as a bad omen. Dasaratha felt that he might not live long, so he decided to coronate Rama immediately. When the king decides to do something, who can stop him? He thought that there was no time to make elaborate arrangements for the coronation. He sent word for Sage Vasishtha and obtained his permission. When Dasaratha told Rama that He was to be made the crown prince the following day, Rama remained silent. Rama was omniscient and knew what was going to happen. But being an obedient son, He did not want to say anything against His father's wish.

People go through *Ramayana*. They have books on *Ramayana* as big as pillows. They learn the slokas by rote, but what is the use? They don't understand the essence. Mother Kausalya was highly virtuous. Being the eldest queen, everyone respected her and obeyed her command. Though Kaikeyi was the youngest queen, nobody could go against her wish as she exercised great influence over Dasaratha. Dasaratha could not deny any of her wishes. But Sumitra was not given much importance in spite of her numerous noble qualities. In fact, the qualities of Sumitra and her sons cannot be described in words.

The coronation of Rama did not take place. According to the wish of Kaikeyi, Rama was to spend fourteen years in exile. Before going to the forest, Rama went to mother Kausalya to seek her blessings. She wept inconsolably. Not

only she, everyone in the *antahpura* (inner chambers) was in tears. When Lakshmana went to mother Sumitra and sought her blessings, she said, “My dear one, do not think that you are going to the forest. In fact, this Ayodhya is like an *aranya* (forest) without Sita and Rama. The forest where Sita and Rama live is verily Ayodhya. Rama is your father and Sita, your mother. Let nothing come in your way of serving them.” Will any mother speak in such a manner? She would have argued, “As per the boon granted to Kaikeyi, only Rama is supposed to go to the forest. You don’t need to go with Him.” Any other mother would have stopped him from going to the forest. But Sumitra, a noble mother, did not think on those lines. She had all the virtues of an ideal mother.

Then Lakshmana went to his wife Urmila to inform her about his decision to go with Rama. Urmila was highly virtuous. Her spirit of sacrifice and generosity was unparalleled. Being unaware of the happenings, she was painting a picture of Rama’s coronation. She wanted to send it to her father Janaka. As she was deeply engrossed in her work, all of a sudden Lakshmana entered and called her in a raised voice. She was startled and at once stood up. As she got up in a hurry, she accidentally spilled the paint on the picture she was painting. She felt sad for having spoiled the picture. Then Lakshmana said, “Rama’s coronation is stalled because of Kaikeyi, and the picture of coronation that you are painting is spoiled because of your husband Lakshmana. So, don’t worry about it.” He informed her that he was accompanying

Rama and Sita to the forest to serve them. She was happy with his decision. She entreated him to serve Sita and Rama with utmost devotion. She said, “Dear husband, my mother-in-law Sumitra gave birth to you and your brother Satrugna to tread the path of service. You are meant to serve Rama, and Satrugna has to serve Bharata. So, discharge your duties. But at no point of time should you remember me during your stay for fourteen years in the forest. If you think of me even for a moment, you will not be able to serve Sita and Rama wholeheartedly.”

She did not pressurise him to allow her to accompany him. She entreated him to serve Sita and Rama with utmost devotion. She said, “Think of their well-being always and serve them diligently. Forget me altogether for the next fourteen years.” Will any wife speak in such a selfless manner? No. Her broad-mindedness and utter selflessness moved Lakshmana to tears. He praised her, saying, “Urmila, I never knew that you were so broad-minded. I will always treasure your noble intentions in my heart.” Urmila said, “Don’t think of my noble intentions. Think of the nobility of Sita and Rama and obey their command. See to it that they are never put to any inconvenience.” It is difficult to find many examples of nobility and sacrifice set before the world by Sumitra and Urmila.

During the war between Rama and Ravana, Lakshmana fell unconscious one day. Seeing His dear brother

in such condition, Rama was very sad. He shed tears, saying, “If I search in this world, I may be able to find a wife like Sita but not a brother like Lakshmana. How can I live without him?” The physician present there said, “Lakshmana can be revived with the help of a herb called *Sanjivini* which is available on a particular mountain.” Hanuman at once flew to the mountain. As he could not identify the herb, he uprooted the entire mountain and started his return journey. As he was flying over Nandigrama with the mountain, Bharata mistook him for a demon and shot an arrow at him. Hanuman fell down along with the mountain. People of Nandigrama and Ayodhya came running and surrounded him. Hanuman offered his obeisance to everyone. He turned to Bharata and said, “Your brother Lakshmana has fallen unconscious in the battlefield. The physician there wanted *Sanjivini* herb to be brought in order to revive Lakshmana. As I could not locate the exact herb, I carried the entire mountain with me.” On coming to know that Lakshmana had fainted and Rama was grief-stricken, everyone assembled there started shedding tears; the ladies in particular were inconsolable. When Hanuman looked around, he found everyone in tears except for one lady. She was none other than Sumitra, the mother of Lakshmana. “Lakshmana can never be put to any harm. He constantly chants Rama’s name. Every cell of his body is filled with Rama’s divine name. So, nothing untoward can happen to him.” With such conviction, she was composed.

Bharata took Hanuman to Urmila and introduced him. She never stepped out of her room. Wherever she was at the time of Lakshmana's departure to the forest, she remained in the same room for fourteen long years until his return. Such was her determination. She asked Hanuman as to where he was coming from. Hanuman narrated to her in detail whatever happened right from the time Lakshmana fainted in the battlefield. On listening to Hanuman's narration, Urmila laughed and said, "Hanuman, don't you know even this? The very breath of Lakshmana is filled with the divine name of Rama. How can any danger befall such a person?"

The sense of devotion and surrender of Urmila and Sumitra have not been given any place of prominence in the *Ramayana*. They were the embodiments of truth, righteousness and sacrifice. Their ideals are the beacons of ideal life for the world. Everyone should become a Su-mitra (good friend) and a Su-putra (ideal son). The country today needs ideal men and women. Though thousands of years have passed, the glory of *Ramayana* has not diminished a bit. It has remained ever new and ever fresh in the hearts of people. One who chants Rama's name and has the vision of his divine form will not be born again. That is why Sage Valmiki has extolled the greatness of Rama's power and his name.

(Bhagavan sang the bhajan, *Rama Kodanda Rama ...*
Then He continued the discourse.)

Always Chant The Divine Name

Embodiments of Love!

There is no *amruta* (ambrosia) greater than Rama's name. Today people have forgotten *nama chinthana* (contemplation on the divine name). They repeat only film songs. That is why the country is facing hardships. The educated, intellectuals and scientists do not think of God at all. They deem it below their dignity to apply *vibhuti* on their foreheads. Some of them have it on their foreheads when they are at home and rub it off the moment they step outside. This type of conduct is responsible for degeneration in society. Why should one be afraid of chanting God's name? Let people talk as they like. You don't need to be afraid. Spread the glory of Rama's name in every nook and corner of the world. You can chant any name of your choice – Rama, Krishna, Govinda, Narayana, Shiva, Vishnu, etc. As people have forgotten the divine name, every home is in turmoil. There are conflicts even among brothers. Since there is no purity within, unsacred feelings have crept in. People are running after money and high position. Can money and position give you protection? You find so many in this world who have plenty of money and are occupying positions of authority. Are they able to enjoy peace and happiness? No. Only the divine name can grant peace and happiness. Those who neglect God's name bring about their own ruin.

There is an inner significance of the word Rama. The letter 'Ma' is the life-force of the *panchakshari* mantra, "Om

Namah Sivaya.” If ‘*Ma*’ is removed, it reads as ‘*Na Sivaya*’, which connotes inauspiciousness. Likewise, the letter ‘*Ra*’ is the life-force of the *ashta-kshari Mantra*, “*Om Namō Narayanaya,*” without which it loses its meaning. The life-force of the *pancha-kshari mantra* ‘*Ma*’, and that of the *ashtakshari mantra* ‘*Ra*’ together form the divine name RAMA.

Students! Devotees!

Chanting of the divine name alone can protect you. Money and high position are like passing clouds. You should not clamour for them. One may join politics and attain some position of authority, but how long can one remain in power? Any moment one may be dislodged from power. One should not get carried away by politics. Instead one should take refuge in the divine name. He alone is truly blessed whose heart is filled with the divine name. People who do not relish the divine name may make fun of you. Somebody may tell you there is no God. What should be your reply? “God may not exist for you but He exists for me. Who are you to deny the existence of my God?” No one has any right to deny God. Never forget the divine name wherever you are and under any circumstances. *Sarvada sarva kaleshu sarvatra Hari chintanam* (everywhere, at all times, under all circumstances contemplate on God). Imprint the divine name on your heart firmly and permanently.

*Sri Rama Navami, 21st April 2002,
Brindavan, Bangalore.*