

# RamQuest



जन्मे थे क्यों श्री राम ?

Ayodhya Shodh Sansthan

Ram and His Bow and Arrow

Homophones in Ramcharitmanas

Ramayana and its Variants: Valmiki Ramayana  
Goswami Tulsidas: An Emblem of Poetic Modesty

**January 2018**

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## [ जय सिया राम ]

हरि अनंत हरि कथा अनंता ।  
कहहि सुनहि बहुबिधि सब संता ॥

1.140.C5

*Lord is infinite, so are his sacred  
tales,  
Saints hear and sing, in infinite ways.  
(Ramcharitmanas 1.140.C5)*

*The story of Lord Ram has been told for  
thousands of years, even before Sage  
Valmiki wrote the Ramayana. Hundreds of  
different versions of Ram's story have  
been written after Valmiki. Ramayana has  
been also retold through plays, movies, TV  
serials, songs, discussions, seminars, dance  
performances, etc. RamQuest is one  
similar attempt to retell the Ram story.*

*RamQuest is a dream that is aimed to  
spread awareness of the Ramayana and  
the holy name of Lord Ram, particularly  
amongst our youth. We hope to publish  
short articles in simple language to realize  
this dream. With Lord Ram's infinite*

*This year Ramnavami is on 25<sup>th</sup> March. We will be organizing a seminar, 'Ram Charit Manthan', in Houston, USA on 24<sup>th</sup> March. The theme of the seminar is: "Dialogue with Ram." Though Lord Ram is the hero of Ramayana, he has been a man of few words. Distinguished speakers will be speaking about those few occasions when he conversed with others and reflect upon what lessons we can learn from them. A full report of the seminar will be presented in the next issue of RamQuest.*

*RamQuest would not have been possible without the encouragement and support of many divine souls, and I am so grateful to each of them. We express our gratitude to the authors who wrote for this issue and those who will be writing for future ones. Finally, many sincere thanks to our patrons and advertisers, who have been instrumental in the widespread distribution of this publication. Finally, I thank my parents and all gurus, without whom nothing in my life would have been possible.*

*RamQuest is also available online. Please visit [www.ramacharit.org/ramquest](http://www.ramacharit.org/ramquest) to download the same. We invite enlightened readers to send their articles for publication and comments and suggestions for improvement.*

भव सागर चह पार जो पावा । राम कथा ता कहैं दृढ़ नावा ॥ Ramcharitmanas 7.53.C3

## In this issue

- जन्मे थे क्यों श्री राम ? 9
- Ram and His Bow and Arrow 10
- Ayodhya Shodh Sansthan 12
- Goswami Tulsidas: An Emblem of Poetic Modesty 15
- Homophones in Ramcharitmanas 19
- Ram as a Son 22
- Ram's Dharma: Leadership Secrets of the Ultimate Warrior~ Sage~Prince 24
- Ramayana and its Variants: Valmiki Ramayana 28
- Universal Philosophy of Ramayana 33
- Ramcharitmanas- An abridged version in 1008 Lines 36

जय सिया राम ।

ओमप्रकाश गुप्ता

Omprakash K. Gupta

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RamQuest is a quarterly publication that aims to spread awareness of the Ramayana and the holy name of Lord Ram, particularly amongst our youth. The sole criterion for publication of an article is its intrinsic value to quench readers' thirst to know about Lord Ram and the Ramayana and enkindle an appetite for further pursuit.

Contributors are requested to send their articles keeping the following factors in mind:

(a) Articles must address a topic that is directly related to the Ramayana and Lord Ram.

(b) Articles must be written in lucid simple language without complex jargon.

(c) Original unpublished articles are preferred. Previously published articles can be considered if necessary permissions to republish have been received and no copyrights are violated.

(d) Articles should provide fresh perspectives and not reiterate well-known stories.

(e) Articles based on scientific, historic, or literary evidence are highly encouraged.

(f) The maximum length of an article is 1,000 words. Longer articles are unlikely to be published.

(g) The Editor-in-Chief has final discretion on publication decisions.

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प्रिय बोलहिं भय आस |

राज धर्म तन तीन कर,

होइ बेगिहीं नास ||

मंत्री, वैद्य और गुरु — ये तीन यदि भय या लाभ की आशा से (हित की बात न कहकर) प्रिय बोलते हैं तो (क्रमशः) राज्य, शरीर एवं धर्म - इन तीन का शीघ्र ही नाश हो जाता है | If due to fear or greed, the minister, the physician and guru speak only the sweet, surely the kingdom, body and dharma shall quickly perish ! Ramcharitmanas, 5.37

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## Letters to Editor

*RamQuest* (Oct.2017) is before me at the moment. I may not exaggerate if I venture to say that *RamQuest* is an unprecedented harbinger of those higher values of life which are wholly represented in the noble character of Shri Ram. In these days when desirable moral, religious and spiritual values are fast declining such a magazine espousing the cause of moral and spiritual renaissance is the need of the hour. It is only by the grace of Shri Ram that you the privilege of being an effectual ambassador for spreading the message of the great saint Goswami Tulsidas.

The present issue is enriched with a valuable fund of knowledge contained in the articles/poems contributed by various erudite scholars devoted to the holy name and acts of shri Ram. The entire issue exhales the divine fragrance of Ram's name and his message to the whole world.

May I have the honour to congratulate you on this great moral and spiritual enterprise aiming at lokmangal (human well-being). I am one with you in this supreme task of spreading the message of Tulsidas, here, there and everywhere.

-Dr Narendra Sharma 'Kusum', Jaipur

कल "रामक्वेस्ट" की मुद्रित प्रति मिली. पत्रिका की साज-सज्जा देखते ही जो प्रसन्नता हुई, वह सामग्री की विविधता, विशेष रूप से प्रबंधन के क्षेत्र से जुड़ी सामग्री देखकर कई गुनी बढ़ गई। "विभीषण गीता" देखकर महाभारत और पुराणों की अनेक "गीताएं" याद आ गई। वस्तुतः संस्कृत साहित्य बहुत विविध, सम्पन्न और समृद्ध है जिसका अनुकरण विभिन्न भाषाओं ने किया। आपकी निष्ठा सर्वथा सराहनीय है। आपकी लेखनी से निकली रचनाएँ देखकर और भी प्रसन्नता होगी। – डॉ. रवीन्द्र अग्निहोत्री, मेरठ

*I like reading the articles and appreciate the time and efforts of all concerned.* – Pandita Indrani Rampersad, PhD, Trinidad

*This initiative by you will give immense joy and satisfaction Ram devotees throughout the world.* – Dr. Rahul Kulkarni, Jalgaon

*I am very happy to know of this endeavor. It is very important we understand our religion and its historical facts and not get confused with the myths and ignorance about them. Unfortunately, there is no dearth of misrepresentation of our religious facts and beliefs that is being spread day by day. I personally believe that religion should be a guide line for us to learn from and inculcate their teachings in our lives and practice them within our families and society as a whole.* – Satish Mehta, Ph.D., Houston, USA

*RamQuest is an excellent initiative. Congratulations to you and your colleagues. You need to disseminate RamQuest to many, many more people – I think there is a huge potential demand for it.* – Dr. Anand P. Gupta, New Delhi

*The October issue of RamQuest contains articles such as Universal Philosophy of Ramayana and Relationship between Diwali and Ramyana that I found very useful. It is well edited magazine.* – Prof. Ramlaxman Gupta, Jaipur



# जन्मे थे क्यों श्री राम?

ओमप्रकाश गुप्ता

*Dr. Omprakash Gupta is a professor of management at the University of Houston-Downtown, Texas, USA. Though his primary interest of teaching and research is management, lately he has been working in the area of Ramayana. He has recently published two books and a few articles on Ramayana related topics. In his own field of management, he has published 70+ research papers in professional academic journals. He is also a recipient of numerous teaching, research and service awards.*



इस रामनवमी पर,  
मन में एक प्रश्न उभरता है !  
जन्मे थे क्यों श्री राम,  
परमपिता मानव क्यों बनता है ?  
आप कहेंगे- "यह भी कोई प्रश्न है ?"  
स्कूलों में बड़ों से सुना, पर घर, होगा ।  
क्या ? तुमने रामायण भी नहीं पढ़ी,  
रामानंदजी का सीरियल तो देखा होगा !  
चलो कोई बात नहीं, आज बता देते हैं,  
दया करके, तुम्हारा अज्ञान मिटा देते हैं ।  
"जब रावणादि दैत्यों का बढ़ा था त्रास,  
जन्मे थे प्रभु, करने उन दुष्टों का नाश !"

ऊँह, मेरी सोच कुछ ओर है,  
इन टुच्चे-मुच्चे दैत्यों को,  
क्षीरसागर से परमपिता,  
मार सकते थे मात्र एक संकेत से ।  
इस क्षुद्र काम के लिए भला,  
मानव-जन्म लेना आवश्यक था ?

जन्मे थे प्रभु श्री राम,  
हम मानवों को शिक्षा देने ।  
मार्गदर्शन करने हमारा,  
मानव-जन्म पड़ा उन्हें लेने ।

कैसे करें आदर बड़ों का,  
माता, पिता, गुरुजनों का ।  
धर्म-पालन की लिए,  
त्याग करें अपने सुखों का ।

कैसे करें हम प्रेम,  
अपने भाईयों से ।  
पतिपत्नी में हो- प्रेम कैसा,  
सीखें सीता-राम से ।  
कैसे निबाहें मित्रता,  
प्राण लेकर हाथ में ।  
दुष्ट-दण्डित कैसे करें,  
हनुमान लेकर साथ में ।

कैसे मिटायें भेद मनसे,  
ऊँच और नीच का ।  
केवट-शबरी से कैसे करें,  
प्रेम निश्छल राम सा ।

इस रामनवमी पर प्रभो,  
कुछ बोध मुझको दीजिये ।  
अनुकरण कुछ कर सकूँ,  
प्रबुद्ध मुझको कीजिये ।

मैं 'ओम' चरणों में पड़ा, कृपा-शरण दीजे विभु ।  
श्री राम व्याप्त सर्वत्र हो, जय-जयकार हो मेरे प्रभु ॥

## Ram and His Arrow and Bow

### Ramlakshman Gupta



*Shri Ramlakshman Gupta had spent several years in academia before shifting to industry. For over six decades, he has been associated with various social, cultural, religious and educational organizations in various capacities. Presently he edits a by-monthly Hindi magazine, Tulsi Saurabh. He is also President of Tulsi Manas Sansthan which publishes books and organizes various activities. He heads Shri Ram Mandir Trust in Jaipur.*

Whenever we visualize Ram, an image of a valorous and handsome young man with a bow in one hand and an arrow in the other invariably emerges before our eyes. It is almost impossible to imagine Ram's existence without his bow. Ram and his bow are inseparable. When an artist draws a picture of Ram as a child, he places a picture of a small bow near him. As Krishna is known by his flute, Ram is known by his bow and arrow.

In the third sholk of Ayodhyakand of Ramcharitmanas, Goswami Tulsidas adores Ram who holds in his hands a mighty arrow and a graceful bow. In fact, it is Tulsidas who has immortalized and permanently established in our hearts the image of Ram with a bow and arrow (very often a sheath of arrows). There is a story that once when Tulsidas was visiting Vrindavan, he was blessed by the sight (*darshan*) of Lord Krishna with a flute in his hands. He then exclaimed,

*“How should I describe your today's beauty, O Lord! You are looking marvelous.*

*However, Tulsi would bow his head to thee, when you take bow and arrow in hands”.*

In Ramcharitmanas, Ram is rarely without his bow and arrow. When he proceeded to protect the sacrifice to be performed by Sage Vishwamitra, he had a quiver fastened on his back and a lovely bow and arrow in his hands (कटि पट पीत कसें बर भाथा । रुचिर चाप सायक दुहुँ हाथा ॥ Manas, 1.209.C2). Nay, it was not only when he was in a battlefield that he would arm himself with bow and arrow, they are a part and parcel of his identity. Even when he is with saints and sages, he is with his bow and arrows. Before Bharat meets him in Chitrakoot, just see what the scene is there! Tulsi describes Ram as “He wore matted hair on his head and had a hermit's robe girt about his loins, there was a quiver fastened to his waist, an arrow in his hand and a bow slung across his shoulder. On the altar amidst an assembly of hermits and sages shone Sita and Lord of Raghu dynasty.”

A question is often raised as to why Ram could carry his bow and quiver of arrows with him when mother Kaikeyi had specifically desired that he dwell in the forest for fourteen years in the garb of a hermit, wholly detached from the world.

तापस बेष बिसेषि उदासी । चौदह बरिस राम बनबासी ॥ Manas, 2.29.C3.

The answer is that Ram without his bow and arrow was an incomplete person. Kaikeyee had exiled a complete Ram, as people knew him. As such, she had no objection to him carrying his bow and quiver full of infallible arrows. Some also believe that the sole reason she sent Ram to exile was to kill demons such as Ravan and that would be impossible if Ram did not have his bow and arrows.

In Ramcharitmanas, even hermits pray to him to dwell in their hearts with his bow and arrow. Sutikshna prays, “Armed with a bow and arrow and accompanied by your younger brother and Janak’s daughter, O Lord Ram, please dwell forever like a moon in the firmament of my heart!” After Ravan is killed and the war ends, Brahma, Indra and Lord Shiva all offer their prayers wherein they worship Ram with his bow and arrow. Brahma says, “O Ram, perpetual abode of bliss, O Hari, O Chief of Raghus bearing a bow and arrows!

जय राम सदा सुखधाम हरे । रघुनायक सायक चाप धरे ॥ Manas, 6.111.X1

Indra says, “Glory to Ram, beauty personified, the bestower of peace, equipped with an excellent bow, arrows and quiver and triumphing in his mighty strength.”

जय राम सोभा धाम । दायक प्रनत बिश्राम ॥ 6.113.X1

धृत त्रोन बर सर चाप । भुजदंड प्रबल प्रताप ॥ 6.113.X2

Lord Shiv says, “Save me, Chief of Raghus line, bearing an excellent bow and shining arrows in your hands.”

मामभिरक्षय रघुकुल नायक । धृत बर चाप रुचिर कर सायक ॥ 6.115.X1

Ram’s bow and arrows are not just weapons; they are an integral part of his identity. Without his bow and arrow, Ram is incomplete.

समझ चाप को सिया सम, सर को रघुबर जान ।

सर-चाप यदि हों साथ में, अवसि होय कल्याण ॥

That is, his bow is Sita and arrow is Ram himself! Without each other, they are incomplete. If we are they are with us, surely we shall be blessed!

(Note: This doha was composed for this article by the RamQuest editor Dr. Omprakash K. Gupta.)



## Ayodhya Shodh Sansthan

### Yogendra Pratap Singh



*Dr. Yogendra Pratap Singh is Director Ayodhya Research Institute, Government of Uttar Pradesh, India since 2001. During his tenure, Ayodhya Research Institute has done phenomenal work in the field of Ramayana. He has organized daily Ram Lila for the past 14 years in Ayodhya, and carried to many foreign countries. Under his dynamic leadership, the institute has published well over 250 books related to Lord Ram, Ram Lila, Ayodhya, Tulsidas, Ayodhya etc. in all 22 Indian languages. Presently Dr. Singh is working is on "Global Journey of Ram Culture."*

Ayodhya Shodh Sansthan, an autonomous body, was established by the Uttar Pradesh Culture Department in 1986. There was a long pending popular demand by the saints of Ayodhya that at the spot where Tulsidas wrote Ramcharitmanas, a memorial should be constructed. The Tulsi Smarak Bhawan (building) was thus built in 1969. A full size statue of Goswami Tulsidas in the posture of composing Ramayana was also erected.

The objects of the Ayodhya Shodh Sansthan (Research Institute) are:

1. To preserve, assemble and compile the manuscripts and objects of art, culture, folk literature, history and tradition of Awadh in general and Ayodhya in particular.
2. To keep and preserve deteriorating articles of archeological importance and rich in cultural tradition of Awadh.
3. To encourage research on Indian art, knowledge and culture pertaining to Awadh region and to promote research work on the Ramayan of Tulsidas and his literature as well as the philosophy.
4. To establish a museum pertaining to the protection, promotion and study of manuscripts and archeological items on the social, religious, literary and historical culture and art.
5. To publish the list of original works, critical editions, translations, the results of the research work and other important writings of importance.
6. To cooperate and assist other national and international bodies and educational institutions in achieving the above objectives.
7. To implement schemes ensuring employment in accordance with the programs of the Government of India and the Government of Uttar Pradesh.
8. To publish a research magazine for the use of students and research scholars, to organize birth anniversaries of great personalities and training programs, to compile the scattered folk stories about Rama from every corner and to get the story of Ramayana painted in various art styles during national and international conferences and

seminars. Also to stage Ramlila and collect, compile and evolve documents pertaining to the historical development of it.

The institute has many achievements to its credit. Some of them are:

1. Publication of about 250 books on Ramayana, Awadh, Ayodhya and Goswami Tulsidas
2. Publication of 58 issues of magazine 'Sakshi'
3. Daily Ramlila presentation for the past 14 years
4. Ramlila presentation, seminar and conferences in about 20 countries
5. Establishment of a handicraft museum on Ram's story
6. Education of folk dance to school children
7. The culture department of Government of India has approved a world survey in respect to those countries where Ramlila is staged or they have some spots and items pertaining to the story of Ram

Ayodhya Shodh Sansthan is located in Ayodhya and can be reached by train, bus or air (from Lucknow). For more information, please visit <http://ayodhya.co/>, or write to [ayodhyaresearch1986@gmail.com](mailto:ayodhyaresearch1986@gmail.com), phone 91-5278232982.

#### **Ayodhya or Avadh?**

Did you know the word Ayodhya (अयोध्या) has never been used in Ramcharitmanas! Instead, Ajodhya (अजोध्या) is used, but just once. The most commonly used word is Avadh (अवध) - used 79 times!

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## Who wants to be a Rambhakt?

- Who is considered as an incarnation of Lord Vishnu?
  - Hanuman
  - Shiv
  - Brahma
  - Parashuram
- Who was Trijata?
  - Mother of Sita
  - Queen of Lanka
  - Guard of Sita
  - Sister of Sita
- What is the main weapon of Parshuram?
  - Bow and Arrow
  - Axe
  - Spear
  - Mace
- In which direction of Ayodhya does river Sarayu flow?
  - North
  - South
  - East
  - West
- 'Kumbhkarna' got his name due which part of his body?
  - head
  - nose
  - ears
  - eyes
- Shravan Kumar is known because of his devotion to
  - Ram
  - Shiv
  - Parents
  - king

Solution: 1.d 2.c 3.b 4.a 5.c 6.c

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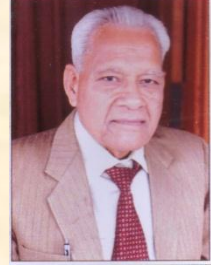
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## Goswami Tulsidas: An Emblem of Poetic Modesty

Narendra Sharma 'Kusum'

*Dr. Narendra Sharma 'Kusum' is retired professor English. He had taught English language and literature more than six decades. He had been by a large number of literary, social and religious organizations for outstanding contribution in the spheres of education, literature and religion. He was twice awarded Life Time Achievement Award for distinction in these fields. He had been associated with more than half a dozen literary, social and religious organizations and with Tulsi Manas Sansthan as its Vice President. His philosophy of life includes quest for excellence, service of humanity, promotion of goodwill and universal brotherhood.*



It goes without saying that poet Tulsidas represents the best in his poetic endeavor, particularly in Ramcharitmanas which may rightly be described as his magnum opus. But despite all his greatness as a very powerful poet of much eminence, his modesty is capable of disarming anyone who may venture to devalue his poetic excellence. Much has been written about his unquestioned and unconditional surrender to Shri Ram as a devotee, but not much attention has been paid to his rare modesty as a poet. A thorough study of Balkand enables us to see that the poet is averse to tall claims as a creator and is too humble to even talk about his outstanding poetic capacity. He does not even want to take the credit of creating something new in Manas. He says that he has gleaned the subject matter of the epic from various sources like the Ramayana, the Vedas and other scriptures, and has also picked up 'something' from wherever possible with a view to singing the glory of Ram for his own pleasure.

नानापुराणनिगमागमसम्मतं यद् रामायणे निगदितं क्वचिदन्यतोऽपि ।

स्वान्तःसुखाय तुलसी रघुनाथगाथाभाषानिबन्धमतिमञ्जुलमातनोति॥ बालकाण्ड, श्लोक ७॥

In his utmost humility he says further that he is not sure of his capacity as a poet and as such he is imploring everyone for their support in his poetic task:

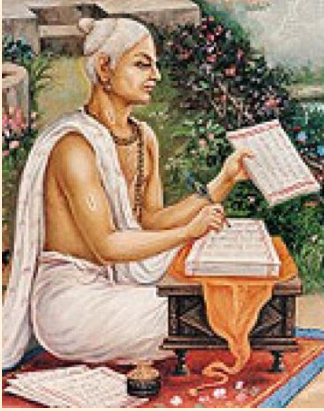
निज बुधि बल भरोस मोहि नाहीं । तातें बिनय करउँ सब पाहीं ॥ Manas, 1.8.C4

He likens himself to a lisping child whose lisping words are fondly liked by his parents but the crooked ones can only laugh at the child.

जौं बालक कह तोतरि बाता । सुनहिं मुदित मन पितु अरु माता ॥ Manas, 1.8.C9

The height of his modesty reaches its peak when he says, “I am neither a poet nor an expert in sentence-construction. I am bereft of all arts and learning.

कबि न होउँ नहिं बचन प्रबीनू । सकल कला सब बिद्या हीनू ॥ Manas, 1.9.C8



Further the most quoted lines testify his extreme modesty when he says that he has no knowledge, no understanding and no insight into poetry. This he truly says on an oath written on a piece of blank paper.

कबित बिबेक एक नहिं मोरें ।

सत्य कहउँ लिखि कागद कोरें ॥ Manas, 1.9.C11

He gives all credit to the benevolent grace of Shri Ram for making him a poet. He says that he is neither a poet nor a wise man. He sings the glory of Ram according to his limited wit.

कबि न होउँ नहिं चतुर कहावउँ । मति अनुरूप राम गुन गावउँ ॥ Manas, 1.12.C9

We see his supreme humility when he asks for the grace and support of all other poets and scholars in the hard task of writing a great epic about Ram. As compared to their poetic height, he likens himself to a mere child.

कबि कोबिद रघुबर चरित मानस मंजु मराल । Manas, 1.14c.D1

बालबिनय सुनि सुचि लखि मो पर होहु कृपाल ॥ Manas, 1.14c.D2

On reading the Ramcharitmanas, one may easily see that Tulsidas is nowhere arrogant or insolent. He is everywhere humble, modest and submissive, always falling at the divine feet of Shri Ram and Sita. Anyway, the purpose here is to focus on his poetic modesty, to show that all great people, be they poets or scholars, are basically modest or ought to be modest. Arrogance is not consonant with greatness. Ramcharitmanas is relevant to all times, as Tulsidas' modesty relevant to all those who wish to take up the task of composing poetry or are already engaged in their respective poetic endeavor. Arrogant poets and scholars with little achievement in their spheres can learn a lot from Tulsidas who is worth emulating for all times. My heartfelt obeisance to the holy memory of that great poet who lives in the heart of millions of people all over the world!

होते नहीं तुलसी अगर, नहीं राम को मैं जानता ।

सम्मुख खड़े रहते प्रभु, फिर भी नहीं पहचानता ॥

(from *Tulsi Ramayan in 1008 Lines*)



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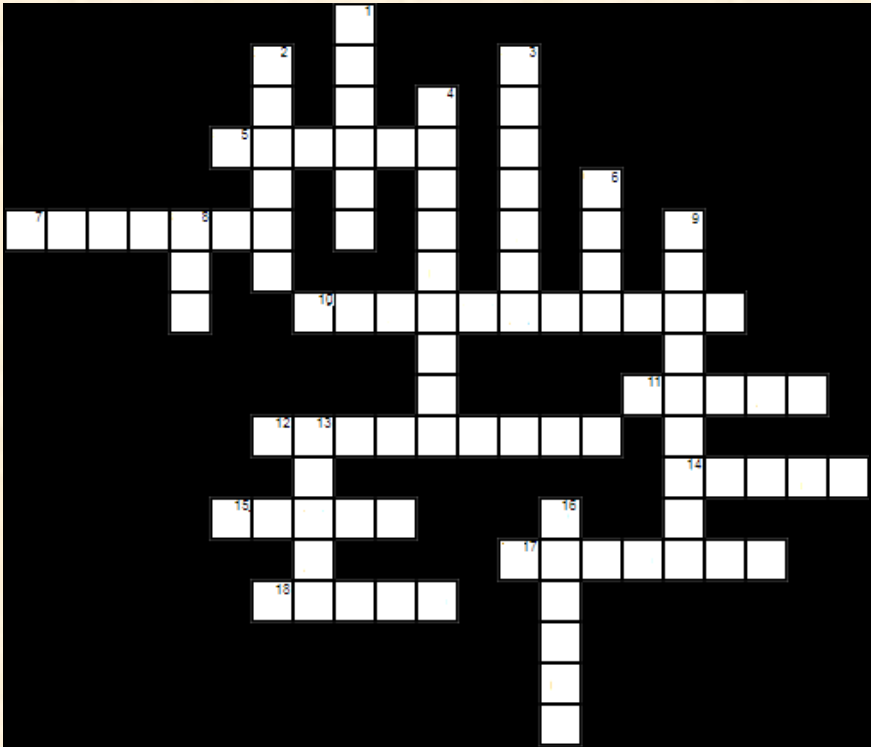
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## Down

1. River in Ayodhya
2. Kaikeyi' son
3. Sita's birthplace
4. Wife of Indrajit
6. Shiv's wife
8. Heads of Ravan
9. Ravan's sister
13. Owner of Chandrahas
16. Vehicle of Kamdev

## Across

5. Sampati's brother
7. Mother of Shatrughna
10. Took Ram to Sita Swayamvar
11. Mithila's king
12. Mountain of Sanjivani booti
14. King of Wealth
15. Kands in Ramayana
17. Bharat's wife
18. Vali's son

(Solution on page 31)

## Homophones in Ramcharitmanas

### Omprakash Gupta

*Dr. Omprakash Gupta is a professor of management at the University of Houston-Downtown, Texas, USA. Though his primary interest of teaching and research is management, lately he has been working in the area of Ramayana. He has recently published two books and a few articles on Ramayana related topics. In his own field of management, he has published 70+ research papers in professional academic journals. He is also a recipient of numerous teaching, research and service awards.*



When two (or more) words are spelt differently but sound the same, they are called homophones. For example, alter-altar, made-maid, stationary, stationery, to-too-two, etc. So, when we speak one of them, it can easily be confused with the other. In Hindi (a phonetic language) when two words are spelt differently, their pronunciation, though technically different, may sound similar when words are spelt very similar. For example, words अनल (anala) and अनिल (anila). When pronounced, they may sound very similar but their meanings are very different. The word अनल (anala) means fire whereas अनिल (anila) means air. In this column we will provide examples of commonly used homophones in Ramcharitmanas with the hope that readers will find them useful when reading Manas and similar other literature.

Readers are invited to send homophones from Manas to [ramquest@ramacharit.org](mailto:ramquest@ramacharit.org) for publication in this column.

#### 1. अनल (anala) - अनिल (anila)

As mentioned above अनल means fire whereas अनिल means air. The word अनल has been used 35 times in Manas. For example,

सीता प्रथम अनल महुँ राखी । प्रगट कीन्हि चह अंतर साखी ॥ 6.108.C14

अग्नि के भीतर छुपे सीता जी के असली रूप को प्रकट करने लिए उन्हें पहले अग्नि में प्रवेश करने को कहा गया । To bring the real Sita out of fire where she had been hidden, she was first asked to enter fire.

The word अनिल has been used just once. Interestingly, the word अनल has also been used in the same line. See,

सोइ जल अनल अनिल संघाता । होइ जलद जग जीवन दाता ॥ 1.7.C12

वही धुआँ जल, अग्नि और पवन से मिलकर बादल होकर जग का जीवन दाता बन जाता है ।

The same smoke becomes life giver after mixing with water, fire and air.

## 2. छत्र (chatra) - छत्रि (chatri)

The word छत्र means crown/umbrella (something over head) whereas छत्रि is if one of four varnas (Brahman, Kshatriya, Vaishya, Shudra). The word छत्र (chatra) has been used 4 times. For example,

छत्र मेघडंबर सिर धारी । सोइ जनु जलद घटा अति कारी ॥ 6.13.C5

(रावण ने) सिर पर बादलों के डम्बर जैसा छत्र धारण कर रखा है, जैसे वही बादलों की अत्यंत काली घटा हो । Ravana has a large umbrella spread on his head, as if it is a mass of dark clouds.

The word छत्रि has been used just once. See,

छत्रि जाति रघुकुल जनमु राम अनुग जगु जान । 2.229.D1

(मैं) क्षत्रिय जाति का, रघुकुल में जन्मा और श्री राम जी का अनुगामी हूँ. यह संसार जानता है।

I am of the Kshatriya clan, born in Raghu dynasty and a follower of Lord Ram; this is known to the whole world.

*We will review more homophones from Ramcharitmanas in the future issues of RamQuest. Learned readers are invited to send homophones from Manas to [ramquest@ramacharit.org](mailto:ramquest@ramacharit.org) for publication.*

Wish you all the best ! RamQuest !!

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## How well do we know Manas Words?

The following words are taken from Shri Ramcharitmanas. Each word has four possible answer choices. Select the choice that most accurately means the word.

1. punit (पुनीत)
  - a) full moon
  - b) again
  - c) pure
  - d) Ram's brother
2. Brishketu (बृषकेतु)
  - a) Shiv
  - b) Ram
  - c) A planet
  - d) name of a mountain
3. hay (हय)
  - a) heart
  - b) hello (hi)
  - c) horse
  - d) grass
4. tamasa (तमसा)
  - a) fum
  - b) dark
  - c) a river
  - d) like you
5. suman (सुमन)
  - a) nice heart
  - b) flower
  - c) garden
  - d) Sita's sister

*Readers are encouraged to send similar questions to us for publication in one of the future issues. (email: ramquest@ramachari.org)*

*(Answers on page 30)*

## Ram as a Son

### Ramaseshu Yaddanapudi



*Ramaseshu Yaddanapudi is educated in both engineering and management. He is working in corporate IT implementing Enterprise resource planning for last two decades in US. Apart from that he is interested in learning our scriptures. He is a devotee of Lord Rama, mother Sita and Hanuman and lives in Houston, TX.*

The Sanskrit word for son is putra. The Sanskrit phrase “Purn-nāma-narakāt trāyate iti putraha” means that a son is the only one who relieves the forefathers from the hellish conditions in the life after death. This article will try to explore one example from each kanda based on Valmiki Ramayana.

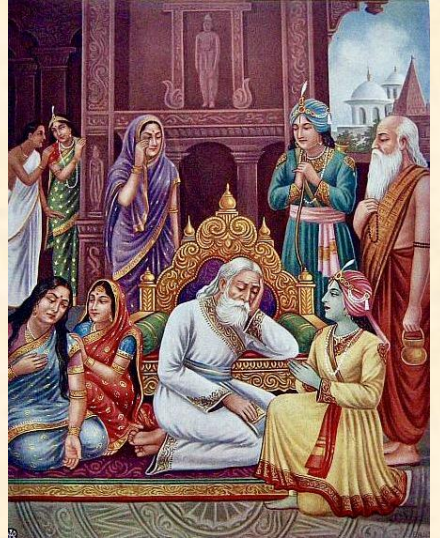
### Bala Kanda

When Sage Viswamithra was doubtful when Rama was hesitant to kill demoness Tadaka (Tatakā) as instructed, Rama assured the sage he would adhere to the instructions of his father, which was to obey the command of the sage and kill Tadaka.

### Ayodhya Kanda

When Lord Rama visited Mother Kausalya before leaving for the forest, she insisted on Rama not abandoning her and that if he did leave she would also accompany him. Rama reminded her that her duty as a wife was to be with her aged husband and not with her youthful son, and that it was his duty as a son to fulfil the promise given by his father.

When Rama along with Sita and Lakshmana were leaving Ayodhya in a chariot driven by the minister, Sumantra, King Dasaratha was running behind, pleading Sumantra to stop. Rama instructed Sumantra not to heed his father's words and to keep going, as it would derail his father from abiding to the truth.



## Aranya Kanda

When Bharata visited Rama in the forest, and informed him about King Dasaratha's demise, Rama went to the river banks and conducted pitru shraddha immediately to fulfill his rightful duty to his departed father. Rama did shraddha with the same fervor for Jatayu, who was a friend of his father, King Dasaratha.

## Yuddha Kanda

When Rama killed Ravana, Indra along with the other devatas came down to pay homage to Rama. When King Dasaratha, who accompanied them, implored Rama to ask for a boon, Rama requested King Dasaratha to forgive Mother Kaikayi as it was not her fault for sending him into exile; it was nothing but a divine will. In this way, Rama absolved the wrong-doing of his father, which was to abandon Kaikeyi after she asked Rama to be exiled.

As a son Rama did everything to establish his mother and father on the right path of truth and absolved their wrong-doings and earned his earnest title as Putra (son).

**Editor:** *Learned readers are invited to write similar articles on role of Ram such as Ram as a husband, brother, friend, student, guru, etc. for publication in RamQuest.*

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# Ram's Dharma: Leadership Secrets of the Ultimate Warrior~Sage~Prince

*Michael Sternfeld*



*Shri Michael Sternfeld is an independent scholar and a producer/director who has spent the last 25 years creating various productions of the Ramayana, including the first complete audio production of the Ramayana of Valmiki. For more information, visit [RamayanAudio.com](http://RamayanAudio.com).*

This article is excerpted from the audiobook-- Ram's Dharma: Leadership Secrets of the Ultimate Warrior~Sage~Prince-- published by Vedic Audio Knowledge (VAK).

## **Introduction**

Now begins the inquiry into Dharma. This one line, expressive of much of the potency within all Vedic knowledge, is an apt beginning in our exploration of the epic Ramayana. The Ramayana can be seen as one grand heroic quest into all the power and subtlety of Dharma. Dharma means more than just duty, as it is often understood in the West. At its most comprehensive level, Dharma is the inexorable movement of evolution in the universe. All activity in the universe is orderly because of that inexorable flow of Dharma.

## **Alignment of our Dharma with the Big Picture**

To the degree that we align our own nature with this grand vision of Dharma, the more we align ourselves with the natural flow of all that was meant to be. This seems to be the true quest—to move our own consciousness, our own deepening awareness--to become more and more in-tune with Dharma at every step of our evolution. There is not one “be-all, end-all” state that captures this, because Dharma, as structured in consciousness, is a sequential process of unfolding deeper and deeper levels of order or Dharma in the fabric of our own awareness.

## **Hierarchies of Dharma**

Dharma is structured in layers, or in hierarchies, which reveal more and more comprehensive levels of intelligence in nature. On one level, we could experience our personal career Dharma--expressive of the work we do to earn a living. At a deeper level, we can own our soul level Dharma--expressive of our own fundamental nature and the development of higher states of consciousness. On a more expanded level, there can be a Dharma of a country or civilization, which may express the unique design or “chosen-ness” for a group of people to serve and enrich the world in a particular way. The Dharma of a star is to spread life-giving

light into the world, while the Dharma of the universe may reach to the fields of unfathomable infinity.

### **Evolution of Dharma**

Every level of life has a Dharma that is woven together with all the other streams to create a majestic tapestry reflecting the never-ending flow of life from lesser states to more and more fullness of life and evolution. From this perspective, all of our growth can be seen as an opportunity to continually deepen our understanding of our own Dharma and how it fits into the larger Dharma of the world. As we grow and evolve, we find that those values that seemed so significant when we were younger fall away and new doorways open to greater and greater levels of service, authenticity and an expanding sphere of influence to enrich the world.

### **Ram's Dharma and the Ramayana**

Now this is where the power of Ram and the Ramayana enter the picture. Ram is an embodiment of the total potential of Dharma. All different levels and streams of Dharma seem to converge into his comprehensive personality. This power is first expressed on the human level, the level of heroic action. Like all the great heroic figures that have preceded us, we gain so much from following in his epic footsteps. Ram's heroic quests become our own; and his journey—imbued with near-impossible challenges as well as great victories and blessed boons—become the cherished guideposts in the journey of our own lives.

But this outer value of Ram is only a projection and expression of the deeper, absolute level of life, from which the full potential of being fully-human emerges—a divine being in human form. Ram is an extraordinary personage in that he is both an ideal man and an avatar. Human and divine. The juxtaposition of these two values stretches our comprehension to span its gulf.

### **Why is Ram So Special?**

In the pantheon of all great epic heroes, Ram seems to hold a special status. On a human level, his entire life and story are based upon explicitly discriminating and integrating finer and finer levels of Dharma. Our behavior can be refined at each step of this journey by integrating these deeper values into our lives. But the deepest level of Dharma reveals Ram's full potential as an embodiment of the Absolute level of life--Ram Brahm Paramarath Rupa.

The great modern-day Vedic sage Maharishi Mahesh Yogi explains this mahavakya by describing Ram as the embodiment of Brahman, the supreme Totality of life. This Totality is not just outside of us as some ruling power, but inside us as well. In this view, Ram represents the essential nature of ourselves and the whole creation, governing and sustaining it from the transcendental level. Maharishi clarifies: "Ram is the embodiment of pure spirituality, of pure being--totality in its absolute unity. All activity in the universe is orderly because of that eternal law of





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# Ramayana and its Variants: Valmiki Ramayana

## Vijay Kumar Sappatti



*Shri Vijay Kumar Sappatti is the CEO of a Solar O&M Company. He has worked for more than two decades in the areas of strategic business planning, new market identification, business development, market research, team building, competitive product positioning, budget preparation, marketing promotions, corporate planning. He has three books to his, two poetry and one story book, all in Hindi.*

The Ramayana is one of the great Hindu epics. It is ascribed to the sage Valmiki and forms an important part of Hindu literature, considered to be itihāsa. The Ramayana is one of the two great epics of Hinduism, the other being the Mahabharata. It depicts the duties of relationships, portraying ideal characters like the ideal father, ideal servant, ideal brother, ideal wife, and ideal king. The name Ramayana is a tatpurusha compound of Ram and Ayana ("going, advancing"), translating to "Rama's Journey."

Though Valmiki's Sanskrit poem Ramayana is the most influential among Indians, Rama's story is available in several languages, such as Chinese, Laotian, Thai and Tibetan. Many of these languages have more than one telling of the epic.

Camille Bulcke counted 300 tellings of the epic. The number of versions of the epic which have existed in India and the rest of south-east Asia for the past 2,500 years or more is simply astonishing. Late poet and scholar AK Rumanian's work - Three Hundred Ramayanas: Five Examples and Three Thoughts on Translation - is another milestone in this study.

The study of such variants exists in India as well as in other countries like Thailand, Cambodia, Indonesia, China, Sri Lanka, Laos, Malaysia, Burma, Nepal, Philippines etc. There are texts of Ramayana in several regional languages of India including Sanskrit, Chinese, Thai, Telugu, Bengali, Kashmiri, and Tamil. In this article, we present the various versions of Ramayana in the following categories:

1. The Valmiki Ramayana translations/versions /adaptation
2. The Sanskrit versions
3. The regional versions
4. The International versions

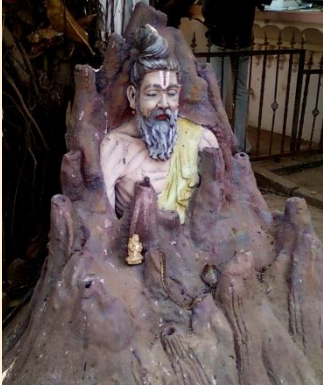
Writing an article on the variants of Ramayana is an enormous task. Reading so many available versions is tedious and with every version

that one reads, there is a possibility that we change our perceptions about the great epic. I have understood that with every version there is a unique story attached. There is a belief system behind the version. The difference may be geographical based on local, regional, national or international settings. We also see differences in the versions according to time period of that era.

But despite all the versions, “God is limitless and there is no limit to his stories,” comes true to its full meaning. With every reading, we come across a new story and new approach to the original Ramayana. As we go through the details we understand the dynamics of each story. Let us first discuss Valmiki Ramayana which is mother of all Ramayanas!

### **Valmiki Ramayana**

Ramayana tells the story of Rama (an avatar of the Hindu supreme-god Vishnu), whose wife Sita is abducted by Ravana, the king of Lanka. Thematically, the Ramayana explores human values and the concept of dharma. It also gives us some insights as how to live life. Ramayana also tells us the basics of morality of life. It also shows various dimensions of life on a greater canvas.



The Ramayana was first written by Valmiki [original name Ratnakar] the robber-turned-sage. The story of Rama was narrated to him by Sage Narad. Once he witnessed a bird being killed by a hunter and heard the heart-rending cry of the bird's mate. He felt the pain and out of this pain he was inspired to write the Ramayana.

The epic was an important influence on Sanskrit poetry and Indian life and culture, particularly through its establishment of the shloka meter. Like its epic cousin the Mahabharata, the Ramayana is not just an ordinary story; it contains the teachings of ancient sages and presents them in narrative allegory with philosophical and devotional elements interspersed. The characters Ram, Sita, Lakshman, Bharat, Hanuman and Ravan are all fundamental to the cultural consciousness of India.

The Ramayana consists of 24,000 verses in seven books (kāṇḍas) and 500 cantos (sargas). Srimad Valmiki Ramayana is composed of verses called Sloka, in Sanskrit language, which is an ancient language from India, and are written in a 32-syllable meter called anustubh. These verses are grouped into individual chapters called sargas, wherein a specific event or intent is narrated. These chapters or sargas are grouped into books called kands where kand means the inter-node stem of



sugarcane, or also a particular phase of the story or an event in the course of storytelling. In its extant form, Valmiki's Ramayana is an epic poem of some 50,000 lines. The text survives in several thousand partial and complete manuscripts, the oldest of which is a palm-leaf manuscript found in Nepal and dated to the 11th century CE. The text has several regional renderings, recessions, and subrecessions. Ramayana is composed of about 480,002 words, being a quarter of the length of the full text of the Mahabharata or about four times the length of the Iliad.

The epic is divided into several major kāṇḍās (books), which deal chronologically with the major events in the life of Ram. The division into seven kāṇḍās is as follows:

1. Bāla Kāṇḍa (Book of childhood). The origins and childhood of Ram, born to king Dasharath of Ayodhya and destined to fight demons. Sita's swayamvara and subsequent wedding to Rama.
2. Ayodhya Kāṇḍa (Book of Ayodhya). The preparations for Rama's coronation in the city of Ayodhya, his exile into the forest, and the regency of Bharat.
3. Aranya Kāṇḍa (Book of the forest). The forest life of Rama with Sita and Lakshman, his constant companion. The kidnapping of Sita by the demon king Ravana.
4. Kishkindha Kāṇḍa (Book of the monkey kingdom). Rama meets Hanuman and helps destroy the monkey people's king, Vali, making Vali's younger brother, Sugriva, king of Kishkindha instead.
5. Sundara Kāṇḍa (Book of beauty). Detailed accounts of Hanuman's adventures, including his meeting with Sita. Traditionally read first when reading the Ramayana, this book's name derives from the fond name given to Hanuman by his mother.
6. Yuddha Kāṇḍa (Book of war, also known as Lanka Kanda). The battle in Lanka between the armies of Rama and Ravana. After Ravana is defeated, Sita undergoes the test of fire, completes exile with Rama, and returns to Ayodhya with him to reign over the ideal state.
7. Uttara Kāṇḍa (Book of Answers). Rumours of impurity lead to Sita's banishment, during which she gives birth to and raises Lava and Kush. Rama and Sita reconcile. The twin boys later ascend the throne of Ayodhya, after which Rama departs the world.

### **How well do we know Manas Words? (Answers)**

**1. c    2. a    3. c    4. c    5. b**



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The readers are invited to submit their articles for publication in RamQuest. Though primarily language of RamQuest is English as our goal is to reach out to the new generation, we consider articles written in Hindi. Articles should focus on Lord Ram and Ramayana. For complete details, please see page 4 of this issue or write to [ramquest@ramacharit.org](mailto:ramquest@ramacharit.org).



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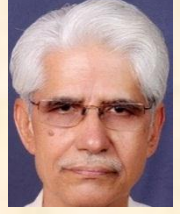




# Universal Philosophy of Ramayana

**Prabhu Dayal Mishra**

*Shri Prabhu Dayal Mishra is a renowned scholar in Vedas and other Indian scriptures. He has published more than two dozen books on Vedas, Gita, Yoga, etc. He has received numerous awards for his work. Currently, he is the president of Maharishi Agastya Vedic Sansthanam and associated with a number of universities, social and religious institutions.*



Let me quote here at the very outset the theme substance of this third paper in this series of impact of Ishavasyopanishad on Ramcharitmanas. The second mantra of this Upanishad reads as follows:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । एवं त्वयि नान्यथेतोऽस्ति न कर्मलिप्यते नरे ॥

If a man wishes to live a hundred years on this earth, he should live performing action. For you, who cherish such a desire and regard yourself as a man, there is no other way by which you can keep work from clinging to you.

Let us remember here that in the first mantra greater emphasis was laid on the renunciation of fruit and to have no greed for possession. This might imply that since enjoyment and possession both are verily restricted; there may not be any need of doing action here. To emphatically contradict this notion, Vedic seer stresses the inescapable need of an active life of hundred years which can only help remain unattached with action as well!

To conceptualize a direct vision of this commandment we find people living in Ramrajya of Ramcharitmanas for long without any ailments and their full awareness of it.

अल्पमृत्यु नहिं क्वनिउ पीरा । सब सुंदर सब बिरुज सरीरा ॥ Manas, 7.21.C5

The life of action is the life of awareness. The word ' Karma' stands for Karmyoga here. It means that every action performed has to be a Karmyoga. It also implies that when the knowledge imparted in the first mantra is imbibed in our action, it transforms our action to be a Karmyoga.

This theory of Karma yoga blossoms fully in Bhagwad Gita. The action according to it is itself a fulfillment and there need not be any waiting or postponing for the enjoyment of its fruit. This knowledge input in the performance of an action entitles it to be called a Yagya. Yagya is offering one's possession and gain without any attachment. The



Yagna ritual traditionally epitomized the collective karma of a superior kind. It stood up for the cause, process and end of this creation.

In Ramcharitmanas, thus, we notice a character Pratap Bhanu who performed a number of sacrifices and offered the fruits thereof to Lord Vasudev, Vishnu.

करइ जे धरम करम मन बानी । बासुदेव अर्पित नृप ग्यानी ॥ Manas,1.156.C2

The central character of Ramayana, Shri Ram is indeed the best model of this art and knowledge. In Janakpur, for instance, when the competition for lifting the arrow of Lord Shiva is at its peak, Ram remains totally unaffected. There is no sign of any effort on his part till his master Vishwamitra asks him to get up and break the bow. Even when he is so commanded and he is fully capable in his own might of carrying the command, his gesture is worth noting -

ठाढ़े भए उठि सहज सुभाएँ । ठवनि जुबा मृगराजु लजाएँ ॥ Mans, 1.254.C8

And when Ram has broken the bow without any exertion and he is challenged by the rival contestants, he holds no grudge. This leaves even Parashuram confused to believe if he could indeed be his culprit since there were no signs of a triumphant performer of this gallant task in his behavior. And Ram on the other hand, says –

सभय बिलोके लोग सब जानि जानकी भीरु । Manas, 1.270.D1

हृदयँ न हरषु बिषादु कहू बोले श्रीरघुबीरु ॥ Manas,1.270.D1

नाथ संभुधनु भंजनिहारा । होइहि केउ एक दास तुम्हारा ॥ Manas,1.271.C1

When Ram noticed that the whole assembly was shaken and even Sitaji seemed worried, he without any malice or joy spoke gently. “O, great master any one breaking this great bow can only be just your servant, a follower!” Parashuram does not visibly follow the language of a ‘nishkam’ (non-attached) Karmyogi. Laxman therefore walks forward as an interpreter. He therefore goes to inform that the bow broke simply as Ram touched it. It is virtually an act in which the doer is totally absent. How could Ram then be arrogant or boastful of his bravery altogether!

Another instance of Ram exercising total control over his behavior by remaining stable and unshaken in favorable or adverse situations is depicted in this shlok of Ayodhyakand-

प्रसन्नतां या न गताभिषेकतस्तथा न मम्ले वनवासदुःखतः । Manas, Ayodhya. Sholka 2

Ram was not overjoyed when he learned that he was being enthroned and remained equally unconcerned when he was exiled for fourteen years the next morning.

Ram's continuous quest of karma is evident in the prayers he offered to the Indian Ocean to provide a path for his great army to reach Lanka. He decided to calmly sit in meditation for three days although Lakshman was not convinced with it at all.

The last and not the least instance is that of Ram entrusting an onerous assignment to Angad for acting as his emissary to Ravan to try if the Great War could be avoided. He tells him-

काजु हमार तासु हित होई । रिपु सन करेहु बतकही सोई ॥ Manas, 6.17.C8

Angad, all your endeavors should be in this direction - let my object (of obtaining Sita) be achieved and also that he (Ravan, our enemy) remains unharmed.

At the end when Ram ultimately defeats Ravan by winning the war, he enthrones Vibhishana, his enemy's younger brother and wishes-

करेहु कल्प भरि राजु तुम्ह मोहि सुमिरेहु मन माहिं । 6.116d.D1

“You should rule over this land for a full kalp (4.32 billion years which is one day period of Brahma, the Creator)!” I hope this detailing is sufficient for now to elaborate the idea that the Vedic philosophy finds an appropriate illustration in the Ramcharitmanas of Tulsidas.

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## संक्षिप्त रामचरितमानस- १००८ पंक्तियों में

गोस्वामी तुलसीदास रचित गीता प्रेस प्रकाशित श्री रामचरितमानस में 12,587 पंक्तियाँ हैं। आज हमारा जीवन कितना अस्त-व्यस्त है, यह सोच कर मानस का एक संक्षिप्त रूप 1008 पंक्तियों में प्रकाशित होने जा रहा है। पुस्तक में मानस की 1008 पंक्तियों के साथ-साथ उनका सरल हिंदी में भावार्थ, अंग्रेजी में लिप्यन्तरण और सरल अंग्रेजी में अनुवाद भी है। पंक्ति 17 से 24 नीचे प्रस्तुत हैं। इससे पहले प्रकाशित पंक्तियों के लिए कृपया <http://www.ramacharit.org/Ramquest> देखें। पुस्तक प्राप्त करने और अधिक जानकारी के लिए Om@ramacharit.org को पत्र लिखें। - ओम गुप्ता

### बालकाण्ड

17 सादर सिवहि नाइ अब माथा। बरनउँ बिसद राम गुन गाथा ॥ 1.34.C3

18 संबत सोरह सै एकतीसा। करउँ कथा हरि पद धरि सीसा ॥ 1.34.C4

अब मैं श्री शिव जी को सादर सिर नवाकर श्री रामचन्द्र जी के गुणों से परिपूर्ण निर्मल कथा का आरम्भ करता हूँ। श्री हरि के चरणों में अपना सिर रखकर संवत् १६३१ में इस कथा का आरम्भ करता हूँ।

19 नौमी भौम बार मधुमासा। अवधपुरी यह चरित प्रकासा ॥ 1.34.C5

20 रामचरितमानस एहि नामा। सुनत श्रवन पाइअ बिश्रामा ॥ 1.35.C7

चैत्र की नवमी तिथि, मंगलवार के दिन अयोध्या में यह चरित्र प्रकाशित हुआ। इसका नाम रामचरितमानस है। इस चरित्र को सुनने मात्र से श्रोताओं को शांति मिलती है।

21 रामचरितमानस मुनि भावन। बिरचेउ संभु सुहावन पावन ॥ 1.35.C9

22 रचि महेस निज मानस राखा। पाइ सुसमउ सिवा सन भाषा ॥ 1.35.C11

इस सुहावने और पवित्र रामचरितमानस की रचना साक्षात् श्री शिव जी ने की है। यह ग्रंथ ऋषि-मुनियों को अत्यधिक प्रिय है। श्री शिव जी ने रचकर इसे पहले अपने मन में रखा और उचित अवसर आने पर पार्वती जी को सुनाया।

23 तातें रामचरितमानस बर। धरेउ नाम हियँ हेरि हरषि हर ॥ 1.35.C12

24 कहउँ कथा सोइ सुखद सुहाई। सादर सुनहु सुजन मन लाई ॥ 1.35.C13

इसीसे श्री शिव जी ने अपने हृदय में विचारकर और प्रसन्न होकर इसका सुन्दर 'रामचरितमानस' नाम रखा। मैं इसी सुखदायक तथा सुहावनी कथा को कहता हूँ! हे सज्जनो, आप आदरपूर्वक मन लगाकर सुनिए।



## Ramcharitmanas- An abridged version in 1008 Lines

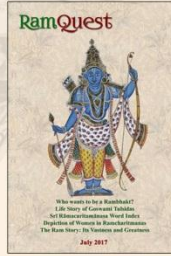
Ramcharitmanas as published by Gita Press has 12,587 lines. Realizing how busy we are with our modern lives, I felt that a brief version of the Manas is needed for present society and our future generations. As a result, I most humbly present to readers “Ramcharitmanas- An abridged version in 1008 Lines.” In addition to carefully selected 1,008 lines from Manas, it has simple Hindi translation, English transliteration and easy to understand English translation. We present from Line 17 to 24 below. For previously published lines, please visit previous issues of RamQuest by visiting <http://www.ramacharit.org/Ramquest>. For more information on the book and how to receive your copy, please write to Om@ramacharit.org – Om Gupta

### Bālakaṇḍa

17. sādara sivahi nāi aba māthā, barana'um□ bisada rāma guna gāthā.  
1.34.C3
18. sambata soraha sai ekatīsā, kara'um□ kathā hari pada dhari sīsā. 1.34.C4  
*I now pray to Lord Shiv and place my head in the feet of the Lord. I begin to describe the holy virtues of Lord Ram in the Samvat year 1631 (1574 A.D.).*
19. naumī bhauma bāra madhumāsā, avadhapurīṁ yaha carita prakāsā.  
1.34.C5
20. rāmacaritamānasa ehi nāmā, sunata śravana pāia biśrāmā. 1.35.C7  
*I commence this story in Ayodhya on Tuesday, the ninth day of the Chaitra month. It is called Ramcharitmanas. The listeners of this story derive solace by simply listening to it.*
21. rāmacaritamānasa muni bhāvana, biraceu sambhu suhāvana pāvana.  
1.35.C9
22. racī mahesa nija mānasa rākhā, pāi susama'u sivā sana bhāṣ ā. 1.35.C11  
*Lord Shiv himself has conceived this beautiful and holy Ramcharitmanas. This text is worshiped and loved by all sages. After creating it, Lord Shiv first bestowed it in his heart. At the right time, he narrated it to Goddess Parvati.*
23. tāteṁ rāmacaritamānasa bara, dhareu nāma hiyam□ heri haraṣ i hara.  
1.35.C12
24. kaha'um□ kathā soi sukhada suhāi, sādara sunahu sujana mana lāi.  
1.35.C13  
*Lord Shiv, after giving due consideration, beautifully titled it “Ramcharitmanas.” I shall I shall narrate this bliss-giving story. O noble souls, please please listen to this with an attentive and devoted mind.*



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