

Lord Ramacandra Conquers Over Ravana



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17 October 2010 Srimad Bhagavatam Canto 4 Chapter 25 Text46

His Holiness Bhakti Charu Swami sings Jaya Radha Madhava :

Jaya Radha Madhava Kunj-Bihari
Gopi-Jana-Vallabha, Giri-var dhari
Yasoda-Nandana, Braja-jana Ranjana
Yamuna-tira-vana-cari

Hare Krishna, Hare Krishna Krishna, Krishna, Hare Hare
Hare Rama, Hare Rama Rama, Rama, Hare, Hare.

Nitai Gaura Hari Haribol

Jaya Jaya Prabhupada

Jaya Om Visnu Pada Paramahamsa
Pariracarya astottara-sata Sri Srimad Abhay Caranavrnda Bhaktivedanta
Swami Prabhupada ki jaya
Ananta-koti Vaisnava vrnda ki jaya, Sri Sri Gaura Nitai ki jaya
Sri Sri Sita Rama Laxmana Hanuman ki jaya
Sri Sri Radha Rasa Bihari hi jaya
Grantha Raja Srimad Bhagvatam ki jaya
Sri Ramacandra Vijayotsava ki jaya
Gaura Premande Hari Haribol

All glories to the assembled devotees
All glories to the assembled devotees

All glories to the assembled devotees
All glories to Sri Guru and Sri Gauranga
All glories to Srila Prabhupada

Nama om visnu-padaya krsna-prosthetic bhu-tale
Srimate bhaktivedanta-svamin iti namine
Namaste sarasvate deve gaura-vani-procaine
Nirvesesa-sunyavadi-pascatya-desat-tarine

Om namo Bhagvate Vasudevaya
Om namo Bhagvate Vasudevaya
Om namo Bhagvate Vasudevaya

SB 4th Canto, Chapter 25, The Characteristics of King Puranjana text 46.

Panca dvaras tu paurastya
Daksinaika tathottara
Pascime dve amusam te
Namani nrpa varnaye

SYNONYMS

Panca-five; dvarah-doors; tu-then; paurastyah-facing the eastern side;
daksina-southern; eka-one; tatha-also; utara-one toward the north;
pascime-similarly, on the western side; dve-two; amusam-of them; te-unto you;namani-
names; nrpa-O King; varnaye-I shall describe.

Translation by His Divine Grace Srila Praphupada

My dear King, of the nine doors, five led toward the eastern side, one led toward the northern side, one led toward the southern side, and two led toward the western side. I shall try to give the names of these different doors. Please repeat after me.

Purport by Srila Prabhupada

Of the seven doors on the surface – namely the two eyes, two ears, two nostrils and one mouth – five look forward, and these are described as the doors facing the eastern side. Since looking forward means seeing the sun, these are described as the eastern gates, for the sun rises in the east. The gate on the northern side and the gate on the southern side represent the two ears, and the two gates facing the western side represent the rectum and the genitals. All the doors and gates are described below.

So Narada Muni is telling King Pracinabarhi about the city of nine gates, where Puranjana was dwelling. So who is Puranjana? Puranjana is the living entity and what is the city of the nine gates? The human body. The human body has nine gates, nine doors, nine outlets for the senses to function. Those nine

knowledge acquiring senses are two eyes, two nostrils, one mouth, two ears and anus and genitals. These are the senses through which Puranjana, the living entity tries to enjoy in the human body. The consciousness tries to exploit the external material nature through these nine gates in the human body. These are all actually, these nine gates are not all the knowledge acquiring, some are knowledge and some are working. Like rectum and genitals are the working senses. So the living entity is trying to enjoy in this material nature in the human form, achieving the human body. And this has been very wonderfully described by Narada Muni and ultimately Narada Muni is leading to the ultimate goal of life.

Puranjana was trying to enjoy. The living entity is trying to enjoy and the best possibility of enjoyment, the best kind of facilities for enjoyment is provided when? In the human form of life. When one gets the human body, he gets the most wonderful opportunity to enjoy in this material nature. But at the same time he also gets an opportunity to finish all his business in the material nature which is nothing but a prison house. So Puranjana in his next life we will see that how he will fulfil that goal of life. In this life Puranjana was completely lost in his sense gratification. In the city of nine gates he was trying to enjoy as the lord and master with his queen. As a king with his queen.

Jai Sri Sri Gaura Nitai ki jaya
Jai Sri Sri Radha Ras Bihari ki jaya
Jai Sri Sri Sita Ram Laxman Hanuman ki jaya

And more elaborately this will be explained in the following verses that's what is forecast. Narada Muni is telling King Pracinarbarhi that how in the next few verses he will describe the names of those gates and the names of those gates are actually synonymous to the purpose and function of these gates.

So today also is Vijaya Dasami, which is also known as Rama Vijaya utsava, it is also known as Daseraha, as Dushera. And so today is the day we celebrate Ramacandra's victory over Ravana. Ramacandra is none other than the Supreme Personality of Godhead. Although in Ramacandra's pastimes we find that Ramacandra is not really revealing His identity as the Supreme Personality of Godhead. He is just acting as an ordinary person. Say for example when Indra sent Him the chariot to fight with Ravana then Rama was directing Matali, the chariot driver: "Go close to Ravana, go this way, go that way, and then Rama, Ramacandra felt very bad that. He is instructing the chariot driver of Indra, who is a very exalted personality. He is a chariot driver of Indra. So he apologized, he said please don't mind I am directing you, I am commanding you, I'm instructing you. After all, you're such an exalted personality, you're the charioteer of Indra. So this is how Ramacandra is performing His pastimes too.

Why does the Supreme Personality of Godhead come? He comes to paritranya sadhunam, vinasaya ca duskrtam, He comes to annihilate the demons and protect His devotees. And we can go back further, like once, Jaya and Vijaya, two gatekeepers desired to give the Lord a chance to experience the mellow of chivalry. The mellow of chivalry the Lord cannot experience in Vaikuntha because in Vaikuntha no one fights

with Him. So Jaya and Vijaya felt that this is one mellow that the Lord is not experiencing. It would be so nice if we could give Him, if we could enable Him to experience the mellow of chivalry. And then by the arrangement of Yoga Maya all kinds of wonderful things started to happen!

Four Kumaras appeared at the gate of Vaikuntha and Jaya and Vijaya obstructed their entry because they appeared to be just like four little children wandering around naked. And they felt that in this way you cannot enter Vaikuntha. And this is no place for just some, just some loafing children.

So they stopped them and the four Kumaras became very upset and said that “You are not fit to remain in Vaikuntha. You are not fit to be the gate keepers of the Supreme Personality of Godhead. So, you fall down and you take birth as human beings, you take birth in the earth planet, the lower regions of the material nature. And as a result of that, Jaya and Vijaya appeared in Satya Yuga as Hiranyaksha and Hiranyakasipu, in Treta-yuga as Ravana and Kumbhakarna and in Dvapar Yuga they appeared as Sisupala and Dantavakra.

In this way, what did they do ? They enabled the Lord to experience the mellow of chivalry. What a terrible fight they gave to the Lord! And they appeared as demons! Appearing as a demon, they caused so much distress to this world and to so many people. Well, this is the arrangement of the Supreme Personality of Godhead. So, ultimately we have to see that all this was happening by the divine arrangements of Yoga Maya, in order to enhance the pastimes of the Supreme Personality of Godhead.

Ravana, as you know, became extremely powerful with the boon of Lord Brahma. Ravana performed severe austerities for ten years. And after completion of one year he would chop off one head and he would offer it into the sacrificial fire. For nine years he offered nine heads, at the end of nine years of sacrifice and performing austerities. And then on the tenth year, when Ravana was about to offer his tenth head, then Lord Brahma appeared. Brahma asked Ravana, “Why are you doing that? Why are you performing such ghastly austerities? What do you want ?” “Ravana said I want to become immortal. Brahma reminded him that he does not have the ability to grant immortality to anybody. In this material nature, everyone, including himself is susceptible to death!

Then, Ravana somehow got some benediction which was almost as being immortal. Ravana had a storage of nectar in his heart and as a result of that he became almost immortal. The boon he got was that if one head was cut off, another head would reappear. So by cutting his head no one would be able to kill him. And Ravana became extremely powerful. And he defeated, with this power he defeated. The first person he defeated was his own half-brother, Kuvera. Because Kuvera was occupying Lanka, which was actually designed for the Raksasas and demons.

There were three original demons, Mali, Sumali and Malyavan. They were residing in Lanka originally. But then, when, by the influence of the Lord, they saw His inconceivable power, they ran away to the lower regions. And in the mean time, Kuvera,

by performing austerities, he became very powerful. He wanted to have the position of a dikhpala. Dikhpala, there are four dikhpalas : Varuna, Indra, [inaudible] and the fourth one is Kuvera. When Kuvera asked his father, Kulastha, where he should live, then Kulastha said he should go and reside in Lanka. Kuvera started to reside in Lanka.

And in the mean time Brahma also asked Kuvera, “Kuvera, what do you want”, after being satisfied with his performance of austerities. So, Kuvera said I want to be one of the Dikpalas. So, Brahma said :”Yes, there is a need for a fourth dikpala. So, you become a dikhpala. In this way, Kuvera became a dikpala and Kuvera was occupying Lanka.

So, when Ravana came back after acquiring such inconceivable power and he was being instigated by Sumali. You are our successor, you are our hope, so you go and occupy Lanka. So Ravana was first reluctant, he said : “Well, Kuvera is my brother” How can I take it away from him.

But being induced by Sumali, Kuvera ultimately went and . Then Kuvera said :”Look I received this place from my father, who is also your father. So, let us live together as brothers. But Ravana said :”No, I want this whole place for myself. And a fight ensued and in that battle Kuvera was defeated. So, Kuvera escaped from Lanka and he went to Kailash to take shelter of Lord Shiva. Kuvera was also a great devotee of Lord Shiva. So after that Ravana actually started to conquer the three worlds. He went and attacked the heavenly planets. Indra had a tough time. He attacked all the big, big kings, but no one was a match to Ravana.

Many kings, including Ramacandra’s forefather Anaranya, was killed by Ravana. And while dying Anarayana cursed him : “Your death will take place in my family. A great personality will appear in my dynasty and you will die in his hands. So, then Ravana attacked Yamaraja. And Ravana was giving Yamaraja a tough time. Yamaraja’s soldiers were defeated by Ravana. Finally, Yamaraja came with his Yamadanda. This yamadanda, the stick of Yamaraja. Whoever he touches with his yamadanda he is bound to die. Yama came with his yamadanda and he was about to kill Ravana. At that time Brahma came. And he will not be killed in your hand. I gave him a boon that he will not be killed by any demigod, he won’t be killed by any rakshasa, daitya, naga. He is not going to be killen by any of them. Only Ravana forgot to ask the boon that he will not be killed by human beings and animals. If you kill him, then my benediction that I gave him will be nullified, that will create a heavoc, that will create a disaster in the universal affairs.. You don’t kill him. And he assured him that the Lord will come in a human form and He will be assisted by the animals like monkeys and bears. That is how he will be defeated. So, wait for some time. So Yamaraja then just disappeared from the battlefield. And Ravana thought he even defeated Yamaraja.

So in this way Ravana went conquering everybody. Ravana was also causing a lot of distress to the saintly people, the sages who were performing austerities. Ravana then appeared to Mount Kailash. He was actually passing through Mount Kailash, and at that time Nandi told him that no Lord Siva is sporting with Parvati and no-one should come

here at this time. So Ravana said, "Who cares for your Lord Siva, I decide what I do I do not accept any order from anybody else". So in this way Ravana and Nandi had some disagreement and finally Ravana tried to lift the mountain. He was so powerful that he could even lift Kailash, and when he did that, Parvati was sitting next to Lord Siva and Parvati lost her balance and she just held on to Lord Siva and she was surprised what happened.

Lord Siva knew what happened. So with his toe he just pressed the mountain top and it smashed Ravana's hands. The twenty hands of Ravana were smashed. He started to scream in pain, and then his ministers told what actually happened and they said that start singing the glory of Lord Siva instead of screaming in pain. So Ravana who also is a very accomplished singer so he started to sing the glory of Lord Siva. And Lord Siva who is Asutosh who is very quickly pleased, he was pleased. Not only he released his pressure of his toe and let Ravana be relieved of his hands being pressed under the mountain but he was also very, very pleased with Ravana.

And Ravana was causing all kinds of distresses, he was like any other extremely materialistic person, he was very lusty, wherever he would see any beautiful woman, he would just kidnap them and not only that he would kill the girl's family members. In this way he took away many celestial damsels, many daughters of rsis and many daughters of kings and in this way Ravana was married to many, many women, thousands of women were there in his palace.

One day Ravana was flying with his pushpak vimana, and that also an important thing to remember. When Ravana defeated Kuvera, this pushpaka chariot belongs to Kuvera, so when Ravana defeated Kuvera, he took away the chariot, the chariot that could fly through the sky, with the speed of the mind and following the dictations of the driver, the person who is in the chariot. And we can also see that it was not a small little thing, flying machine, it has an unlimited space also, this chariot could assume any dimension according to the need. If one person was driving it was according to that space, but if twenty persons were on the chariot it would expand, it would become bigger. Like for example when Ramacandra wanted to go when He wanted to go to Ayodhya He wanted to take all the monkeys with Him, and all the monkeys fitted into the pushpaka vimana and then while He was flying over Kishkindha, He recalled : 'This is where the monkeys were and this is where we spent four months of caturmasya, on the Rishamukha mountain, and when He was telling that to Sita, then Sita desired that all the monkeys' wives should also come to Ayodhya with Them. So Rama stopped the chariot and all the monkeys' wives were also invited into the chariot and they all flew in, into Ayodhya.

So anyway when pushpak was flying above Himalayan mountain then on the valley of the Himalayas, Ravana saw one extremely beautiful woman, was performing austerities all by herself. So Ravana wanted to kidnap her. He went and asked, "Who are you?" So she identified herself as Vedavati, a daughter of a king, who was actually performing austerities and became a sage and she wanted to have the Supreme Personality of Godhead as her husband. And Ravana said, "Why the Supreme Personality of Godhead? I am the Supreme Personality of Godhead, so you become my wife". She said, "No, no

the Supreme Personality of Godhead is Narayana, I want to be His wife.” When Ravana could not convince her, he tried to forcibly molest her. He grabbed her by her hair, but Vedavati with her mystic power, she turned her hand into a sword and cut off her hair that Ravana was holding and she announced that now with your touch this body has become contaminated and with this body I do not want to receive Narayana. Saying that she entered into fire, she generated a fire from her body and she left her body. And while leaving her body she said, “I will come back again and I will be the cause of your death.” And this Vedavati became Sita, Janaki, the daughter of King Janaka.

In course of time, Janaki was married to Lord Ramacandra and there was another arrangement of Yogamaya and as a result of that Ramacandra was banished to the forest for 14 years. Ramacandra had to go to the forest for 14 years. After that intrigue, due to that intrigue Ramacandra had to go to the forest and Ravana stole Sita, took her to Lanka.

And then while searching for Sita, Ramacandra came across the monkeys in the Rishamukha mountain, and He made friends, He made alliance with the king of the monkeys, Sugriva, who was also bereft of his wife and banished by his brother who stole away his wife, Bali, so then Rama actually killed Bali on behalf of Sugriva and made Sugriva the king of the monkeys, and with that force, with the monkey soldiers Ravana was attacked in Lanka by Lord Ramacandra. The battle continued for some time and Ravana was so convinced that this one human being, actually Ravana did not ask any immunity from any human beings when he was asking for the boon from Brahma because in his eyes humans beings are so insignificant, he never really thought much of the human beings. So he thought just two human beings and a bunch of monkeys what can they do to me?

He made a big calculation, he failed to recognise this particular human being and His brother, the Supreme Personality of Godhead Krsna. Vasudeva and Sankarsana appeared as Rama and Laksmana. So there was an attack on Lanka and Ravana started to loose, Ravana who was defeating even the demigods, Indrajit, he took Indra as a captive and brought him to Lanka therefore he got the name Indrajit one who defeated Indra. And he was so powerful and he was also practically immortal. And Kumbhakarna, another personality, he was so powerful. And Ravana’s generals like Prahash, they all were such powerful personalities, they could encounter with the demigods and defeat them. But these two human being started to annihilate Ravana’s entire army with a bunch of monkeys who did not have any weapons to fight with. Ravana’s soldiers were equipped with the most sophisticated weapons which could actually deal with the demigods. But here, these monkeys they did not even have any sword or spears or arrows or bows. They were just fighting with uprooted trees and stones, bolders, big, big bolders. That’s what happens when one acts for the Supreme Personality of Godhead, he becomes empowered in the most wonderful ways. They were empowered by the Lord’s internal potency, the Lord’s spiritual potency. They were just throwing stones but those stones were more powerful than the thunder. And they are killing the rakshasas in the thousands. And of course we have to also remember that these monkeys are not ordinary personalities. Like for example Sugriva, when he went, when he saw Ravana, after building the bridge to

cross the ocean, they came unto the Subhala mountain and from there they could see Lanka from top. He saw Ravana observing the situation from the northern gate of Lanka.

And as soon as Sugriva saw that, Sugriva just jumped and he landed in front of Ravana and he gave him such a smack that Ravana's crown went flying and he started to reel. Ravana who is so powerful that one smack of Sugriva almost made him faint. And of course Ravana got back his composure. And then they started to fight, wrestle with each other. And they fell onto the ground from the gate. And Ravana saw that Sugriva was more powerful, he could not defeat Sugriva. Then he wanted to use his illusory energy and he disappeared. When Sugriva realised that now he is going to use his illusory energy to fight with him, he jumped back to Ramacandra.

Rama was very upset with Sugriva. He said, You should not act in such hasty ways. You should not act so irresponsibly. You are the king. What would have happened if you died. Then our whole mission would have been lost. Because without a king you cannot fight a battle. So this is the point, these monkeys are not ordinary individuals. They all are different demigods who appeared as monkeys to confront Ravana. So this is how monkeys were actually causing a havoc to Ravana.

Anyway, at the end of the battle all the big generals were dead, Indrajit was dead. Before that Kumbakarna was dead. Finally Indrajit is dead.

When Indrajit died, Ravana became completely worried. Because he had his confidence that the monkeys will not be able to defeat him with the help of these two human beings. But Indrajit, who defeated even Indra and he tied him up with a special rope, the brahmastra. He used the brahmastra as a rope and he brought Indra to Lanka. And it is due to Brahma's request that he released Indra. And he was so powerful and now he is dead.

Finally Ravana came to fight himself on the battlefield. Ravana appeared in the battlefield riding on his chariot. And Lord Ramacandra was fighting against Ravana, just standing on the ground on his foot, on his legs. Indra felt that is unfair. Ravana is fighting on his chariot and Rama is fighting, standing on his feet, like a foot soldier. So, he immediately sent his chariot and his driver Mathali. Mathali appeared and said that Indra has sent this chariot to fight against Ravana. Rama accepted that gift of Indra. He got into the chariot and started to fight against Ravana. And Ravana tried to cut the flag of Indra's chariot. But before the arrow could reach the shaft of the chariot, Rama released an arrow and deflected that arrow of Ravana. Ravana tried to kill the horses of Indra's chariot. He shoot many, many arrows to the horses, but nothing happened to these celestial horses. They are totally unaffected.

In this way the fight ensued. Ravana was releasing so many arrows. Ramacandra was being hit by some arrows but most of them Rama actually deflected them with his own arrows. Finally, when Ravana saw that he cannot compete with Rama in this fair battle, front battle, he took shelter of his mystic power and he made all kinds of weapons, all kinds of mountain tops, mountain peaks and boulders fell on Rama but Rama with his arrows shattered them all to pieces. And this battle was so exciting that all the demigods

appeared on the sky, the sages appeared on the sky, the Gandharvas, Kindharas, the Siddhas and Caranas they all crowded, crowded on the sky and they were spell bound, they were stunned seeing this fight. And when the fight was going on in this way, Rama was releasing his arrows and those arrows were cutting Ravana's heads but as soon as the head would fall on the ground, it would again come back, an other head would appear. In this way Rama cut hundreds of Ravana's heads. But Ravana's heads were all intact. Sometimes Ravana was fighting with ten heads, sometimes Ravana was fighting with one head, assuming his normal form. But Rama was finding it very difficult.

So at that time Mathali, Indra's chariot driver, told Him, "Ramacandra, why are you fighting just on your defense? Kill that person! Use Brahmastra! You have the Brahmastra, so why aren't You using that?" So then Rama took the Brahmastra which He received from Agastya Muni. When He was in Dandakaranya Agastya gave Him this Brahmastra. This Brahmastra, the feather of this arrow, was made with the feathers of Garuda. The tip of that arrow was empowered with the potency of Agni and Surya, the Fire god and Sun god. The Meru mountain caused the gravity of that arrow. The potency of the Meru mountain was invested in that arrow to create the gravity or the weight. And the shaft of that arrow was created by ethereal element. So that is how Brahmastra has been described.

So Rama just placed that arrow on His bow. And in the mean time all inauspicious signs began to appear. From nowhere the clouds started to pour blood on Ravana and the vultures were following Ravana from behind. And jackals started to howl. And Ravana, seeing that inauspicious sign, could recognize the time has come for him to die. And in the mean time when Rama placed the arrow all the monkeys became excited, all the demigods became excited that now this demon is going to meet his end. Whereas all the Rakshasas they started to shake with fear, tremble with fear. So Rama placed the arrow on His bow and then He released that arrow. It just went straight on to Ravana's heart and the nectar that was there, it dried up the nectar and went straight down to the centre of the earth, centre of the earth, and then from there it came back to Lord Ramacandra's quiver.

Ravana's body fell dead on the ground. So seeing that all the Rakshasas started to flee, and all the monkeys began to rejoice. Ravana's chief wives came, headed by Mandodari. Mandodari was crying, "My Lord, why didn't you listen to the advice of all your well wishers? They all told you to return the wife of Rama. If you did that, then probably we could have enjoyed your association for many, many more years to come. But just because of your arrogance, that you wouldn't listen to anybody, you are now lying dead on the ground."

Ramacandra asked Vibhishana to do the final rites, the cremation of Ravana. Vibhishana refused. He said that, "I don't want to perform the cremation of a sinner like him, who stole so many people's wives and took Your eternal consort away from You. I am not going to perform his funeral." Ramacandra told him that, "Now that he is dead, all those animosity should be over. You are the only one remaining in the family to perform his funeral, because all his sons are dead. Not a single member of the family is surviving

except for you.” So finally, on Rama’s instruction Vibhishana performed Ravana’s funeral and then Ramacandra coronated Visbhishana on the throne of Lanka.

Then Sita was brought, but Rama, Sita was waiting just to see Rama, but Sita was surprised the way Rama wanted Her to come to Him. She had to walk like an ordinary woman, and She was wondering, She was asking Hanuman, “Why is He treating Me like this? I have undergone so much trials and tribulations because of Him. I was waiting for this day and now the time has come, He killed Ravana, He wants Me to be in this way, come to Him in this way, as an ordinary woman.” And then, when She came, Ramacandra declared that She’ll have to prove Her purity. Sita was, although heart-broken, She was prepared. But at the same time her heart was completely shattered that why Rama was treating Her like that?

Lord Shiva and Brahma appeared and told Rama, “Rama, why are You treating Sita, Your eternal consort in this way?” Then Ramacandra said that, “I am a king and I have to prove my sanctity as well as the sanctity of My wife to My citizens. And that’s why, before accepting, I want Her to go through this test.” Although Lord Brahma and Lord Shiva vouched for Sita’s purity, but still Ramachandra would not listen to them. At that time Brahma actually told Him, “Rama, You forgot who You are! While You are playing the role of a human being, You forgot that You are the Supreme Personality of Godhead! You’re behaving just like an ordinary human being.” And finally they admitted that, “I know that this is Your pastimes and You are playing the role in the most perfect way.”

And Sita entered into the fire, at that time Agnideva appeared, Sungod appeared. I’m sorry, Firegod appeared and told Rama, Sita is pure. Of course, there is another angle to this incidence. When Ravana came to steal Sita, Sita took shelter of Agni, because it is a custom that in the house they always have a flame burning. So even in the cottage of Lord Ramacandra this flame was burning, so Sita, finding no one there to take shelter of, took shelter of Agnideva. And Agnideva actually took Sita away and placed a Maya Sita in Her place, or a Maya Sita appeared in Her place.

So Ravana didn’t steal Sita. What to speak of steal Sita, Ravana cannot even touch Sita devi. Who actually he stole, was Maya Sita, which has been very wonderfully revealed by Sri Chaitanya Mahaprabhu, this fact. So Ravana then, I am sorry, Agnideva brought that original Sita to Lord Ramachandra. So when Sita went through this apparent fire test, the Maya Sita disappeared and original Sita appeared. So in this way, original Sita appeared, the eternal consort of the Lord, and as I mentioned earlier, then they decided to go to Ayodhya, because fourteen years period was over. But Vibhishana requested Rama to stay in Lanka for a little longer. So Rama complied to Vibhishana’s request and He stayed in Lanka for some time. Then finally they decided to go to Ayodhya. Vibhishana gave them, gave Ramachandra the Pushpaka chariot and Ramachandra...

Oh, in the meantime another thing happened. Soon after this battle was over, along with demigods, Indra came. And Indra said, “Lord Ramacandra, although I know who You are, but still when I come, I grant some boon to whoever sees me. So please ask for a boon.” So Lord Ramacandra said, “Let all the monkeys come back to life. And wherever

these monkeys reside, all the trees become filled with fruits for their pleasure.” Indra said, “Although it is a very, very difficult boon to fulfill, I will do it by Your mercy.” [laughter] And this is how all the monkeys, those who died in the battle, fighting on behalf of Lord Ramacandra came back to life. So this is how we see, that when we side with the Supreme Personality of Godhead and no matter how difficult the task is, ultimately we become not only victorious but we, even if we die in that battle, we regain our life.

Hare Krishna! Sri Ramachandra ki jaya! Sri Rama Vijayotsava ki jaya! Vijaya Dasami Mahotsava ki jaya! Jagad Guru Srila Prabhupada ki jaya! Sri Sri Gaura Nitai ki jaya! Sri Sri Radha Rasabihari ki jaya! Sri Sri Sita Rama Lakshmana Hanumana ki jaya! Gaura Premanande Hari Haribol! All glories to the assembled devotees! [Hare Krishna] All glories to Sri Guru and Sri Gauranga! All glories to Srila Prabhupada!

Namo Om Visnu Padaya Krishna Presthaya Bhutale Srimate Bhaktivedanta Swamin Iti Namine

Namaste Saraswate Deve Gaura Vani Pracharine Nirvisesa Sunyavadi Paschatya Desa Tarine