

RamQuest



विभीषण गीता (Vibhishan Gita)
Universal Philosophy of Ramayana
Diwali & Ramayana: Are they Related?
Management Lessons from Ramcharitmanas
Hanuman: A Devotee of Many Shapes and Sizes
Who is a Good Manager: Lessons from Ramayana

October 2017



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[जय सिया राम]

हरि अनंत हरि कथा अनंता ।

कहहिं सुनहिं 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 mercy, we shall realize this dream!

The inaugural issue of RamQuest was released on 30th July 2017 which was the 520th birth anniversary of Goswami Tulsidas Ji. It can be downloaded by visiting <http://www.ramacharit.org/RAMQUEST/July2017.pdf>. If you wish to receive a printed copy, please write to us.

RamQuest would not have been possible without the encouragement and support of many divine souls, and I am so grateful to all of them. I thank distinguished Editorial Advisors who helped us immensely in developing RamQuest. We express our gratitude to 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.

We most humbly present the second issue of RamQuest and invite enlightened readers to send their comments and suggestions for improvement.

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

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जय सिया राम ।

ओमप्रकाश गुप्ता

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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
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Diwali & Ramayana: Are they Related?

Ravindra Agnihotri

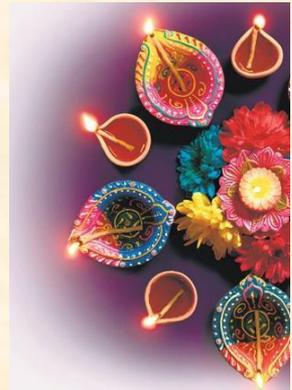


Dr. Ravindra Agnihotri has been a teacher in his early career and later he moved to banking. He has been closely associated with many universities and the banking institutions and has held numerous positions. He has published numerous popular articles, several research papers and books. He is also a recipient of various awards.

Generally, it is believed that Dussehara and Diwali are related to the incidents in the Ramayana. Dussehara is celebrated on tenth of Ashvin (seventh month of the Hindu calendar) Shukla Paksha (Waxing Moon). On this occasion, especially in North India, Ramlila is organized wherein the demon Ravan is killed by Shri Ram. After about twenty days, on Kartika (eighth month of the Hindu calendar) Amavasya (new moon day), Diwali is celebrated. It is widely believed that on this day Shri Ram came back from the forest along with Sita and Lakshman after completing his forest exile of 14 years. Therefore, on this day, inhabitants of Ayodhya expressed their joy by lighting mud lamps.

There are some who regard the story of Ram a mythology, whereas others regard it a historic event. Dr. Kamil Bulcke, who received international recognition for his research “The Story of Ram: Origin & Development” conducted at Allahabad University, concluded that it is a historic event which has been depicted by Valmiki not as a historian, but as a poet. Later on, a number of poets were inspired by him and enriched the story with their own imagination in various languages. For the purpose of this article, we will assume Ramayana as historic, and explore how is linked with Dussehara and Diwali.

The history of that era is available to us in literature in almost all languages of India, and several foreign languages. Valmiki’s Ramayana is considered to be the first written document. Since it was written long time ago, it is difficult to say if today we have it its original version. Since the story of Ram became very popular, a number of poets re-wrote Ramayana with their own imagination and interpretation. As learned readers would know, Goswami Tulsidas’ Ramcharitmanas is in many ways very different from Valmiki’s Ramayana.



So far as Dussehara and Diwali are concerned, according to 3rd *sarg* (sub-section) of Ayodhyakand of the Valmiki’s Ramayana, Ram was to

be coronated in the month of Chaitra (1st month of the Hindu calendar) when he was exiled for 14 years. It means that he went to the forest in the month of Chaitra. Thus the period of 14 years should come to an end in the month of Chaitra, not in Ashvina (7th month) or Kartika (8th month). The killing of Ravan is an important event of Ramlila, which was initiated by Goswami Tulsidas. Although in the widely publicised version of Ramcharitmanas of Gita Press, there is no mention of date when Ravan was killed, in a version edited by Pandit Radhey Shyam Sharma and Pandit Ram Sajivan Sharma, the following line can be seen:

चैत्र शुक्ल चौदस जब आई । मरयो दशानन जग दुखदाई ॥

“Chaitra Shukla Chaudas jab aayee, Maryo Dashanan jag dukhdaayee”

That is to say, that Ravan was killed in the month of Chaitra (Shukla Chaturdashi), a date that is very different from Dussehara.

Although scholars differ regarding the exact time of killing of Ravan, they agree that it was between Phalgun (the last month of the Hindu calendar) and Vaisakha (second month). For example, according to Pandit Mahadev Prasad Tripathi’s book “Bhakti Vilaas” it is Phalgun

(Shukla Ekadashi), Pandit Harishankar Dixit’s “Tyohaar Paddhati” Chaitra (Krishna Amavasya), and Pandit Harimangal Mishra’s “Ancient India” Vaisakha (Krishna Chaturdashi). After killing Ravan, his last rites were performed and Vibhishan was enthroned. These activities did not take much time. On the other hand, Ram was anxious to reach Ayodhya by the time his exile was over; otherwise, Bharat could have lost his life. While returning to Ayodhya, he reached Rishi Bharadwaj’s

Ashram on Chaitra Shukla Panchami. This reminds us of the prevailing discrepancy. It is worth mentioning that according to popular belief, Ram returned to Ayodhya on “Pushpak” aeroplane, not on foot, hence the journey from Lanka to Ayodhya after Ravan had been killed would not have taken several months, from Chaitra to Kartik.

The description of arrangements made in Ayodhya to welcome Ram is given in 127th sarg of Ayodhyakand, but there is no mention of lamp lighting. Even otherwise, Ram reached Ayodhya during daytime; hence, there was no need of lighting of lamps. Neither do we find any mention of a function organised during the night to welcome Ram.

Thus, it is evident that Ramayana is not related to Diwali which is celebrated on Kartik Amavasya. In fact, Diwali (and Holi) are very ancient festivals of this agrarian country, and predate King Dasharath's son Ram. These festivals are concerned with the change of weather and new crop. In India, there are two main crops called "Rabi" and "Kharif". The Kharif crop comes on Diwali and Rabi on Holi. In ancient India, it was customary to perform *havan* on a grand scale on these occasions. Diwali is celebrated after rainy season. During rainy season, various things get rotten and filthy and the atmosphere becomes envenomed. Various insects, germs, bacteria etc. develop thereby causing many diseases. Therefore our ancestors developed the tradition of cleaning the house, removing rubbish and trash, whitewashing the house, and performing *havan* to purify the atmosphere and destroy bacteria, germs etc.

With the passage of time, we forgot the tradition, and started "Lakshmi Pooja" (Lakshmi is the goddess of wealth). Just imagine, had this festival been related to Shri Ram, we would have been worshipping Ram on this occasion, not Lakshmi. So far as Lakshmi is concerned, a good crop is like Lakshmi incarnated not only for the farmer but for the society as a whole. Thus Lakshmi Poojan also indicates that Diwali is concerned with agriculture. In modern era, it was Swami Dayanand Saraswati who clarified that if *havan* is performed scientifically, it purifies the atmosphere and germs of various diseases are destroyed. Modern scientists have also testified the same. What do you think? Are Dussehara and Diwali related with the Ram Story?



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RamQuest- July 2017: A Brief Review

Manglesh Mujmer, 'Mangal'

Manglesh Mujmer 'Mangal' is renowned Hindi poet. He has published numerous poems, gazals, muktaks, articles and reviews on varied topics that in newspapers, magazines, and dozens of Hindi poetry books of national repute. His poems have been broadcasted on All India Radio Nagpur, Bhopal. He has been awarded and honoured by over fifty literary and social organizations in India & abroad.



It delighted me on my short visit to USA to have a nice view of 'Lord Shri Ram', 'Ramayana' and the inaugural issue of 'RamQuest –July 2017' on the glittering floor of Shri Govindaji Gaudiya Math Temple in Houston, Texas on the 520th birthday of Goswami Tulsidas. This opening issue of 'RamQuest' aptly justifies its very title by quenching readers' deep thirst prevailing in the mind and soul regarding various roles played by 'Lord Shri Ram' in His human form depicting the pious thoughts, virtues and social values worthy for humanity.

Where Dr. Sen Pathak's article 'Life Story of Goswami Tulsidas' gives us a brief account of life and works of the great saint and poet Goswami Tulsidas who wrote the holy and immortal epic Ramacharitmanas, Dr. Ramdas Lamb's article 'The Ram Story: Its Vastness and Greatness' justifies that the Ramayana and inspires us to imbibe truth and righteousness that can be a guide for us to live by. Shri Ram Mallik's article 'Depiction of Women in Ramchartimans' describes how Tulsidas has accurately described how women were treated at that time. Dr. Sulekh Jain's article 'Do We Really Understand and Follow Bhagwan Ram?' appeals to all the devotees to move beyond pooja, rituals, entertainment, etc. and climb the ladder of gyan (knowledge) and imbibe Ramayana's teachings and virtues in daily life. Dr. Subhash Sharma's article 'Towards RAM' exhibits 'RAM' as "Real Awakening of Mind" which enables us to store virtues in our daily life. Dr. Balakrishnan Muniapan's article 'Ram: A Transformational Leader' depicts Ram's character as a true transformational leader through his thoughts, deeds and virtues. Dr. Tanmoy Chakravarty's article 'Ramayana: A Myth or Historical Fact' proves beyond doubt with scientific proof, facts and figures that Ramayana is certainly a memorable history and not a myth. Shri Michel Sternfeld in his article 'The Ramayana and the Play of the Opposites' argues that Ramayana is indeed a classic of world literature. Shri Prabhu Dayal Mishra's article 'Universal Appeal of Ramayana' correlates virtues of Ishopnishad and Ramayana and advocates that faith in God can make a person one with God. Smt. Usha Mehra and Smt. Saraswati Mallik's articles depicting virtues and social values too are worth reading.

I did expect to see Dr. Om Gupta's thoughtful article in this issue, its absence feels like a vacuum. However, we do salute him for his sincere
October 2017

efforts, diligence and devotion to his various creative works and now to this “RamQuest”.

(Editor’s note: We thank Shri Manglesh Mujmer ‘Mangal’ for this review, as well for his own beautiful poem Ramayana Mahakavya that was published in this issue.)

Who wants to be a Rambhakt?

1. Who is generally not considered as a god?
 - a) Ram
 - b) Shiv
 - c) Brahma
 - d) Janak
2. Who was Sumitra?
 - a) Mother of Sita
 - b) Queen of Lanka
 - c) Mother of two sons
 - d) Sister of Ravan
3. How did Parshuram get his name as Parshuram?
 - a) Incarnation of Ram
 - b) Enemy of Ram
 - c) Due to his weapon
 - d) King of Parshupuri
4. Where can you find Mandakini river?
 - a) Chitrakoot
 - b) Nilgiri
 - c) Rishyamook
 - d) Trikoot
5. ‘Janak’ literally means?
 - a) One who takes birth
 - b) Father
 - c) City
 - d) Pure

Solution:	1.d	2.c	3.d	4.a	5.b
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विभीषण गीता (Vibhishan Gita)

Sarvaishvarya Krishna Das

(Spoken by Shri Ramchandra to Vibhishan at the battlefield of Lanka)

Sarvaishvarya Krishna Das (Dr. Satya Narayan) is a disciple of HH MahaVishnu Goswami. Upon his Guru's advice, he began to translate different works of Vedic literature into Hindi poetry form of Doha and Chaupayee in Awadhi language. He has already published the first and second cantos of Shri Bhagavat-Kathamrit (Srimad Bhagavatam), Shri Gita-Sugita (Shrimad Bhagavd Gita) and Shri Ishopanishad. He is a Professor in the Department of Anatomy and Cell Biology at the University of Florida, Gainesville, Florida. As an outstanding researcher and educator, he has extensively published and taught in the field of cancer research.



विभीषण की शंका

भयेहु विभीषण चित अकुलाने ।
लखि रावनकहुँ अदृश युद्धरथ अरु उत्साह वीर भटमाने ॥
सुदृढ व्यवस्थित दिव्य अस्त्रसों ताम्रनयन क्रोधित धधकाने ।
अरु विपक्ष श्रीराम हमारे देखि तिन्हहिं हिय शोक समाने ॥
बिनु पदत्रान धरनि पहिं ठाढ़े नहिं कोउ अस्त्रशस्त्र दिव्याने ।
तबहुँ अडिग कवच बिनु धारे रावनसों लड़ने सर ताने ॥
देखि मनोहर सुन्दर मूर्ति नयन अश्रुधारा दुरकाने ।
प्रेमविवश हिय संशय बाढ़ा भयेहु शिथिल मुखकान्ति लुटाने ॥
आइ राम ढिग विह्वल बोलेहु प्रभु तुमपहिं नहिं अस्त्र प्रधाने ।
नहिं कोउ रथ, नहिं संग सारथी, कस लड़िहौ रावन बलवाने ॥

विजय के लक्षण

सुनहु विभीषण कह रघुराई ।
पाँच प्रकारहिं साहस जेहिमहँ शत्रुविजय वह निश्चित पायी ॥
भ्रात तुम्हार असुर खल रावन तेहिमहँ एकहि गुन दर्शायी ।
बनि रनवीर सखा तुम बोलहु केहिविधि मोपहिं विजय लहायी ॥
कूपानिधान सुअवसर पायेहु आपनि करुनाशक्ति दिखायी ।
किहेहु धर्मरथकहुँ व्याख्याना जासों विजय भवाटव पायी ॥



धर्मरथ की व्याख्या

सुनहु मीत मम वचनि दृढायी ।
जो रथ देइ विजय जीवात्महिं सोइ धर्मरथ तोहिं समुझायी ॥
‘साहस’ ‘धीरज’ यहि रथ पहिया बिनु यहि भक्तिविजय सकुचायी ।
अश्व प्रथम दुइ यहि रथकहुँ हैं ‘बल’ ‘विवेक’ पूरित सदुपायी ।
तीसर-चौथे अश्व सुघर हैं ‘संयम’ अरु ‘परहित’ सुखदायी ॥
‘क्षमा’ ‘कृपा’ अरु ‘समता’ रस्सी राखहि तिन्ह गन्तव्य सधायी ।
सारथि ‘श्रीभगवानु भजन’ जो शरनागत विश्वास बनायी ॥
ढाल ‘विराग’ संग हो इक कर दूजे खड्ग ‘सन्तोष’ सुहायी ।
‘दान’ कुठार सुशोभित जापहिं ‘बुद्धि’ तीर हो धार-धरायी ॥
तथा ‘पराविद्याहिं’ धनु धारन सुमिरन हरपल नाम-गुनायी ।
‘मन’ तरकस हो अतिशय निर्मल तथा सुस्थिर पीठ टिकायी ॥
‘शम, यम, नियम’ तीर तरकसकहुँ स्थिर भेदन लक्ष सधायी ।
धरहिं ‘अभेद कवच’ गुरुपूजन अरु ब्राह्मन, वैष्णव सेवकायी ॥
अहो सखा भीषन रन भीतर जेहि संग अस ‘रथ-धर्म’ सजायी ।
ताकहुँ विजय सुनिश्चित जानहु नहिं कोउ रिपु जो सकहि हरायी ॥

NOTES ON IMPORTANT WORDS

Virtues of Dharm-Rath, the Chariot of righteousness

Two wheels of the chariot should be of:

- 1) 1st Wheel should be made of ‘साहस - saahas’ (bravery and valour)
- 2) 2nd Wheel should be made of ‘धीरज - dheeraj’ (patience, fortitude, courage and resilience)

Flag of the chariot should be of:

- 3) ‘सत्य - satya’ (truthfulness), and

4) 'शीलता - sheelataa' (politeness, courteousness, civility, humility, good manners and etiquette)

Four horses of the chariot should possess:

5) 1st Horse = 'बल - bal' (strength)

6) 2nd Horse = 'विवेक - vivek' (wisdom)

7) 3rd Horse = 'संयम - sanyam' (self-restraint over one's organs and urges)

8) 4th Horse = 'परहित - parahit' (welfare of others)

Ropes of the chariot should be of:

9) 'क्षमा - kshamaa' (forgiveness)

10) 'कृपा - kriipaa' (compassion, grace, benevolence)

11) 'समता - samataa' (equanimity, fortitude, evenness of mind, to treat all alike without distinction and discrimination)

Charioteer should be of:

12) 'श्रीभगवद भजन - bhagavad bhajan' (Devotional service unto the lotus feet of the Supreme Personality of Godhead should be charioteer)

Charioteer should have weapons, such as:

13) 'दाल' shield = 'विराग - viraag' (renunciation, detachment, dispassion, non-involvement with anything related to the world and its gross objects of the senses)

14) 'खड्ग' sword = 'सन्तोष - santosh' (contentment; satisfaction at whatever is available)

15) 'कुठार' axe = 'दान - daan' (making charity)

16) 'स्थिर-तीर-लक्ष्य' sharpened arrows focused to the target = 'बुद्धि - buddhi' (intelligence)

17) 'धनु' bow = 'पराविद्या - paraavidhyaa' (self-realization, analytical abilities, deep insight and foresight, higher levels of intelligence, transcendental intelligence and wisdom)

18) 'तरकस' quiver = 'मन - man' (mind, sub-conscious and heart that is un-corrupt, holy, pious and steady)

19) and 20) 'तीर' arrows = 'शम - sham' and 'यम - yam' (self-restraint of the sense organs and their natural urges for gratification)

21) 'तीर' arrows = 'नियम - niyam' (strictly following and obeying Vedic instructions). **NOTE:** Many kinds of arrows are possessed by a victorious warrior.

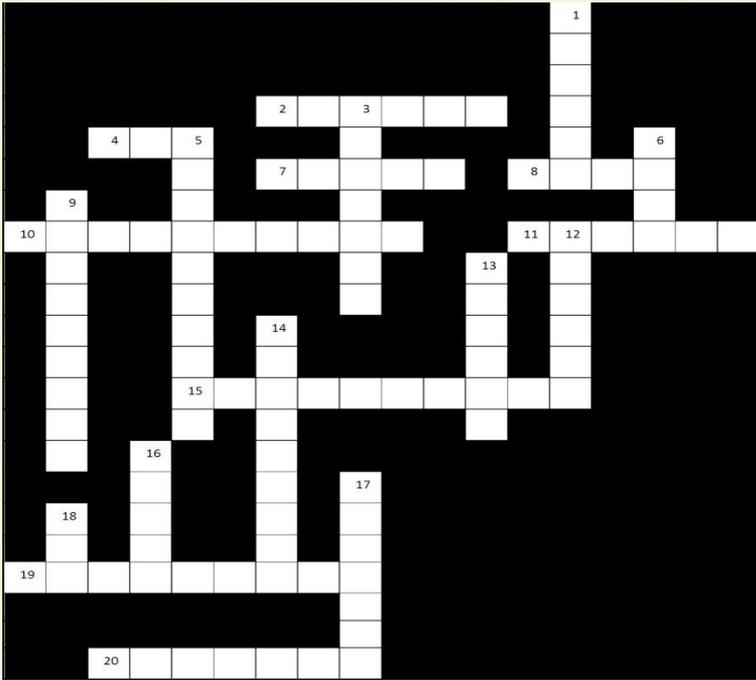
The entire body of the charioteer should be protected with:

22) 'अभेद कवच' infallible armor = 'abhed kavach' (respect of Guru, Brahmanas and Vaishnavas)

Editor's Note: Manas readers can find Vibhishan Gita in Lankakand between Doha 79 and 80.

CrossQuest

Chinmay Agrawal



Down

1. Half-brother of Ravan
3. Wife of Bharat
5. Father of Ravan
6. Also known as Vaidehi
9. Wife of Meghnad
12. Mother of Hanuman
13. Father of Hanuman
14. Sister of Ravan
16. Son of Vali
17. Son of Tadaka
18. Father of Dashrath

Across

2. Wife of Lakshman
4. Brother of Kush
7. Father of Sita
8. Brother of Sugriva
10. Father of Nikumbh
11. Wife of Vibhishan
15. Wife of Shatrughan
19. Wife of Ravana
20. Wife of King Janak

(Solution on page 25)

Management Lessons from Ramcharitmanas

Ram 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.



Ramcharitmanas is a treasure house of management lessons that are applicable to many situations in our life. Purushottam Shri Ram, an ideal prince, manager and king, has provided us numerous examples of proper etiquettes and effective management. Additionally, King Dashrath, the demon Ravan, the great devotee Hanuman, Ravan's brother Vibhishan, the monkeys Bali and Sugriv, and host of other personalities in the Ram Katha give us examples of etiquette and management, both good and bad. The objective of this article is to illustrate etiquette and good management through various episodes in the Ramcharitmanas.

Work ethics and sense of responsibility

First example is the work ethic displayed by Hanuman going to Lanka in search of mother Sita. The ocean king persuades him to take some rest on his way, but Hanuman respectfully declines as he could take no rest without finishing the task assigned to him. *Ram kaj kinhe bina mohi kahan bishram.*(Manas, 5.1.D2)

Second example is that of Bharat. He was given the responsibility of ruling Ayodhya during Shri Ram's exile. He displays exemplary responsibility in dedication to the task assigned to him and gives control of Ayodhya back to Shri Ram upon his return from exile. *Agya sam na susahib seva, so prasadu jana pavai deva.* (Manas, 2.301.C4)

Decision making

One of the most important aspects of effective decision making is that one must be transparent and fair, and must take into confidence all stakeholders. Otherwise, it will invite opposition and may be doomed to failure and sometimes lead to disaster.

The classic example of a serious error in decision making is when King Dashrath announces that Ram would be the crown prince of Ayodhya without consulting his favorite queen and major stakeholder Kaikeyi. When she comes to know about this decision from her maid servant Manthara, she naturally feels slighted, ignored, insulted and even threatened. Her fears are further validated by the fact that the king took

this decision when her own son Bharat had been sent to visit his maternal grandfather. In this situation, she does not trust either Dashrath or Ram. Consequently, this monumental error of judgment leads to Ram's exile to the forest and Dashrath's death.

Skill of negotiation

The skill of negotiation is illustrated in several episodes of Manas. After Shri Ram breaks the bow in Sita Swayamvar, Sage Parasuram arrives and seeing the broken Shiva's bow, becomes very furious. Lakshman speaks in a confrontational manner that further angers the sage. Shri Ram with his skilled art of negotiation takes over. He is very courteous and soft spoken and takes responsibility for the act. He is firm but full of respect. This mellows Parasuram, and a major disaster in the making is averted.

Shri Ram and his army are on the bank of the ocean and wonder how to cross it to reach Ravan's Lanka. Based on the advice of Vibhishan, he prays to the Ocean King for help. But the Ocean does not accede to his request even after three days of effort. Shri Ram pretends to become angry and asks Lakshman to get his bows and arrows. With his terrible arrow a blazing fire breaks out. The Ocean King comes to his sense and asks for forgiveness.

These illustrations show in negotiation, different approaches are required in different situations.

Mentoring

One of the critical elements of effective management is mentoring. Vibhishan, one of the close associates of Shri Ram, gets worried when he sees Ravan mounted on a chariot while Ram is on foot. His great fondness for the Lord fills his mind with diffidence and he speaks with a tender heart, "Lord you do not have a chariot or any protection for your body or feet. Then how can you expect to fight with this mighty

enemy?" Shri Ram patiently explains to him that the chariot which leads one to victory is different. It is made of personal qualities. He describes valor and fortitude as wheels; truthfulness and good conduct as the banner; strength, discretion, self-control and benevolence as four horses of the victory chariot. They are joined to the chariot with the cords of forgiveness, compassion and evenness of mind. This satisfies Vibhishan and he joyfully holds Ram's feet and thanks him for his educational talk.



Management
Work Ethics
Responsibility
Decision Making
Performance Appraisal
Etiquettes
Human Relation
Negotiation
Mentoring

Work appreciation and reprimand for non-performance

Work appreciation and reprimand for non-performance are important parts of effective management. Hanuman was sent to Lanka to search for Mother Sita. Not only he accomplished this task, he also burnt the golden indestructible Lanka. When he meets Shri Ram on his return and informs him as to the whereabouts of Sita, Shri Ram embraces him and expresses his gratitude. He praises Hanuman and declares that nobody can be so benevolent, and he does not know how to repay Hanuman for this obligation.

After Bali is killed, Sugriv is crowned the king of Kishkindha. He becomes immersed in merry making and completely forgets about his commitment to Shri Ram. Shri Ram is compelled to send brother Lakshman to meet Sugriv and remind him. When Lakshman reprimands Sugriv for his act, he quickly comes to his senses and apologizes for his mistake.

Etiquettes with advisers and ministers

Effective management requires that advisers and ministers are allowed to be free to give advice without fear or favor. In Sunderkand, Goswami Tulsidas writes:

Sachiva baida guru tini jau, priya bolahi bhai ash. 5.37.D1
Raj dharma tana tini kar, hoi begihi nash. 5.37.D2

When a minister, physician, guru –use pleasing words either due to fear or with an expectation of reward, the result is that the dominion, health and faith – all three forthwith will be destroyed.

Respect for ideas by advisers and ministers is a critical part of management. When Ram, Lakshman and the Vanar army on the ocean bank are looking for means to cross and enter Lanka, Vibhishan proposes an idea to pray to the Ocean King. Lakshman does not consider it worthwhile. Though Ram is also in agreement with Lakshman, he does not immediately dismiss the suggestion by Vibhishan. As we know this proposal does not succeed. Nevertheless, Ram makes no adverse comments to Vibhishan and goes ahead with Lakshman's proposal. This encourages Vibhishan to come up constantly with new ideas during the Lanka war which are proved to be crucial for victory. Rejecting his idea forthwith would have affected all future initiatives on the part of Vibhishan.

Thus we see there are numerous management lessons that we all can learn from the Ramcharitmanas that we can use in our daily personal and professional life.

राम-चरित सन्देश

मंगलेश मुजमेर 'मंगल'

श्री मंगलेश मुजमेर 'मंगल' जी ने करीब ७० साहित्यिक रचनाएँ प्रकाशित की हैं। आकाशवाणी और कई कवि सम्मेलनों में उन्होंने काव्य-पठन भी किया है। विभिन्न पत्र-पत्रिकाओं और संस्थाओं ने समय-समय पर कई पुरस्कार मिले हैं।



रंक और राजा, में न द्वेष है;
'राम-राज' में, नहीं क्लेश है.
बुरे का होता है, अंत बुरा ही;
सबको ये कहता, 'लंकेश' है.
'रघु-कुल' रीत, निभाने हेतु;
रखा 'राम' ने, साधु-वेश है.
धर्म के हित में, करें युद्ध भी;
दिया ये 'राम' ने, निर्देश है.
'राम-चरित' में, हर दर्शन है;
जग का रहा, कुछ न शेष है.
हर मोड़ पे, जीवन कैसा हो?
'राम-चरित' में, यही विशेष है.
'राम-कृष्ण' की, संस्कृति को;
मानते अब, पश्चिमी देश हैं.
'राम' के जीवन, -मूल्य सहेजें;
ये 'राम-चरित' का, सन्देश है.
तैरते 'मंगल', हैं वजनी पत्थर;
'राम-नाम' से, 'गर वे लैश' हैं.

The Embodied All Self Shri Ramchandra and His Attributes

Omlata Akhouri



Smt. Omlata Akhouri is a resident of Ranchi in India. She has published many stories, poems and articles in different Hindi magazines. Her poetry has been awarded by NCERT and her stories for children have been broadcasted on Ranchi Akashvani (radio).

Though Maharshi Valmiki was the first and foremost composer of Ramayana, Tulsidas, by writing Ramcharitmanas, brought Ram to the homes and hearts of millions. Because Ram was the true embodiment of characteristics of an ideal man, he has been called Maryada Purushottam; a superman encompassing the purest and perfect human traits.

The Suryavansh clan of Indian tradition has been affluent and glorious throughout. Kings like Harishchandra, Bhagirath, Dilip, Raghu and Dashrath of this dynasty stand for many glorious feats and performances. The personality, sacrifice, rule, patience, self-restraint, bravery and modesty of Shri Ram are matchless however. He represents an era, a civilization and the fullest growth of a human being. Ram's devotion towards his teacher and parents, his sincerity and trust of his friends as well as love for his subordinates should be following by all. The values of life he has set are the finest standards ever exemplified by a human being on Earth. Even he was an incarnation of god; he lived his life as an ordinary man facing all sorts of sufferings inflicted upon him. He remained calm and content in midst of pleasure, pain, sorrow, sufferings and enthusiasm, restraining himself and thus setting the highest standards of living as a human being. He is virtually an epoch building individual of Indian history.



Great Indian tradition tells a lot about Ram's ideals. His life is a testimony of those ideals. He ate the leftovers of his devotees for love. He fell for the simplicity of Kevat, the boatman who helped him cross the Ganga. He exiled his wife, favoring public opinion as a King. Sita was pregnant at that time and the painful decision was taken based on the criticism of an uneducated low-class citizen. Perhaps the duty of a King was more important for him as compared to his personal interest. But was it a great justice? One can only wonder!

He was the precursor of monogamy. He never married any other woman after his separation from her and arranged a golden idol of Sita prepared in her honor and when he was performing an Ashwamedh Yagna. He was a great admirer of others' qualities. Ravan was his enemy, he had kidnapped his wife Sita but as he (Ravana) was also a learned man, he directed his brother Laxman to approach him for learning at the time when the enemy was on his death bed.

India is great because it is the land of great souls like Ram. The ideals of Ram and Ram Rajya are still very relevant not only for India but for the whole world. Modern youth need to follow the ideals of Ram. The Ravanas of modern times are making virtuous people suffer a lot. This is harming our great traditions and culture and insulting the history of a great nation. We certainly need follow the principles of a higher life set by Ram. Ram Rajya can only become a certainty when this happens. After all, Ram Rajya will happen only when Ram lives in the form of his traits and virtues with us.

(Editor's note: We thank Shri P.D. Mishra for translating the original Hindi article for RamQuest.)

Through RamQuest, we remember modernly of infinite God. Congratulations to editors, contributors and patrons. I shared this bhakti after I just worked a new version of Gita into Romanian, not forgetting that Arjuna had removed the lion banner of the Matsyas from the chariot and fixed his own ape banner. Many may also having in mind Ramayan Conferences, including one in Houston, organized by Shri Lalan Prasad Vyas.

- **Dr. George Anca, Indologist, Romania**

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Who is a Good Manager: Lessons from Ramayana

Chinmay Agrawal



Chinmay Agrawal is working as a quality analyst in a software company. He has acquired his master's degree in business management specialized in Sustainable development. He has presented research papers at IMT, Dubai and MICA, Ahmedabad.

Modern management is often understood a set of major activities such as planning, organizing, leading, controlling and coordinating. A good manager is someone who co-ordinates between these functions of his company. We will discuss the difference between a good and bad manger further using different qualities of an average manager and different examples of the Ramayana. The different qualities of a manager should include:

1. Motivating Subordinates

A good manager realises good qualities of his subordinates and motivates them to go further with their work. Jamvant was a very good example as he realised true potential of Hanuman and motivated him to go to Lanka. Motivating one's subordinates to the correct path is the quality of a good manager, which is what Jamvant did. If we take the example of Ravana who motivated his sons and brothers to fight against Ram, though knowing it was his mistake to kidnap Sita, it was the quality of a bad manager as he was motivating his subordinates towards the wrong path.

2. SWOT Analysis

The acronym SWOT stands for Strengths, Weaknesses, Opportunities and Threats. A good manager will first do SWOT analysis, and then make his/her decision. After reaching Lanka, Hanuman wanted to understand how powerful their enemy was as he knew soon a fierce battle will take place between Ravan and Lord Ram. Once the goal was defined and he became mentally prepared, he prepared a plan and completed his analysis of the Lankans. For this, he first studied the Lankans, their army's strengths and weaknesses, the threats his army would face and the opportunities it could have.

Another example of SWOT analysis is when Jamvant told Hanuman to go in search of Sita by leaping across the ocean because he knew that Hanuman was the only one who had the strength to leap across the ocean in one time.

Another example is Vibhishan. He knew the strength of Ram and his army but Ravan did not. Vibhishan proved himself to be a good manager whereas Ravan proved himself as a bad manager by ignoring him. This point will be seen further, in which we have to respect our subordinates' points of view.

3. Strategic Alliance

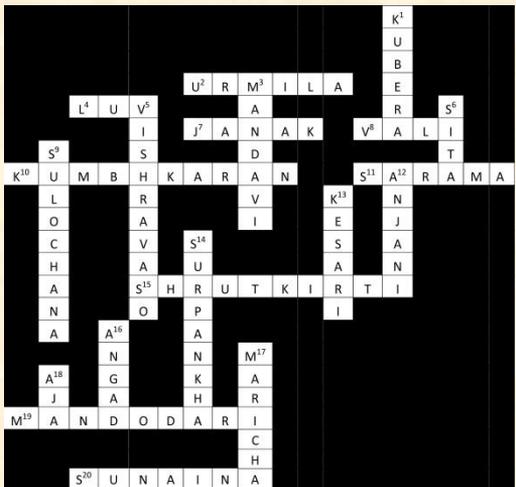
Sugriv has showed one of the best managerial characteristics in the Ramayana. Knowing his brother Vali's strengths, he formed a strategic alliance with Ram that helped him defeat Vali and get his kingdom back. After that, he helped Ram to search Sita and finally get her back. This is an excellent example of strategic alliance. Using his managerial skills, he even had Angad, son of Vali work for him. Had Sugriv been a bad manager, the same Angad would have become his enemy.

4. Human Resource Management

A manager should not only make orders upon his subordinates but also respect their viewpoints, a critical aspect of HRM. During a crisis, a company needs the best of its workforce! For this, a good manager listens to his subordinates and tries to keep them together. When Ram's wife Sita was abducted, he respected the ideas of Sugriv and Hanuman and kept their armies together, that is what led to victory.

What do we understand from this discussion? What is the meaning of a good manager? Ramayana is excellent source to answer such questions.

CrossQuest Answers



Hanuman: A Devotee of Many Shapes and Sizes

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.

In the Ramcharitmanas of Tulsidas, Hanuman has been depicted as the repository of all virtues and the foremost among the wise. In Valmiki's Ramayana Hanuman meets Ram and Lakshman for the first time disguised as a wandering mendicant. Ram finds Hanuman very skillful in his speech which is without a single grammatical error. After hearing Hanuman Ram tells Lakshman, "Only a person who has studied and absorbed Rig, Yajur and Sam Vedas can speak as he does. He has depth, volume, modulation, confidence. He speaks from a happy fusion of heart, throat and head. Even an enemy would be charmed by such felicity of diction, such distinction of meaning."

Besides his wisdom, virtues and knowledge, it is very interesting to know how Hanuman can change his physical appearance, size and shape at will as demanded by the situation and as suited to the occasion. In the Ramacharitmanas his very first appearance before Ram and Lakshman is in the disguise as a Brahman. Later when he was sitting on the sea-shore with other fellow monkeys and when he was reminded by Jamvant that he had immeasurable strength and that he had descended on the earth for the service of Ram, he expands his body to the size of a mountain.

Hanuman hardly takes time to effect the required change. When he embarks upon his mission to find out the whereabouts of Sita, he meets the first obstruction in the form of Sursa, the mother of nag (serpents) who declares that she will devour him. To overcome this obstacle he first expands his body to double of Sursa's 8-mile wide mouth. When she stretches her mouth as wide as 128 miles, he becomes 256-mile long. As she further extends her jaws Hanuman answers by expanding his size to twice of her size. Finally when she expands her mouth 800-mile wide Hanuman shrunk himself to a very small size, entered her mouth and quickly came out to tell her that her wish had been fulfilled. As a matter of fact, this is the test of his wit and strength as required by the gods.

Hanuman assumed a very minute form as small as a gnat to enter Ravan's Lanka. But even then he was spotted by Lankini who guarded the city. When she challenged Hanuman he administered a heavy fist-blow that made her fall on the ground, vomiting blood. It is very interesting to note that Hanuman must have assumed a mighty form from that of the gnat to use his fist. He enters Lanka in a diminutive form of the gnat. He moves from house to house in search of Sita. He spots a mansion which has weapons of Ram (bow and arrow) painted on its walls. He assumes the form of a Brahman and enters the house. It is the house of Ravan's brother, Vibhishan. From here he proceeds to the Ashok Vatika in the form of a small monkey and hides himself in the foliage of a tree. When he appears before Sita he is a small monkey. However, when Sita expresses doubts as to the ability of pigmy monkeys like him to fight and defeat the mighty demons he becomes as colossal as a mountain of gold, his real form, to alleviate Sita's misgivings. After this he again assumes a diminutive form. He thereafter destroys Ashok Vatika's trees and attacks its guards. Later he kills Ravan's son Akshay Kumar and fights against Meghnad, the most powerful son of Ravan. Although Tulsidas has not described as to in what form Hanuman fought against these mighty demons, we can guess that he should have fought in his real form, the form of a mighty monkey. The Hanuman whom Meghnad had entangled in a noose of serpents was very different from the Hanuman that appeared before Sita. It was mighty Hanuman who stood fearless in the court of Ravan.



Lastly, when on the order of Ravan his tail is being tied with rags to be burnt, he extends it to such a length that all rags, all oil and ghee (clarified butter) of Lanka is exhausted. And when fire is set to his tail he

shrinks his body and gets out of his noose. He springs to the top of the palace. He extends his body to such a size that he seems to touch the sky. With this huge body he springs from palace to palace and burns the entire Lanka in no time. Before he leaves Lanka he once again appears before Sita in the form of a small monkey and begs of her leave.

Thus we see that Hanuman can take, at will, any form of any size and shape as required by the situation and circumstances he may find himself in.

RamQuest is an absolutely amazing magazine. The content has in depth material and the wide variety of topics, makes it not only an excellent read, but also help gain wonderful insight and knowledge about Shri Ram and other prominent historical and religious figures. The contributors are from many walks of life and with varied background. That adds a unique dimension to the value of RamQuest. This magazine also excels in the style, format and structure. With all these gems, RamQuest is one piece of jewelry that everyone should poses.

Thanks to Om Gupta Ji and team for bringing this 'adviteey' work to us.

- **Jayant Chaudhary, Dallas, USA**

Shivani Gupta

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(Next to SATYAN POLYCLINIC)

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. Gadhi (गाधि)
 - a) female donkey
 - b) seat
 - c) father of Sage Vishwamitra
 - d) half
2. Nrup (नृप)
 - a) serpent
 - b) king
 - c) worship
 - d) name of a river
3. Rishyamook (ऋष्यमूक)
 - a) a dumb rishi
 - b) a learned rishi
 - c) name of a mountain
 - d) angry person
4. Sasi (ससि)
 - a) bright
 - b) moon
 - c) Dashrath's father's name
 - d) Sun
5. Jathar (जठर)
 - a) tough
 - b) husband's elder brother
 - c) stomach
 - d) type of a plant

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

(Answers on page 35)

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 १००८ पंक्तियों में प्रकाशित होने जा रहा है। पुस्तक में मानस की १००८ पंक्तियों के साथ-साथ उनका सरल हिंदी में भावार्थ, अंग्रेजी में लिप्यन्तरण और सरल अंग्रेजी में अनुवाद भी है। पंक्ति ९ से १६ नीचे प्रस्तुत हैं। इससे पहले प्रकाशित पंक्तियों के लिए कृपया <http://www.ramacharit.org/RAMQUEST/July2017.pdf> पर पृष्ठ २४ देखें। पुस्तक प्राप्त करने और अधिक जानकारी के लिए Om@ramacharit.org को पत्र लिखें।
- ओम गुप्ता

बालकाण्ड

9. बंदउँ गुरु पद कंज कृपा सिंधु नररूप हरि । 1.0e.S1

10. महामोह तम पुंज जासु बचन रबि कर निकर ॥ 1.0e.S2

मैं श्री गुरु महाराज के चरणों की वंदना करता हूँ, जो कृपा के समुद्र और मनुष्य रूप में श्री हरि ही हैं। उनके वचन महामोहरूपी घनघोर अंधेरे के नाश के लिए सूर्य की किरणों के समूह हैं।

11. सीय राममय सब जग जानी । करउँ प्रनाम जोरि जुग पानी ॥ 1.8.C2

12. करन चहउँ रघुपति गुन गाहा । लघु मति मोरि चरित अवगाहा ॥ 1.8.C5

सारे जग में श्री सीता-राम जी व्याप्त हैं यह जानकर, मैं दोनों हाथ जोड़कर सबको प्रणाम करता हूँ। मैं श्री रघुनाथ जी के गुणों का वर्णन करना चाहता हूँ, किन्तु मेरी बुद्धि बहुत छोटी और उनका चरित्र अथाह है।

13. एहि महँ रघुपति नाम उदारा । अति पावन पुरान श्रुति सारा ॥ 1.10.C1

14. मंगल भवन अमंगल हारी । उमा सहित जेहि जपत पुरारी ॥ 1.10.C2

इस कथा में श्री रघुनाथ जी का उदार नाम है, जो अत्यंत पवित्र है, वेद-पुराणों का सार है। उनका नाम मंगल का भवन और अमंगल को दूर करनेवाला है। पार्वती जी सहित श्री शिव जी सदा उनका जाप करते रहते हैं।

15. प्रनवउँ पवनकुमार खल बन पावक ग्यान घन । 1.17.S1

16. जासु हृदय आगार बसहिं राम सर चाप धर ॥ 1.17.S2

मैं पवनपुत्र श्री हनुमान जी को प्रणाम करता हूँ जो दृष्टरूपी वन को भस्म करने के लिए अग्नि के समान हैं। वे ज्ञान से परिपूर्ण हैं और उनके हृदय में धनुष-बाण सहित श्री रामचन्द्र जी बसेते 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 9 to 16 below. For previously published lines, please visit <http://www.ramacharit.org/RAMQUEST/July2017.pdf> and see Page 25. For more information on the book and how to receive your copy, please write to Om@ramacharit.org – Om Gupta

Bālakaṇḍa

9. banda'um guru pada kañja, kṛpā sindhu nararūpa hari. 1.0e.S1
10. mahāmoha tama puñja, jāsu bacana rabi kara nikara. 1.0e.S2

I pray to the feet of my Guru Maharaj, who is an ocean of mercy and the human manifestation of the Lord himself. His words are like the rays of the sun that destroys the spread of darkness and ignorance.

11. sīya rāmamaya saba jaga jānī, kara'um pranāma jori juga pānī. 1.8.C2
12. karana caha'um raghupati guna gāhā, laghu mati mori carita avagāhā. 1.8.C5

Realizing that Shri Sita Ram pervade all over, I bow to everyone with folded hands. I wish to narrate virtues of Lord Ram, but I have limited wisdom and his deeds are unlimited.

13. ehi maham raghupati nāma udārā, ati pāvana purāna śruti sārā. 1.10.C1
14. maṅgala bhavana amaṅgala hārī, umā sahita jehi japata purārī. 1.10.C2

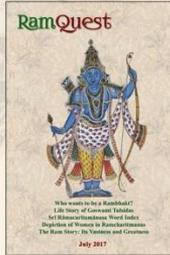
It contains the generous name of Raghupati (Lord Ram) which is very pure and an essence of the puranas and vedas.

15. pranava'um pavanakumāra, khala bana pāvaka gyāna ghana. 1.17.S1
16. jāsu hṛdaya āgāra, basahiṃ rāma sara cāpa dhara. 1.17.S2

I pray to the son of wind, Hanuman, who is like the fire that extinguishes the darkness from a forest of evil. He embodies wisdom. Shri Ram, with his bow and arrows, resides in his heart.



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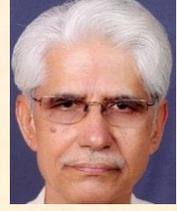
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Universal Philosophy of Ramayana Prabhu Dayal Mishra 'Vishwatm'

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 philosophy of Ramcharitmanas is universal as it comprises of essential Vedic substance. This Vedanta philosophy which is also termed as Adwait stands for non-duality of God. It is the central note of Hindu philosophy and is rightly the quantum essence of Ramcharitmanas of Goswami Tulsidas. He was preceded by excellent models before him in the form of the Ramayana of Valmiki and Shrimadbhagwat of Vedvyas. While Ram, the central character of Manas of Tulsidas is drawn from Ramayana of Valmiki, his attributes are just not worldly, as Rishi Narad says to Sage Valmiki: नियातात्मा महावीर्यो द्युतिमान्धृतिवान्वशी । Ram is also बुद्धिमान्नीतिवान् वाग्मी श्रीमान्शात्रुनिवारहणः। Again as a great ruler Ram is धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः। (Valmiki Ramayana, 1.8, 1.9, 1.12) Likewise, Bhagwat is also more like an epic with Lord Krishna as its central character. But Sage Vyas, right at the outset (Bhagwat 1/1/1) vows to explore the absolute truth – सत्यं परं धीमहि । Goswami Tulsidas explicitly combines the two paths and has the principal narrator Lord Shiv proclaim to Parvati- राम ब्रह्म व्यापक जग जाना । परमानंद परेस पुराना ॥ Manas, 1.116.C8 and,

विषय करन सुर जीव समेता । सकल एक ते एक सचेता ॥ Manas,1.117.C5

सब कर परम प्रकासक जोई ॥ राम अनादि अवधपति सोई ॥ Manas, 1.117.C6

Ram is not just an incarnation of Lord Vishnu for Tulsidas. Manu and Shatroopa, Ram's parents in his former life, were never satisfied with Brahma, Vishnu and Shiva appearing before them with boons. They wanted that the Supreme God, who rests in the heart of Shiv and who floats like a swan in the great ocean of devotion of Bhushundi's conscience (all three paths of Gyan, Yoga and Bhakti combined), to bless them.

जो सरूप बस सिव मन माहीं । जेहि कारण मुनि जतन कराहीं ॥ Manas,1.146.C4

जो भुशुण्डि मन मानस हंसा । सगुन अगुन जेहिं निगम प्रसंसा ॥ Manas,1.146.C5

देखहिं हम सो रूप भरि लोचन । Manas,1.146.C6

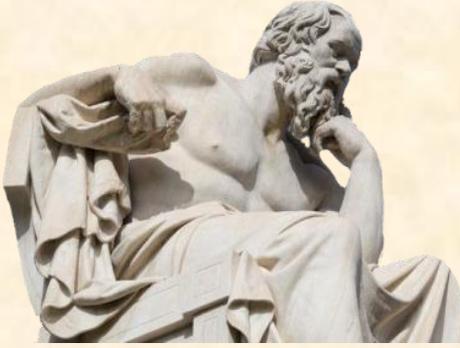
This is the central theme of Vedanta philosophy. There is, however, a further step necessary to be followed. It is not just the case of the Unity of God with man but also the integrity and inseparableness of all units of the world with Him. In Bhagwadgita Lord Krishna declares:

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । (Gita, 9.4)

World is but the manifestation of an Abstract God. He is not just the Creator, but the Creation itself in its entirety. According to Vedanta, God is both Karan/Nimitta (cause) and upadan (tools) of creation. God is thus creating the world, not just by himself, but out of himself as well. How can anyone, in this manner, make any distinction?

Tulsidas therefore, folding his two hands bows before all –

सीय राम मय सब जग जानी । करों प्रनाम जोर जुग पानी ॥ Manas,1.8.C2



What greater universal appeal of one world than this can ever be made than this statement? It is not just the case of one humanity, one planet or one solar system or cosmos. It is just not the vastness of the visible universe, but the unimagined expanse of all unaccountable worlds that is covered in one sight! As stated in the second

aphorism of Brahmasutra, the world has its origin in the Lord- जन्माद्यस्य यतः In the same manner Gita says that everything has its origin in Him and is also pervaded by Him.

It is worth remembering that King Pratap Bhanu learned this lesson-

करइ जे धरम करम मन बानी । वासुदेव अर्पित नृप ज्ञानी ॥ Manas,1.156.C2

It is however evident that the lesson he had learned and the course he was following was incomplete. He had an irrepressible greed that led to his downfall.

It may be asked, what comes first— enjoyment or renunciation? No doubt, the question of enjoyment or sacrifice arises when there are objects available for each to act upon. Normally renunciation seems to be more natural when enjoyment has preceded it. But the seer of Ishopanishad places renunciation first with respect to enjoyment. Renunciation is possible only after the incidence of possession is there in the first place. Are there indeed no objects possessed even when we

believe to possess them? In fact this part of the verse indicates this aspect. God has created all objects along with their subjects. It is only an illusion when one believes them to have been possessed. The possession, in this light, is only a feeling and not any virtual ownership as such.

When the seer says, ‘You may enjoy’, it implies that the world is real. It may be further questioned that if we cannot exercise any control over a thing and it is impossible to possess, why is its enjoyment advised? How does it help a human being achieve the higher objects of life? According to Bhagwadgita, enjoyments are the root causes of all miseries. They have a beginning and an end. It has been therefore advised that wise people should not get lost in them. ए हि संस्पर्शजा भोगा | The Gita therefore states that all enjoyments of this world are ephemeral and having once achieved them, the higher goal of God realization should be kept in mind- अनित्यं सुखं लोके इमं प्राप्य भजस्व माम् | (Gita, 9.33)

It is important to understand the inherent meaning of the seer of Ishopanishad when the theory of enjoyment is pursued further. The seers of Vedas do not cover up reality by idealism. They accept the two just as they are. According to this philosophy, the tendency of enjoyment arises out of the sense of possession, greed, and lust that are unreal.

The practice of renunciation is important on both levels— in the mind as well as in the field action. The tendency of renunciation becomes more natural when the initial exposition of this philosophy is borne well in our mind. With this knowledge in mind— that whatever exists is inseparable from the Lord— any sacrifice on our part is only notional. The word 'तेन' used in the second part of the verse stands more for 'therefore' in this sense. Ram is the embodiment of this theory. Just a day before his coronation is proclaimed, he is made to forsake everything and go on exile for fourteen years. But look at his reaction?

प्रसन्नतां या न गताभिषेकतस्तथा न मन्ते वनवास दुःखतः ।

मुखाम्बुज श्रीरघुनन्दनस्य मे सदास्तु सा मंजुलमंगलप्रदा ॥ Manas, 2/sholka 2

I have so far discussed the first mantra (stanza) of Ishopanishad in context of Ramcharitmanas. I intend to explore how other parts of its philosophy finds expression in the great epic in future issues of RamQuest.

How well do we know Manas Words? (Answers)

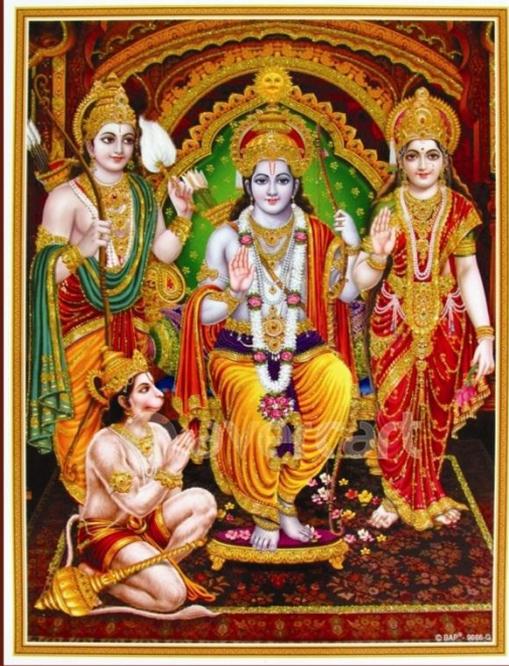
1. c 2.b 3.c 4.b 5.c

श्री रामचरितमानस

शब्द अनुक्रमणिका

Śri Ramacaritamanasa

Word Index



शिवप्रकाश के. अग्रवाल • ओमप्रकाश के. गुप्ता
Shivprakash K. Agrawal • Omprakash K. Gupta

This is a hardbound book with 445 pages. Please write to Om@ramacharit.org if you wish to purchase a copy. The suggested price is Rs. 825 (in India) and US \$30 (for outside India) inclusive of postage. All proceeds will be used for RamQuest.

Srī Rāmacaritamānasa Word Index

Shivprakash K. Agrawal

Omprakash K. Gupta

Rāmacaritamānasa is undoubtedly one of the most widely read books in Indian Literature. It has been extensively studied, worshipped, revered, and even criticized. *Mānas* has been a topic of research for many scholars, the subject of hundreds of masters and doctoral theses, and the theme for numerous books and research articles.

When serious readers study *Mānas*, they often face questions on the composition of the epic itself. For example, in *Mānas*, there is great emphasis on the virtue of the name of Lord *Rāma*. As indicated above in *Dohā* 23 of *Bālkaṇḍa*, Gosvāmī Ji states, “The name of Lord *Rāma* is even greater than the Lord Himself !” As a result, readers often question how many times he has used the word *Rāma* in *Mānas*. Furthermore, many may wonder where exactly he has used the word *Rāma* in the book. The purpose of this index is to precisely answer such questions. In this book, we have listed all words of *Mānas* along with the locations where they appear.

For instance, let us examine how the word *Rāma* has been used. This word appears in 1,138 lines of *Mānas*. It first appears in line number 1.1.C8: *sūjhaḥim Rāma carita mani mānika* (सूझहिं राम चरित मनि मानिक). The last citation of the word *Rāma* is in line number 7.130b.D2: *timi raghunātha nirantara priya lāgahu mohi Rāma* (तिमि रघुनाथ निरंतर प्रिय लागहु मोहि राम), which also happens to be the last line of *Mānas* (except that there are two closing *ślokās* after this line). Therefore, for anybody interested in researching the word *Rāma* itself, this index provides a readymade reference. While 1,138 is the number of lines of citations of *Rāma* itself, the number does not include *Rāma*’s variants such as *Rāmaḥ* (रामः), *Rāmā* (रामा), *Rāmu* (रामु), *Rāmū* (रामू), etc.

We believe this book has three unique features: (1) It is bilingual, making it easily accessible to both, English and Hindi users, (2) Each citation refers to a unique line number of *Mānas* making it easy for one to find words in any edition of *Mānas*, and (3) It contains a word count for citations that are greater than or equal to 5. Finally, the index has

been verified by several *Rāmacaritamānasa* scholars, thereby limiting the chance of errors.

This index has 14,486 unique words. The total citations are 114,836, indicating a word appears about eight times on average. As mentioned earlier, 114,836 is an underestimate as a word is counted only once even it may appear multiple times in a single line. Of 14,486 words, about half of them (6,996) appear only once.

We sincerely hope that scholars, students, lovers of *Rāmāyaṇa*, and *Rāma* devotees will find this work useful in quenching their thirst of learning about *Mānas*, a supreme message by Lord *Rāma* Himself. We would be most blessed to receive your suggestions for further improvement.

PS: This is hardbound book with 445 pages. Please write to Om@ramacharit.org if you wish to purchase a copy. The suggested price is Rs. 825 (in India) and US \$30 (for outside India) inclusive of postage. All proceeds will be used for RamQuest.

Now Omprakash Gupta and Shivprakash Agrawal have lovingly created a new concordance for that work, building and improving on the *Mānas śabda anukramaṇ ikā* that was generated by the Belgian Hindi scholar Winand Callewaert in 1997—a publication to which I also contributed.

I commend them for their work and welcome their addition to the tools available to *Mānas*-premīs and scholars alike, as they seek to better understand the literary art and spiritual inspiration of this masterpiece of pre-modern Hindi, which Gandhi-ji once called “the greatest book of all devotional literature.”

Dr. Philip Lutgendorf

Professor of Hindi and Modern Indian Studies, University of Iowa, USA

A few months ago, when a professor from Japan asked me what Mahatma Gandhi meant when he quoted Tulsidas in English translation: "the powerful get no blame", I looked for but could not find the source of Gandhi's words. Dr. Gupta's *Shabda Anukramanika* is a great and welcoming resource for promoting Manas scholarship.

Dr. Shyam Sunder

Yale School of Management, Yale University, USA

Manas Shabda Anukramanika is indeed a wonderful contribution towards India's spiritual and intellectual heritage. This unique effort by Professors Omprakash Gupta and Shivprakash Agarwal will be extremely useful to many generations of scholars and intellectuals interested in a deeper understanding of words that have their origins in *Manas*.

Dr. Subhash Sharma

Dean, Indus Business Academy, Bangalore, India

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