

STORY OF THE BIRTH OF LORD RAM

Based on Shri Ram Charit Manas by Goswami Tulasi Das

Dr Yatendra Sharma



SHRI RAM KATHA SANSTHAN
PERTH, AUSTRALIA – 6025

<http://shriramkatha.org>

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PRESENTATION

TO MY GRANDNIECE SAUMYA

ON

HER BIRTHDAY 13th APRIL 2021

VANDANA

ओं, ओं, ओं।

Om, Om, Om।

श्री गुरु वंदना

Shri Guru Vandana

गुरुरब्रह्मा गुरुरविष्णु गुरुरदेवो महेश्वरह।

गुरु साक्षात् परमब्रह्मा, तस्मयी श्री गुरुवे नमः ॥

Gurur Brahma Gurur Vishnu Gururdevo Maheshwaraha।

Guru Saakshaat Parambrahma Tasmai Shri Gurave Namaha ॥

श्री गणेश वंदना

Shri Ganesh Vandana

ओं श्री गणेशाय नमः।

Om Shri Ganeshay Namah।

ओं वक्रतुन्द महाकाया, सूर्य कोटि समप्रभः।

निर्विघ्नम कुरु मे देव, शुभ कार्येशु सर्वदा ॥

Om Vakratund Mahakaaya, Surya Koti Samaprabhah।

Nirvighnam Kuru Me Deva Shubh Kaaryessu Sarvadaa ॥

श्री हनुमंत वंदना Shri Hanumant Vandana

ओं श्री हनुमंतए नमः।
Om Shri Hanumantaye Namah I

अतुलित बलधामम नमामि, स्वर्ण शैलाभ देहम नमामि ।
दनुज बल कृषाणुम नमामि, ग्यानिनामग्रगणयम नमामि ॥
सकल गुणनिधानं नमामि, वानराणामधीशम नमामि ।
रघुपति प्रिय भक्तम नमामि, वात जातम नमामि ॥

Atulit Baladhaamam Namaami, Swarn Shailaabha Deham
Namaami I
Danuj Bal Krshaanum Namaami, Gyaninaamagraganyam
Namaami I I
Sakal Gunnidhaanam Namaami, Vaanraanmadheesham
Namaami I
Raghupati Priya Bhaktam Namaami , Vaata Jatmajam Namaami ||

श्री राम वंदना Shri Ram Vandana

ओं श्री श्रीरामचन्द्रए नमः।
Om Shri Ramchandraye Namah I I

श्रीरामचन्द्र कृपालु भजमन हरणभवभयदारुणं ।
नवकञ्जलोचन कञ्जमुख करकञ्ज पदकञ्जारुणं ॥
कन्दर्प अगणित अमित छवि नवनीलनीरदसुन्दरं ।
पटपीतमानहु तडित रूचिशुचि नौमिजनकसुतावरं ॥
भजदीनबन्धु दिनेश दानवदैत्यवंशानिकन्दनं ।

रघुनन्द आनन्दकन्द कोशलचन्द्र दशरथनन्दनं ॥
शिरमुकुटकुण्डल तिलकचारू उदारुअङ्गविभूषणं ।
आजानुभुज शरचापधर सङ्ग्रामजितखरदूषणं ॥
इति वदति तुलसीदास शङ्करशेषमुनिमनरञ्जनं ।
ममहृदयकञ्जनिवासकुरु कामादिखलदलगाजजनं ॥

Shriramchandra Kripalu Bhajumana, Haranabhavabhayadarunam ।
Navakanjlochana Kanjamukh Karakanj Padkanjaarunam ॥
Kandarp Aganit Amita Chavi Navneelneeradsundaram ।
Patapeetmaanahu Tarit Ruchisuchi Naumijanakasutaavaram ॥
Bhajudeenabandhu Dinesh Daanavdaityavanshnikandanam ।
Raghunand Aanandkand Kaushalachanda Dasharathnandanam ॥
Shirmukutakundala Tilakchaaru Udaaruangavibhushanam ।
Aajaanubhuj Sarchapadhar Sangraamjitkhardushnam ॥
Iti Vadati Tulsidas Shankarsheshmunimanaranjanam ।
Mamhridayakanjanvaasakuru Kaamaadikhaladalaganjanam ॥

अथ श्री राम जन्म कथा ।

Story of the Birth of Lord Shri Ram

कथा है ये त्याग की, निःस्वार्थ की, परमार्थ की ।
प्रभु प्रेम की, संतोष की, जीवन लक्ष्य प्राप्ति की ।
दूर करे सब व्यथा। अथ श्री राम जन्म कथा ।

Katha he ye tyaag ki, nihswarth ki, parmarth ki ।
Prabhu prem ki, santosh ki, Jeevan lakshy praapti ki ॥
Door kare sab vyathaa, Ath Shri Ram Katha ॥

We narrate the story of the birth of Lord Ram. This is the story of sacrifice, selflessness, charitable act, love of God, and getting satisfaction and objectives of the life. Reading or listening this holy story eradicates all the distresses and grievances of the life.

GRANDEUR OF THE STORY OF LORD RAM

One of the verses of my famous Hindi poetry is:

'जीवन सम है विष अंगज, पी सम मीरा पा कृष्णज ।'

**'The life is like a poison, O my son,
Drink It like Meera and attain salvation'**

Sanatan Dharma scriptures says that this poison (Vish) in our life may be due to some unethical deeds by us in this or past life. We have no choice than to accept this destiny and drink it. Sure, this poison (Vish) can be turned into nectar. Bhagwan Swami Shri Ramanand Ji Maharaj used to say, add Ram to the Vish, so it becomes Vishram (Vish + Ram = Vishram), meaning 'Peace'. Chanting regularly the holy name of the Lord Ram and narrating, reading and listening holy stories of the Lord and saints is the means to attain Vishram (Peace).

Goswami Tulasi Das Ji also repeated the same words in Shri Ram Charit Manas.

**बुध बिश्राम सकल जन रंजनि, रामकथा कलि कलुष बिभंजनि ।
रामकथा कलि पंनग भरनी, पुनि बिबेक पावक कहूँ अरनी ॥
रामकथा कलि कामद गाई, सुजन सजीवनि मूरि सुहाई ।
सोइ बसुधातल सुधा तरंगिनि, भय भंजनि भ्रम भेक भुअंगिनि ॥**

**Budh Bishraam Sakal Jan Ranjani, Ramkatha Kali Kalush
Bibhanjani |
Ramkatha Kali Panang Bharani, Puni Bibek Paawak Kahun
Arni |
Ramkatha Kali Kaamad Gaiyee, Sujan Sajeevani Muri
Suhaayee |**

Soi Basudhaatal Sudha Tarangini, Bhay Bhanjan Bhram Bhek Bhuangini |

The story of Lord Rama is a solace to the learned and a source of delight to all men and women. It wipes out the impurities of the kali age. This story is like a peacock to the snakes and like a matchstick to reveal the fire of conscience. This story will fulfil all the desires like Kaamdhenu (desire fulfilling mother cow) cow. This is like a 'Sanjeevani Booti' (the medicine which cures Shri Lakshman Ji) to all men and women. This is the river of nectar on earth which destroys the fear of the life and death. This holy story takes away all your sins in a similar way as a snake annihilates frogs.

To get the reward of chanting the name of the Lord, and reading and listening His stories, according to Shruti, one must have high regards to parents and elders. One cannot attain peace and Godhead unless blessed by them. Lord Ram has demonstrated this in his life.

Let me give an example from the Baal Kaand. Lord Ram was the prince of Ayodhya at that time. Chief Minister of his father king Dasharath, Shri Sumant Ji, visited His palace with a message from the king Dasharath. As soon as Prince Ram saw Shri Sumant Ji entering into His room, He immediately got up from his seat, and welcomed Shri Sumant Ji by touching his feet. Tears started flowing from the eyes of Shri Sumant Ji. Shri Sumant Ji said, 'O Prince, I am a servant of your father king Dasharath and the kingdom of Ayodhya. Touching the feet of a servant does not seem appropriate to a Prince.

Lord Ram humbly replied, "Kaka (Lord Ram used to address Shri Sumant Ji as Kaka, meaning uncle), if Chakravarti Samrat Maharaj

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Dashrath Ji would have come to Me, would have I not touched his feet?

“He is your father, Prince. Sure, it is your dharma (duty) to respect him and touch his feet.” Said Shri Sumant Ji.

Lord Ram again replied humbly, “You are too like my father, Kaka”.

Shri Sumant Ji was moved by the respect shown to him by the Prince, hugged Him and blessed Him with millions of blessings. The result of this blessing, Prince Ram is honoured even today as Lord (Bhagwan) Purushottam Shri Ram, and worshipped by the Universe.

Now see another example from the Sundar Kaand. Lord Hanuman Ji was chained by Meghnath, son of Raavan, using snakes as rope. Lord Hanuman Ji had destroyed Ravan's beautiful Ashok garden, and also killed one of his sons, Akshay Kumar. The Senators of the court of Raavan pronounced death penalty to Lord Hanuman for this act. Raavan's maternal grandfather Shri Maalywant Ji was also present in the court. He advised Raavan that killing a messenger was against the law of Dharma. Raavan got angry on this suggestion of his own grandfather, and insulted him. Raavan asked him to leave the court. The insulted Shri Maalywant Ji then left the court on his own will, and went to his home. The result of this insult to an elder by Raavan, we all now. Raavan's beautiful city Lanka was burnt to ashes by Lord Hanuman. Eventually, his whole clan was killed by Lord Ram and His Vaanar army, other than Shri Vibhishan Ji. Shri Vibhishan Ji was saved because he took asylum in the holy lotus feet of the Lord Ram. This is the result of insulting elders.

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Gurudev used to narrate an interesting story. Whether this story is true or not, I do not know. However, it gives a great message, and perhaps that was the objective of Gurudev to convey to all of us.

A young lady from an elite family fell in love with a young man of another village. The father of the girl was against this marriage for the reasons best known to him. He tried to convince his daughter not to marry this young man by telling all pros and cons of this matrimony, but the girl would not listen. Then, the father thought of a strategy. He agreed to the marriage of his daughter with this young man of other village on two conditions. The first condition was that the marriage party would not be consisting of any elderly person. Only the groom and his young friends would be allowed. The second condition would be told by him only when the marriage party would arrive at the home town of the girl. This message was conveyed to the groom, who gladly accepted. Though groom accepted this condition, but the elders of his family were not happy on this condition of depriving them from participating in the marriage ceremony of their beloved child. However, looking at the sensitivity of the occasion, and observing at the love of their child to this girl, they agreed. However, the maternal grandfather (Nana Ji) of the groom did not agree. He declared that he would accompany the marriage party to witness the ceremony any way. Realising the situation, however, he agreed not to go openly but to go disguised as a coachman of a bullock-cart, and also to hide himself under a tree on reaching at the village of bride till night time. He convinced the groom that he would observe marriage ceremony in the dark of the night silently and bless the couple quietly. When the marriage party arrived near the village of bride, the father of the bride was informed. A message was sent to him that the marriage party had arrived only with the youngsters. The father of the bride was very happy. He returned the messenger with his second condition. He said that the river flowing near the village should be filled with fresh milk by the groom or his party if he wants to marry his daughter.

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Impossible! how can a river be filled with fresh milk? The groom and his friends thought a lot, but could not find any way to carry out this task. They were very disappointed and had no choice than to forget marrying this young lady, and return to their home village without bride. The grandfather saw the glooming faces of these youngsters, and asked the reason. The grandson then told all the story. The grandfather laughed and said, 'O such a small matter and you idiots cannot resolve! Never mind, send your messenger back to the father of the bride to give him a message that we have made all the arrangements to fill the river with fresh milk. However, there is one problem. The river has to be emptied first from its water. So, the father of the bride should make arrangements to empty the water of the river, and then we will fill the river with fresh milk'. The message was immediately conveyed to the father of the bride. "Hum, sure there is surely an elderly man in the marriage party. These youngsters cannot have such a brain,' thought the father of the bride. He asked his spies to go and found out the truth. They could not find anyone because grandfather of the groom was hidden under the tree, and was not present as a member of the marriage party of youngsters. The father of the bride had no choice now. He had no means to empty the water of the river. The marriage was celebrated joyfully. After the completion of 'Seven Circumambulations', the grandfather of the groom appeared, and blessed the couple. The father of the bride apologised to the grandfather of the groom, and with great respect offered his obeisance to him.

The moral of the story is that if we respect our elders and listen to their advices, success will touch our feet.

If we can get blessings from our parents and elders, and get the opportunity to read or listen Shri Ramkatha, thus devoting our life to the Lord, then Vish (Poison) will become Vishram (Peace). Once the life is dedicated to the Lord, all responsibilities and duties

end, and the person attains peace. When the Lord dwells in the heart, even though we may continue to carry out our worldly duties living in this world, but we do not expect any materialistic gains from our deeds, and thus get salvation.

Lord Krishna has said in Shrimad Bhagwad Gita:

**कर्मण्येवाधिकारस्त मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भुर्मा ते संगोऽस्त्वकर्मणि ॥**

**Karmanyevadhikarast Ma Phaleshu Kadaachana ।
Ma Karmaphalaheturbhurma Tey Sangostvakarmani ।।**

You only have the right to perform your deeds, Arjun, but have no control on the results of your deeds. You should not be motivated by the fruits of your action.

PURPOSE OF THE BIRTH OF LORD RAM

The principal purpose of the birth of Lord Ram on this earth is for eradicating the sins of His devotees, removing their troubles and develop their devotion. The Lord fulfils the desire of their devotees to attain Him by guiding them being present in human form on this earth.

Goswami Tulasi Das Ji says that the very reason of the Lord to incarnate on the earth is to provide eternal happiness to His devotees by removing all the obstacles, whether materialistic or spiritual. Goswami Ji explains in Shri Ram Charit Manas on how these materialistic and spiritual hinderances are developed in the devotees, and take away their happiness?

Goswami Ji says that when the four disorders (Vikaar) - the arrogance (Ahankar), the desire of sensual pleasures (Kaam), the wrath (Krodh) and the greed (Lobh), are developed in the personality of a person, he/ she is led towards unhappiness. The Lord incarnates then to guide to relinquish these four disorders from His devotees and give them salvation.

When the love and devotion of a devotee to the Lord reaches the climax and he/she desires to see (Darshan) the Lord physically, then also the Lord incarnates in human form to fulfil the desire of His devotees.

जब जब होई, धरम कै हानि ।
बाढ़हि असुर, अधम अभिमानी ॥
करहि अनीति, जाई नहीं बरनी ।
सिदही विप्र, धेनु सुर धरनी ॥
तब तब प्रभु धरि, विविध शरीरा ।
हरहों कृपा निधि, सज्जन पीरा ॥

**Jab jab hoy Dharam ki hani I
Badhen asur adam abhimani II
Karahin aniti, jai nahin barni I
Sid hi vipra, dhenu sur dharni II
Tab tab prabhu dhar vividh sarira I
Haray kripanidhi Sajjan pira II**

Goswami Tulasi Das Ji said, 'whenever there is decline of the religion, and irreligious people give troubles to the honest, religious and saintly people, the Lord incarnates on the earth in human form to eradicate them and give peace to His devotees.'

Similarly, Lord Shri Krishna had also said in Shrimad Bhagwad Gita.

**यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥**

**Yada yada hi dharmasy glanirbhavati Bharat I
Abhyutthanamadharmasy tadaatmanam srijamyahamh II
Paritraanaaya sadhunaam vinaashaaya cha dushkritam I
Dharmasansthapanaarthaaya sambhavaami yuge yuge II**

O descendant of Bharata, whenever and wherever, there is decline in religious practices and predominant rise of irreligion takes place, at that time, I continue to descend Myself in every age for the upliftment of the good and virtuous, for the destruction of evil, and for the re-establishment of the natural law.

To fulfil the objects as narrated above, the Lord incarnates on this earth from time to time.

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There may not be just any one special reason for the incarnation of the Lord on earth, there may be several reasons for that. Goswami Tulasi Das Ji has described in details few of the reasons of incarnation of the Lord Ram in Shri Ram Charit Manas.

Goswami Ji said in Shri Ram Charit Manas that one of the most important reasons for the Lord to incarnate on the earth is to eradicate the feelings of arrogance (Ahankaar) among his devotees. Arrogance takes a person to the lowest status of humanity, and leads to his/ her downfall. Arrogance is the gateway of the hell. The Lord loves His devotees and never allows to fall in such a pit. So, he descends on earth to remove arrogance whenever there is a rise of such a feeling in His devotees.

Lord Vishnu loved his two great devotees, Jai and Vijay, who were His security chiefs. Once they became very arrogant. They considered themselves highly superior to all. Though Lord Vishnu was ever available for His devotees and saints, but these arrogant security chiefs would only allow to those who would pray to them and touch their feet. Goswami Tulasi Das Ji said:

नहिं कोउ अस जनमा जग माहीं। प्रभुता पाइ जाहि मद नाहीं॥

**Nahin koi as janmaa jag maanhee I
Prabhutaa paahi jaahi madi naaheen I I .**

No one is born in the Universe who does not become arrogant after getting superior authority.

Even though Lord Vishnu Himself wanted to punish Jai and Vijay for their arrogance, but both of them did not give any reason for Him to be annoyed. They were perfect 'Yesmen' to the Lord.

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Then Lord Vishnu thought of a strategy. He invited the Manas-putra of Lord Brahma - Sanak, Sanandan, Sanaatan and Sanat to visit Him in Vishnu Lok in His meditation. On receiving this telepathic message from the Lord Vishnu, these Kumars arrived in Baikunth Dham for His Darshan. When they arrived at the gate of the Baikunth Dham, these two chief security officers, Jay and Vijay, did not allow them to go inside and see the Lord. Jay and Vijay argued that Lord Vishnu was taking rest at that time, and no one was allowed to disturb Him.

Though these four Rishies were of matured ages, but because of the penance, they looked like children. Jay and Vijay could not recognise their original identity.

The Manas Putras of the Lord Brahma tried all their ways in their humblest way to explain to Jay and Vijay that they had come to see the Lord on His invitation only. But the arrogant Jay and Vijay would not budge and continued their stubbornness. They did not allow these Rishies to enter into Baikunth Dham.

Rishies now lost their temper, and cursed in anger, 'O fools, both of you call yourselves as devotees of Lord Vishnu, and do not understand that the doors of the Lord are always open to any of His devotee no matter how small or big he/she is. You are keeping us away from seeing the Lord due to your wickedness. Such wicked people do not deserve to be inhabitant of Vishnu Dham. Hence, we curse you that your divine status be over immediately and both of you take birth on earth as demons. Both of you then will reap the fruits of your ill-deeds there.'

**द्वारपाल हरि के प्रिय दोऊ, जय और विजय जान सब कोऊ ।
बिप्र श्राप तैं दूनों भाई, तामस असुर देह तिन्ह पायी ।**

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**Dvārapāla hari kē priya dōū,
Jaya aru bijaya jāna saba kōū |
Bipra śrāpa tēm dūnau bhāī,
tāmasa asura dēha tinha pāī |**

Goswami Tulasi Das Ji says in Shri Ram Charit Manas, 'Lord Vishnu has two favourite gate keepers Jaya and Vijaya, who are known to everybody. Due to the curse of Brahmanas (Sanaka and his three brothers,) both these brothers were born as demons.'

After hearing the terrible curse of the Manas Putras of Lord Brahma, Jay and Vijay recognised them. They fell at their feet and begged for their mercy. On hearing the noise, Lord Vishnu also appeared on the scene. Jay and Vijay now also fell at the feet of Lord Vishnu, and requested Him to please ask forgiveness of the great Rishies so they could kindly reverse their curse.

Lord Vishnu then told to Jay and Vijay, 'the curse of the Great Rishies cannot be reversed. Both of you have to take birth on the earth as demons. You have to reap the fruit of your arrogance. However, after enduring the results, both of you will return to Saket Dham and get back to your present divine status. You may have one of two choices for your birth on the earth. If you chose to take birth on the earth as my devotees, you have to take birth for seven lives. However, if you decide to take birth on the earth as my enemy, then you will get salvation only in three lives. So, tell Me how you may like to endure the fruits of your curse?'

Jay and Vijay did not want to be away from Saket Dham for a long time. Hence, they did choose the second option, to born on earth as the enemy of the Lord Vishnu.

Lord Vishnu said, 'Tathastu (So it be). I promise both of you that in all your three lives, I will incarnate on the earth to give you salvation'.

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Jay and Vijay, thus, had to take birth on the earth for three lives.

In their first lives, they were born as Hryanaksh and Hryanakashipu in Satyug era. Hryanaksh was given salvation by the Lord Vishnubyn in Varaah incarnation. Hryanakashipu was given salvation by Narsinmavatar.

In their second lives, they were born as Raavan and Kumbhakaran in Treta era. Lord Vishnu incarnated in the form of Lord Ram to give salvation to both of them.

In their third lives, they were born as Shishupal and Dantvakra in Dwaapar era. Lord Vishnu in the form of Lord Krishna gave salvation to them.

Goswami Tulasi Das Ji gave another example of the reasons of the incarnation of Lord Ram on earth to annihilate the desire of lust and anger among His devotees.

We all know that Brahmishi Naarad is very dear to Lord Vishnu. When a desire of lust developed into his heart, Lord Vishnu did not allow this to fulfil. In anger, he cursed Him to incarnate on earth as human being. Lord Vishnu accepted the curse of Brahmishi and incarnated on the earth as Lord Ram.

नारद श्राप दीन्ह एक बारा, कलप एक तेहि लागि अवतारा ।
गिरिजा चकित भई सुनि बानी, नारद बिष्णु भगत पुनि ज्ञानी ।
कारण कवन श्राप मुनि दीन्हा, का अपराध रमापति कीन्हा ।
यह प्रसंग मोहि कहहु पुरारी, मुनि मन मोह आचरज भारी ।

Nārada śrāpa dīnha ēka bārā,
Kalapa ēka tēhi lagi avatārā ।
Girijā cakita bhaī suni bānī,
Nārada biṣṇubhagata puni gyāni ।

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**Kāraṇa kavana śrāpa muni dīnhā,
Kā aparādha ramāpati kīnhā |
Yaha prasamṅga mōhi kahahu purārī,
Muni mana mōha ācaraḅa bhārī |**

Goswami Tulasi Das Ji says in Shri Ram Charit Manas that on one occasion Brahmishi Naarad cursed Lord Vishnu to incarnate on earth as human. The Lord accepted his curse, and thus, incarnated on earth in the form of human. Girija was taken aback to hear these words and asked Lord Shiv, "Naarad is a great devotee of Lord Vishnu, and enlightened soul too. How could the great sage curse the Lord to whom he is so devoted? What offence did Lord Vishnu committed against him? Tell me the whole story, O Lord Shiv. It is very strange that the sage should have fallen a prey to delusion."

Lord Shiv then narrated the story to Maa Parvati.

'In the Himalaya mountains there was a most sacred cave. The beautiful heavenly stream of Ganga was flowing nearby. The sight of this most holy and charming hermitage highly attracted the mind of the celestial sage Naarada. Seeing the mountain, the holy river Ganga and the forest glades, his heart developed love for the feet of Lord Vishnu. The thought of the Lord broke the spell of the curse pronounced by Daksha, that did not allow him to stay at one place. His pure and sinless mind fell into a trance. Seeing the sage's condition, Indra became apprehensive. Summoning Kaamdev (the God of love), he instructed him to break this penance of Brahmishi. Kaamdev tried all his ways but could not break the penance of Brahmishi Naarad. Then, in dire dismay, he acknowledged his defeat and fell at the feet of Brahmishi Naarad with deep humility.

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Brahmrishi Naarad did not become angry on breaking his penance by Kaamdev. He forgave him. However, Brahmishi Naarad became proud of his achievement that he had won Kaamdev (a feeling of lust). He wanted to tell his achievement and glory to his beloved friend, the great Lord Shiva. He reached Kailash, the abode of the Lord Shiva, and narrated Him the whole tale. Lord Shiv listened the whole story attentively, and then advised Brahmishi, "O sage, I request you never to repeat this story to Lord Vishnu. Even if the topic ever comes up before Him, please hush it up."

Brahmrishi Naarad was not pleased with His advice. He thought in his mind that this was his great achievement. Lord Shiv was jealous to him. Why should I not narrate it to my Lord?

Ignoring the advice of Lord Shiv, he went to the abode of Lord Vishnu. Lord Vishnu rose to greet him in great joy and shared His seat with the sage. The Lord then spoke to him with a smile, "It is after a long time that you have showed Me this favor, Brahmishi."

Brahmrishi Naarada then told Him his achievement and glory that he had won Kaamdev.

With an impassive look, yet in coaxing accents, said the Lord, " O Brahmishi, by your very thought, self-delusion, lust, arrogance and pride disappear. O Brahmishi, you are steadfast in your vow of celibacy and resolute of mind. Sure, you can never be smitten with Kaamdev."

Brahmrishi Naarad replied with a feeling of pride, "Lord, it is all due to Your grace."

The compassionate Lord pondered and saw that a huge tree of arrogance and pride had sprouted in the heart of Brahmishi Naarad. He thought in His mind that He should tear this arrogance

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and pride of Brahmishi for his own good. It is His vow to serve the best interest of His devotees. Then He come out with a plan to eradicate this arrogance and pride from the mind of Brahmishi Naarad.

After narrating his story and listening the praise of Lord Vishnu as above, bowing his head at the feet of Lord Vishnu, Brahmishi Narad departed.

Now the Lord set His Maya.

The Lord created a city with an area of eight hundred square miles in the way of Brahmishi Naarad. The manifold architectural beauties of that city excelled even those of Lord Vishnu's own abode Vaikuntha. It was inhabited by graceful men and women. A king, Silanidhi by name, ruled over that city. He had the most beautiful daughter, Vishvamohini. The princess was about to marry by Swaymvaram (self-choice), hence, Silanidhi invited all the kings from Universe to take part in Swyamvaram. When Brahmishi Naarad entered this city, he inquired about the celebration. Hearing all that had been going on there, he went to the palace. The king paid his great respect to him. The king then asked his daughter to bow to Brahmishi, and asked, "O Great Rishi, you are omniscient. Please tell me the future of this girl."

Brahmishi was smitten with the beauty of the princess, and said, "the one who will wed this girl, will be immortal. No one will ever be able to conquer him in battle. He will be loved by the entire Universe."

Brahmishi Naarada then left the palace with a desire to wed this princess. He thought in his mind that only Lord Vishnu could help him in this difficult time. So, he started praying Him to come to his rescue. The merciful Lord Vishnu appeared before him.

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Brahmrishi Naarad fell at His feet, and humbly requested, "O Lord, be gracious to me and be good enough to help me. Bestow on me Your own beauty so this princess Vishwmohini marries me.'

The Lord smiled and said, 'O Brahmrishi, I will surely do the needful which is good to you. My words can never be untrue'.

After that, the Lord disappeared. Brahmrishi Naarad then arrived at the Swaymwaram. He thought within himself, "My beauty is so surpassing that the princess will never commit the error of choosing for her husband anyone else than me."

Lord gave him a form of monkey. No one other than Vishwmohini could see Brahmrishi as monkey. Others saw him in his original form as Brahmrishi Naarad and greeted him with great respect. Two of Lord Shiva attendants too happened to be there disguised as Brahmins. With the power of their penance to Lord Shiva, they could see the real form of Brahmrishi Naarad as monkey.

Vishwmohini did not even look at Brahmirishi Naarad. Lord Vishnu too arrived in Swamvaram. The princess joyfully placed the necklace of the flowers on Lord Vishnu, and thus wedded Him.

Brahmrishi Naarad felt much perturbed. He felt as if a gem had dropped from a loosened knot in the end of his garment. The attendants of Lord Shiv then smilingly said, "O Brahmrishi, just look at your face in a mirror."

Uttering these words, both ran away for fear of curse from Brahmrishi Naarad. Then sage looked his face as reflection in water of nearby river. His fury knew no bounds when he saw his form. He then first cursed the attendants of Lord Shiva, 'O you sinful impostors, you have made fun of me. Go and be reborn as demons. You mocked me, therefore, reap its reward.'

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When he looked again in water, he saw that he had regained his real form. Yet his heart found no solace. His lips quivered and he was very angry to the Lord. He murmured either he would curse Him or die at His door.

He hurriedly rushed to Saket Dham. Lord Vishnu met him right on the way. He was accompanied by Goddess Lakshmi the princess Vishwamohini. The Lord spoke to Brahmishi, 'O Brahmishi, why are you in so much anger and where are you going?'

Listening these words of Lord, Brahmishi Naarada was filled with rage. He said, 'O Vishnu, You cannot bear to look upon the good fortune of others. You are richly endowed with jealousy and fraud. While churning the ocean, You gave poison to Lord Shiva and took nectar for yourself. You have ever been selfish and perverse, and treacherous in Your dealings. You are absolutely independent and subordinate to none. Therefore, You do whatever pleases You. You have this time played with fire and shall reap what You have sown. You made me look like a monkey, remember these monkeys will be your friends in your reincarnation as human on earth. As You have grievously wronged me on suffering of separation from my beloved, so shall You suffer the separation from Your beloved wife on Your incarnation on earth as human.'

Gladly accepting the curse, the compassionate Lord praised Brahmishi and withdrew the irresistible charm of His Maya.

When Lord lifted the spell of His Maya, there was neither Mother Lakshmi nor the princess Vishwamohini to be seen by His side. Brahmishi understood all the happenings now. Sage then clasped the feet of Lord and said, "O Lord, save me. Let my curse prove ineffectual."

'Do not worry about this Brahmishi. It all happened due to My will," replied the Lord.

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Then Bhramrishi replied, 'O Lord, I abused You so much. How will my sins be forgiven?'

Lord replied, 'Go and pray Lord Shankara. He will give you peace. No one is so dear to Me as Lord Shiva. O sage, he who does not love and pray Lord Siva, shall never attain true devotion to Me. I assure you that now My Maya shall not haunt you anymore.'

Having thus reassured the Sage, Lord then disappeared. Brahmishi Naarada then proceeded to Satyaloka chanting the name of Lord Shiva.

When the attendants of Lord Shiva saw the Sage moving along free from delusion and greatly delighted at heart, they approached him in great alarm and clasping his feet, spoke to him in great humility, "O Brahmishi, we are the servants of Lord Shiva and no Brahmins. O great sage, we have committed a great sin and have reaped its fruit. O benevolent sage, please forgive us and take your curse back.'

Brahmrishi Naarada was now full of compassion to the humble servants of Lord Shiva and replied, "both of you go and take the form of demons on earth. Both of you will possess an enormous fortune, grandeur and strength. When Lord Vishnu incarnates in human form, both of you will die at His hands in battle and be liberated. Both of you will not be reborn then."

Bowing their heads at the sage's feet, both departed and were reborn as demons in due course, and were liberated by Lord Ram.

This was also one of the reasons why Lord Vishnu reincarnated in a human form.

Goswami Ji also described another reason of birth of Lord Ram in human form in Shri Ram Charit Manas. This was to provide

salvation to one of His devotees, king Pratapbhanu, who was fallen due to greed, and had to take birth as a demon because of the curse of Brahmins. King Pratapbhanu was a pious king and great devotee of the Lord Vishnu. Somehow, he developed a greed in his heart to become immortal and invincible. Lord Ram liberated him during Lanka war.

**सुनु मुनि कथा पुनीत पुरानी। जो गिरिजा प्रति संभु बखानी॥
बिस्व बिदित एक कैकय देसू। सत्यकेतु तहँ बसइ नरेसू॥**

**Sunu muni kathā punīta purānī. jō girijā prati sambhu bakhānī |
Bisva bidita ēka kaikaya dēsū. satyakētu tahaom basai narēsū |**

Maharishi Yagyvalkya Ji told to Maharishi Bhardwaj Ji, 'O sage, now listen to an old and sacred legend story which was narrated by Lord Sambhu to Girija. There was a kingdom known by the name of Kaikaya, which was celebrated throughout the world. A king named Satyaketu ruled this kingdom.

King Satyaketu had two gallant sons, who were repositories of all virtues and most staunch in battle. The elder of the two and the heir to the throne was Prince Pratapabhanu, which was enthroned by the king Satyaketu before retiring to the forest by accepting Vaanprasth Ashram. King Pratapbhanu looked after his subjects with utmost care according to the precepts of the Vedas and there was not a speck of sin anywhere in his kingdom. The king was a man of great intelligence and wisdom. Whatever meritorious act he performed in thought, word or deed, the wise king dedicated it to Lord Vishnu.

One day the king went for hunting in a forest of his kingdom. He saw a wild huge boar. On seeing this huge boar, which resembled a purple mountain peak, the king whipped the horse and advanced rapidly towards the boar. When the boar saw that the horse was

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following him, he ran very fast like wind. The king tried to kill the boar by his arrows, but the boar saved himself by its williness. The beast rushed on, sometimes hiding and again emerging. The king continued to follow him in much excitement on the track of the boar. The boar went quite far into the dense forest. The king was now all by himself as his army was left behind. He was faced with untold hardships in the forest, still he would not abandon the chase. Seeing the king so determined, the boar slunk away into a deep mountain cave. When the king perceived that there was no access to the cave, he returned very disappointed. However, he lost his way to his capital. Exhausted with much exertion and oppressed by hunger and thirst, the king with his horse kept searching for a stream or pond, He almost fainted for want of water. While wandering in the forest, he saw a hermitage. In that hermitage, there lived an exiled king disguised as a hermit, who was defeated by the king Pratapbhanu in the past. He was waiting for an opportune time to take revenge of his defeat from the king Pratapbhanu to regain his kingdom. King Pratapabhanu approached thinking him as a saint. This exiled king recognized king Pratapbhanu, but king Pratapbhanu could not recognise him because of his disguise. King Pratapbhanu made obeisance to him. King Pratapbhanu was, however, too astute to disclose his identity. Seeing king Pratapabhanu thirsty, the hermit showed him a lake nearby. King Pratpbanu took bath in the lake, got refreshed and came back to the hermitage.

The hermit gave him a seat with great respect, and then spoke to him very politely, "who are you, and why do you risk your life by roaming in this dense and dangerous forest all alone? You are so young and handsome. I can see that you may belong to a royalty."

King Pratapbhanu, hiding his real identity, then spoke to the hermit, 'O great sage, there is a king named Pratapabhanu. I am his minister. I came to the forest for hunting, but have lost my way. This is my great fortune that I saw your hermitage. It is my great

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pleasure to see you. It leads me to believe that something good is about to befall me.'

The hermit then said, "O son, it is now dusk, and your city is far away from here. The forest is dense and trackless. It is not safe for you to travel back to your kingdom at this time. You take rest now and may depart next morning.'

"Very well, sir," the king replied. He then spoke to him in soft and endearing terms, "O saint, you are like father to me. Looking upon me as your son, O great sage, please tell me your name.'

The king did not recognize him, but the disguised hermit recognized king Pratapbhanu. Though the king had a pure heart, this disguised hermit was a fraudulent. Since he was an enemy of the king, he thought this an opportune moment to take revenge from him. He uttered soft, yet false and tactful words, "O, minister, my name is now Bhikhari (a mendicant), as I am penniless and homeless person.'

The king was moved by his softness and replied, "O saint, I know that those who are repositories of wisdom and free from pride like yourself, always keep their real identity concealed even though proficient in every way. They prefer to remain as mendicant in tattered clothes. O respected hermit, the penniless and homeless persons like you fill the minds of even Vairagies. Whomsoever you may be, I bow at your feet. Please bless me."

Listening such kind words of king Pratapbhanu and considering him in his spell, the hermit spoke with a still greater affectionate words, "Listen, O king, I tell you sincerely that I have dwelt here for long. No one has come to me so far nor do I make myself known to anyone. The popularity and fame are like a wild fire, which consumes the forest of penance, so I keep away from that. I have nothing to do with anything other than Lord Vishnu. Now,

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my son, if I were to keep anything from you, I shall incur the most severe sin. My name is Ekatanu."

Hearing this, the king bowed his head and asked further, "kindly explain to me the meaning of this Ekatanu considering me as your faithful son.'

The disguised hermit replied, 'my birth took place at the first dawn of creation. Since then, I have never taken another body, that is why I am called Ekatanu. Believe me my son, I have achieved this through penance. By dint of penance, Brahma creates the universe. By dint of penance, Lord Vishnu assumed the role of its protector. By dint of penance, again, Lord Sambhu destroys the world. There is nothing in this world which cannot be attained through penance."

Further said the hermit, "O king, I know you very well, even though you tried to hide your identity from me. However, I appreciate this move on your part. O king, this is a political requirement that the kings should not disclose their names to strangers in such situations. I know that your name is king Pratapabhanu. The king Satyaketu was your father. O king, by the grace of the Lord, I know everything, but foreseeing my own harm, I refuse to tell everything which I may know. When I saw your natural straight forwardness, affection, faith and political wisdom, I conceived a spontaneous affection for you, and that is why I told you my own story on your request. I am now pleased with you and will provide you anything you may wish."

Hearing these kind words, the king rejoiced and clasping the hermit's feet, he said "O gracious sage, you are so kind. I would ask a boon which is though impossible to attain otherwise, but possible with your grace. Let my body be free from old age, death and suffering. Let no one vanquish me in battle and let me enjoy

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undisputed sovereignty over the globe for a hundred Kalpas (repetitions of creation) and let me have no enemies."

The hermit replied, "So be it, O king. But there is one difficulty. Listen it carefully. I promise you that the 'Death' shall bow at your feet. The only exception shall be the Brahmins. The Brahmins are ever powerful by virtue of their penance. No one can deliver from their wrath. If you can submit the Brahmins to your will, O king, even Brahma, Vishnu and the great Lord Siva shall be at your command. The might is of no avail against the Brahmins. I tell you this truth. Listen, O king, if you may escape the Brahmin's curse, you shall never perish. I may help you to win the Brahmins. Please do not tell anyone about this meeting."

'For sure, I will not disclose this meeting to anyone, my Lord. Now tell me O great sage, how can I be delivered from any wrath of the Brahmins?', asked king Pratapbhanu.

Knowing that the king was completely under his influence, the hermit, who was clever at deception, said, "Listen, O king. I tell you the truth. For me, there is nothing difficult to obtain in this Universe. I will surely accomplish your object. The power of Yoga (contemplation), planning, penance and mystic formulas work only when secrecy is maintained about them. O king, if I cook food and you serve it, and if nobody comes to know my identity, then whomsoever will eat that food shall become amenable to your commands. O king, go and work on this scheme. For the following one year, invite every day, a new set of a hundred thousand Brahmins with their families for feast. In this way, O king, all the Brahmins shall be forced to accept your will. The Brahmins in their turn will offer oblations into the sacred fire, perform big sacrifices and practise adoration. Through that channel, the Gods shall be easily won over. I give you one more sign. I will never come in this hermit form. By my delusive power, O king, I will come to you as your family priest. By my Yogic powers, I will keep your priest here

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for a year, while O king, I will take his form and manage everything for you. The night is far gone, so you better retire now. On the third day from now, we will meet again. By my divine Yogic powers, I will now send you to your home with your horse, even while you are asleep. I will come in the form as I have told to you, and you will recognize me when I call you aside and remind you of all this."

The king then went to sleep in obedience to the hermit, while the false sage returned to his seat and sat down there. Deep sleep came upon the weary monarch, but the false hermit was waiting for his friend, the demon Kaalketu. This was his same friend Kaalketu, who took the form of a boar to bring king Pratapbhanu to the hermitage of this exiled king.

Kaalketu, a great friend of this false hermit, was skilled in manifold ways of deceit. He had one hundred sons and ten brothers, who were great villains, invincible and annoying to the Gods. Seeing that the Brahmins, saints and Gods were in distress due to these sons and brothers of Kaalketu, the king Pratapbhanu had killed them in a battle. Recalling the old grudge, the wretch conspired with the hermit, and contrived a plot for the extermination of the enemy.

Kaalketu arrived in the hermitage. The hermit was delighted to see his ally, and rose to meet him. In an instant, with his demonic powers, he carried Pratapabhanu to his palace with horse. Putting the king to bed beside his queen, he tied up the horse in the stall in the proper way. He carried off the king's family priest and kept him in a mountain cave.

As planned, on the third day of this meeting between king Pratapbhanu and the hermit, assuming the form of the family priest, the hermit arrived at the palace of the king Pratapbhanu. When the king saw his family priest, he understood the plan of the hermit. The king was delighted to recognize his preceptor in the

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priest's form. His mind was too clouded to have any sense left. At once, he invited a hundred thousand chosen Brahmins with their families for feast.

The priest cooked four kinds of foods with six different tastes as mentioned in the Vedas. He prepared an illusory banquet and a variety of seasoned dishes more than one could count. Dressing the flesh of a variety of animals, the wretch mixed with it the cooked flesh of Brahmins. All the invited Brahmins were then called for the feast. Their feet were duly washed, and they were respectfully shown to their places. The moment the king began to serve the food, a fictitious voice from the sky came which was raised by the demon Kaalketu, "stand up Brahmins and return to your homes. Do not eat this food. It is most harmful. The dishes include the flesh of the Brahmins."

Hearing this voice from the sky (Akashvani), the Brahmins stood up immediately from their seats believing the voice from the sky. The king lost his nerve. His mind was bewildered with infatuation. As fate would have it, he could not utter a word. Then the Brahmins in wrath cursed the king Pratapbhanu, "O foolish king, you have tried to pollute us. We curse you that you and your family take birth as demons. O king, thank God that He preserved our sanctity. In a year you will perish with your family. Not a soul shall be left in your family to offer water to gratify your spirit."

Hearing the curse, the king was sore stricken with fear.

Again, a voice was heard from heaven, "O holy Brahmins, you have uttered this curse without careful thought. The king has committed no sin."

The Brahmins were astounded when they heard this second Akashvani. The king hastened to the kitchen. There was neither any food nor the Brahmin cook. The king returned in deep thought.

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He related the whole story to the Brahmins and threw himself on the ground frantic with fear."

'Even though you are guiltless, O king, what is inevitable fails not. Brahmin's curse is very terrible. No number of efforts can counteract it," said the Brahmins. Saying so, all the Brahmins dispersed.

Now, the disguised hermit made preparations for the battle with king Pratapbhanu. He invited all the kings on the earth which were defeated by the king Pratapbhanu. The battle was fought every day. However, as a result of the curse of Brahmins, king Pratapbhanu with all his brothers and sons was killed. The ladies of the palace took their own lives in sacrificial fire. They became Sati. Having vanquished the foe king Pratapbhanu, and re-inhabiting the city, all the kings returned to their own capitals enriched with victory and fame.

In due time, this king and his family were born as demons. The king as demon was a formidable hero and a companion of the king of Lanka, Raavan. (Some scriptures say that actually this king was reborn in the spirit of Raavan with the soul of Jay, the security chief of the Lord Vishnu who was cursed to take birth as demon by the sons of Lord Brahma). He along with his brothers and sons were all wicked, monstrous and devoid of sense and were ruthless, bloody and sinful. They were a torment to all creation beyond what words can tell. These demons did penance to please Lord Brahma and asked boon not to be killed by anyone other than human and monkeys. They were very powerful and no one can dare to face them. Lord Vishnu incarnated in the form of Lord Ram in human form to kill them with the help of monkeys.

Lord Vishnu also incarnates on Earth to fulfil the desire of His devotees to see Him in person. When there is an intense love in the hearts of His devotees and they can no longer bear the

separation from the Lord, then Lord appears before them to fulfil their desire. Goswami Tulasi Das Ji gave the narration of such an intense love to God by the great king Manu and his queen Satrupa in Shri Ram Charit Manas.

**स्वायंभू मनु और सतरूपा, जिन्ह तें भई नरसृष्टि अनूपा ।
दंपति धर्म आचरण नीका, अजहुँ गाव श्रुति जिन्ह कै लीका ।**

**Svāyaṁbhū manu aru satarūpā. jinha tēm bhai narasṛṣṭi anūpā ।
Daṁpati dharama ācarana nīkā. ajahu gāva śruti jinha kai līkā ।**

The king Swayambhuva Manu and his queen Satarupa were the great personalities of Satyug era. When they became old, they enthroned their son as the king of their kingdom and left to the forests to meditate on the God. They prayed and mediate to attain the Darshan (to see the God in person) of the Lord for several years. Lord Vishnu was pleased with their penance. He spoke through sky (Akashvani), 'O Manu and Satrupa, I am very pleased with your love to me. Please ask for a boon.'

**जो भुसुंङि मन मानस हंसा, सगुन अगुन जेहि निगम प्रसंसा ।
देखहिं हम सो रूप भरी लोचन, कृपा करहु प्रनतारति मोचन ।**

**Jō bhusuṁḍi mana mānasa haṁsā. saguna aguna jēhi
nigama prasamsā ।
Dēkhaḥiṁ hama sō rūpa bhari lōcana. kṛpā karahu
pranatārati mōchan ।**

Then Manu and Satrupa with folded hands spoke, thus, 'O friend of the forlorn, if You have any affection for us, be pleased to grant this boon to us. The form which dwells in the heart of Lord Shiva and is sought by the sages, which sports like a swan in the lake of Bhushundi's mind and is glorified by the Vedas as both with and

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without attributes, please be gracious to us and let us feast our eyes on your form."

Listening such kind words with full of devotion, Lord Vishnu appeared in person before both of them, and asked for a boon.

**दानी सिरोमनि कृपानिधि, नाथ कहुँ सतिभाउ ।
चाहँ तुमहिँ समान सुत, प्र भु सो कवन दुराऊ ।**

**Dāni sirōmani kṛpānidhi nātha kahau satibhāu ।
Cāhau tumhahi samāna suta prabhu sana kavana durāu ।।**

Then Manu Ji spoke to the Lord, 'O crest jewel of donors, O gracious lord, I tell You my sincere wish. I would like to have a son like You. There is nothing which is not known to You.'

**देखि प्रीति सुनि बचन अमोले, एवमस्तु करुणानिधि बोले ।
आपु सरिस खोजौ कहुँ जाई, नृप तव तनय होब मै आयी ।**

**Dēkhi prīti suni bacana amōlē. ēvamastu karunānidhi bōlē ।
Aap sarisa khōjaum kahaom jāī. nṛpa tava tanaya hōba maimā
ā ।।**

Listening the desire of Manu Ji, the Lord spoke thus, "Tasthastu (So it be). Where shall I go to find My equal, O king? I Myself shall be born as a son to you. O king Manu and queen Satrupa, after sometime you will be re-born in Ayodhya, and will be the king and queen of this great kingdom. Then, I shall take reincarnation as your son and fulfil your desire."

Thus, Lord Vishnu incarnated due to the boon granted to Manu and Satrupa Ji.

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Lord Shiv, continuing the story of Lord Shri Ram, spoke to Mother Bhavani, 'O Bhavani, in Treta Yug, lots of demons took birth, who under the leadership of Raavan, his brother Kumbhakaran and son Meghnad, were making havoc on the earth. There was great disrespect for religion. Mother Earth was extremely alarmed and perturbed. She said to herself, "the weight of mountains, rivers and oceans is not so oppressive to me as of those who are malevolent to others."

She saw all goodness perverted, yet for fear of Raavana and his accomplished, Mother Earth could not utter a word. After great deliberation, she took the form of a cow and went to the spot where all the God and sages were in hiding. With tears in her eyes, she told them her sufferings, but none of them could be of any help to her. Then, on the advice of Lord Shiv, all of them started praying Almighty Lord Vishnu.

जय जय सुरनायक जन सुखदायक प्रनतपाल भगवंता ।
गो द्विज हितकारी जय असुरारी सिधुंसुता प्रिय कंता ॥
पालन सुर धरनी अद्भुत करनी मरम न जानइ कोई ।
जो सहज कृपाला दीनदयाला करउ अनुग्रह सोई ॥
जय जय अबिनासी सब घट बासी ब्यापक परमानंदा ।
अबिगत गोतीतं चरित पुनीतं मायारहित मुकुंदा ॥
जेहि लागि बिरागी अति अनुरागी बिगतमोह मुनिबुंदा ।
निसि बासर ध्यावहिं गुन गन गावहिं जयति सच्चिदानंदा ॥
जेहिं सृष्टि उपाई त्रिबिध बनाई संग सहाय न दूजा ।
सो करउ अघारी चिंत हमारी जानिअ भगति न पूजा ॥
जो भव भय भंजन मुनि मन रंजन गंजन बिपति बरूथा ।

मन बच क्रम बानी छाड़ि सयानी सरन सकल सुर जूथा ॥
 सारद श्रुति सेषा रिषय असेषा जा कहूँ कोउ नहि जाना ।
 जेहि दीन पिआरे बेद पुकारे द्रवउ सो श्री भगवाना ॥
 भव बारिधि मंदर सब बिधि सुंदर गुनमंदिर सुखपुंजा ।
 मुनि सिद्ध सकल सुर परम भयातुर नमत नाथ पद कंजा ॥

जानि सभय सुरभूमि सुनि बचन समेत सनेह ।
 गगनगिरा गंभीर भइ हरनि सोक संदेह ।

Jaya jaya suranāyaka jana sukhadāyaka pranatapāla
 bhagavamṭā ।

Gō dvija hitakārī jaya asurārī sidhumsutā priya kamṭā ॥
 Pālana sura dharanī adbhuta karanī marama na jānai kōi ।
 Jō sahaja kṛpālā dīnadayālā karau anugraha sōi ॥
 Jaya jaya abināsī saba ghaṭa bāsī byāpaka paramānaṃdā ।
 Abigata gōtītaṃ carita punītaṃ māyārahita mukumaṃdā ॥
 Jēhi lāgi birāgī ati anurāgī bigatamōha munibṛmaṃdā ।
 Nisi bāsara dhyāvahiṃ guna gana gāvahiṃ jayati
 saccidānaṃdā ॥

Jēhiṃ sṛṣṭi upāi tribidha banāi saṃga sahāya na dūjā ।
 Sō karau aghārī cimta hamārī jānia bhagati na pūjā ॥
 Jō bhava bhaya bhamjana muni mana raṃjana gaṃjana
 bipati barūthā ।

Mana bacakrama bānī chāḍai sayānī sarana sakala sura jūthā ॥
 Srada śruti sēṣā riṣaya asēṣā jā kahu kōu nahi jānā ।
 Jēhi dīna piārē bēda pukārē dravau sō śribhagavānā ॥
 Bhava bāridhi maṃdara saba bidhi suṃdara
 gunamaṃdira sukhaṃjā ।
 Muni siddha sakala sura parama bhayātura namata
 nātha pada kaṃjā ॥

**Jāni sabhaya surabhūmi suni bacana samēta sanēha |
Gaganagirā gaṃbhīra bhai harani sōka saṃdēha ||**

Glory, all glory to You, O Lord of immortals. O delight of the devotees, O protector of the suppliant, O benefactor of cows and the Brahmins, O slayer of demons, O beloved consort of Lakshmi, glory to You.

O guardian of Gods and the Earth, mysterious are Thy ways. Their secret is known to none. Let Him, who is benevolent by nature and compassionate to the humble, show His grace.

Glory, all glory to the immortal Lord Mukunda (the bestower of salvation and love), who resides in all hearts, and is supreme bliss personified, omnipresent, unknowable, and super sensuous, whose acts are holy and who is beyond the veil of Maya (illusion).

Glory to Him who is Truth, Consciousness and Bliss combined. Glory to the God who is most lovingly meditated upon day and night, and whose praises are sung by multitudes of sages who are full of dispassion and entirely free from infatuation.

Let the Slayer of the sinful Agha bestow His care on us who brought forth the threefold creation (dominated by Sattva, Rajas and Tamas) without anyone else to assist Him.

We know neither devotion nor worship, my Lord. You disperse the fear of transmigration. You are the delights of the mind of sages and puts an end to the hosts of calamities. We, the demigods betake ourselves to Him in thought, word and deed, giving up our wonted cleverness.

The Lord, who is known neither to Sharada (the Goddess of learning), nor to the Vedas, nor again to the Shesha (the serpent

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God), nor to any of the sages, who as the Vedas proclaim loves the lowly, let Him moved to pity.

The sages, Siddhas (a class of celestials naturally endowed with supernatural powers) and all Gods, grievously stricken with fear, bow at the lotus feet of the Lord who serves as Mount Mandara for churning the ocean of worldly existence, and who is an abode of virtues and an embodiment of bliss.

Knowing that the Gods and the Earth were terror stricken and hearing their loving entreaties, a deep voice came from heaven (Akashvani), which removed all their doubt and anxiety.

जनि डरपहु मुनि सिद्ध सुरेसा। तुम्हहि लागि धरिहउँ नर बेसा ॥
अंसन्ह सहित मनुज अवतारा। लेहउँ दिनकर बंस उदारा ॥
कस्यप अदिति महातप कीन्हा। तिन्ह कहूँ मै पूरब बर दीन्हा ॥
ते दसरथ कौसल्या रूपा। कोसलपुरीं प्रगट नरभूपा ॥
तिन्ह के गृह अवतरिहउँ जाई। रघुकुल तिलक सो चारिउ भाई ॥
नारद बचन सत्य सब करिहउँ। परम सक्ति समेत अवतरिहउँ ॥
हरिहउँ सकल भूमि गरुआई। निर्भय होहु देव समुदाई ॥

Jani ḍarapahu muni siddha surēsā |
Tumhahi lāgi dharihau nara bēsā ||
Ansanha sahita manuja avatārā |
Lēhau dinakara baṃsa udārā ||
Kasyapa Aditi mahātapa kīnhā |
Tinha kahu maim pūraba bara dīnhā ||
Tē Dasaratha Kausalyā rūpā |
Kōsalapurīm pragāṭa narabhūpā ||
Tinha kē gr̥ha avatarihau jāi |
Raghukula tilaka sō cāriu bhāi ||

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**Nārada bacana satya saba kariho I
Parama sakti samēt a avatarihun II
Harihau sakala bhūmi garuāi I
Nirbhaya hōhu dēva samudāi II**

O sages, Siddhas and Indra (the chief of demigods, do not fear. I will assume the form of a human for your sake. I shall be born as a human along with My part manifestations in the glorious Surya Vansha (Solar clan). The sage Kashyap and his wife Aditi (in their incarnation as Manu and Satrupa) did severe penance. I have already given them a boon. They have appeared in the city of Ayodhya as king and queen, Dasharatha and Kausalya. In their palace, I shall take birth with other three brothers. I shall fulfil the words of Brahmishi Naarada and shall descend to Earth with My Supreme Energy. Thus, I shall relieve the Earth of all its burden. Be fearless now."

As the divine voice from heaven reached their ears, they returned to their homes with their heart soothed.

Now listen to the story further.

In the city of Ayodhya, there ruled a king who was a jewel of Raghu's race. His name was the king Dasharatha. He was a champion of virtue, a repository of good qualities and a man of wisdom. He was a sincere devotee of God Vishnu. He had three wives, Kaushalya, Kaikai and Sumitra. They all were leading holy life devoted to the Lord.

One day the king was very sad at his heart that he had no children. He went to his Guru, Maharishi Vashishtha and fell at his feet. He told the Guru his sorrow of not having any children. Maharishi Vashishtha comforted him in many ways and said, "O king, have

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patience. You will have four sons, who will be known throughout the Universe. I will organise 'Putra Kameshti Yagn' for you"

Then, Maharishi Vashishtha sent a messenger to Maharishi Shrangī to conduct this 'Putra Kameshti Yagn'.

सृंगी रिषहि बसिष्ठ बोलावा। पुत्रकाम सुभ जग्य करावा।।
भगति सहित मुनि आहुति दीन्हें। प्रगटे अग्नि चरू कर लीन्हें।।
जो बसिष्ठ कुछ हृदय बिचारा। सकल काजु भा सिद्ध तुम्हारा।।
यह हबि बाँटि देहु नृप जाई। जथा जोग जेहि भाग बनाई।।

Sṛṅgī riṣahi Basiṣṭha bōlāvā |
Putrakāma subha jagya karāvā ||
Bhagati sahita muni āhuti dīnhē |
Pragaṭē Agini carū kara līnhēm ||
Jō Basiṣṭha kachu hṛdayaom bicārā |
Sakala kāju bhā siddha tumhārā ||
Yaha habi bāomṭi dēhu nṛpa jāi |
Jathā jōga jēhi bhāga banāi ||

Maharishi Shrangī came with his wife Shanta and performed the Yagn. When the sage devoutly offered oblations into the sacred fire, the Lord of Fire appeared with an offering of rice pudding with milk (Kheer) in his hand. The Lord of the Fire said, "O Maharishi Shrangī, whatever Maharishi Vashishtha has contemplated for you to perform this Yagn, that object is fully accomplished. Take this oblation and give it to the king Dashrath. He should divide it into appropriate portions as he thinks fit, and give each portion to his wives."

Often, people ask me in Shri Katha that Maharishi Vashishtha himself was a great pundit of 'Reality/ Truth' (Tattva Gyaataa) and Maanas Putra of Lord Brahma who composed several verses of

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Vedas. Who could be more able sage to perform this 'Putra Kaameshti Yagn' than himself? Why did he not perform this Yagna for king Dasharath himself and rather invited Maharishi Shrangi to be the head priest of this Yagna?

It is important to understand here that success of such Yagn depends upon getting blessings of all the closed family members. For this reason, Sanatan Dharma preaches the presence of all family members during performing such religious activities.

The king Dasharatha had a daughter by the name of Shanta who was married to Maharishi Shrangi. The presence of Shanta and Maharishi Shrangi was necessary for the success of this Yagn. Maharshi Vashishtha knew that if an ordinary invitation was to be sent to Maharishi Shrangi to come in the Yagn ceremony to participate with his wife Shanta and bless the king Dashrath, it might be a possibility that he may not be able to come because of his social, religious and Gurukul responsibilities. Maharishi Shrangi was the head of his Gurukul with hundreds of disciples. However, if he was to be invited as the chief priest of the Yagn ceremony, then keeping the tradition of the Sanatan Vedic Dharma, it would be impossible for him to decline the invitation. It was considered against the Vedic Dharma tradition for a Rishi to decline an offer of invitation, if requested to be the chief of the ceremony. Hence, Maharishi Vashishtha extended an invitation to Maharishi Shrangi to come with his wife Shanta to lead the Yagn and bless the king Dashrath.

According to the Sanatan Dharma scripture, the story of Maharishi Shrangi and Mother Shanta is as following.

Everyone knows about the parents and brothers of Lord Ram, but very few people know that Lord Ram had an older sister too, by the name of Shanta. She was much older than Lord Ram in age.

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She was the daughter of the king Dashrath and his queen Kaushalya. She was married to Maharishi Shrangji.

The queen Kaushalya of Ayodhya, wife of the king Dashrath, had a younger sister by the name of queen Varshini. She was married to the king Rompad, the ruler of Angdesh. Once king Rompad did visit Ayodhya with his wife queen Varshini. King Dashrath noticed that the couple did not seem happy for some reasons. He asked king Rompad for his unhappiness. King Rompad opened his heart to the king Dashrath, and told him that though he was married to queen Varshini for several years now, they were not yet blessed with any children. King Dashrath did consult with his wife queen Kaushalya, and gave their daughter Shanta for adoption to king Rompad and queen Varshini.

King Rompad and queen Varshini were thrilled to adopt Shanta as their daughter. They nurtured her with great love and affection as parents of princess Shanta.

Once when King Rompad was engaged in playing with his adopted daughter princess Shanta, a Brahmin came to his palace and requested him to grant State subsidies to help the farmers in ploughing and sowing the crop. The king did not properly listen his request, and continued to play with his daughter Shanta.

The Brahmin was saddened with this attitude of the king, and decided to leave the kingdom of Angdesh with his family and followers. The Brahmin and his followers were the great devotees of Lord Indra (the Lord of Rain). When Lord Indra saw such pity condition of his followers, he got angry with the king Rompad. Lord Indra, then, did not provide enough rains to the kingdom of Angdesh, and as such the kingdom was in the grip of drought.

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King Rompad approached Maharishi Shrangi and requested him to help him to please Lord Indra. Maharishi Shrangi, then, performed a Yagn which pleased Lord Indra. As a result of this Yagn, there was plenty of rain in the kingdom of Angdesh, and the farmers were happy. The pleased king Rompad, then, married his adopted daughter Shanta to Maharishi Shrangi.

According to legends, Maharishi Shrangi was the son of Maharishi Vibhandak and Urvashi (a celestial nymph). Once Maharishi Vibhandak did great penance which frightened Lord Indra. He sent Urvashi to seduce Maharishi so his penance may be discontinued. Urvashi was successful in seducing the Maharshi, and with their union, a son was born which was named Shrangi. The child was born with a small horn on his head, hence named Shrangi by the couple.

On an invitation of Maharishi Vashishtha, Maharishi Shrangi then came to Ayodhya and successfully performed the 'Putra Kamesthi Yagn' to please the Lord of Fire to grant king Dashrath a boon for the birth of child/ children. When Maharishi Shrangi devoutly offered oblations into the sacred fire, the Lord of Fire appeared with an offering of rice pudding with milk (Kheer) in his hand. Lord of the Fire, then, said to Maharishi Shrangi, "O great sage, whatever Maharishi Vashishtha contemplated, that object is fully accomplished. Take this oblation (Kheer), and give it to the king Dashrath. He should divide it in appropriate portions as he thinks fit, and give to his all the three queens, Kaushalya, Kaikai and Sumitra. He will be blessed with four sons".

King Dashrath, then, took this Prasad of Kheer and divided appropriately into four portions and gave to his wives. Thus, all his wives, Kaushalya, Kaikai and Sumitra became pregnant.

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Gurudev said that it is very important to note here why the Lord of Fire (Agnidev) presented Kheer (Rice Pudding) as Prasadam to be given to the queens of the king Dashrath to give birth of the four sons? Kheer, principally, is made out of three ingredients, milk, rice and sweet. Milk is given to us by Mother Cow (Gau Maata), and is the symbol of love and reverence. Rice is obtained by us from the Mother Earth (Bhoomi Maa) after hard labour and patience, hence is the symbol of hard labour (shram) and patience. Sweetness is the symbol of devotion. So, when these elements, love, reverence, hard labour, patience and devotion are combined, then Lord manifests to us.

Goswami Tulasi Das Ji says that in due course of time, king Dashrath became father of four sons.

**नौमी तिथि मधु मास पुनीता, सुकल पच्छ अभिजित हरिप्रीता ।
मध्यदिवस अति सीत न घामा, पावन काल लोक बिश्रामा ।**

**Naumī tithi madhu māsa punitā ।
Sukala paccha abhijita hariprītā ।।
Madhyadivasa ati sīta na ghāmā ।
Pāvana kāla lōka bisrāmā ।।**

It was the ninth day of the bright half of the sacred month of Chaitra. The moon had entered the auspicious asterism named Abhiji. The sun was at its meridian. The day was neither cold nor hot. It was a holy time which gave rest to the whole world.

**सीतल मंद सुरभि बह बाऊ, हरषित सुर संतन मन चाऊ ।
बन कुसुम गिरिगन मनिआरा, स्रवहिं सकल सरिताऽमृतधारा ।**

**Sītala maṇḍa surabhi baha bāū ।
Haraṣita sura saṁtana mana cāū ।।**

**Bana kusumita girigana maniārā |
Stravahiṃ sakala saritā.mṛtadhārā ||**

A cool, soft and fragrant breeze was blowing. The Gods were feeling exhilarated and the saints were bubbling with enthusiasm. The woods were full of blossoms, the mountains were resplendent with gems and every river flowed a stream of nectar.

**सो अवसर बिरंचि जब जाना, चले सकल सुर साजि बिमाना ।
गगन बिमल संकुल सुर जूथा, गावहिं गुन गंधर्ब बरूथा ।**

**Sō avasara biramci jaba jānā |
Calē sakala sura sāji bimānā ||
Gagana bimala sakula sura jūthā |
Gāvahiṃ guna gaṃdharba barūthā ||**

When Brahma perceived that the time of Sri Rama's birth had approached, all the Gods came out with their carriers (Vaahan) duly equipped. The bright heaven was crowded with their hosts and troops of Gandharvas chanted praises and rained down flowers placing them in their beautiful palms.

**बरषहिं सुमन सुअंजुलि साजी, गहगहि गगन दुं दुभी बाजी ।
अस्तुति करहिं नाग मुनि देवा, बहुबिध लावहिं निज निज सेवा ।**

**Baraṣahiṃ sumana suamjali sāji |
Gahagahi gagana dumdubhī bāji ||
Astuti karahiṃ nāga muni dēvā |
Bhubidhi lāvahiṃ nija nija sēvā ||**

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The Gandharvas rained down flowers placing them in their beautiful palms. The sky resounded with the beat of the drums. Nagas, sages and Gods offered praises and tendered their services in manifold ways.

भए प्रगट कृपाला दीनदयाला कौसल्या हितकारी ।
हरषित महतारी मुनि मन हारी अद्भुतरूप बिचारी ।
लोचन अभिरामा तनु घनस्यामा निज आयुध भुजचारी ।
भूषण बनमाला नयन बिसाला सोभासिंधु खरारी ।
कह दुइ कर जोरी अस्तुति तोरी केहि बिधि करौ अनंता ।
माया गुन ग्यानातीत अमाना बेद पुरान भनंता ।
करुना सुख सागर सब गुन आगर जेहि गावहिं श्रुति संता ।
सो मम हित लागी जन अनुरागी भयउ प्रगट श्रीकंता ।
ब्रह्मांड निकाया निर्मित माया रोम रोम प्रति बेद कहै ।
मम उर सो बासी यह उपहासी सुनत धीर मति थिर न रहै ।
उपजा ग्याना प्रभु मुसुकाना चरित बहुत बिधि कीन्ह चहै ।
कहि कथा सुहाई मातु बुझाई जेहि प्रकार सुत प्रेम लहै ।
माता पुनि बोली सो मति डोली तजहु तात यह रूपा ।
कीजै सिसुलीला अति प्रियसीला यह सुख परम अनूपा ।
सुनि बचन सुजाना रोदन ठाना होइ बालक सुरभूपा ।
यह चरित जे गावहिं हरिपद पावहिं ते न परहिं भवकूपा ।

Bhaē pragaṭa kṛpālā dīnadayālā kausalyā hitakārī ।
Haraṣita mahatārī muni mana hārī adbhuta rūpa bicārī ॥
Lōcana abhirāmā tanu ghanasyāmā nija āyudha bhujā cārī ।
Bhūṣana banamālā nayana bisālā sōbhāsīmḍhu kharārī ॥
Kaha dui kara jōrī astute tōrī kēhi bidhi karaṃḥ anamṭā ।
Māyā guna gyānātīta amānā bēda purana bhanamṭā ॥
Karunā sukh sāgara sab gun āgara jēhi gāvahiṃ śruti samṭā ।
Sō mama hita lāgi jana anurāgī bhayau pragaṭa śrīkamṭā ॥
Brahmāṃḍa nikāyā nirmita māyā rōma rōma prati bēda kahe ।

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**Mam ura sō bāsī yaha upahāsī sunata dhīra pati thira na rahe | |
Upajā jab gyānā prabhu musakānā carit bahut bidhi kīn kahe | |
Kahi kathā suhāī mātu bujhāī jēhi prakāra suta prēma lahe | |
Mātā puni bōlī sō mati ḍaulī tajahu tata yaha rūpā |
Kījai sisulīlā ati priyasīlā yaha sukha parama anūpā | |
Sunī bacana sujānā rōdana ṭhānā hōī bālaka surabhūpā |
Yah carit jē gāvahi haripad pāvahṃ tē na parahim bhavakūpā | |**

The gracious Lord, who is compassionate to everyone and the benefactor of Kaushalya appeared. The thought of His marvellous form, which stole the heart of sages, filled the mother with joy. His body was dark as a cloud, which was the delight to all the eyes. In His four arms, He bore His characteristic emblems (a conch-shell, a discus, a club and a lotus). Adorned with jewels and a garland of sylvan flowers and endowed with large eyes, the Slayer of the demon Khar was an ocean of beauty. Joining both her palms the mother said, "O infinite Lord, how can I praise You! The Vedas as well as the Puranas declare You as transcending Maya, beyond attributes, above knowledge and beyond all measure. He who is sung by the Vedas and holy men as an ocean of mercy and bliss and the repository of all virtues, the same Lord of Lakshmi, the lover of His devotees, has revealed Himself for my good. The Vedas proclaim that every pore of Your body contains multitudes of Universes brought forth by Maya. That such a Lord stayed in my womb, this amusing story staggers the mind of even men of wisdom."

When the revelation came upon the mother, the Lord smiled. He would perform many a sportive act. Therefore, He exhorted her by telling her the charming account of her previous birth so that she might love Him as her own child. The mother's mind was changed. She spoke thus, "O Lord, give up this superhuman form and indulge in childish sports, which are so dear to a mother's heart. The joy that comes from such sports is unequalled in every way."

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Hearing these words, the Lord of immortals became an infant and began to cry. Those who sing these verses, says Tulasi Das, will attain to the abode of Lord Vishnu and never fall into the well of mundane existence.

Thus, Lord Ram was born with his three brothers. His other brothers were named as Bharat, Lakshman and Shatrughan.

श्री राम आरती

हे राजा राम तेरी आरती उतारूँ ।
आरती उतारूँ प्यारे तुमको मनाऊँ ॥
अवध विहारी तेरी आरती उतारूँ ।
हे राजा राम तेरी आरती उतारूँ ॥

कनक सिंहासन विराजत जोड़ी ।
दशरथ नंदन जनक किशोरी ॥
युगुल छबि को सदा निहारूँ ।
हे राजा राम तेरी आरती उतारूँ ॥

बाम भाग शोभति जग जननी ।
चरण बिराजत है सुत अंजनी ॥
उन चरणों को सदा पखारूँ ।
हे राजा राम तेरी आरती उतारूँ ॥

आरती हनुमंत के मन भाये ।
राम कथा नित शिव जी गाये ॥
राम कथा हृदय में उतारूँ ।
हे राजा राम तेरी आरती उतारूँ ॥

चरणों से निकली गंगा प्यारी ।
वंदन करती दुनिया सारी ॥
उन चरणों में शीश नवाऊँ ।
हे राजा राम तेरी आरती उतारूँ ॥

SHRI RAM ARTI

Hey Raja Ram Teri Aarti Utaroon I
Aarti Utaroon Pyare Tumko Manon II
Avadh Vihari Teri Aarti Utaroon I
Hey Raja Ram Teri Aarti Utaroon II

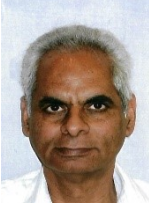
Kanak Sinhathan Virajat Jodi I
Dashrath Nandan Janak Kishori II
Yugal Chhavi Ko Sada Niharoon I
Hey Raja Ram Teri Aarti Utaroon II

Baam Bhaag Shobhit Jag Janani I
Charan Virajati Hein Sut Anjani II
Un Charano Ko Sadaa Pakhaaroon I
Hey Raja Ram Teri Aarti Utaroon II

Aarti Hanumant Ke Man Bhavai I
Ram Katha Nit Shivji Gaave II
Ram Katha Hridaya Mein Utaroon I
Hey Raja Ram Teri Aarti Utaroon II

Charano Se Nikali Ganga Pyari I
Vandan Karati Duniya Saari II
Un Charano Mein Sheesh Nawaaron I
Hey Raja Ram Teri Aarti Utaroon II

ABOUT THE AUTHOR



Dr. Yatendra Sharma, the author of this book, was born in a Sanatan Dharma Hindu family. Following his family traditions, he developed an interest in reading, listening, and narrating religious scriptures since his childhood. He learnt Sanskrit in his childhood from his grandfather Shri Bhagwan Das Ji and Shri Saligram Sharma Agnihotri Ji, the great scholar of Sanskrit and retired Principal of Naravar Sanskrit Mahavidyalay. He completed his Doctorate in Chemical Technology from the Technical University of Graz, Austria, and now serving the mining and mineral industry of Western Australia for more than three decades.

In 2016, with the help of some like-minded friends, he founded a religious organisation 'Shri Ram Katha Sansthan Perth', based on the teachings of Bhagwan Swami Ramanand Ji Maharaj, and following the traditions of 'Shri Ramanand Sampraday'. 'Shri Ram Katha Sansthan Perth' is continually publishing books and booklets on the life stories of the great Sanatan Dharma Saints, Mothers, patriotic kings, etc, to create awareness about the Sanatan Dharma culture to the followers of Sanatan Dharma.