

Valmiki said in his Ramayana “Ramo Vighraha-ban Dharmaha” (Rama was acclaimed as personification of Dharma). He protected the Yajna being performed by “Visvamisra and killed Tadaka-an aggressive lady. Rama performed Aswamedha as a token of sacrifice to invigorate Dharma.” Rama is tender-hearted virtuous incarnate, pious and of unfailing prowess. He is the ruler of the entire humanity.

Alexander, the great after his successful victory in battles with the Kings and rulers was asked at the time of his departure from India to offer his opinion about India. He said; “one is Rama ka Kahani and the other was Ganga Ki Pani”. Kabir says:

Give up the reading of the scriptures
Float them down the river,
No need to learn all fifty two letters
only R & M (Rama) will do for ever.

A few quotations derived from scriptures, different Puranas, Upanishads and Vedic Literatures will no doubt, give comprehensive idea as to the dynamic power hidden in Ramanama and its efficacious result on staunch devotees in transforming human body (inert) into Divinity.

In Srimad Ramayana, Sri Rama exhibits various dharmas at different places.

Saint Tulashi Das said :

Be aware in this age of Kali, the mind is filthy, there is no other way for rescue if you give up the uttering of the name of Rama (MANASA 6/12).

Late Phalahari Baba, to whom so ever he met used to preach them to take initiation of Ramanama for salvation which is the ultimate goal of human life.

“Rama Namaiba, Namaiba, Namaiba Nama Jeevanam; (4/51)
Skanda Puran, Uttar Khanda.

Rama Namaiba, Namabiba, Ramo Namaiba Kevalam. Kalau Nasthaiba Nasthaiba Nasthaiba, Gathiranyatha.

(Adi Ramayana).

Rama Nama is like a piece of turmeric, If the turmeric is rubbed it would exhibit its colour. But if it is not rubbed it would remain as it is. In this manner the saints by taking recourse to Ramanama with frequent recitation they get nectar.

The Pranava or Omkar has been originated from the “RAMA” name. It is also a form of “TAT TVAM ASI” i.e. “Thou are That” (ADI RAMAYAN).

DR. RUPNATHJI (DR. RUPNATHJI)

The “RA” and “MA” in the name “RAMA” are complimentary to each other (RUDRAJAMILA)

The letter RA relates to cerebral and appears to be a “Trikuti” as in between the eyebrows. The letter “MA” relates to two lips where from it is uttered. Thus it is prevailing every where. (Tulasi Das)

In the Iron age, there is increase of sin every-where You will see only immoral act - degenerated people all through. In this age of trial and tribulation one has to resort to the best of his ability- two guide-posts, one Rama Nama and the second is sacred water of Gang as (Tulasi Das).

Rama Nama is superior to Brahma. (Manas) 2/23. There was neither in the past nor would be in the future a name equal to Rama. Hence by regular recitation one is regular liberated from the bondage of World (Itihasottam).

The name Rama is the seed of a Mantra to be concent - rated upon. When it is enlivened in the core of the heart, there is neither fear for poison nor for fire of delusion nor for the mouth of death. (Mahasambhu Gita)

The Lord says- The saints and Maharsis resorted to recite my multitude of names they occur in all Vedas - Rug, Jaju, Atharba and Sama, puranas Upanishadas, Astrology, Sankhya, Yoga Sastra and Ayurveda and all such names keep relation with my attributes or act. But out of all Mantra-Tatwas my Rama Nama holds the supreme position- Godliness the Supreme.

Tulashi Das Says- “Blessed is the son, and blessed are his parents who remembers Sri Rama in whatsoever way it may be.

He utters the name of Rama even by mistake. Let him wear a pair of shoes made of the skin of my body. Blessed is the Pariah who is a devotee of God and remembers him day and night of what avail is high birth to one who does not practice the name of Hari.

The highest mountain - peak gives shelter only to snakes.

Blessed are the sugar cane, the corn and betel leaves that flourish in low land and give delight to all.

Let us all repeat with one voice: Glory to the Divine Name-Hari.

The glory of Ram Nama is intimate, its effect unfailing. Even the sacred name taken with such an ulterior motive does not go in vain. It fulfils the object which the Sadhaka has in view and in the long run all make him unable to attain Devotion to God as indicated in Sastras. The examples of Dhruva, Sugriva, Vibhisana, who got soverbignty and love of God. That is why the Sastras give unstinted praise to those who practise the Name with any motive whatsoever.

It is easy to study the scriptures and it is easier till to sermonize, but it is not easy to practice the name with absolute faith and fullest confidence.

Goswami Tulasi Das says :

“Through repeated births do ascetics practice austerities. Yet they find themselves unable to letter the name of Rama, even during the last moments of their life. Let us cite me incidents occurred during the short life span of Gandhiji who had practical experience by taking recourse to “Rama Nama” with absolute faith and fullest confidence in every walks of life i.e. in Politics and by giving treatment to the patients through Naturepathy.

Gandhiji said in his book Nature cure, "It is the duty of a nature of Doctor not only to look after the body, but also pay attention for the soul of a patient."

"This best prescription for the soul is of course Rama Nama". It was said of Ladha Maharaj of Bileshor that he cured himself of his Leprosy not by any medicine but by applying to the affected parts - Billva which has been cast after being offered to the image of Mahadeva in Bileswar temple and by regular repetition of Ramanama. His faith, it was said had made him whole and his body was entirely free from leprosy after he began reading Ramayan. Further Gandhiji asserted in Virubi-Kanchan that the surest remedy for all over this was Rama Nama, He further declared that he who can make full use of Rama Nama can show powerful result with very little outside efforts. Nature also indicates as stated by him, that for man Rama Nama is the worthy remedy. No matter what ailment from which a man may be suffering, recitation of Rama Nama from the heart-born of faith, but, without Parrot-like, is the sure cure. Parrot-like repetition of God's name, signified failure to recognise him as the panacea a for all ills. The recitation of Rama Nama as a remedy for spiritual ailments is as old as the hills. Gandhiji further said "A" claim is that the recitation of Rama Nama is a sovereign remedy for our physical ailments also. Rama Nama can be used only for a good, never for an evil end or else thieves and robbers would be the greatest devotees. I have no doubt whatever that spread of Rama Nama and pure living are the best and cheapest preventive of disease. We want a healer of souls rather than of bodies. All I want to say that any thing more than Rama Nama is really contrary to true nature cure. The efficacy of Rama Nama would depend on whether it was or was not beded by living faith. "If you are subject to anger, eat and sleep for indulgence, not solely for

substance, you do not know the measuring of Rama Nama. Your recitation of it is mere lips-service. Rama Nama to be efficacious must absorb your entire being during its recitation and expressed itself in your whole life. There is no greater-binder peace than the name of God Rama Nama(Gandhi).

Nature-cure consists of two parts, Firstly to cure disease, by uttering Rama Nama and secondly to prevent illness by the inculcation of right and hygienic living.

Rama Nama which is centre of nature Cure is the enemy of superstition. It is conscious belief in God and a knowledge of his law that make perfect cure possible without any further aid. The law is that a perfect mind is responsible for perfect health of the Body, the temple of God. A devotee of Rama may be said to be the same as the steadfast one (Sthitapranjna) of the Geeta.

A friend of Gandhiji versed in religious lore who read Gandhiji's remarks on Rama Nama some time ago wrote to say that Rama Nama is an alchemy which can transform the body. Recitation of Rama Nama is also a means of assuring purity. In the case of a man who repeats Rama Nama from the heart, discipline and self control will come to him. Therefore as Gandhiji Says that a man should preserve and ceaselessly repeat Rama Nama during all his waking hours. Ultimately it would remain with their even during their sleep. God's grace would fill them with perfect health of body, mind and spirit. Gandhiji further says that "more I think the more I realise that Rama Nama recited from the heart and with the knowledge is a cure — all for every kind of disease". Nature cure does not relate to body only, but also the mind. Rama Nama, is the only help in keeping up mental health and person desiring to avail himself of it should be pure, full

of faith and devoted. Nature cure without Rama Nama has absolutely no value for me. "Gandhiji Said - The Articles of vinovaji are excellent, but for one who is convinced of the greatness of celibacy the greatest support of Rama Nama since once the greatness is acknowledged it ceases to be a subject of the mind and becomes the matter of the heart, which is controlled by God. Rama has been portrayed as one possessing both the characteristic of human pursuits-idealism and realisation.

Millions have treasured in this heart since ages past by reciting the blessed name of Rama Nama. It is the supreme purifier of the mind of man and bestower of perennial joy and peace and also the key to liberation of a man from the unceasing circle of birth and deaths. By chanting Rama Nama, a significant change takes place in the entire organism of the person chanting it. The two letters Rama Nama is the best of all mantras.

Since it is a combination of the two important mantras-Panchakshar and Astakshar, 'Ra' is taken from 'Oam' Nama Narayanaya and MA from the 'Om' Nama Sivaya. In Rama Rahasya Upanishad it is explained when these letters are removed from these two mantras they not only lose their primary meaning, but give the opposite meaning. Therefore it is an admitted fact that Rama Mantra is very powerful. So repetition of Rama Mantra brings about deep concentration. There are several instances about reciting the scientific name of Rama. By uttering the name of Rama in its opposite form (Ulta Nama) by saying Mara Mara instead of Rama Rama, the great plunderer cum dacoit converted to Maharshi Valmiki, the writer of Ramayana. When such is the effect of Ulta Name then who can speak of the glory of the right and proper name? The well known poet Goswami Tulsi Das says that whether you remember Rama in pleasant or

unpleasant mood it is sure to give a good effect, just as the seeds in the field are thrown either rightly or wrongly give good results. If you read Ramayana, you will learn from Tulsidas the divine power of the blessed name Swami Sivananda said in telling you to repeat the name Rama. I am giving you a name worshipped since the beginning of time by the people of this land a name familiar to the very animate, birds the very stones of Hindustan through many thousands of years. You all know the Story of Ahalya being converted to a stone in the road side being cursed of her husband sprang again to life at the simple touch of Rama's feet as he passed by. You must learn to repeat the blessed name of Rama with sweetness and such devotion the birds and the beasts will pause for a moment to listen to you, then every trees will bend their leaves towards you inspired by the divine melody of Rama Nama. And when you are able to do this, I tell you I will come all the way on foot from Bombay as on pilgrimage to hear you. In His sweet name lies a power which can cure all our ills.

In Ramayana it is mentioned that unique power of Ramanama properly understood, it is the same as "Omkaara" the symbol of the absolute Brahma and Rama to the true devotee is not merely son of Dasarath, but the absolute itself Sri Rama is all pervading. He is in the heart of all beings as the inner controller. Then imagine the power and glory, His name possess.

The saint Tulsidas said in his Ramayana "the name is even superior to the lord" (Nami) because the Nirguna (without attributes) the Saguna (with attributes) aspects of Brahma are tasted and realised by the power of the name. Rama liberated a single woman Ahalya. But his name has purified crores of wicked Women. Rama gave salvation to two of his faithful servants Jatayu and Savari but his name has been the savior

of countless wicked person. The saint Tulasi Das had Darsan of Rama by repeating Rama Nama. Samartha Rama Das performed his penance in Takli village on the banks of Godavari and chanted Rama Mantra 13 cores of times and eventually had Darsan of Rama. Rama Das of Bhadrachalam had darsan of Rama by constantly repeating the Rama Mantra on the holy banks of Godaveri. Such is the power of Rama Mantra.

When one adheres to Rama Nama with exclusive and genuine devotion he becomes for one the destroyer of all pains. One's faith must not be divided between two or more mantras, One should stick to Rama Nama with full confidence in it.

Last but not a least, Rama Nama should not be used for the sake of obtaining worldly ends, but it should be properly used for Moksha as being used by Bhagawan Kasi Viswanath for the salvation of souls or the dead bodies as expounded in Siva Purana.

It was through the power of the name that God was compelled to manifest, himself out of a solid pillar and gave "Darsan" to Prahallad. It was the power of name that transformed a cup of poison into a cup of Nectar in the case of Mira Bai and it was the power of the name which made Narada, Vyas, Sukadev, Valmiki and Tulsidas and others adorable in the eyes of others. It was the name which made even stones float on water while the monkeys (Vanarasena of Sri Rama) were constructing a bridge on the unfathomable ocean to go to Lanka - the Kingdom of Ravana. It was through the power of the name, that Hanuman was able to cross the ocean width of 800 Miles in one lap.

In evidence of such glaring instances how can the glory of the Name be described in full. It

is the Name which gives us an idea of God. Goswami Tulsi Das beautifully expressed this idea in the "Manas". Form is always found to be subordinate to the Name. A person may hold a diamond in his hand but he can not discover it's identity unless and until he is told that It is a diamond and without knowing what it is, he cannot form any idea, of it's value. He is apprized of its value only when he learns from a jeweler that it is a diamond. So it is clear that we cannot identify an object without knowing its name. The Sadhaka finding the joy of repeating the Rama Nama all other enjoyments of the world are insipid. He then claims in joy — "I have discovered the wish yielding Gem of Rama Nama I shall never remove it from my heart."

Kabir says "Practise japa of the name through every breath."

Except this there is no other way. Name of Rama is hidden treasure and priceless commodity, everyone does neither recognize it nor its value is known to all. So long as you do not know a thing it's true value will remain hidden from you, even though the thing may be in your possession for a long time. The practice of Ramanama not only fulfills our desires but also vouchsafes to us the additional boon of devotion to God purifying our hearts at the first instance.

"Isavaasa Idam Sarvam"

K.C. Pattnaik lives at Plot No.1455, Kharakhia Vaidyanath Street, Old Town, Bhubaneswar -751002.