

RamQuest



Jambavant
Tears in Ram's Eyes
Be Balanced like Ram
Why Chant Ram-nam
Ram-Lakshman Samvad
Ram-Vibhishan Dialogue
Sages of Ramcharitmanas
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Ramcharitmanas- An abridged version in 1008 Lines

October 2018

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॥ जय सिया राम ॥

हरि अनंत हरि कथा अनंता ।
कहहिं सुनहिं बहुविधि सब संता ॥
(रामचरितमानस 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. As far as we know, RamQuest is the only publication that is exclusively on Lord Ram. **Last** last year (2017-18), we published its 4 issues.*

With Shri Ram's infinite mercy, we are placing the first issue of the second year in your hands.

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 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 दूढ़ नावा ॥ Ramcharitmanas 7.53.C3

Volume 2 Number 1

- Tears in Ram's Eyes 9
Sita Ram Gupta
- Why Chant Ram-nam 11
Narendra Sharma 'Kusum'
- Ram-Vibhishan Dialogue (Vibhishan Gita) 13
Ram Mohan Lal Mallik
- Sages of Ramcharitmanas 17
Lakshmi Narain Mehra
- Ram-Lakshman Samvad-Ram Gita 20
Saraswati Mallik
- Jambavant 23
Swasti Singh
- Archeological Evidences of Ramkatha in Bundelkhand 24
Harivanshu Awasthi
- Universal Philosophy of Ramayana 27
Prabhu Dayal Mishra
- Homophones in Ramcharitmanas 30
Omprakash Gupta
- Be Balanced like Ram 32
Mathuresh Nandan Kulshreshtha
- संक्षिप्त रामचरितमानस- १००८ पंक्तियों में 34
- Ramcharitmanas- An abridged version in 1008 Lines 35

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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.

For complete guidelines for authors, please visit
<http://www.ramacharit.org/ramquest>

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Articles Invited!

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 also 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. Please visit www.ramacharit.org to download previous issues of *RamQuest*.

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Tears in Ram's Eyes

Sita Ram Gupta

Shri Sita Ram Gupta is a prolific Hindi writer. His book 'Metamorphosis' is a collection of poems. His book, man dwara upchar, is about how to cure using power of mind. He has published in numerous magazines and newspapers.



When Ram gets fourteen years of exile, he proceeds towards the forest with his wife Sita and younger brother Lakshman. Sita, the beloved of Ram, steps patiently as her forehead starts showing drops of sweat and both her lips have dried. In Kavitavali written by Tulsidas, there is a beautiful savaiya (a four line poem)

पुरते निकसी रघुबीर बधू धीर दए मगमें डग द्वै ।

Then looking at Ram, she asks him how much they must walk and where shall they make their hut to live. They come hardly a few steps away from the city, but the eyes of Sita started reflecting restlessness. Sita does not articulate any word with her tongue but her restlessness reflects everything. Ram understands everything without Sita uttering a word. Seeing Sita's uneasiness, nervousness, perturbation, impatience, and suffering, Ram's beautiful eyes start flowing with tears. Tulsidas writes in Kavitavali,

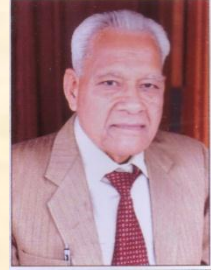
तियकी लखि आतुरता पियकी अँखियाँ अति चारू चलीं जल च्वै ।

Tears start flowing from Ram's eyes, the eyes which are very charming. Ram's eyes are delicate like petals of a lotus. Maybe they can't bear any stress. Here it becomes worth thinking whether tears start flowing from Ram's eyes due to their delicacy and softness or they became pretty and charming after he seeing Sita's perturbation. In fact, there is simplicity and sensitivity in Ram's eyes which symbolizes his heart's sobriety, sympathy and compassion. He can't see others suffering. When Ram's eyes see his wife's perturbation his heart fills with compassion. Sita's grief and suffering become Ram's own grief and suffering and this reflects through Ram's tears. This is the true charm and beauty of eyes. It is the climax of a successful and responsible married life when a man's eyes are wet upon seeing his wife's grief and suffering.

How can a husband remain unswerving or untouched from his wife's pain and agony? How can he ignore her? If a husband is not responsible to his better-half, how he can be handsome or charming? How can his eyes be beautiful and charming? A heart which can't melt and overflow through the eyes may be anything but a heart. It's only a piece of stone. It has not pulsation of life but a mechanical vibration. The eyes that do

Why Chant Ram-nam 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.



People in common parlance often quote Shakespeare's Romeo and Juliet in which there is an oft-quoted line, "What is in a name?" This is in a different context but in reference to Ram Charit Manas it acquires a greater meaning and significance, especially in regards to the name of Prabhu Shri Ram (Ram-nam). On a deeper thought a name does indeed have great importance, and Ram-nam for that matter has an abiding importance for those who have staunch faith in the holy name. Mahatama Gandhi's faith in the efficacy of Ram-nam was beyond a doubt. He not only believed in it but also religiously practiced it in his own life. He believed that Ram-nam was not only an effective aid in controlling the mind but was an infallible remedy for most of the ills of the body. In one of his speeches (Poona 9-7-1946) he said, "The elixir of Ram-nam imparts joy to the soul and rids the body of its ailments."

The significance of Ram-nam is testified by a number of dohas (couplets) and chaupais (quatrain) in the Ram Charit Mans of Tulsidas.



The oft quoted line is "नाम लेत भवसिन्धु सुखाहीं" (The name of Ram dries up the vast ocean of worldliness). Lord Ganesh knows the significance of the name of Shri Ram, and as such he is the first worshipped among other gods because of the divine influence of Ram-nam. The great saint-poet Valmiki became a Maharshi by chanting Ram-nam, though in its inverted form, Mara Mara. HanumanJee, by remembering Ram-nam at all hours won the rare love and divine grace of Shri Ram.

सुमिरि पवनसुत पावन नाम् | अपने बस करि राखे राम् ॥ Ramcharitmanas 1.26.C6

It is by remembering his pious name, Hanuman holds Shri Ram under his control.

In Kalyuga, there is no karma (action), no bhakti (devotion), no gyan (knowledge); the only support is Ram-nam. By reciting and chanting Ram-nam with a just or even unjust feeling, in pure or impure mood, one achieves all round well-being.

भायँ कुभायँ अनख आलसहूँ | नाम जपत मंगल दिसि दसहूँ ॥ Ramcharitmanas 1.28.C1

The name repeated either with good or evil intentions, in an angry mood or while yawning diffuses joy in all ten directions.

Those who chant Ram-nam with deepest regard for Shri Ram, with profound faith in him, easily cross the vast ocean of worldliness.

सादर सुमिरन जे नर करहीं | भव बारिधि गोपद इव तरहीं ॥ Ramcharitmanas 1.119.C4

Those who devoutly remember him are able to cross the ocean of mundane existence as if it were a mere hollow made by the hoof of a cow.

There are numerous couplets and quatrains in the Ram Charit Manas which glorify the name of Shri Ram and exhort devotees to keep chanting his holy name at all moments to win Rama's divine grace and blessings to cross the mighty worldly ocean.

To obtain outward and inward illumination a devotee ought to keep the gem-lamp of Ram-nam at the threshold of his or her mouth.

राम नाम मनिदीप धरु जीह देहरीं द्वार ॥ Ramcharitmanas 1.21.D1

तुलसी भीतर बाहेरहुँ जौं चाहसि उजिआर ॥ Ramcharitmanas 1.21.D2

(Install the luminous gem in the shape of the name Ram on the threshold of the tongue at the doorway of your mouth, if you will have light both inside and outside, O Tulsidas!)

Unfortunately, modern people seem to have become rather skeptic of everything that may appear to them as superstitious. But without tasting a fruit how can they judge the taste of it? Their distrust is basically due to their want of such an experience which becomes a reality to those who regularly chant this name with deep faith in the glory of Shri Ram. There is a general saying that "the taste of pudding is in its eating." Ram-nam will become a sublime reality to the non-believers who must, somehow, prepare themselves to undergo this rare spiritual experience which will do good to them under all circumstances, be they happy or unhappy.

Ram-Vibhishan Dialogue (Vibhishan Gita)

Ram Mohan Lal Mallik

Shri Ram Mohan Mallik has technology and management background and worked in the management positions in India, Middle East and U.S.A, including Director Process Technology in Fluor Corporation Houston. He has been a long time student of Sri Ramcharitmanas. He has published articles on topics related to Indian religion and Ramayana.



Ram Vibhishan dialogue is found in the Lanka Kand of Rama Charit Manas. This dialogue is called known as “Vibhishan Gita” as it contains the divine teachings of Bhagwan Shri Ram to Vibhishan. Its background is the battlefield of Lanka just prior to the Ram-Ravan conflict. There is one similarity between this and the Shrimad Bhagavad Gita which was taught to Arjuna by Bhagwan Shri Krishna on the battlefield of Kurukshetra on the onset of the Mahabharat war. This Ram-Vibhishan dialogue is not found in Valmiki or Adhyatma Ramayana. Ram-Ravan conflict represents an eternal conflict between good and evil, between the righteous and wicked, is constantly going on every where, in the heart of each individual and in the world outside. Here we have Bhagwan Ram the Ideal Person and embodiment of dharma on one side and Ravan the embodiment of evil tendencies on the other side.

This teaching of Bhagwan Ram describes the glorious virtues that make a man victorious in all his struggles in this mundane world. These virtues are likened to a chariot on which a warrior rides to his victory in the battlefield. The analogy is obvious-the struggles of life in this mundane world are like the battlefield as they consist of innumerable pains and miseries over which one has no control. And just like a strong chariot helps the expert warrior move swiftly from one corner of the battleground to the other, issuing instructions to his army and outmaneuver the enemy, the grand virtues listed by Lord Ram help a person overcome all obstacles in life and emerge victorious.

The metaphor of a chariot has been used in Kathopanishad in the discourse of Yama to Nachiketa. The individual is the master of the chariot and the body is the chariot. The intellect is the charioteer and the mind is the bridle. The organs are the horses and the objects are the road. Discriminating people call that self the enjoyer when it is associated with body, organs and mind.

Vibhishan out of extreme love for Ram expressed his concern, how the Lord, without a chariot and protection for body and feet, will win over the mighty enemy!

नाथ न रथ नहिं तन पद त्राना । केहि बिधि जितब बीर बलवाना ॥

Ramcharitmanas 6.80.C3

The gracious and merciful Bhagwan Ram said to Vibhishan-“Listen friend! The chariot that leads a man to victory is different (from the physical chariot you are talking about).

सुनहु सखा कह कृपानिधाना । जेहिं जय होइ सो स्यंदन आना ॥

Ramcharitmanas 6.80.C4

Ram preached Vibhishan about the symbolic chariot riding upon which a man can achieve success and victory even against great odds. Ram describes the glorious virtues that make one victorious in this world. He is explaining the “Dharma Ratha”, chariot of righteousness. This chariot also includes various components similar to a normal war chariot “Yuddha Ratha” and all of them are necessary to make it a complete chariot. In other words a person must inculcate all of them in life and give all of them equal importance and attention, for if even one component fails to reach the required standard then the Dharma Ratha will be weakened to that extent and the chances of total and comprehensive success will be reduced.

The war chariot requires two robust and dependable wheels. Likewise, Dharma Ratha needs two primary virtues of “Sauraj” and “Dhiraj”, bravery, courage, and fortitude without which no one can expect any big and sustainable success in life. Two virtues of “Satya”, truthfulness, honesty and “Sheel”, good character and conduct and are similar to the flag and standards flying on the chariot. These are essential to make a person honourable and respected in society.

The chariot of Dharma has four magnificent horses. They are the four glorious virtues of (1) “Bal”, spiritual and physical strength (2) “Vivek” wisdom (3) “Dam” self-control, and (4) “Parahit”, benevolence. If a man has these four virtues, his chariot of life is driven smoothly like a physical chariot in which the horses are well trained and tamed. The reins in the Dharma Ratha that control the horses are symbolized by three virtues of (1) “Kshama”, forgiveness, (2) “Kripa”, compassion and grace and (3) “Samata”, equanimity and evenness of mind.

“Isha Bhajan” Glorifying Bhagwan is the skilled charioteer. The virtue of “Virati”, “Vairagya” or detachment is like the strong shield and the virtue of “Santosh”, satisfaction and contentment is like a sword. “Dan”, charity is the strong battle-axe, “Buddha”, sharp intellect is clean, steady and stable is like the quiver and the grand virtues of (1) “Sham”, control of mind, (2) “Yam”, self-control and (3) “Niyam”, observance of code of conduct are the arrows. Worshipping and having devotion and faith in elderly and learned men and Guru, the moral preceptor and guide, is the impenetrable body armor.

Bhagwan Ram concludes that there is no better way than these virtues to obtain victory in this world. Dear friend whoever has the kind of Dharma Ratha, Chariot of Righteousness becomes invincible in this world and no enemy can ever defeat and conquer him...

Just to highlight- these noble virtues are listed below.

The Two Wheels of Chariot – Valour and Fortitude

The Flags of the Chariot-Truthfulness and Good Character

The Four Horses of the Chariot- (1) Strength, (2) Discrimination, (3) Control of Senses, (4) Benevolence

The Reins- the Three Ropes-(1) Forgiveness, (2) Compassion, (3) Equanimity of Mind

The Weapons to Fight – (1) The Shield of Dispassion, (2) The Sword of Contentment, (3) The Axe of Generosity, (4) The Missile of Understanding, (5) The Bow of Self Knowledge, (6) The Quiver of Pure and steady Mind, (7) The Arrows of Control of Mind, Self Control and Observance of Codes of Conduct (8) The Armour of Worshipping elderly and learned people.

The above complete the Chariot of Righteousness and we need a competent charioteer. Ramji says

Isa bhajan sarathi sujana- Glorification of God is the intelligent charioteer. The Lord himself sits as charioteer by the side of the warrior, assisting, guiding, protecting and leading to victory. This reminds us of Bhagawana Krisna sitting with Arjuna as charioteer leading him to victory.

Bhagwan Ram concludes that everyone can accomplish the goal.

सखा धर्ममय अस रथ जाके । जीतन कहँ न कतहुँ रिपु तार्के ॥

Ramcharitmanas 6.80.C11

महा अजय संसार रिपु जीति सकइ सो बीर ॥ Ramcharitmanas 6.80a.D1

जाके अस रथ होइ दृढ़ सुनहु सखा मतिधीर ॥ Ramcharitmanas 6.80a.D2

Oh friend, a person who has this chariot of dharma has no more enemies to conquer in this world. He alone is a great hero who destroys the enemy of samsar-very difficult to conquer, and who has firm abidance in these virtues is an intelligent person. A person who has this chariot of dharma either conquers all enemies or he becomes so friendly with everyone that there is no enemy to fight.

Bhagwan Ram in his divine teaching to Vibhishan has enumerated the glorious virtues that make a person in any walk of life successful and victorious in all types of struggles. We all should cultivate these virtues as mantras of righteous living, especially the inner strength and moral character, personal and professional integrity and honesty, respect for seniors and experts and acquiring highest knowledge and above all devotion to God; have him as our companion to assist, guide, protect, and lead to success. These are the only means by which our lives will truly become meaningful, successful and happy.



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Sages of Ramcharitmanas

Lakshmi Narain Mehra

Shri Lakshmi Narain Mehra is a long-time resident of Houston and deeply devoted to Prabhu Shri Ram and Ramayana. He worked for several years in the areas of finance and economics before he retired. He regularly contributes to local Ramayana events such as Akhand Ramayana Parayana, Sunderkand Parayana, Ram Charit Manthan and many similar events.



Editor's Note: In this article we list names of sages that are mentioned in Ramcharitmanas along with the actual citations where they appear. The names are listed in alphabetical order as they first appear in Manas. If the Hindi (Khari Boli) version is different, it is given at the end. Many of these sages have extensive role in Manas. The learned readers are invited to write articles on these sages on their role in Ramayana and send us for publication in RamQuest

अगस्ति (agasti) 3.10.C1, 3.12.C9, 4.16.C3, 5.57.C11, 7.65.D2 अगस्त्य
अत्रि (atri) 2.132.C7, 2.308.C5, 2.309.D1, 2.310.C1, 2.310.C2, 2.310.C3,
2.310.D2, 2.311.C2, 3.3.C4, 3.3.C5, 7.65.C8
कर्दम (kardama) 1.142.C5
काकभसुंड (kākabhasuṇḍa) 7.70.C1 काकभुशुण्डि
काकभसुण्डि (kākabhasuṇḍi) 7.83b.D1 काकभुशुण्डि
काकभुसुण्डि (kākabhusuṇḍi) 1.196.C4, 7.62.C2 काकभुशुण्डि
कागभसुण्डि (kāgabhasuṇḍi) 7.53.C8 काकभुशुण्डि
कागभसुण्डिहि (kāgabhusuṇḍihi) 1.30.C4 काकभुशुण्डि
कुंभज (kumbhaja) 1.32.C6, 1.48.C1, 1.51.C7, 1.256.C7, 3.12.C1, 7.35.C3
कुंभजादि (kumbhajādi) 6.120.C2
(कुंभज is another name of अगस्त्य)
कौसिक (kausika) 1.214.C6, 1.221.C4, 1.237.C2, 1.239.C9, 1.274.C1,
1.275.C5, 1.275.C7, 1.291.C5, 1.308.C2, 1.331.D1, 1.332.C6, 1.342.C7,
1.343.C2, 1.357.C6, 2.278.C4, 2.319.C6
कौसिकादि (kausikādi) 1.330.D2, 2.293.C3
कौसिकु (kausiku) 1.359.C3
(कौसिक is another name of विश्वामित्र)
गाधिकुलचंदु (gādhikulacandu) 1.360.D2 (another name of विश्वामित्र)
गाधितनय (gādhitanaya) 1.206.C5 (another name of विश्वामित्र)

गाधिसुत (gādhisuta) 1.352.C5, 1.359.C6, 1.361.C1(another name of विश्वामित्र)

गाधिसूनु (gādhisūnu) 1.212.C2, 1.275.D1(is another name of विश्वामित्र)

गालव (gālava) 2.61.D2

गौतम (gautama) 1.210.D1, 1.211.X15, 1.265.D1, 1.317.C6

चंद्रमा (candramā) 1.238.C2, 4.28.C5

जागबलिक (jāgabalika) 1.30.C1, 1.30.C5, 1.45.C4, 1.47.C2, 2.285.C8

याज्ञवल्क्य

जाबालि (jābāli) 1.330.D1

जाबाली (jābālī) 2.319.C6 जाबालि

दधीच (dadhīca) 2.95.C3 दधीचि

दधीचि (dadhīci) 2.30.C7, 2.48.C5

दुरबासा (durabāsā) 2.218.C6, 2.265.C4, 3.33.C7 दुर्वासा

दुर्बासा (durbāsā) 3.2.C3

नारद (nārada) 1.3.C3, 1.18.C5, 1.26.C3, 1.66.C5, 1.70.D1, 1.71.C8, 1.72.C3, 1.73.C1, 1.78.C6, 1.78.D2, 1.79.C3, 1.80.C7, 1.81.C6, 1.89.D1, 1.97.C1, 1.97.D1, 1.98.C1, 1.98.D1, 1.124.C5, 1.124.C6, 1.127.C1, 1.127.C5, 1.128.C7, 1.129.C3, 1.129.C7, 1.131.C6, 1.132.D1, 1.133.C8, 1.135.C1, 1.138.D2, 1.139.C2, 1.139.C4, 1.187.C6, 1.229.D1, 1.236.C8, 1.312.C7, 3.2.C9, 3.41.C5, 3.41.C8, 3.41.D2, 3.42.C6, 3.42b.D2, 3.43.C1, 3.45.C4, 3.46.X9, 3.46.X11, 6.63.C6, 6.105.C2, 7.42.C4, 7.50.D1, 7.51.D1, 7.58.C4, 7.64.C8, 7.66a.D1, 7.70.C6, 7.122.C12

नारदादि (nāradādi) 4.30.X14, 5.16.C5, 7.27.C1

परसुधर (parasudhara) 1.284.C6 परशुराम

परसुधरहि (parasudharahi) 1.271.C6 परशुराम

परसुराम (parasurāma) 1.284.C8, 2.174.C7, 6.110.C7 परशुराम

परसुरामु (parasurāmu) 1.280.D1 परशुराम

पुलस्ति (pulasti) 5.23.C2, 5.39b.D1, 6.20.C3, 6.24.C16 पुलस्त्य

बसिष्ठ (basiṣṭha) 1.197.D2, 1.208.C8, 1.293.D1, 1.320.X11, 1.352.C1, 1.359.C6, 7.5.C2, 7.8.C6, 7.10.C4, 7.10.C6, 7.10b.D2, 7.12.C5, 7.26.C2, 7.48.C1, 7.50.C1 वसिष्ठ

बसिष्ठु (basiṣṭu) 1.359.C3, 1.359.C5 वसिष्ठ

बसिष्ठं (basiṣṭham) 2.270.C4 वसिष्ठ

बसिष्ठ (basiṣṭha) 1.189.C3, 1.189.C5, 1.189.C7, 1.193.C7, 1.301.D1, 1.302.C1, 1.308.C5, 1.322.C1, 1.325.C10, 1.325.X15, 1.342.C7, 2.80.C1, 2.156.D1, 2.169.C7, 2.171.C4, 2.243.C8, 2.276.S2 वसिष्ठ

बसिष्ठु (basiṣṭhu) 2.9.C1 वसिष्ठ

बामदेउ (bāmadeu) 1.330.D1, 1.359.C7, 2.169.C7 वामदेव
 बामदेव (bāmadeva) 1.320.D1, 1.361.C1, 2.319.C6, 7.5.C2 वामदेव
 बालमीक (bālamīka) 1.3.C3, 7.65.C4 वाल्मीकि
 बालमीकि (bālamīki) 1.330.D1, 2.124.C5, 2.125.C5, 2.128.C2, 2.194.C8
 वाल्मीकि
 बिस्वामित्र (bisvāmitra) 1.206.C2, 1.209.C3, 1.214.C8, 1.215.C3, 1.215.C6,
 1.254.C5, 1.307.C6 विश्वामित्र
 बिस्वामित्र (bisvāmitru) 1.269.C6, 1.360.C3 विश्वामित्र
 बेदसिरा (bedasirā) 1.73.D1 वेदसिरा
 भरद्वाज (bharadvāja) 1.30.C1, 1.30.C5, 1.44.C1, 1.44.C6, 1.45.C4,
 1.104.C1, 1.124b.S1, 1.127.D2, 1.141.C7, 1.152.D2, 1.175.D1, 2.106.C7,
 2.107.C4, 2.108.C6, 2.206.C3, 6.121.C3
 भृगु (bhṛgu) 1.64.D2
 भृगुकुलकेतू (bhṛgukulaketū) 1.271.C8 (another name of परशुराम)
 भृगुनाथ (bhṛgunātha) 1.41.C4, 1.283.D1 (another name of परशुराम)
 भृगुनायकु (bhṛgunāyaku) 1.293.C1 (another name of परशुराम)
 भृगुपति (bhṛgupati) 1.260.C5, 1.269.C1, 1.270.C8, 1.278.C6, 1.281.C4,
 1.282.D2, 1.285.C7 (another name of परशुराम)
 भृगुबंसमनि (bhṛgubansamani) 1.273.D2 (another name of परशुराम)
 भृगुबर (bhṛgubara) 1.276.C6, 1.276.D1 (another name of परशुराम)
 भृगुसुत (bhṛgusuta) 1.273.C5 (another name of परशुराम)
 लोमस (lomasa) 7.110b.D1 लोमश
 सतानन्द (satānanda) 1.239.D1, 1.263.C8, 1.309.C5, 1.313.C2, 1.332.C6
 शतानन्द
 सतानन्द (satānandu) 1.239.C9, 1.322.C1 शतानन्द
 सनकादि (sanakādi) 1.18.C5, 1.26.C2, 7.27.C1, 7.32.C7, 7.35.D2, 7.123.C5
 सनकादिक (sanakādika) 7.32.C3, 7.36.C1, 7.42.C7, 7.122.C12
 सनकादी (sanakādī) 3.6.C5, 6.105.C2, 7.70.C6
 (सनकादि is used for सनक, सनातन, सनंदन, सनतकुमार)
 सप्तारिषि (saptariṣi) 1.77.C8, 1.82.C2, 1.82.C3, 1.89.C7 सप्तर्षि
 (सप्त ऋषियों के नाम हैं: 1-गौतम 2-भरद्वाज 3-विश्वामित्र 4-जमदग्नि 5-वसिष्ठ 6-कश्यप
 7-अत्रि)
 सप्तारिषिन्ह (saptariṣinha) 1.91.C5
 सरभंग (sarabhaṅga) 3.7.D2, 7.65.D1 शरभंग
 सरभंगा (sarabhaṅgā) 3.7.C8, 3.8.C8 शरभंग
 सुतीछन (sutīchana) 3.10.C1, 3.12.C6, 7.65.D2 सुतीक्ष्ण
 सृंगी (sṛṅgī) 1.189.C5 शृंगी

Ram-Lakshman Samvad- Ram Gita

Saraswati Mallik



Smt. Saraswati Mallik is a longtime student and lover of Ramcharitmanas. She has published articles on some episodes of Manas and Maithili Janakanadini. She was a speaker in Ram Charit Manthan, a seminar on Ramayana, in 2017 and several previous seminars.

Ram Charit Manas is an excellent and incomparable sacred scripture. The Aranyakand contains Ram Lakshman Samvad, Bhagwan Ram's divine teachings to Lakshman well known as Ram Geeta. In this almost all metaphysical and spiritual topics have been properly explained, making it very important. Shree Ram, Sita and Lakshman were happily residing in the forest. Once Bhagwan Ram was sitting cheerfully in the beautiful environment of Panchabatee. Lakshmanji approached and said politely words that were honest and free from pretensions. "Bhagwan you are the Lord of all creatures, gods, humans, sages and others...I regard you as my Lord and request you to enlighten me with your teachings. Lakshmanji's questions and Bhagwan's discourse is explained below. The whole episode is very pleasant and blissful. Lakshman says:

कहहु ग्यान बिराग अरु माया । कहहु सो भगति करहु जेहिं दाय ।। Manas 3.14.C8

ईस्वर जीव भेद प्रभु सकल कहौ समुझाइ ॥ Ramcharitmanas 3.14.D1

Bhagwan kindly enlighten me about "Gyana"- spiritual wisdom, "Vairagya"-renunciation, "Maya"-illusion and "Bhakti"-devotion that makes you merciful upon the devotees. Also explain the difference between "Ishwar"-the Supreme Being and "Jiva"- the Living Being. Thus Lakshman requested Bhagwan Ram to enlighten him on six topics (1) Gyana, (2) Vairagya, (3) Maya, (4) Bhakti, (5) Ishwar, (6) Jiva and the difference between Ishwar and Jiva. His objective in getting this divine knowledge was to abstain from worldly things and fully devote himself in serving the Lord's holy feet so that his sorrow, infatuation and delusion would disappear.

Bhagwan Ram begins with the Form of Maya. The concept of 'I' and "mine" and 'you' and 'yours' is Maya which has enslaved all living beings. This feeling gives rise to desire and aversion, "Raga Dwesh". Whatever is perceived by the senses and lies within the reach of mind is Maya. Maya has two facets "Vidya"-knowledge and "Avidya"-ignorance or lack of knowledge. "Avidya" is evil and extremely troublesome under whose grip the living beings have fallen into the pit of worldly existence. "Vidya" by virtue of which the world is created holds sway over three "Gunās" Satwa, Rajas and Tamas and is directed by the Lord. This has no power of its own.

Form of “Gyana”-Spiritual Wisdom

Gyana is that divine virtue which does not allow negative qualities like “Maan”-ego and sense of false pride. It enables a person to see “Brahm”-the cosmic consciousness residing in all creatures. Gyana comes from Yoga, the control of mind- “Chittavritti Nirodh”. A set of austerities, “Sadhaanas” have been prescribed including “Sham”-control of mind, “Yam”-self-control and “Niyam” -observance of code of conduct. Gyana-the spiritual wisdom is the bestower of “Moksha”-liberation.

Form of “Vairagya”-Dispassion

Dispassion comes from “Dharma”-the righteous living and practice of virtue. One who has spurned all supernatural powers, “Siddhis” as well as three “Gunas” like a blade of grass is called a person of supreme dispassion. This signifies that the person who is non- attached to worldly possessions and achievements is Vairagyavana. Without dispassion the concentration of mind is not possible and without concentration of mind Gyana is not possible. “Brahmatattwa” is very subtle and requires complete concentration achieved with complete dispassion.

Difference between “Ishwara”-the Supreme Being and “Jiva”-the Living Being

The entity that does not know Maya, Ishwara and its own reality is Jiva. Ishwara is one who awards bondage and liberation, transcends all and controls Maya. The Living Being is in fact a part of the Supreme Being but under the influence of Avidya Maya Jiva does not know its true form. Ram Charit Manas says

ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुखरासी ॥ Manas 7.117.C2

सो मायाबस भयउ गोसाई । बँध्यो कीर मरकट की नाई ॥ Ramcharitmanas 7.117.C3

The individual soul is a part of God, immortal, conscious, untainted by illusion and by nature perfectly blissful. Such a soul , my lord, has allowed itself to be dominated by illusion and is trapped like a parrot or a monkey.

God resides in the hearts of all living beings. Bhagwan says in Gita “*Ishwarah sarvabhutanam hriddesherjun tisthati.*” It is a great paradox that even with God in everyone’s inner selves, people are pitiable and unhappy. Tulasidasji says-

अस प्रभु हृदयँ अछत अबिकारी । सकल जीव जग दीन दुखारी ॥ Manas 1.23.C7

But though such an immutable Lord is present in every heart, every creature in the world is miserable and unhappy.

Bhagwan Ram with his divine teaching to Lakshman is also guiding all living beings to the path of liberation.

Form of Bhakti- Devotion

Sincere love to God and devotion without any desire, “Bhagwatprema” and “Nishkama Bhakti” is the fundamental subject of Ram Charit Manas.

This is a matchless handbook on the concept of Bhakti and at numerous places the glory of devotion has been narrated beautifully. It is said Dharma leads to Vairagya and Gyana comes from Yoga. But it is Bhakti that pleases the God quickly and gives immense pleasure to devotees. Devotion is the surrender to God and intense love to him-Nishkama Prema. Bhakti is independent and does not require any outside help. Gyama Prema. Bhakti is independent and does not require any outside help. Gyana and Vigyana are under Bhakti. If one has devotion in the holy feet of Lord, Gyana, Vairagya and Mukti will themselves follow him. In Gyanamarga- path of knowledge, personal efforts are given primary importance. In Bhaktimarga –path of devotion, the devotee just has to surrender completely to the Lord and the rest of the efforts are taken by the Lord himself. As declared in Manas, Lord cannot be found except through love, even though one may practice Yoga (mind control) or austere penance or cultivate spiritual wisdom or dispassion.

मिलहि न रघुपति बिनु अनुरागा । किँ जोग तप ग्यान बिरागा ॥ Manas 7.62.C1

Bhagwan Ram has explained the stepwise and simple process for devotional practice and finding God. He has mentioned the "Navadha Bhakti", the nine fold path of devotion to Lord. This as per Ram Charit Manas includes (1) Hearing about Lord's glories,(2) Kirtana-chanting Lord's glories (3) Remembering Lord,(4) Serving his holy feet,(5) Adoring and worshipping him,(6) Honoring and revering him, (7) Submission and humility before God, (8) Concentrating on one's pure self, and (9) Treating the soul and being as a manifestation of the Lord. This has been explained in detail in Bhagwan's discourse to Sabri. The merciful Lord has said that if someone follows even one of the above, the person will be very dear to him and will find him. The stepwise path of devotion explained by Bhagwan Ram is listed below.

1. Love and devotion to feet of Brahmins, saints and learned people.
2. Continuous and without any break the austere practice, Sadhana for a steady navadha bhakti.
3. Listening and repeatedly chanting the glories of God so there is an intense love in Lord's pastime.
4. Serving the preceptor, parents and elders as God..
5. Devotion to Lord in speech, action and mind, without any desire- "Nishkam"

Bhagwan says that with the above austere practice the vices like Kama (passions), Krodha (anger), Lobha (greed), Mada (arrogance) and Dambha (pride) desert the heart of the devotee and Bhagwan for ever resides in his lotus like heart. The inner and outer life of the devotee becomes filled with intense love and devotion to God. Bhagwan Ram describes that such a devotee is so ecstatic while singing and narrating His glories that the body is thrilled, voice is choked and tears run down from eyes

मम गुन गावत पुलक सरीरा । गदगद गिरा नयन बह नीरा ॥ Manas 3.16.C11

Jambavant

Swasti Singh

Swasti is a 6th grader from Houston. Her parents are from north India. She has innate interest in our culture and mythology. Her other interests are: reading books, playing golf and spending time with her friends. She wants to grow up to become a Neuron-Surgeon.



Jambavant's character is found in the Ramayana. He is also called the King of Bears in Indian epic tradition (though he is described as a monkey in other scriptures). Several times he is mentioned as Kapishreshtha (foremost among the monkeys) and other epithets generally given to the vanars. Jambvant was the special creation of Lord Brahma for supporting Lord Mahavishnu in human form (Sri Ram) on Earth. He received a boon from Lord Ram that would give him a long life and the strength of ten million lions.

Jambvant was experienced and intelligent. He had a good knowledge of running a kingdom. He was one of Sugriva's advisers. Jambavant advised King Sugriva to send Hanuman to identify Ram and Lakshman, to find out who they were and what their purpose was. Jambavant helped Lord Ram find Goddess Sita and fight her abductor, Ravana. He was instrumental in making Hanuman realize his immense capabilities and encouraged him to fly across the ocean to search for Goddess Sita.

Jambavant mentions two past incidents of his life in the Ramayana. Once at the foot of Mount Mahendra. When Hanuman was about to leap, Jambavant told him that he too could have jumped over the ocean to Lanka. But he got injured when he was beating the drum for Lord Vishnu during the Vamana incarnation. When Lord Vishnu measured the three worlds, his shoulder struck Jambavant, and he got injured, limiting his mobility.

He was also present during the Samudra-Manthan. He got to know about the disease-curing plant Vishalyakarni from the gods. Later, he used this information and conveyed it to Hanuman to help an injured Laxmana who was rendered unconscious by Indrajit. During a duel with Ravana, Jambavant gave Ravana powerful punches and finally kicked him on his chest; knocking Ravana unconscious and making him fall in his chariot. As a result, the charioteer withdrew Ravana from the battle.

When Jambvant wished to leave Earth during the time of Lord Sri Ram's departure from Earth to his abode Param Dham Vaikuntha, Lord Sri Ram objected and told him to stay till Dwapar Yug.

Archeological Evidences of Ramkatha in Bundelkhand

Harivinshnu Awasthi



Harivishnu Awasthi is a historian and an archeologist living in Tikamgarh district of Madhya Pradesh, India. He, in his capacity of the President of nearly a Century old literary body Shri Virendra Keshav Sahitya Parishad, has close access to the cultural and archeological details of the rich literary tradition of the erstwhile Orchha State of Central India. Apart from compiling and editing about 50 research treatises, he has written several books on history, archeology, literature and culture. He has been honored and by Tulsi Manas Pratishthan, Bhopal for his commendable contribution in the field of his Ramayana.

Indian tradition firmly believes that as per the testimony of Maharshi Valmiki, the first and the foremost poet, Ram lived in Treta Yuga. It may not have been easy properly historically calculate this, but there are a number of spots identified as the Ashram of Valmiki in Bundelkhand. That Valmiki belonged to Bundelkhand and his center of worship was this land is a firmly rooted faith.

Let me first mention the village Nachna of district Panna, of the 5th century A.D.. The village belonging to the erstwhile Ajayagarh State is situated about 10 miles away from Bhumra. General Cunningham thought the temple built here belonged to Parvatiji. The temple belongs to the early Gupta period. It has several similarities as compared to the temple of Bhumra. It has a special chamber above the center which is not there in Bhumra. These temples are no doubt representative of the early Gupta period architecture.

The following events of the story of Ram are engraved in these images-

1. The scene of the Dhanush Yagya (archery contest).
2. Ram, Lakshman and Sita journeying on their forest path.
3. Sita in Ashokvatika.
4. The building of the Setubandh (Rama's Bridge) under the guidance of Nal and Neel.

A century later in the 6th century A.D. in Devgarh of the Lalitpur District of Uttar Pradesh, Ramkatha finds a vivid depiction again

Madhav Swaroop Vats wrote about these statues 78 years ago as, "The temple is built by two opposite walls in rows which depict the scenes of Ramayana and Mahabharat. The murals about Ramayana display Ahilya Uddhar, Van Gaman, Ram in the Ashram of Agastya, the cutting of the ears and nose of Shoorpnakha, the fight between Bali and Sugreev, the enthroning of Sugreev by Lakshman and Hanuman flying fast bringing herbs to save Lakshman."

On the hill stands a temple built in the Gupta period belonging to Bhagwan Varah. The statue of Nrisingh is there, but the debris of the temple are scattered all along. This temple also contains three slabs like those of the Dashavtar temple. These slabs are not artistically that superior though. They have been kept safely in the sculpture shed built locally.

According to Krishnadev, "the Deogarh temple is one of the earliest to draw on the stories of Rama and Krishna which have inspired Indian artists in all age. Only a few panels mostly detached from platform have survived of which 10 depict Ram's stories and 2 Krishna's."

In Seron Khurd village of the Lalitpur District statues of Chaturvishati Vishnu, Ram, Parshuram, Vaman with a crown, Lakshmi and Hanuman etc. have been found in excavation. Shri Ram Lalit Sharma has said the following about the statue of Ram in this context-

"The Jhansi Museum contains a dilapidated statue of Ram excavated from Seron Khurd. In this ninth century old statue, Ram's bow, his chief weapon, is distinctly in it."

It must be noted that Bundelkhand was under the rule of Pratihara dynasty in the 9th century. Although Pratihara King was of the belief that he was born in the lineage of Lakshman स्वमातृ रामभ्रातस्य प्रतिहार्य कृतयतः श्री प्रतिहार वंशो अयम् he had Ram's hero worship so recorded in the sculpture of his time.

In the Lalitpur district itself, in Doodhai Chandpur further, there are a number of Ram's statues discovered. They are now kept protected in the archeological Rani Mhal museum of Jhansi. The number of these statues is more than a thousand. This museum is very significant from the point of view of art and sculpture. Many of Ram's beautiful statues kept here have been designed according to the designs laid down in Agnipuran.

The Chandelas ruled Bundelkhand from the eighth century to twelfth century. The world famous Lakshman temple in Khajuraho temple site was constructed by Yashovarman, a king belonging to this dynasty in 930 A.D. It is a marvelous piece of structure and design.

In the world famous Khajuraho of district Chhatarpur of Madhya Pradesh, there are firestones depicting Rama's story. On the pedestal of Hanuman, the great messenger, the inscription mentions year 'Samvat 940'. The old statues of various kinds of Hanuman are available in every nearby village/town and the city of Bundelkhand. The Chandel Rulers had the image of Hanuman inscribed in their currency. Salakhnvarman (1100-1115 A.D.) of Chandel dynasty had for inscribed Hanuman in his copper currency for the first time. On one side of the currency in the Nagri script there is 'Shrimat Sallakshan Varman' written. On the flip side, there is Vanar King Hanuman inscribed.

These coins indicate that Hanuman was the favorite god of the Chandel kings and it was owing to their devotion to him that they have him inscribed in their currency. It is worth mentioning that Hanuman worship is a recorded evidence of Chandel period documents

One firestone in Khajuraho temple contains the scene of Rama's story. Apart from Shri Hanuman's independent images, he is also inscribed alongside Ram and Sita. One firestone is seen in the outer part of the temple where Sita is standing to the left of Ram. There is also a smaller Lakshmanji standing to the other side of him. He has a crown on his head. Shri Ram is placing his hand on it. This firestone is constructed in the tenth century A.D.

In the Parshwanath Jain temple of Khajuraho, there is an attractive image of Ram and Sita. There is Hanuman visible beneath them who, is being blessed by Sitaji with her hand on his head.

The Kalanjar fort in district Banda, Uttar Pradesh of Bundelkhand is supposed to be the best fort of the medieval era. Its period, style and historicity are all unmatched in their importance in every aspect. The fifth gate of the fort is called 'Hanuman Darwaja'. There is the Hanuman Kund (lake) here and the statue of Hanuman has been carved on a mountain.

In the inner part of the fort there are several camping spots of the soldiers. It is believed that Ram and Sita had taken rest here after their return from the exile. There is a stone-carved cot inside. The inscription on this, "Sita's bed", is indicative of the fact that it was constructed a century earlier than the advent of the Chandel dynasty.

Bundelkhand is one of the best cultural units of India which is abundantly rich in archeological value. This part of the nation has remained scattered in several political units ruled by indigenous states and landlords. It is a comprehensive archeological survey of it is still pending. Certainty many more spots related to the story of Ram will come to light once this is accomplished.

(Translated by Prabhudayal Mishra, Maharshi Agastya Vedic Sansthanam)

संशोधित एकश्लोकी रामायण

(रामराज्य संस्थापन के महत्त्वार्थ)

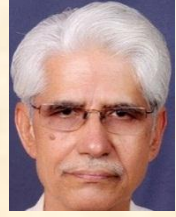
राघव राम तपोवनादि गमनं, हत्वा मृगं काञ्चनम् ।
वैदेही हरणं जटायु मरणं, सुग्रीवादि संभाषणम् ॥
बाली निर्दलनं सेतु बन्धनं, रावणादि संहारणम् ।
महतां रामराज्यं संस्थापनान्तरेव, रामायणं संपूर्णम् ॥

Raghunathprasad Saraff
Ramnaam Seva Satsang, Navi Mumbai

Universal Philosophy of Ramayana-5

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.



The fourth mantra of the Ishopanishad reads as following-

अनेजदेकं मनसो जवीयो नैनहेवा आप्नुवन्पूर्वमर्षत्
तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ।

(That One unmoving is swifter than mind. Even gods cannot reach there. It moves ever even those others who are running. In That Matrishwa (Winds) establish Apah(Waters.)

- God is the curiosity of every person and to define him somehow has been the effort of every awakened person since ages; but God remains unknown and unidentified. Our biggest problem is that of the appropriate yard- stick and scale. We can certainly never understand God by our limited understanding, experience and expression. We have only our senses, mind, intellect and ego as tools but God is far beyond that. The first and foremost attribute of God is his immovability. It contrasts fittingly with the moving world. He can well be imagined in the form of the central knell of a moving wheel. In view of the visible perfection of his creation, the creator is well conceived to be One and Absolute.

In Ramcharitmans Goswami Tulsidas has Lord Shiva describe these attributes to Parvati as following-

जगत प्रकास्य प्रकासक रामू । मायाधीस ग्यान गुन धामू ॥ 1.117.C7

जासु सत्यता ते जड़ माया । भास सत्य इव मोह सहाया ॥ 1.117.C8

रजत सीप महुँ भास जिमि जथा भानु कर बारि ॥ 1.117.D1

जदपि मृषा तिहुँ काल सोइ भ्रम न सकइ कोउ टारि ॥ 1.117.D2

This means that Ram (in His Absolute Formless Reality) is the source of all light making the world shine visibly. He is above all illusion as he is the creator of all forms and names. It is owing to His Absolute Reality alone that the unreal Maya (illusion) starts appearing to be real by illusion.

The way a shell reflects silver and sun rays appear as water which, is totally unreal in all states, but one can never overcome this illusion, in the same manner the world has been so created by the Lord which, although unreal, affects us as absolutely real!

एहि बिधि जग हरि आश्रित रहई । जदपि असत्य देत दुख अहई ॥ 1.118.C1

The question which here arises is how one unmoving God manages order in such a vastly moving world? The Vedic seer describes him to be swifter than the mind. He being ever present ahead of everyone means that he always surpasses even the fastest moving gods. Obviously, these two ever-contradictory attributes are assigned to the Almighty by the Vedic text to drive home the idea of the inexplicability of the position of God. If he was either stable or moving, he could surely be compatible with other objects of the world only. But as he is One Absolute and Supreme, opposite poles would also meet in him. This is one way of describing him.

When Tulsidas in Ramayana refers to Garud, he observes that 'he (Garud) being the vehicle of Lord Vishnu, was living very close to him.' According to the theme of the Upanishad, while God transcends the capability of human beings in his omniscience, he also transcends gods in unity in diversity-

सप्ताबरन भेद करि जहाँ लगे गति मोरि ॥ 7.79b.D1

गयउँ तहाँ प्रभु भुज निरखि ब्याकुल भयउँ बहोरि ॥ 7.79b.D2

This is the admission of Kagbhusgundi who tried to fly beyond all skies within his capacity, but he noticed the arm of child Ram chasing him all along!

Again, when the assembly of gods and saints was wondering where to find the Lord, Shiva had the following precious piece of advice to make-

अग जगमय सब रहित बिरागी । प्रेम तेँ प्रभु प्रगटइ जिमि आगी ॥ 1.185.C7

It means that, while God is all pervading, he is also beyond everything. He can, however, appear before any one out of love only, the way fire gets produced from nowhere.

The fourth part of this stanza conveys a mysterious and most secret knowledge of the world. Literally it means that the winds (Matrishwa) establish waters (Apah) in it. Air is the vital force of human existence.

'Apah' may stand here for Prakriti (nature) and 'Matrishva' for God. According to Sankhya philosophy the two are at the basis of all creation. Apas has further been interpreted as our power to act and Matriswa as the vital force in us. They are thus behind all creation in the form of Nimitta and Upadan –causes, whose one and absolute source is the creator himself. It should be added here in this context that to say that God is just a creator, we only speak half-truth. The complete truth consists in saying that God created the world out of himself.

Ramcharit Manasa of Tulsidas has a vibrant depiction of this truth in Ram's consolation of Tara, the wife of Bali whom he had killed. As Tara was lamenting at the loss of her husband, Ram conveyed to her the great

truth that helped her overcome the binding effect of Maya (illusion) immediately.

तारा बिकल देखि रघुराया । दीन्ह ग्यान हरि लीन्ही माया ॥ 4.11.C3

छिति जल पावक गगन समीरा । पंच रचित अति अधम सरीरा ॥ 4.11.C4

Ramayana here unfolds the top secret of human creation. The body according to it is a mere combination of the five basic elements of nature, i.e. space, air, fire, water and earth. The self in it is totally distinct which can never be affected by any force-

प्रगट सो तनु तव आगे सोवा । जीव नित्य केहि लागि तुम्ह रोवा ॥ 4.11.C5

“Tara, this decaying body is ever asleep, but the eternal self is all alive! Where is any case for you to lament?”

This is no sermon. It is direct revelation of truth by the creator. No wonder, it has its effect there and then. Tara immediately conquers all her sufferings and bows down before Ram-

उपजा ग्यान चरन तव लागी । 4.11.C6

-to be continued...

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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 for publication in this column.

4. हर (hara), हरि (hari), हरी (harī)

The word हर (hara) is used for Lord Shiv. This word appears 53 times in Manas. For example, in the following line, Vibhishan expresses his feelings when he goes to Shri Ram to seek shelter.

हर उर सर सरोज पद जेई । अहोभाग्य मैं देखिहउँ तेई ॥ 5.42.C8

Another use of हर (hara) is as a verb “to take away.” For example, in Sunderkand, when Ravan’s spies follow Vibhishan and are caught by Ram’s vanar soldiers, they cry out!

जो हमार हर नासा काना । तेहि कोसलाधीस कै आना ॥ 5.52.C6

The word हरि (hari) is used for Lord (Vishnu, Ram) himself. It appears 202 times in Manas. In fact the words हर (hara) and हरि (hari) both appear together at many instances.

For example, in the following line, the first word is for Lord (Vishnu) and second is for Lord (Shiv).

हरि हर पद रति मति न कुतरकी । तिन्ह कहूँ मधुर कथा रघुबर की ॥ 1.9.C6

Like the word हर (hara), हरि (hari) is also used as a verb to mean “take away.” For example,

भूँ प्रतीति तोरि किमि कीन्ही । मरन काल बिधि मति हरि लीन्ही ॥ 2.162.C3

The word हरी (harī) appears 10 times in Manas. It is either used as a substitute for हरि (hari) to make a meter, or as a verb to mean “take away.”

For example, the word is used as a verb.

करि छलु मूढ़ हरी बैदेही । प्रभु प्रभाउ तस बिदित न तेही ॥ 1.49.C5

In the following line, it is used for हरि (hari) to form a proper meter.

तव नाम जपामि नमामि हरी । भव रोग महागद मान अरी ॥ 7.14.X18

In Hindi, the word हरी (harī) also means green color (feminine case), e.g. हरी साड़ी. But, we do not see this use of हरी in Manas.

We will review more homophones from Ramcharitmanas in the future issues of RamQuest. For previously published homophones, please download previous issues. Learned readers are invited to send homophones from Manas to ramquest@ramacharit.org for publication.

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Be Balanced like Ram

Mathuresh Nandan Kulshreshtha



Dr Kulshreshtha, M.A., Ph.D., D.Lit. has taught in in various government colleges in Rajasthan for well over three decades. He has written more than ten important books. His articles regularly appear in journals and magazines. He has been honoured by several associations and organizations working for literature.

It is our unbalanced mind which makes us restless, harassed and confused, and we take improper decisions to fulfill our uncontrolled desires. Ram in Tulsidas' Ram Charit Manas gives us a simple formula to stand firm in life without any desperate mental or internal struggle. The following shloka of Ramcharitmanas gives us the clue:

प्रसन्नतां या न गताभिषेकतस्तथा न मम्ले वनवासदःखतः ।
मुखाम्बुजश्री रघुनन्दनस्य मे सदास्तु सा मञ्जुलमंगलप्रदा ॥ अयोध्याकांड श्लोक 2

May the splendour of Rama's lotus-like face, which neither grew brighter at the prospect of his being installed upon the throne of Ayodhya nor was dimmed by the painful experience of exile in the woods, ever brings sweet felicity to me.

Ram was neither excited upon hearing the news that he is going to be coronated nor was he sad to know the decision of his fourteen-year exile. His face was such a lotus which always reflected beauty and a sense of goodness for society. Now see the gulf of difference between two situations. Everyone in Ayodhya was joyous that Ram was going to be coronated in the morning but Ram himself was not overwhelmed with that happiness. In the morning when he learned that he would need to proceed to the forest for fourteen years, he was not sad at all! It was not a small difference like losing or gaining some material thing of no consequence. Not only that the rule of the whole state of Ayodhya was at stake but also that he was to lead a terrible forest life in a mental state of not thinking of any worldly comforts. Our imagination should underline this difference and we should balance ourselves at the occasions of jerks which may not be anywhere close to those which Ram faced.

This practice is not spiritual; it is a direct control of mind without spirituality but may tend towards spirituality. Ram as depicted by Tulsī is the perfect example of steady prajna (स्थितप्रज्ञः) as described in the Gita.

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।

शुभाशुभ परित्यागी भक्तिमान्यः स मे प्रियः ॥ भगवद्गीता 12/17

One who neither rejoices nor grieves, neither likes or dislikes, who has renounced both good and evil and who is full of devotion; such a person is dear to me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥ भगवद्गीता 12/18

The one who remains the same towards friend or foes, in honor or disgrace, in heat or cold, in pleasure or in pain, who is free from attachment and

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ भगवद्गीता 12/19

The one who is indifferent or silent in censure or praise content with anything whatsoever, unattached to a place, equipoised and full of devotion; that person is dear to me.

Anger is the worst passion which leads our life towards destruction. In Gita, we can find this fact as following –

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ 2/63

In Ram we see a wonderfully silent and controlled personality. When Parasuram was angry at the event of breaking of the bow of Shiva in Janakpur, Ram remained cool and was not excited like Lakshman even though Parasuram spoke unbearable and angry words. His coolness ultimately pacified Parasuram. Later we saw him angry when the sea would not give way even after three days of prayer. His was a genuine and controlled anger (सात्विक), and that too for a pious cause.

सठ सन विनय कुटिल सन प्रीती । सहज कृपन सन सुंदर नीती ॥ Ramcharitmanas 5.58.C2

ममता रत सन ग्यान कहानी । अति लोभी सन बिरति बखानी ॥ Ramcharitmanas 5.58.C3

क्रोधहिं सम कामहिं हरिकथा । ऊसर बीज बहे फल जथा ॥ Ramcharitmanas 5.58.C3

This tells us that a balanced man is not considered angry if his anger is for public good. Moreover it should be fully controlled and not be a powerful flow of the emotions. It must be rational and must not overpower the personality of the man.

In Balkand of Manas 'SitaRam' have been described as the 'village of qualities' (सीताराम गुणग्राम) and forest of good works (पुण्यारण्य विहारिणौ). So many qualities are there in Ram but we can get a convincing relief if we can emulate even this one quality of maintaining an anger free balanced mind, especially in the hustle and bustle of today's competitive world.

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 32 से 41 नीचे प्रस्तुत हैं। इससे पहले प्रकाशित पंक्तियों के लिए कृपया <http://www.ramacharit.org/RAMQUEST> पर पुराने अंक देखें। पुस्तक प्राप्त करने और अधिक जानकारी के लिए Om@ramacharit.org को पत्र लिखें। - डॉ. ओमप्रकाश

बालकाण्ड

32 सुंगी रिषिहि बसिष्ठ बोलावा। पुत्रकाम सुभ जग्य करावा ॥ 1.189.C5

33 एहि बिधि गर्भसहित सब नारी। भई हृदयं हरषित सुख भारी ॥ 1.190.C5

फिर वसिष्ठ जी ने श्रृंगी ऋषि को बुलवाकर महाराज दशरथ से शुभ पुत्रकाम यज्ञ करवाया। परिणाम स्वरूप सारी रानियाँ गर्भवती होकर हृदय में बहुत हर्षित हुईं और उन्हें बड़ा सुख मिला।

34 नौमी तिथि मधु मास पुनीता। सुकल पच्छ अभिजित हरिप्रीता ॥ 1.191.C1

35 मध्यदिवस अति सीत न घामा। पावन काल लोक बिश्रामा ॥ 1.191.C2

चैत्र माह के शुक्ल पक्ष की नवमी तिथि के दोपहर का पवित्र समय था जो भगवान का भी प्रिय अभिजित मुहूर्त है। उस समय न तो बहुत सर्दी थी और न ही गर्मी, वह पवित्र समय सब लोकों को बड़ी शांति देनेवाला था।

36 भए प्रगट कृपाला दीनदयाला कौसल्या हितकारी ॥ 1.192.X1

37 हरषित महतारी मुनि मन हारी अद्भुत रूप बिचारी ॥ 1.192.X2

38 लोचन अभिरामा तनु घनस्यामा निज आयुध भुज चारी ॥ 1.192.X3

39 भूषन बनमाला नयन बिसाला सोभासिंधु खरारी ॥ 1.192.X4

इस बेला में दीन-दुखियों पर दया करनेवाले तथा माता कौशल्या का हित चाहनेवाले प्रभु प्रकट हुए। ऋषि-मुनियों के मन को हरनेवाले देव-तुल्य बालक के अद्भुत रूप को देखकर माता बड़ी हर्षित हुईं। बादलों सा श्याम शरीरवाला उसका ईश्वरीय व्यक्तित्व नेत्रों को आनंद देनेवाला था। उनकी चारों भुजाएँ अस्त्र-शस्त्र से सुसज्जित थीं, वे आभूषण और वनमाला पहने हुए थे, उनके विशाल नेत्र थे। इस प्रकार शोभा के सागर तथा खर राक्षस को मारनेवाले भगवान प्रकट हुए।

40 बिप्र धेनु सुर संत हित लीन्ह मनुज अवतार ॥ 1.192.D1

41 निज इच्छा निर्मित तनु माया गुन गो पार ॥ 1.192.D2

ब्राह्मण, गाय, देवता और संतों की भलाई के लिए भगवान ने मनुष्य के रूप में अवतार लिया। उनका शरीर अपनी इच्छा से बना है। वे स्वयं माया, गुण और इंद्रियों से परे हैं।

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 32 to 41 below. For previously published lines, please visit <http://www.ramacharit.org/RAMQUEST> and see previous issues. For more information on the book and how to receive your copy, please write to Om@ramacharit.org – Dr. Omprakash

Bālakaṇḍa

32. sṛṅgī riṣihi basiṣṭha bolāvā, putrakāma subha jagya karāvā. 1.189.C5
33. ehi bidhi garbhasahita saba nārī, bhaīm hṛdayam haraṣita sukha bhārī.
1.190.C5

Sage Vasishth invited Sage Sṛngi to conduct a holy sacrifice to bestow Dashrath with a son. As a result, all queens became pregnant. The king was very pleased.

34. naumī tithi madhu māsa punītā, sukala paccha abhijita hariprītā.
1.191.C1
35. madhyadivasa ati sīta na ghāmā, pāvana kāla loka biśrāmā. 1.191.C2

It was noon on the ninth day of the bright half of the Chaitra month – the favorite time of the Lord himself. It was a blissful time; it was neither hot nor cold.

36. bhae pragata kṛpālā dīnadayālā kausalyā hitakārī. 1.192.X1
37. haraṣita mahatārī muni mana hārī adbhuta rūpa bicārī. 1.192.X2
38. locana abhirāmā tanu ghanasyāmā nija āyudha bhuja cārī. 1.192.X3
39. bhūṣana banamālā nayana bisālā sobhāsindhu kharārī. 1.192.X4

It was at this instance that the Lord, who showers mercy on the weak, appeared. His mother Kausalya was pleased by his marvelous form. The sages bestowed the Lord in their hearts. His body was as dark as a cloud, and his four arms bore weapons. His appearance was pleasing to all eyes. He was adorned with ornaments and a garland, and had large eyes. Thus the Lord, the ocean of beauty and valor, who destroyed the demon Khar, was born.

40. bipra dhenu sura santa hita, līnha manuja avatāra. 1.192.D1
41. nija icchā nirmita tanu, māyā guna go pāra. 1.192.D2

The Lord took the form of a human for the same of the brahmins, the cows, the saints, and the gods. He takes the human form by his own desire. He is beyond Maya, the three modes of prakṛiti (sattva, rajas, and tamas), and ordinary human senses.

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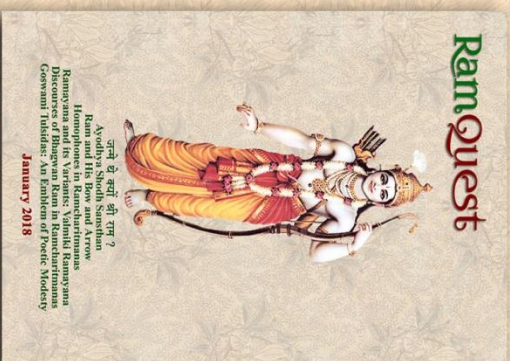
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