

**Chapter 4A**  
**Lessons for the Science of Mind**  
**From**  
**Tulsidas' Ramayana and the Holy Qur'an**  
**Introduction, Balkand and Ayodhyakand**

This chapter is based on the search in the Holy Qur'an for quotations that accord with the basic in Sanatana Dharma for understanding and mutual respect between Hindus and Muslims. Tulsidas is teaching us in his Ramayana the minimum of Sanatana Dharma or Vedic Hinduism for daily use for (1) our continual happiness that can also be defined as freedom from need, disease and fear and (2) for the highest spiritual advancement that we can experience. Spirituality is our reach near God and is a matter of our individual experience and not of logic or pure reason or science. This is because God has gifted us all with the equipment for this experience for our life here on the earth. (Please see couplets Nos. 390 to 394 below). For this book the word Hinduism is Sanatana Dharma. It is that Vedic Hinduism that Swami Vivekananda preached as Vedanta that aims at Advaita. Vedanta encompasses all sampradayas or traditions and present day Hinduism as visibly identifiable by its practices other than the obnoxious ones as caste, etc. Unlike the identifiable forms of Hinduism, including yogas, Advaita of Vedanta is the inwardly empowering Hinduism from Vedic times for the commoners in millions of all religions by understanding its basis without need to become a Hindu.

a. We can search every religion for its message that raises man from the animal to the human and from human to the divine that is everyman's innate nature. That message in all religions can only be love. Love by understanding unites and its opposite divides. After Muslim commoners reaching India they saw that the natives of six religions Hindus, Jains, Buddhists, Jews, Christians and Parsis lived in the Advaitic ethos that is wholly love, the Muslim scholars also searched for quotations in the Holy Qur'an that were in accord with love as the sharing factor in the native masses.

b. This was necessitated for scholars by the Muslim masses irresistibly jumping into the attractive Advaitic ethos of amity by the natives sharing all with all equally and that included the alien Muslim masses too.

c. The Author will be grateful for questions to make this chapter as self contained as possible. Not being a scholar, the Author is aware of the possibility of shortcoming in this chapter. He will also be grateful for providing the missing quotations from the Qur'an for a few lessons from the Ramayana. For example, he could not find a specific injunction upon parents to teach children faith in the reality of God. (See couplet No. 126 below)

d. For this book a man's religion comprises his concept about himself, the creation and the Creator and their benign inter relationship. With any one of them missing, it is not a religion. The answer to the question, why I believe in my beliefs as my religion is the philosophy of my religion. My reach near God along with my effort for it by living in God's religion both are known only to God. These two together comprise the true spirituality in my religion. Love is God's religion because He imbues every child born on the earth with His religion love. Dharma is the nature of a substance as making wet is that of water and heat of fire. In relation to man Dharma is his innate nature from which he cannot alienate himself. Vedic rishis discovered man's Dharma as *Satchidananda* (truth or reality, awareness or knowledge and bliss). Sanatana Dharma comprises those duties that ensure our living in continual bliss of innate nature. A follower of a religion may understand his religion or not even know it correctly. So a religion should never be judged by the conduct of a follower. A true follower of a religion is a rarity in all religions, Our way of life is the way we live by our understanding of our religion correctly or incorrectly.

e. With these handy definitions we realize that Dharma is *roohaaneeyat* or spirituality and not religion. Religion also includes rituals, individual, family and social regulations, customs and visible practices. These have no bearing upon *roohaaneeyat* (spirituality) in our religion. Religion is *mazhab* not *roohaaneeyat* alone. A little thought shows that these definitions provide precise premises that make our thinking about these subjects constructive for understanding them and for our application of their knowledge in life for our benefit. .

f. Surviving spirituality of Sanatana Dharma can also be summed up in ten concepts. They are 1. **निराकार** God is formless. 2. **साकार** He has a form and appears as an Incarnation of God on the earth. 3. **सच्चिदानन्द** He is truth, knowledge and bliss. 4. **प्रेमस्वरूप** He is personification of love. 5. **सर्वव्यापक** He is omnipresent, 6. **सर्वशक्तिमान** omnipotent and 7, **सर्वज्ञ** omniscient. 8. **कर्मफल** The law of Karma, 9. **पुनर्जन्म** rebirth on the earth and 10. **वेदान्त** Vedanta with **अद्वैत** *Advaita* as its goal.

g. In a way, spirituality can be summed up in Islam in the vast meaning of the first three words of the Holy Qur'an 'Bismillahir Rahmanir Rahim' or 'In the name of Allah, Most Gracious, Most Merciful.' In his Islamic World recognized English translation of the Holy Qur'an (1929 edition), the Indian Muslim Abdullah Yusuf Ali's use of capitals and superlatives is significant in understanding the vastness of the meanings of the first verse of Qur'an S. 1 *Al Fataha*.

h. The message in these three words shows the supreme significance of this name of God. It also declares the Only One Reality that there can be and so is. This Only Reality has as many names as Man has given to God Almighty of man's concept from ever before any religion was articulated and in all religions centred on God This declaration is *Advaita*. [Please see Appendix 3] The adjective most does not apply to two. This role of unquestioned supremacy is possible only by One Reality. Only this Reality can be and so is omnipotent, omniscient and omnipresent. This Reality is the personification of mother's love to its limitlessness. Mercy flows only from love. Mercy is for one who has the power to punish. Just punishment is by one who knows the totality of tangible and intangible causes and circumstances surrounding any act. So, there is no naughtiness that we call sin that the Mother cannot forgive. There is no fault that the Mother cannot correct by love. This role is not possible for some at some places and not for others at other places because Allah is for all and so is omnipresent. The role has only one purpose to make everyone blissful in life. To make man eligible for bliss, this role eliminates from man every divisive nature. Man acquires every divisive nature that is superimposed over the purity of love that God bestows on him since his birth. Freedom from this divisive nature alone qualifies man to be His vice-regent or inheritor. Being a personification of love, love is the religion of Allah inasmuch as He teaches only this to every child who is born on the earth.

i. This concept of God in the first verse of the Holy Qur'an makes Islam a repository of all virtues if only we have faith in the vastness implied in this name of Allah. We shall find virtues if we read the rest of the Holy Qur'an subject to this first and all encompassing statement in the Holy Book. That is why in my humble view, the name of Allah as *Rehmanir Rahim* occurs at the beginning of each of the 114 chapters of the Qur'an. Qur'an S. 1:1, is supreme because of its universal spirituality. Any statement elsewhere in the Qur'an that is contrary to it, can be left aside as unread in India. This is because India has a heritage of spirituality in its soil and blood of its sons. Provisions in the Qur'an for insecure times, climes and barbaric environ outside India were left unread in India in the spiritually advanced Vedic ethos of *Advaita* in the masses. *Advaita* is the repository\_of freedom from misery and an assurance of munificence by a *vivaykee* mind for sharing with all equally with love of all as one with us. The Vedic rishis had imbued in commoners this ethos of *Ahinsaa Parmo* Dharma to become their second nature and for the security of all in the hearts of all by *Advaita*.

j. This ennobling understanding of the first verse of the Qur'an shows total oneness with eight of the ten above listed elements of Sanatana Dharma.

k. God having a form is also a matter for a devotee's personal internal intimate experience for any follower of any religion without believing in it. Omnipotent God can appear in person to respond to any devotee He loves. Qur'an does not say specifically that Allah cannot do it. On the contrary S. 29:69 provides that Allah guides. We cannot limit Allah to the manner in which He can guide regardless of the Holy Qur'an as we understand it by our limited intelligence. Verse 7 of S.3 *Al Imran* cautions us about our limitations.

l. Rebirth on the earth is a truth if hundreds of recorded rebirths as exceptions prove the rule. Belief in rebirth is not essential for spirituality but its understanding completes the rationale of the law of

karma. Proper understanding of the law of karma shows it as the foundation of human society and of all God centred religions. A and never B is punished for A's crime or sin is the beginning and end of the minimum of the law of karma for us.

m. In the second Chapter we reached the conclusion that oneness with the Reality of God needs a purified mind. Tulsidas' lessons in this book help in purifying our mind. This chapter shows how the Holy Qur'an and Islam also have those lessons for Muslims' benefit. The Holy Qur'an repeats no end the need for purity in us and that is why Allah purifies us. This is because our effort to purify us starts the flow of power in us from Allah. This is a Vedic rishis' discovery before any present day religion came into being. Even with the explosion of knowledge in recent times it seems that this knowledge is not available till today outside India for its practice for experience.

n. Ramayana and the Holy Qur'an both have wisdom for the use of all. It is not wisdom to put both in a pair of scales.

o. The effort is to find what was that noble that both Hindus and Muslims found in these scriptures for their amity for sustaining and sharing of the millenniums old world leadership in material prosperity for their bliss.

p. As a Hindu, I rapidly read the Holy Qur'an for passages in support of the science for receiving from God a *vivaykee* mind in the Ramayana. I am grateful to my Muslim scholar benefactors for their help. God's grace helped me in finding Abdullah Yusuf Ali's version on the Internet to search for substantive words and complete this chapter.

q. To read what follows only to compare the merit of religions reflects a diseased mind. God created all religions for reaching Him. This book on 'Oneness' has to perform the funeral rites of the falsehood that the British educational system from 1835 created about our empowering and uniting Vedic heritage. That falsehood in the minds of our educated leaders in our country before independence was that Hindus and Muslims were of different cultures and they could not live happily together in India. This falsehood caused the Partition of India and a godless Indian Constitution. The Constitution prohibits by its article 28(1) the teaching of authoritative religions in India that is the birthplace of four religions and nourished followers of eight for millenniums. This was possible by our country being spiritual in its soil and spirituality in the blood of its sons from the Vedic times. That is why some of the knowledgeable Western scholars call Indian subcontinent the Empire of the Spirit. The alien mind-set of our educated leaders has brought our country in just half a century after independence to divisive barbarity. (See Appendix 4) This alien mind-set has to go. For regaining world leadership we need an empowered or *विवेकी* mind. We can all receive it by surfacing one and single true spirituality in eight religions. Our history shows incontrovertibly that we did it because it was imbued in the natives by Vedic rishis. (See paragraph 15A of Appendix 3)

r. Concepts that are not believed by followers of the other religions are given in this book for readers to know and respect them by their knowledge. The *avivaykee* mind of our noble Constitution makers expected the people to respect other religions by their ignorance. The Constitution makers enforced ignorance of religions in parents and expected such ignorant parents to teach religion to their children and grandchildren without providing facilities for parents and grand parents to learn authoritatively religion themselves.

s. Quotations from the Qur'an sometimes show what we should do. We have to read them also as telling us to avoid their opposite. That makes every quotation complete. The repeated use in the Qur'an of the words Signs of Allah clearly show us that words and the Qur'an cannot circumscribe Allah. What He says as final in the Qur'an is for us as guidance but is not final for Him. So He alone can judge to punish and reward. In spiritual matters, we human beings cannot and should not by calling anything beyond the Qur'an as sin. *Bismillahir Rahmanir Rahim* makes Allah Supreme in His decision that we cannot know regardless of the Qur'an. Qur'an guides us but cannot limit Allah. This elementary understanding makes us see the reality that we can administer justice in mundane matters but should not judge in spiritual matters.

t. This book treats any effort to make all religions as one as ignorance of the six distinct entities, namely, religion, its philosophy, spirituality, Dharma, Sanatana Dharma and the way of life. Their way of life that we see as culture of the follower of a religion. The famous Indian unity in diversity is in the unity of spirituality in all religions and diversity in the visible practices of religion, way of life and culture rest of the five precise entities in all the eight religions nourished in India. The precise and perennial identity of the Indian civilization surviving from the Vedic times in eight religions is *ahinsaa*.

u. India is the only country in the world where the Vedic rishis discovered the defined foundation on which could stand any God centred religion that could ever appear on the earth after the rishis were no more. This unity in the foundation of all religions is the oneness of the Only Reality that is supreme and second, the law of karma as the perfect law of jurisprudence for both religions and human society that A and never B is punished for A's sin or crime. This Vedic discovery is not a matter of pride for Indians of any religion because the rishis made the discoveries before any of the present day religions including Hinduism was in existence before the rishis made their discoveries. So the Hinduism of today is also a post Vedic appearance.

v. Vedic rishis were the only thinkers in the world to articulate the science for receiving a *vivaykee* mind for making practical use of spirituality as defined above. This daily practical use by natives in millions made India continually rich for raiders and robbers. A few kings and gurus could not do it. The raiders and robbers failed to make India poor in centuries.

w. Only the Brits made us poor by making the mind of the educated forget the science. That mind ensured unabated increase in poverty by denying millions of children the knowledge of that science that is available for followers of all religions in a local dialect in Tulsidas' Ramayana. This science like physics and chemistry and mathematics is a subject for teaching and understanding by questions and answers for making use of it. It was for Swamis to do it.

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### **Tulsidas' Ramayana and the Holy Qur'an Some Eternal Verities and Lessons from Tulsidas' Ramayana.**

*(Author's Note. Couplets from the Ramayana follow the numbers and sequence in Prakash Narain's 'A Practical Indian Philosophy selected from Tulsidas' Ramayana,' that can be referred to for more elaborate understanding of any lesson. The No. at the end of the couplet is of the doha immediately preceding which the couplet appears in the Gita Press Edition of the Tulsidas' Ramayana.*

*All references are from Abdullah Yusuf Ali's internationally known translation of the Holy Qur'an, published in 2002 by Kitab Bhawan, Kalan Mahal, Darya Ganj, Delhi.)*

ॐ गणपतये नमः ॐ नमो नारायणयः

ब इस्मअल्लाहइर रहमानइर रहीम

**बालकाण्ड**

2 श्लोः भवानीशंकरौ वंदे श्रद्धाविश्वासरूपिरौ ।  
याभ्यां विना न पश्यति सिद्धाः स्वांतःस्थमीश्वरम् । B/1

2. Tulsidas continues, "**I pay my homage to Bhawaanee (Paarvatee) and Shankara (Shiva). They are the personification of reverential faith (*shrad-dhaa*) and trust (*vishvaasa*). Without their grace, persons who realize their identity with their inmost Self, cannot see *Eeshwara* within themselves."**

On the first page of Ramayana,  
Tulsidas put this lesson of the supreme importance of the need in us of unshakable faith in the reality of

God and His ready availability for our nourishment and protection. Tulsidas tells us not to read further without this faith.

The same is true with Muslims. .

**Qur'an S. 4 : 81, Put thy trust in Allah.**

**Qur'an S. 11 : 123, .... and put thy trust in Him;...**

**Qur'an S. 3 : 173, when fear increases, faith for Allah sufficeth,**

**Qur'an S. 10 : 100 No soul can believe except by the will of Allah... (See couplet No. 467)**

Those without faith have diseased hearts. This is unbelief not passions that are merely temporary pollutants in the minds. (For passions please see **couplet No. 272**)

**Qur'an S. 2 : 10, In their hearts is a disease and Allah has increased their disease;**

2A श्लोः नानापुरारानिगमागमसम्मतं यदरामायरो निगदितं क्वचिदन्यतोऽपि ।

स्वान्तःसुखाय तुलसी रघुनाथगाथा भाषानिबंधमतिमंजुलमातनोति । ।B/1

2A Tulsidas continues, "**For his own understanding to gratify his heart's desire, Tulsidas has composed in these lays of Shree Raama in the common language whatever is in accord with the Vedas, the various Puranas and Shastras, what is said in the *Raamaayana*, and what he could select from elsewhere.**"

Tulsidas wrote the Ramayana for his own enjoyment in local dialect. Unintended, it made it easy for the illiterates to understand Sanatana Dharma..

**Qur'an S. 54 : 32, We have made Qur'an easy to understand and remember.**

Our daily duties are the best that God could give us. We can make them joyful by dedicating our diligence in them to God. (See **couplet No. 22**)

Muslims attain the same joy by starting all their work by these words 'Ba ism Allah.'

4 सोः मूक होइ वाचाल पंगु चढ़इ गिरिबर गहन ।

जासु कृपा सो दयाल द्रवउ सकल-कलि-मल-दहन । ।B/1

4 Tulsidas continues, "**As a result of His grace, a dumb man becomes eloquent and a lame man climbs precipitous mountains. He destroys the impact on man of all the vices and sins man commits in the present age, *Kaliyuga*. To Him I bow and pray to be kind to me.**"

With the help of God's grace we achieve the impossible.

**Qur'an S. 35 : 30, "He will give more out of His bounty..."**

that is limitless to enable us to achieve the impossible that is noble.

8 चौपाई - साधुचरित सुभ सरिस कपासू । निरस बिसद गुनमय फल जासू । ।

जो सहि दुख परछिद्र दुरावा । बंदनीय जेहि जग जसु पावा । ।B/2

8 Tulsidas continues, "**A sadhu's life is noble as that of cotton flower. Its fruit is bland but is pure and full of virtues. It suffers great hardships to hide others' faults. It commands respect on this account.**"

Good persons protect and suffer for others. This sacrifice purifies our mind.

**Qur'an. 4 : 36, do good to all**

**Qur'an. S. 5 : 93, Allah loveth those who do good**

9 चौः मुद-मंगल-मय संतसमाजू । जो जग जंगम तीरथराजू । ।

रामभगति जहं सुरसरि-धारा । सरसइ ब्रह्म-बिचार-प्रचारा । ।

बिधि-निषेध-मय कलि-मल-हरनी । करमकथा रबिनन्दिनि बरनी । । B/2

9 Tulsidas continues, "The company of men of divine vision gives happiness to all. Being in this company is as if going to the highest among places of pilgrimage. (Prayaaga) This company is, however, a mobile place of pilgrimage. The devotion to Shree Raama is said to be Gangaa. Saraswatee symbolizes the path of realization of Brahman. Yamunaa, the daughter of the Sun god, symbolizes the injunctions of all the paths to take away the sins of *Kaliyuga* to enable us to reach God."

As a place of pilgrimage free from sins, Holy company guides us to repent and receive forgiveness from Allah and be free. Holy company obviously refers to 'men of understanding' or Ulema in Qur'an S. 3 : 7 and not to Mullas that are called 'men of knowledge.'

**Qur'an S. 5 : 84, We long for our lord to admit us to the company of the righteous**

**Qur'an S. 9 : 119, Be with those who are true**

10 चौः विनु सतसंग विवेक न होई । रामकृपा विनु सुलभ न सोई । । B/3

10 Tulsidas continues, "One cannot attain discrimination between reality and unreality and right and wrong **without benefiting from the company of holy persons. One does not get this company without Shree Raama's grace.**"

Discrimination or *vivayka* is the ability to see right and wrong and real and unreal and is a sign of an empowered mind

**Qur'an S. 5 : 84, "We long for our lord to admit us to the company of the righteous."** We can be righteous only if we can distinguish a reality from an unreality. (See couplet No. 467 in Ch. 4C)

11 चौः सठ सुधरहि सतसंगति पाई । पारस परस कुधातु सोहाई । ।  
बिधिबस सुजन कुसंगति परहिं । फनि-मनि-सम निज गुन अनुसरहिं । । B/3

11 Tulsidas continues, "A base metal becomes gold by contact with the alchemist's stone. Similarly the company of holy persons transforms wicked persons. If by a mischance a holy person falls into bad company, he protects his goodness in the same way that the legendary jewel in the snake's head saves it from poison." (See couplet No. 10)

12 चौः पर-हित-हानि-लाभ जिन करें । उजरें हरष विषाद बसेरें । । B/4

12 Tulsidas continues, "Wicked persons see their gain in others' loss, rejoice in others' ruination and grieve over others' prosperity."

**Qur'an S. 6 : 69. ...sit not thou in the company of those who do wrong..**

13 चौः बंदुं संत असज्जन चरना । दुखप्रद उभय बीच कछु बरना । ।  
बिछुरत एक प्रान हरि लेई । मिलत एक दारुन दुख देई । । B/5

13. Tulsidas continues, "I do obeisance simultaneously to the good and the wicked people. Both give pain but at a different time. The good break one's heart when they depart and the bad give pain when they arrive."

Axiomatic common characteristic in all religions. Obeisance here is also symbolic not literal. Islam however does not permit obeisance to the wicked or to any human being.



दोः उमा जे राम-चरन-रत बि-गत-काम-मद-फ़ोध ।  
निज प्रभुमय देखहिं जगत केहि सन करहिं बिरोध । U/112

17 Tulsidas continues, "I know that all sentient and insentient beings in the universe have Shree Raama in them. Humbly I do my obeisance to Him in them all. I pray for the kindness of all gods, celestial beings, demons, men, birds, serpents, ghosts and spirits of ancestors. Shree Seetaaraama is present in everyone, in everything and everywhere. So, I humbly offer my salutations to all creatures of the worlds." (Seeing God in the reality of all is *Jnaana*)

Shiva said to Paarvatee, "O Umaa! Those who are devoted to Shree Raama are unaffected by desire and lust, pride and anger and see everyone in the world imbued by Shree Raama. In that attitude how can they be anyone's enemy?"

Hindus' understanding of Omnipresence of God is that He is also inside every entity. It is a logical corollary from the truth that the Almighty Supreme is the Only One Reality that there is. Our beginning and end is in the Reality of which there no before or after or beyond. When all is within this Reality none can remain without being totally imbued with this Reality.

**Qur'an S. 2 : 115, Whithersoever ye turn, there is the presence of Allah...is all-Pervading...**

**Qur'an S. 29 : 69, We will certainly guide them** (devotees to save them from passions).

The correct understanding of the last couplet for daily practice is in the Indian Muslims' proverb 'खिदमत ए खल्क | खिदमत ए खुदा ।।' When we see someone in suffering and we know the remedy, to tell him about it is our duty to God. But to insist upon the other to follow it, is our ignorance of God's power to protect the other. Not to give advice unasked is our dereliction of duty to the other in the ignorance of true knowledge of our Dharma in India that the West has not gained so far.

**See couplets No. 259 in Ch. 4B and No. 386 in Ch. 4C.**

18 चौः जे पर-भनिति सुनत हरषाहीं । ते बर पुरुष बहुत जग नाहीं । ।  
सज्जन सुकृत-सिन्धु-सम कोई । देखि पूर बिधु बाढ़इ जोई । । B/8

18 Tulsidas continues, "Good men who are happy to hear others' good words or poetic compositions are not many. On seeing others' wealth and prosperity growing, only a few hearts brim over with happiness as the ocean swells with happiness into a full tide on seeing the beauty of the full moon."

**An axiom for all religions.** We can learn to be happy by this attitude by understanding that the other's happiness is his earning and unrelated to us. We always find one happier than us in society. This attitude is therefore a never ending source for our happiness. This is one of the typical lessons for purifying our mind of jealousy, discontent and anger.

19 चौः एहि महं रघुपति नाम उदारा । अति पावन पुरान-सुति-सारा । ।  
मंगल भवन अमंगल-हारी । उमा-सहित जेहि जपत पुरारी । । B/10  
चौः कवि न होउं नहिं चतुर कहावउं । मति-अनुरूप राम-गुन गावउं । । B/12

19 Tulsidas continues, "The merit in the Book is that of Shree Raama's venerable name. Its repetition sanctifies men. This name is extremely purifying and is the essence of the Vedas and the Puranas. It removes unhappiness and is the fountain of bliss that it bestows upon all. Shiva, along with Paarvatee, always utters this name."

Tulsidas continues, "Neither am I a poet, nor am I called clever. I do not want to be known as such. I praise Shree Raama's greatness as I understand it."

For a permanent relationship with God His name is the key for both Hindus and Muslims that is why all the 114 chapters of the Qur'an begin by uttering Allah's name

20 दोः सारद सेष महेस बिधि आगम निगम पुरान ।  
नेति नेति कहि जासु गुन करहिं निरन्तर गान । |B/12

चौः सब जानत प्रभु-प्रभुता सोई । तदपि कहें विनु रहा न कोई । |B/13

20 Tulsidas continues, "Describing Brahman as *nai-iti, nai-iti*, that is, not this, not this, but endless, or more appropriately, not only this but much more than this, Saraswatee, Shaysha, Shiva, Brahmaa, the Vedas, the Puranas and scriptures incessantly sing His praise in His embodiment in Shree Raama."

Tulsidas says, "Everyone knows Shree Raama's greatness, yet none could desist from describing it."

**Qur'an S. 6 : 103 No vision can grasp Him.** So none can describe what none can see yet **ज़िक्र ए खुदा** (talk about God and our experiences with Him in life) is important in all religions.

21 चौः एक अनहि अरूप अनामा । अज सच्चिदानन्द परधामा । ।  
ब्यापक बिस्वरूप भगवाना । तेहि धरि देह चरित कृत नाना । |B/13

21 Tulsidas continues, "God, with all His names is one. He desires nothing. He has no definable name or form and has no beginning or birth. He is at least *Satchidaananda* and supreme. He pervades the universe, which is partly His immanent form. He assumes a human form and performs diverse roles."

**Qur'an S. 53 : 25. But it is to Allah that the End and the Beginning (of all things) belong.**

**Qur'an S. 92 : 13. And verily unto Us (belong) the End and the Beginning.**

**Qur'an S. : 2 : 263 Allah is free of all wants and is most forbearing,**

**Qur'an S. 57 : 3 He is...the Evident and the Hidden.** Hindus treat 'Evident' literally true without attempt to interpret it. They treat the entire universe as God's visible form.

(See couplet No. 288 in Ch. 4B)

Muslims treat it as His (*zahoor*) manifestation.

22 चौः कीरति भनिति भूति भलि सोई । सुरसरि-सम सब कहं हित होई । | B/14

22 Tulsidas continues, "To earn fame, to write poetry, and to acquire wealth are praiseworthy if they are of benefit to all. It is in the same way as the sacred river Gangaa benefits everyone who takes a bath in it."

This couplet exemplifies Tulsidas' wisdom in defining goodness as only that that is good for all and so says the

**Qur'an S. 4 : 40 ...if there is any good (done) He doubleth it ...**

**Qur'an S. 26 : 224-226 And the Poets,- It is those straying in Evil, who follow them: Seest thou not that they wander distracted in every valley?- And that they say what they practice not?**

**Qur'an 34 : 10, 39 : 75 and 40 : 7** refer to the singing of God's glory. So, obviously there should be no objection to the Qur'an being recited in song. Modes of music are restricted to regions and traditions. An Indian raga may not be attractive to a Westerner. So, Qur'an may not be sung in a mode of music. Moreover it may violate, '*Tajweed*': the method of proper authentic recitation of the Quran. There is no harm if Quran is read in harmonious voice that respects *Tajweed*. It follows that if a devotee dedicates his gift from Allah that his art of music to Him as his service to Allah, it should not be objectionable.

Tulsidas' lesson explains the correctness of Islamic attitude to music and poetry both in India. If either leads one away from God, it is to be avoided. (See Appendix 10) Perverse mind of man can create music and poetry that may be respected by equally perverse minds as a classic from literary point of view.

Jaidev's Geet Govind in Sanskrit of 12th century is a classic example of perversity that a polluted mind is capable of. Jaidev never checked the age at which Sri Krishna left *gopis*, Radha, Yashodha and Vrindavana forever. He was eight years old.

24 चौः सहस-नाम-सम सुनि सिवबानी । जपि जेई पिय-संग भवानी । । B/19  
श्लोः राम रामेति रामेति रमे रामे मनोरमे । सहस्र नाम ततुल्यं रामनाम वराराने । ।

24 Shiva told Paarvatee that **the power of a single utterance of Shree Raama's name was equal to that of uttering Vishnu's thousand names.** Learning this, Paarvatee, with her loving consort Shiva, always uttered Shree Raama's name.

**O beautiful and charming one! I revel in Raama by uttering His name - Raama, Raama. This name Raama is equal to one thousand names of Lord Vishnu.**

The lesson is to remember Allah. That is why Quran S. 1 : 1 is enough and is therefore repeated at the beginning of each chapter of the Qur'an. We do not need necessarily to repeat His 99 names in the Qur'an whenever something reminds us of Him.

The second lesson is that a householder should attend to God after attending to his householder's primary duties that God entrusts him, e.g., a wife attending to her daily household duties or one to the sick, the needy, etc. It is an axiom.

25 चौः समुज्ञत सरिस नाम अरु नामी । प्रीति परसपर प्रभु-अनुगामी । ।  
नाम रूप दुइ ईस-उपाधी । अकथ अनादि सुसामुझि साधी । ।  
देखिअहि रूप नाम आधीना । रूप-ग्यान नहिं नाम बिहीना । ।  
सुभिरिय नामु रूप बिनु देखें । आवत हृदय सनेह बिसेखें । । B/21

25 Tulsidas continues, "**For our understanding, the name and form of God are alike. The mutual attraction of the form and its name is as between a slave and his master. The form follows the name.**" Shree Raama responds by His presence where He is called. "**Name and form are both limitations on God Who is limitless in both. His names are innumerable and His form is indescribable. It is beyond understanding how He is without a beginning. Only a purified mind can grasp the limitlessness of His names and forms. A form depends upon its name because the form cannot be visualized without a name. Even without the form in our mind if we remember the name, the form of the named object by itself enters our mind.**"

For Hindus, God has a form. **Vide Note 6296 to Qur'an S. 112.** Muslims too appreciate that "**the best way in which we can realize Him is to feel that He is a Personality, "He," and not a mere abstract conception of philosophy,**" Or,

मिरी खिदमत मोहब्बत को मिरे दिल से शकल रब की ।  
मुकद्दस जिल्द ओ पैगमबर कोई भी छीन नहीं सकता । ।

(For my service to and love for God in His form in my mind no Holy Book or Messenger can snatch from it.)

26 दोः राम-नाम-मनि-दीप धरु जीह-देहरी द्वार ।  
तुलसी भीतर बाहेरहुं जौं चाहसि उंजिआर । । B/21

26 Tulsidas continues, "**The tongue is the entry to our mind. Shree Raama's name is the inextinguishable lamp. It is made of a self-effulgent legendary jewel. For light, inside and around us, we keep this lamp or His name continuously on our tongue, which is the doorway to our Self.**"

If our intent in uttering His name is to gain Knowledge, Allah knows it. He also knows our intent without our ability to define it.

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

27 चौः जपहिं नामु जन आरत भारी । मिटहिं कुसंकट होहिं सुखारी । ।  
रामभगत जग चारि प्रकारा । सुकृती चारिउ अनघ उदारा । । B/22

27 Tulsidas continues, "**When men in great distress repeat Shree Raama's name they secure happiness. There are four kinds of His devotees. All are virtuous and noble.**"

1. Some remember God to escape disease, distress and suffering. 2. Some wish to attain Knowledge. 3. Some are poor and desire wealth. 4. Some attained Knowledge of the all-pervading Reality and freedom from dualities. They seek the bliss of devotion to Him. Distress, poverty, search and destination are stages in man's upward journey.

**Qur'an S. 55 : 29 Of Him seeks (its needs) every creature.** This comprehensive message covers all imaginable desires and needs of men.

28 चौः चहुं चतुर कहुं नाम अधारा । ग्यानी प्रभुहि बिसेषि पियारा । ।  
चहुं जुग चहुं श्रुति नाम-प्रभाऊ । कलि बिसेषि नहिं आन उपाऊ । । B/22

28 Tulsidas continues, "**All the four kinds of devotees are wise. They rely upon Shree Raama's name. Among these, the one who possesses Knowledge can be very close to Shree Raama. In the four ages and the four Vedas the importance of the repetition of the name of God was recognized. In the present age, *Kaliyuga*, there is no other means to secure happiness and reach God.**"

That is why every chapter of the Qur'an begins with and Muslims begin everything with Allah's name.  
(See couplet No. 446 in Ch. 4C)

**Qur'an S. 55 : 29 Of Him seeks (its needs) every creature in the heaven and the earth**

**Qur'an S. 24 : 64 Well doth He know what you are intent upon** even without defining it.

**Qur'an S. 11 : 61 My Lord is always near ready to answer**

30 चौः उभय अगम जुग सुगम नाम तें । कहेउं नानु बड़ ब्रह्म राम तें । ।  
अस प्रभु हृदय अछत अबिकारी । सकल जीव जग दीन दुखारी । ।  
नाम-निरूपन नाम-जतन तें । सोउ प्रगटत जिमि मोल रतन तें । । B/23

30 Tulsidas continues, "**It is difficult to grasp the unmanifested aspect of Brahman, and its manifestation in Shree Raama. His name however resolves that difficulty. That is why Shree Raama's name is greater than both his aspects. The unmanifested God, resides unchanged in every human heart. Even then all beings in the world are in suffering. The repetition of the name reveals God Himself as the value of a jewel appears when it is assayed.**"

**This is an axiom,** We secure Allah only by His name as Bismillah signifies. After securing Him, the name ceases to be greater than Allah.

31 दोः निरगुन ते एहि भांति बड़ नाम-प्रभाउ अपार ।  
कहउं नामु बड़ राम तें निज-बिचार-अनुसार । । B/23

31 Tulsidas continues, "**The constant chanting of Shree Raama's name has limitless power. In my view, the name is greater than the formless God and His embodiment in Shree Raama.**"

The importance Islam gives to Allah's name is so much that every chapter in the Qur'an begins with the word 'Bismillah.'  
(See couplet No. 30)

- 32 चौः चहुं जुग तीन काल तिहुं लोका । भये नाम जपि जीव बिसोका । ।  
 ध्यान प्रथम-जुग मख-बिधि दूजे । द्वापर परितोषन प्रभु पूजे । ।  
 नहिं कलि करम न भगतिबिबेकू । राम-नाम अवलम्बन एकू । ।B/27  
 तामस बहुत रजोगुन थोरा । कलिप्रभाव बिरोध चहुं ओरा । ।U/104  
 सुमिरत सुलभ सुखद सब काहू । लोक-लाहु पर-लोक-निबाहू । ।B/20

32 Tulasidas continues, "In all the four ages, in the three times, the past, the present and the future and in the three worlds, the earth, the heavens and the nether lands, man gets rid of his suffering by repeating *Raamanaama*. In addition, men pleased God in the first age, *Satyayuga*, by meditation upon Him; in the second, *Traytaayuga*, by performing sacrificial rites; and in the third age, *Dwaaparayuga*, by worshipping Him. In the fourth or present age, *Kaliyuga*, however, neither meritorious deeds, nor devotion nor discrimination is forthcoming. *Raamanaama* is the only method for securing relief from suffering and support for man."

Kaakabhushunddi said to Garurha, "Demonic influence is preponderant and the harmless activity generating influence is less. Animosity everywhere is the nature of *Kaliyuga*."

Tulsidas says, "Shree Raama's name is easy to remember and provides bliss to all equally in this world and thereafter."

Allah knows our needs for relief but we can remember Him only through His name. So the name comes first to take precedence over Allah.

Islam does not believe in four ages or eons.

**Qur'an S. 55 : 29 Of Him seeks (its needs) every creature.**

**Qur'an S. 85 : 14 He is Oft Forgiving, full of loving kindness.**

- 33 चौः भाय कुभाय अनख आलसहूं । नाम जपत मंगल दिसि दसहूं । ।B/28  
 सहित दोष-दुख दास-दुरासा । दलइ नामु जिमि रवि निसि नासा । ।B/24

33. Tulsidas continues, "The repetition of Shree Raama's name in any manner – love, anger, lack of interest or aversion, brings us happiness from all ten directions," namely, North, East, South, West, the four corners, up and down. **As the sun destroys darkness, Shree Raama's name destroys our suffering, faults, their effects and our slavery to passions."**

Hindus treat God's name as having the inalienable nature of blessing one whoever utters it regardless of one's intent. That is how repetition of the name often changes a wicked person into good.

The expression "Bismillah" is at the beginning of every chapter of the Qur'an that talks of the sinner or the pure. This shows this nature of Allah's name that it purifies the sinner and advances the pure regardless of the intent of either.

Muslims never utter Allah's name with aversion and animosity.

- 34 चौः कहत नसाइ होइ हिय नीकी । रीझत राम जानि जन-जी की । ।  
 रहति न प्रभुचित चूक किये की । करत सुरति सयबार हिये की । ।B/29  
 अति बड़ि मोरि ढिठाई खोरी । सुनि अघ नरकहू नाक सिकोरी । ।B/29  
 रीझत राम सनेह निसोतें । को जग मन्द मलिनमति मो तें । ।B/28  
 छंः प्रभु भावगाहक अति कृपाल सप्रेम सुनि सुख मानहीं । ।U/92  
 चौः छीजहिं निसिचर दिन अरु राती । निज मुख कहे सुकृत जेहि भांती । ।L/72

34. Tulsidas continues, "Talking of one's devotion or goodness destroys it. My prayer may appear good or bad, but Shree Raama appreciates the devotees' intent, forgets their lapses and remembers their devotion a hundred times." (See Gita 4:11)

Tulsidas says, **It is my obstinacy that I treat myself as the servant of such a great master. The stench of my sins makes even hell plug its nose.**

**Shree Raama is pleased with the unalloyed love of devotion. But dull-witted and impure in mind**" as I am, I often forget it.

Kaakabhushunddi said to Garurha, **"As a keen customer, Shree Raama recognizes only His devotee's attitude towards Him. He is kind and derives happiness from listening to love for Him."**

(See **couplet No. 444** in Ch. 4C and Gita 9:26-27)

Shiva said to Paarvatee, **"The demons became weaker day and night in the same way as good deeds, such as charity, sacrifice or devotion, are destroyed by our talking about them."**

An Urdu proverb common in Indian Muslims is **नेकी कर दरिया में डाल** | Or 'do good and drop it in the river of forgetfulness,' i.e. never remember or mention it.

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

**Qur'an S. 23 : 1, 3 The believers must win through\_\_ Who avoid vain talk.**

**Qur'an S. 49 : 2. "...lest your deeds become vain and ye perceive not."**

36 **दोः राम अनन्त अनन्त गुण अभित कथाबिस्तार ।  
मुनि आचरजु न मानिहहिं जिनके बिमल बिचार ।** |B/33

36. Tulsidas continues, **"Shree Raama and his qualities are infinite. His story has no end. Only purified minds are not surprised by listening to it."** (See Gita 10:40)

Allah is limitless and so is His grace but one can believe in Him and in the myriad forms that His grace takes only by His will.

**Qur'an S. 10 : 100, No soul can believe except by the will of Allah.**

(See cpl. No. 467 in Ch. 4C)

39 **चौः काम कोह मद मोह नसावन । बिमल बिबेक विराग बढ़ावन । ।  
सादर मज्जन पान किए तें । मिटहिं पाप परिताप हिये तें ।** |B/43

39 Treating Shree Raama's life story symbolically as a river, Tulsidas continues, **"If a man drinks its water, that is, studies it and bathes in it, that is, reverentially listens to it, then his desires, anger, the intoxication of pride, and his attachment to worldly objects, are destroyed. Instead, detachment or *vairagya* and discrimination or *vivayka* grow in him and the impact upon him of his sins and suffering is destroyed."**

Muslims derive the same, if not greater benefit by reading the Qur'an and remembering Allah at every possible occasion or when beginning anything.

40 **दोः संत कहहिं अस नीति प्रभु मुति पुरान मुनि गाव ।  
होइ न बिमल बिबेक उर गुरु सन कियें दुराव ।** |B/45

40. Honouring Yaajnavalkya as his guru, Bharadwaaja said, **"Men of divine vision, the Vedas, the Puranas and sages declare a maxim. A disciple cannot gain knowledge if he hides his doubts from his guru."**

Allah alone is guru for Muslims from whom nothing is hidden. Hindus also treat God as Guru. 'Swami Ramakrishna says that God gives a commission to gurus to live on the earth after attaining *jnaana*."

(Gospel of Sri Ramakrishna p, 465-66)

**Qur'an S. 29 : 69 We will certainly guide them to our Paths.**

**Qur'an S. 93 : 7 guides wanderers**

42 चौः होइहि सोइ जो राम रचि राखा । को करि तरक बढावइ साखा । । B/52

42. On Satee's departure to test if Shree Raama was Almighty God Vishnu, Shiva had a premonition and surrendered himself to Shree Raama with these words, **"Everything happens as Shree Raama wills. What is the sense in prolonging arguments on this subject?"**

What does God's will mean? No one can know Allah's will. For our right path we can surmise some of it from His Signs and emulate His nature in His 99 names.

**Qur'an S. 43 : 69, those who have believed in Our Signs and bowed (their wills to Ours) in Islam.**

**Qur'an S. 6 : 115 none can change his words** or everything happens by His will or He does everything.

44 चौः हरि-इच्छा भावी बलवाना । हृदय विचारत संभु सुजाना । । B/56

44. **Shiva was all knowing. He thought that, after all, Hari's own will was supremely powerful..**

**Qur'an S. 6 : 115 none can change His words...** (The 'words' in the context mean His will that is not recorded because their expanse is limitless.)

45 चौः नहिं कोउ अस जनमा जग माहीं । प्रभुता पाइ जाहि मद नाहीं । । B/60  
भरतहि दोष देइ को जाये । जग बौराइ राजपद पाये । । A/228

45. Yaajnavalkya mentioned the proverb, **"No one was ever born on the earth who was not intoxicated with pride on getting power and authority."**

**"Why blame Bharata? Everybody loses his head on gaining a throne."**

The lesson is to be alert within us to this observed phenomenon of power turning the head of the powerful.

**Qur'an S. 23 : 3, Who avoid vain talk**

**Qur'an S. 4 : 36, For Allah loveth not the arrogant, the vain-glorious.**

46 चौः जदपि मित्र-प्रभु-पितु-गुरु-गेहा । जाइय विनु बोलेहु न संदेहा । ।  
तदपि विरोध मान जहं कोई । तहां गये कल्यान न होई । । B/62

46. Shiva advised Satee, **"One may undoubtedly go uninvited to the house of one's friend, master, father or guru. But it does one no good to visit a place where there is a feeling of enmity."**

**It is axiomatic wisdom.** We should avoid places with potential for clash except where duty demands our presence. This common sense lesson does not need any Islamic scriptural authority. It prevents pollution of the mind with pride and saves its purity for receiving power from God for noble tasks.

47 दोः कह मुनीस हिमवन्त सुनु जो बिधि लिखा लिलार ।  
देव दनुज नर नाग मुनि कोउ न भेटनिहार । । B/68

47. Naarada studied Paarvatee's palm. He told Himavanta, her father, **"The fate written by Brahmaa cannot be erased by a deity, a demon, a human being, an inhabitant of the nether world or a sage."**

**Qur'an S. 1 : 1**, Bismillah Rahmanir Rahim is the truth that can change our fate by invoking God's grace even for our unexpressed intent. So,

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

**Qur'an S. 2 : 173 Allah is oft forgiving and**

**Qur'an S. 29 : 69 We guide him.**

Thereby He changes our destination from hell to heaven.

48 चौः समरथ कहं नहिं दोष गोसाईं । रवि पावक सुरसरि की नाईं । ।B/69

48. Naarada told Himavanta, Paarvatee's father, "No one finds faults in the powerful, for example, Vishnu (*Gosaayeen*), the Sun, the fire and the sacred river Gangaa.

**Qur'an S. 29 : 7 Those who believe and work righteous deeds—from them we shall blot out all evil (that may be) in them and reward them...**

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

**Qur'an S. 2 : 173 Allah is oft forgiving.**

Knowing the benevolent intent of the powerful, Allah forgives their faults.

49 चौः सुरसरि-जल-कृत बारुनि जाना । कबहुं न सन्त करहिं तेहि पाना ।  
सुरसरि मिले सो पावन जैसें । ईस अनीसहि अन्तरु तैसें । ।B/70

49. Naarada continued, "A holy person never touches wine even if it is made from the sacred Gangaa water. If that wine is put back into Gangaa, the water of the wine is sanctified. In the same way the human being is different from God."

Man becomes pure when he links himself with God. Our remembering Him with intent to be on His side links us with Him. Muslims do it by starting everything by Bismillah.

**Qur'an S. 24 : 21, Allah doth purify whom He pleases.**

50 चौः जौं तपु करइ कुमारी तुम्हारी । भाविउ मेटि सकहिं त्रिपुरारी । ।B/70  
मंत्र-महा-मनि विषयब्याल के । मेटत कठिन कुअंक भाल के । ।B/32

50. Naarada told Paarvatee's father Himavanta, "If she observes austerities to secure Shiva then he can alter her fate."

Tulsidas says, "Engrossment in Shree Raama's virtues displayed in his life story is a mantra, the most precious jewel. It destroys the poisonous snake of worldly attachment and wipes out our misfortunes."

Here are assurances for Allah changing our fate if we repent, eschew error, seek forgiveness and strength to follow His path. vide Gita 9 : 30

**Qur'an S. 29 : 69, for verily Allah is with those who do right.**

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

**Qur'an S. 11 : 61 My Lord is always near ready to answer**

51 चौः जब तें सती जाइ तनु त्यागा । तब तें सिव मन भयउ विरागा । ।  
दोः चिदानन्द सुखधाम सिव बिगत-माहे-मद-काम ।  
बिचरहिं महि धरि हृदय हरि सकल लोक-अभिराम । ।B/75  
चौः तब अति सोच भयउ मन मोरे । दुखी भयउं बियोग प्रिय तोरे । ।U/56  
चौः करेहु सदा संकर-पद-पूजा । नारिधरम पति देव न दूजा । ।B/102

51. Narrating Shiva and Paarvatee's story to Bharadwaaja, Yaajnavalkya said, **"After Satee immolated her body, Shiva developed non-attachment to his surroundings. Shiva is consciousness and bliss, the very nature of Brahman. He is beyond any attachment, pride and desire. He gives happiness to the three worlds. He fixed his mind on Vishnu (Brahman in person), and wandered about on the earth.**

**"I greatly suffered from your separation when, as Satee, you immolated yourself."**

Her mother told Paarvatee, **"Always worship the feet of your Lord Shiva. A woman's one dharma is that she has no God other than her husband."**

Unlike in Hinduism, in Islam no human being including the husband can be treated or worshipped as Allah.

**Qur'an S. 24 : 31 describes a woman's role as restricting the use of her body only for her husband.**

**Qur'an S. 4 : 34 ...righteous women are devoutly obedient and guard in (the husband's) what Allah would have them guard.**

52 चौः गुरु के बचन प्रतीति न जेही । सपनेहु सुगम न सुख सिधि तेही । |B/80

52. Paarvatee said to the seven sages. **"The disciple who does not trust his guru's words does not get peace and happiness even in his dream."**

In Islam Allah is the Guru so Muslims do not have this problem.

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

**Qur'an S. 29 : 69 We guide him.**

53 दोः महादेव अवगुन-भवन बिस्नु सकल-गुन-धाम ।  
जेहि कर मनु रम जाहि सन तेहि तेही सन काम । |B/80

53. Paarvatee continued, **"Maybe Shiva is the home of all faults and Vishnu of all virtues, but one's heart is in what it fancies."**

The lesson is that a righteous man's choice of his path to God is determined by God's grace that creates the man's mind and its capacity and propensities that determine his choice. So, he should not be persuaded to give up that path for a better one because God guides him, vide,

**Qur'an S. 29 : 69 We guide him.**

**Qur'an S. 93 : 7 guides wanderers**

54 चौः तदपि करब मैं काज तुम्हारा । सुति कह परम धरम उपकारा । |B/84

54. Kaamadayva said to the gods, **"I shall do your work because the Vedas declare service for others as the highest dharma."** (See Gita 3:21-24, 11:55)

**Qur'an S. 4 : 36, Do good to parents, kinsfolk, orphans, those in need, neighbours who are near and strangers and companion by your side, the way farer ye meet and slaves.**

Indian Muslims believe that service of man is service of God in this saying ख़िदमत ए ख़ल्क ख़िदमत ए खुदा ।

55 चौः नारद कर मैं काह बिगारा । भवन मोर जिन्ह बसत उजारा । ।  
पर-घर-घालक लाज न भीरा । बांझ कि जान प्रसव की पीरा । |B/97  
दोः नारद कर उपदेस सुनि कहहु बसेउ को गेह । |B/78

55. Paarvatee's mother Mainaa exclaimed in despair, "**How have I hurt Naarada that he wished my established home uprooted? He has neither any sense of shame nor fear. How can a barren woman know the pangs of childbirth?**"

The sages told Paarvatee, "**After listening to Naarada's discourse, whose home remained established?**"

Naarada appeared to Mainaa. Paarvati's mother. as typifying this.

**Qur'an S. 2 : 44, ...do you enjoin right conduct on the people, and forget (to practice it) yourselves and yet you study scriptures**

57 चौः क्त बिधि सृजी नारि जग माहीं । पराधीन सपनेहु सुख नाहीं । |B/102

57. Taking farewell from Paarvatee after her marriage, her mother said, "**Why has Brahmaa created woman in the world? She cannot have happiness even in her dreams because she depends on others?**"

This lament arises when husbands ignore their duty to their spouse. So it is not a general truth. This untruth arises from a mind polluted by fear of insecurity as here.

The lesson in this couplet is. Ask if this statement is a truth. Test it. Truth is never hurt by testing. When we test a truth sincerely to learn from it, God guides us.

**Qur'an S. 29 : 69, ...We will certainly guide them to our Paths ...**

64 चौः जिन्ह हरिभगति हृदय नहिं आनी । जीवत सव समान तेइ प्राणी । |B/113

64. Shiva continued, "**A man who has no devotion to God is like a live corpse.**"

**An axiom** in all God centred religions. We live by faith in the reality of God and His availability in our need. Without this faith we are mentally diseased or as good as dead. (See couplet No. 2)

**Qur'an S. 2 : 10, In their hearts is a disease and Allah has increased their disease;...**

**Qur'an S. 11 : 61 My Lord is always near ready to answer**

65 चौः सगुनहिं अगुनहिं नहिं कछु भेदा । गावहिं मुनि पुरान बुध बेदा । ।

अगुन अरूप अलख अज जोई । भगत-प्रेम-बस सगुन सो होई । ।

जो गुन-रहित सगुन सोइ कैसे । जलु हिम उपल बिलग नहिं जैसे । |B/116

65. Shiva continued, "**The sages, the learned, the Puranas and the Vedas all say that there is no difference between God without form and attributes and with form and attributes in His Incarnation. God has no attributes, has no form, is not visible and is never born. He is forced by the love of His devotees, to assume a form and attributes. How can a formless being have a form? It is in the same way that shapeless water takes the shape of a hailstone.**"

God takes a human form in His Incarnation for His role that is not possible in His imperceptible form. It is to fulfil the noble yearning of His devotees to see Him face to face because He is a reality for us for experience of Him tangibly with our limited facilities (five senses) that He has given us.. One can reach the highest, however, without developing this yearning for a vision of God as in Islam.

**Qur'an S. 4 : 164, Of some Messengers We have already told thee the story; of others we have not.**

Both Incarnations of God and His Messengers face false criticism and opposition in their life.

**Qur'an S. 6 : 10 Mocked were Messengers before thee.**

**Qur'an S. 6 : 112, We make for every Messenger an enemy the evil ones.**

**Qur'an S. 5 : 75, Christ the son of Mary was no more than a Messenger.**

**Qur'an S. 43 : 84, It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge.**

Scriptures use expressions with which commoners are familiar. Incarnation of God is a Vedic concept tested by experience. It is unknown outside India. Only lately the Catholic Church recognized Jesus Christ as God in person born as son of Man. So, it is possible that these verses may include Incarnations of God as Messengers.

**Note 6296 to Qur'an S. 112 *Al Ikhlas* says, "...the best way in which we can realize Him is to feel that He is a Personality, "He," and not a mere abstract conception of philosophy...."He is... the Reality before which all other things or places are mere shadows or reflections."**

So Indian Muslims applied their mind to experience this practical spirituality of Islam in this relationship with Allah. The Author submits

मेरी खिदमत मोहब्बत को खुदा की शकल मिरे दिल से ।  
मकदूस जिल्द ओ पैगमबर कोई भी छीन नहीं सकता । ।

From my heart no holy book or any Messenger of God can snatch away the form of God for my service and love.

मुसन्निफ़ है किताबों का बदलने का पलटने का ।  
किसी भी जिल्द का लफ़्ज़ आख़री हो, हो नहीं सकता । ।

God is the author of all holy books to alter them. So none can have His last word in it.

जुरूरत है नहीं मोमिन तुझे हद से तजावुज़ की ।  
मोहब्बत नीव बिन सादिक़ मज़हब तो हो नहीं सकता । ।

O devotee! It is unnecessary for you to exceed limits. Without love as its foundation in spirituality, there can be no true God centred religion.

66 चौः निज भ्रम नीहं समुझहिं अग्यानी । प्रभु पर मोह धरहिं जड़ प्रानी । ।  
जथा गगन घनपटल निहारी । झंपेउ भानु कहहिं कुबिचारी । ।B/117

66 Shiva continued, "One who is himself under an illusion about Universal Consciousness as the Ultimate Reality or Godhead and its aspects, **blames God for His attachment** to His own creation which keeps Him under an illusion. That one is like a fool **who thinks that clouds have deprived the sun of its lustre.**"

**Qur'an S. 47 : 32 Those who reject Allah...will not injure Allah in the least, but He will make their deeds of no effect.**

When any of our five senses and six passions overwhelms us we become blind to reality or become ignorant by being in an illusion and blame God for our adversity. Qur'an treats this state of illusion to arise correctly by our not treating Allah as a reality. Only faith in God's reality creates trust in the value of *Brahmacharya* to create *vivayka*. Hindus call our ignorant state being under *maya*. Lust causes all sex crimes. Greed causes rampant frauds and corruption. Pride is blind to the humility of the needy and weak and so on. The lesson here is for all to develop faith and to be alert to these eleven enemies within us and be constantly in Jihad against them by *Saif al Nafs*. (See couplets Nos. 272, 259 in Ch. 4B)

The control of these eleven enemies is *Brahmcharya* in Hindus. All religions have this awareness in their Holy Books but followers do not attach importance to it that it deserves.

67 दोः रजत सीप महं भास जिमि जथा भानु कर बारि ।  
जदपि मृषा तिहुं काल सोइ भ्रम न सकइ कोउ टारि । ।B/117  
चौः एहि विधि जग हरि आसित रहई । जदपि असत्य देत दुख अहई । ।  
जौं सपने सिर काटइ कोई । विनु जागें न दूरि दुख होई । ।  
जासु कृपा अस भ्रम मिटि जाई । गिरिजा सोइ कृपालु रघुराई । ।B/118

67. Shiva continued, "**Silver in the surface of a mother of pearl and water in a mirage appear real. In all the three times past, present and future we cannot get hold of this silver or water. But the illusions remain. Similarly, the world is resting on God (Hari). It is not real but inflicts pain like that of one's head being cut off in a dream. The pain does not disappear till one wakes up. O Girijaa! Shree Raama's grace removes the illusion of the world. He is God.**"

The lesson is that our senses and passions show us unreal things as real and vice versa. The six passions are *kaama* (desire including lust), *krodha* (anger), *lobha* (greed), *moha* (attachment that cause hate), *ahamkaara* (pride) and *matsara* (envy). For a man of lust, a woman is a disposable commodity. For one free from lust she is a mother, sister and a daughter. While we should try and escape from the power of senses and passions only God's grace frees us from them.

Tulsidas shows us in couplet No. 272 in Ch. 4B these eleven enemies. In couplets Nos. 42, and 241, 259 in Ch. 4B and 318 in 4C, Tulsidas shows us how we can ensure that these eleven enemies do no hurt or destroy us. Freedom from these enemies purifies our mind for power or *vivayka* to flow in it from God.

Another important lesson here is this. India discovered that that which remains for ever unchanged is truth. It should be founded upon itself and not on the support, from denigration or rejection of something else. In the same way a true religion resting on perennials or spirituality for its continuance has no need to dispute, denigrate or reject what followers of other religions believe. The follower of a true religion should not try and substitute the beliefs of others by his own. His example of living in his true religion can attract others to the follower's beliefs. There is no need for a true religion to discourage its followers from delving into beliefs of other religions for understanding a different point of view.

This understanding of a true religion eliminates dislike or hate of others. Both arise from the ignorance of that which underlies what they practice. This ignorance is the curse of modern society. The follower of a true religion should not resent, but should invite questions into the basics of beliefs from followers of other religions. True religion needs no point of reference outside it for comparison. It stands on its content and not on any point of view, which can change with the mind behind it. True religion is perennial, on its own and does not grow or decline or need strength by accretion to its following. Its followers, however, may increase or decrease, but are seldom extinct. A religion, which does not rest on itself and needs denigration of or comparison with other religions as a point of reference for its support and sustenance is not a true religion. That is why all religions have a common core of perennials in them. This core is called spirituality or love or God's religion that is one in all and is the uniting and empowering gift of God to humanity. Except in India nowhere followers tried to reach that core to find it in all religions. So, except in India where followers of eight religions in millions lived for millenniums in *ahinsaa* and sharing prosperity, the rest of the world is living in the clash of civilizations for 2000 years and not in oneness in harmony as in India; the British interregnum ended this harmony. India has to regain it as shown in Chapter 5 .

India discovered the above characteristics of the truth in a religion. Followers of eight religions understood these characteristics to search for them in their Holy Books as also by exchange of thought underlying beliefs among all. Exchange needed peace and sharing all with all that the *Advaitic* ethos provided in commoners in India from Vedic time. So, followers of all religions lived in India as one by the understanding of this Indian discovery of *Advaita* and of the Law of Karma.

**Qur'an S. 3 : 83, Do they seek for other than the Religion of Allah?--- while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will, and to Him shall they all be brought back.**

**Note: 417 Allah's truth is manifest, and all that is good and true and sane and normal accepts it with joy ...Islam asks...that we follow our nature and make our will conformable to Allah's will as seen in Nature, history and revelation. Its message is universal.**

This universal in the Qur'an is also the nature that God imbues in every child born on the earth as love. All religions are founded on love. Qur'an repeats that Allah created man pure. Only a man imbued with love for all is pure. Man survived by love and those civilizations that were based on other than love became history and archaeology.

68 चौः आदि अन्त कोउ जासु न पावा । मति अनुमान निगम अस गावा । ।B/118

68. Shiva continued, "No one could know the beginning or the end of Brahman. This is what the Vedas understood and declared in song."

This is because God is before the beginning and after the end of the creation. He is eternal.

**Qur'an S. 2 : 255 Allah! There is no God but He—the...Eternal...**

**Qur'an S. 92 : 13 And verily unto Us (belong) the End and the Beginning.**

69 चौः बिनु पद चलइ सुनइ बिनु काना । कर बिनु करम करइ बिधि नाना । ।  
आनरहित सकल-रस-भोगी । बिनु बानी बकता बड़ जोगी । ।B/118

69. Shiva continued, "God walks without feet. He reaches everywhere. He hears without ears. He listens to all prayers. He does everything without hands. He creates the universe and crafts events. (See 241) He tastes without a mouth. He accepts all food offerings. He is a capable speaker without voice. He taught man speech. He is the greatest of all yogis." His powers and miracles are beyond any yogi's selfless psychic powers. (See couplet No, 240 in Ch. 4B)

70 चौः तन बिनु परस नयन बिनु देखा । ग्रहइ ग्रान बिनु बास असेखा । ।  
असि सब भांति अलौकिक करनी । महिमा जासु जाइ नहिं वरनी । ।B/118

70. Shiva continued, "God touches without having a body and can see without eyes. Being omnipresent and omniscient He touches and sees everything. He smells without a nose. He created the variety of smells. His actions are unique and cannot be described." So, God is unbelievable.

68-70 These couplets describe God as imperceptible and yet has the capacity of a person. See Qur'an S. 112 Note 6296, "the best way we can realize Him is to feel that He is a Personality. "He," and not a mere abstract conception of philosophy" Only after knowing the description above we can appreciate its summing up neatly in the Qur'an as.

**Qur'an S. 42 : 11 there is nothing whatever like unto Him.**

**Qur'an S. 6 : 103 No vision can grasp Him.**

This shows how exchange of thought became enjoyable in communities, particularly in India.

72 चौः बिबसहु जासु नाम नर कहहीं । जनम अनेक रचित अघ दहहिं । ।  
सादर सुमिरन जे नर करहीं । भवबारिधि गोपद इव तरहीं । ।B/119

72. Shiva continued, "If a man utters Shree Raama's name in helplessness, his sins of many lives are burnt to ashes. The bondage of rebirth in this world is comparable to an ocean and freedom from it to crossing the ocean. For those who constantly remember Shree Raama with reverential faith, this ocean becomes as small as a tiny puddle made by the hoof of a cow."

Islam does not believe in rebirth on the earth.

In Islam the power of God's name to achieve the impossible by us is recognized by every chapter of the Qur'an beginning with Allah's name. His name enables us to obey all His commands in every chapter. (See couplets Nos. 27-28, 47)

74 दोः बोले बिहंसि महेस तब ग्यानी मूढं न कोइ ।  
जेहि जस रघुपति करहिं जब सो तस तेहि छन होइ । ।B/124

74 . Shiva smilingly said to Paarvatee, "Nobody is a wise man or a fool. One becomes such the moment Shree Raama so wishes."

None is wise or a fool. He becomes one when God so wills.

**Qur'an S. 74 : 31, Thus doth Allah leave to stray whom He pleaseth, and guide whom He pleaseth:**

**Qur'an S. 3 : 26, Thou givest Power to those Thou pleasest and Thou stripest off Power from whom Thou pleasest.**

76 चौः सुनु मुनि मोह होइ मन तार्के । ग्यान बिराग हृदय नहिं जाके । |B/129

76. Vishnu explained to Naarada, "**O Sage! Only one without Knowledge and detachment from the world gropes in the darkness caused by their absence**" or by too much of 'I' and 'mine.'

Without realizing that the only unchanging Reality is Allah and without detachment from fleeting life or transitory world we cannot be free from the ignorance that makes us think that the world is real and makes us blind to realities around us.

**Qur'an S. 75 : 20-21 Nay (ye men) but you love the fleeting life, And you leave alone the hereafter.**

**Qur'an S. 76 : 27...they love the fleeting life...**

81 सोः सुर नर मुनि कोउ नाहिं जेहि न मोह माया प्रबल ।  
अस बिचारि मन माहिं भजिय महा-माया-पतिहि । |B/140

81. Shiva continued, "**There is none among gods, men and sages who is not ensnared by powerful *maya*. Realizing this, a man should remember Shree Raama, the controller of *maya*.**"

Maya is the state of the mind when it is overwhelmed by the uncontrolled power of one or more of the six passions in us. In this *mayaic* state we are unable to see realities around us. None can escape the power of these passions except by constant alertness to them and by Allah's grace.

(See couplet No, 272 in Ch. 4B)

82 चौः अगुन अखंड अनन्त अनादी । जेहि चितहिं परमारथबादी । ।  
नेति नेति जेहि बेद निरूपा । चिदानन्द निरूपाधि अनूपा । ।  
संभु बिरंचि बिस्नु भगवाना । उपजहिं जासु अंस तें नाना । |B/144

82. Manu and Shataroopaa thought, "**Brahman is without attributes, is indivisible and has no beginning or end. The seekers of the highest, that is, of the Truth contemplate upon Him. He is described in the Vedas as *na-iti, na-iti*, that is, not this, not this and without end. He is consciousness and bliss and without any limitation or any conditioning. None is His equal. Innumerable Brahmaa, Vishnu and Shiva emanate from a minuscule part of It.**" This part is like a part of the ether inside a mud pot as one with the ether outside. The pot apparently separates but does not break ether into fragments.

Islam does not have a concept comparable to Brahman that takes a form. All religions have basic concepts. Some agree with others some do not. But all have some basic common features that enable all men to live with all in oneness of being a human being above his animal traits. All believe in the reality of Almighty Supreme God; some with and some without form and some with both. God is the same forever and unchangeable because He is the truth and the Reality. He makes us all see His different aspects for His purpose that we do not know fully.

86 दोः तुलसी जसि भवितव्यता तैसी मिलइ सहाइ ।  
आपु न आवइ ताहि पहिं ताहि तहां लेइ जाइ । |B/159

86. Tulsidas says, "The power of man's fate or the inevitability of events attracts to itself the help needed for its work. If such help is not forthcoming, the power takes man to where the help is available for the event."

The battle between the divine and the artificial superimposed nature within creates each man's individual nature. This nature called *Prakriti* is more powerful than we can manage despite our alertness to the role of passions within us. (See Gita 18 : 59 to 61) So our karma despite ourselves cause events as consequences in the manner descibed here. The lesson for us is never cease to be alert to the role of senses and passions in us because we never know which part of our narure is powerful when we embark on an act. And, yet we should never blame ourselves for our past to pollute our mind with regrets and make it weak with *avivayka*. Instead, we should avail of Gita 9 : 30 as explained in paragprhs 28 onwards in Chapter 2.

Events occur by Allah's will. It empowers events to take the subject to the place of occurrence. This is also His way of doing things as experience shows.

**Qur'an S. 4 : 70, Wherever you are, death will find you out.**

87 चौः राखइ गुरु जौं कोप बिधाता । गुरुबिरोध नहिं कोउ जगत्राता । । B/166  
 दोः गुरु गोविन्द दोनो खड़े काके लागुं पाय ।  
 बलिहारी गुरु आपकी गोविन्द दियो मिलाय । ।  
 श्लोः गुरु ब्रह्मा गुरुं विष्णुगुरुर्देवो महेश्वरः ।  
 गुरुवे परं ब्रह्म तस्मै श्रीगुरुवे नमः । ।

87. To show his reverence to the hermit, Prataapabhaanu recalled, "A guru can save his disciple from Brahma's wrath. But none can save the disciple from his guru's wrath."

Tulsidas said, "I see both Govinda and my own guru. To whom shall I bow in gratitude and obeisance? Giving him precedence over God, I bow in gratitude to my guru who secured God for me." We first thank the guru for taking us to God and next thank God for providing us a guru.

(See couplet No. 157 in Ch. 4B)

**Salutations to the Glorious Guru, for Guru is Brahma, he is Vishnu and even the Lord Mahayshwara is he; nay, the Guru is even the Supreme Brahman Itself.**

The view in Islam that Allah is the Guru is to a limited extent also in Hindus. Hindus believe that Allah can and so bestows knowledge to some to guide others either for the moment or for a period of time to be called gurus. A guru suffers the consequences of the errors of his disciple So, a true guru rarely desires a disciple. Muslims have teachers called पीर ओ मुरशिद । but for Muslims Allah is the only guru

(See couplet No. 40)

88 चौः बड़े सनेह लघुन्ह पर करहीं । गिरि निज सिरन्हि सदा तृन धरहीं । ।  
 जलधि अगाध मौलि बह फेनू । सन्तत धरनि धरत सिर रेनू । । B/167

88 Prataapabhaanu said to the hermit, "The truly great care for the small. On their surface the mountain accepts grass, the ocean foam and the earth dust."

An axiom of compassion and care first for the weak and low with which no religious ethos can disagree.

**Qur'an S. 33 : 35,... for men and women who humble themselves... has Allah prepared forgiveness and great reward.**

This created the tradition in Islam of the nobility of culture of respect for the worse off, the small, the needy and weak by the more fortunate and for *Assalaam valaykum* from the elder to younger and from the high to the low.

89 चौः जा के हृदय भगति जस प्रीती । प्रभु तहं प्रगट सदा तेहि रीती । ।  
हरि व्यापक सर्वत्र समाना । प्रेम तें प्रगट होहिं भैं जाना । ।  
देस काल दिसि विदिसहु माहीं । कहहु सो कहां जहां प्रभु नाहीं । । B/185

89. Shiva said to Paarvatee, "God responds to the form of a devotee's love for Him. Hari is present uniformly in everything. He appears in response to one's love for Him. He is present in every country, time or direction."

Allah prefers to be where He is remembered. This is because remembering arises from an unconscious intent to fulfil a need and so,

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

**Qur'an S. 11 : 61 My Lord is always near ready to answer**

**Qur'an S. 29 : 69, for verily Allah is with those who do right.**

**Qur'an S. 11 : 57 Lord hath care and watches (guards and protects) all**

90 चौः अग-जग-मय सबरहित बिरागी । प्रेम तें प्रभु प्रगटइ जिमि आगी । । B/185

90 Shiva continued, "God is in all, the living and the non living, and is also separate from them. He appears where the yearning for Him is intense. This happens just as the spot of friction is ignited and not the whole log."

Islam believes in Allah's response and not his visible physical presence for a response. It is not possible to prove nor is it correct for a puny man to assert about Allah that He cannot or does not appear in person to satisfy His devotee's yearning for a vision in other religions. Qur'an recognizes other religions too vide S. 10 : 99 (all would have believed). Such a blessed devotee will not open his mouth for fear of being killed by non-believers in God appearing as a person. See **Qur'an S. 112 Note 6296, "the best way we can realize Him is to feel that He is a Personality. "He," and not a mere abstract conception of philosophy"**

95 चौः जो आनन्दसिन्धु सुखरासी । सीकर तें त्रैलोक सुपासी । ।  
सो सुखधाम राम अस नामा । अखिललोक दायक विस्रामा । ।/197

95. Vasishttha said to Dasharatha, "He who is the ocean of joy and bliss, a fraction of whose kindness makes the three worlds happy simultaneously and who gives peace and happiness to all the worlds, His name is Raama."

A little imaginative understanding of **Qur'an S. 1 :1** In the names of Allah, Most Gracious, Most Merciful, shows that it encompasses the definition that is in this couplet.

96 दोः अस प्रभु दनिबंधु हरि कारनरहित दयाल ।  
तुलसीदास सठ तेहि भजु छाड़ि कपट जंजाल । । B/211

96. Tulsidas says, "O foolish Tulsidas, give up hypocrisy and worship Hari manifest in Shree Raama. He is a master who is a friend of the wretched and kind without cause to all."

**Qur'an S. 5 : 40, He forgiveth whom He pleaseth: and Allah hath power over all things.**

**Qur'an S. 2 : 255 nor shall they compass aught of His knowledge except as He willeth**

So, we can never know the cause of God's grace and so we believe that it needs no cause.

97 चौः कहहु नाथ सुन्दर दोउ बालक । मुनि-कुल-तिलक कि नृप-कुल-पालक । ।  
ब्रह्म जो निगम नेति कहि गावा । उभय बेष धरि की सोइ आवा । । B/216

सुन्दर स्याम गौर दोउ भ्राता । आनन्दहु के आनन्ददाता । । B/217

97. Janaka asked Vishvaamitra, "Who are these two lovely children? Are they the pre-eminent among men of divine vision or the protectors of kings? Are they Brahman, Whom the Vedas describe as *na-iti, na-iti* (not this, not this) and has become incarnate in two bodies?" Vishvaamitra smiled and said, "You have spoken well and true." Upon this, Janaka said, "These two brothers, one dark and the other fair, give to happiness its power to give happiness," or happiness receives its quality from them. (See Gita 7:8-12)

Allah gives qualities to things

There is no concept in Islam of Brahman and of It taking a form.

Yet vide Note 6296 to Qur'an S. 112. Muslims too appreciate that "the best way in which we can realize Him is to feel that He is a Personality, "He," and not a mere abstract conception of philosophy,"

98 चौः स्याम गौर किमि कहउं बखानी । गिरा अनयन नयन बिनु बानी । B/229  
प्रभु-सोभा-सुख जानहिं नयना । कहि किमि सकहिं तिन्हहिं नहिं बयना । । U/88

98. Seetaa's companion said to her, "My eyes have no tongue to describe the princes and my tongue has no eyes to see them. The eyes enjoyed the bliss of the Lord's vision but had no power of speech to describe it."

**An axiom.** What one sense experiences another sense cannot adequately convey. It shows the need for five senses for complete knowledge of the objective world and our duty to empower each for our maximum benefit. Wine tasters, scent smellers, art and music connoisseurs, texture appraisers are highly paid.

99 चौः जिन्ह के लहहिं न रिपु रन पीठी । नहिं लावहिं परतिय मन डीठी ।  
मगन लहहिं न जिन्ह कै नाहिं । ते नरबर थोरे जग माहीं । । B/231

99. Shree Raama said to Lakshmana, "A noble man is rare in the world whose enemies never see his back in the battlefield; whose glance cannot be attracted by another woman; or from whom a beggar never gets a 'no' for an answer."

**An axiom** of examples to emulate that are possible only by purified , empowered and so *vivaykee* minds.

101 चौः जिन्ह कै रही भावना जैसी । प्रभुमूरति तिन्ह देखी तैसी । । B/241  
जेहि बिधि रहा जाहि जस भाऊ । तेहि तस देखेउ कोसलराऊ । । B/242  
निज निज रुख रामहिं सबु देखा । कोउ न जान कछु मरमु बिसेखा । । B/244  
दोः मुनिसमूह महं बैठे सनमुख सब की ओर । AR/12

101. In the ceremonial hall for the selection of a bridegroom by Seetaa, **every suitor saw Shree Raama as a picture of his own concept about Him. Each saw Him as a personification of the response to the viewer's attitude towards Him. While each saw Him simultaneously looking straight towards him.**

**Shree Raama was facing every sage individually in the assembly.**

Each person's concept of God is what that person expects from God. God responds to all relationships with Him.

Islam endorses our good intentioned relationship with God for His direct response by being near us.

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

**Qur'an S. 11 : 61 My Lord is always near ready to answer**

**Qur'an S. 29 : 69, for verily Allah is with those who do right.**

**Qur'an S. 11 : 57 Lord hath care and watches (guards and protects) all**

In the instant couplets is a cardinal belief of Indian tradition. It is in all religions as the basis for coexistence of a variety of religions and sects. It is based on the truth that it is God who creates our individual concept about Him and creates all religions to respond to each.

**Qur'an S. 10 : 99 If it had been thy Lord's will, they would have all believed, - all who are on the earth...**

107 चौः जिमि सरिता सागर महं जाहीं । जद्यपि ताहि कामना नाहीं । ।  
तिमि सुख संपति बिनहिं बोलाये । धरमसील पहिं जाहिं सुभाये । । B/294

107 Vasishththa said to Dasharatha, "Without the ocean desiring it, all rivers flow into it. In the same way those who try to live in accord with their divine nature receive without asking prosperity and happiness."  
(See Gita 9:22)

**Qur'an S. 35 : 30, He will give more out of His bounty.**

Allah does not need to be asked for by the needy because

**Qur'an S. 2 : 261, Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.**

110 चौः बधू लरिकिनी परघर आई । राखेहु नयनपलक की नाई । । B/355

110. Dasharatha said to his Queens, "The brides are still young girls who have come to another home. Please protect them in the same way as eyelids protect eyes."

**Qur'an S. 4 : 36, Do good to parents, kinsfolk, orphans, those in need, neighbours who are near and strangers and companion by your side, the wayfarer ye meet and slaves. Surely members of our family deserve better than this.**

## अयोध्याकाण्ड

111 दोहा - श्रीगुरु-चरन-सरोज-रज निज-मनु-मुकुरु सुधारि ।  
बरनउं रघुबर-बिमल-जसु जो दायक फल चारि । । A/1111

Tulsidas submits, "I polish my mind, as if it is a mirror, with the dust of my Guru's feet, to reflect the glory of Shree Raama, the Lord of Raghu's Royal dynasty, which I now describe. Describing this glory gives us the four most precious objects."

Dharma, *artha*, *kaama* and *moksha* in that specific order are God's four precious gifts to and objects for man's continuous bliss in life by the only straight but difficult path.

The bounds of Dharma (*Eemaan*) and *Moksha* (*nijaat*) keep us on the straight path for *Artha* (earning a *livelihood*) by Dharma and entertain only one *Kaama* (fulfillment of our desires) by securing salvation in life itself.

**Qur'an S. 10 : 25, He doth guide whom He pleaseth to a Way that is straight. So,**

**Qur'an S. 40 : 77. So persevere in patience; for the Promise of Allah is true:**

112 चौपाई - बिसमय-हरष-रहित रघुराऊ । तुम जानहु सब रामप्रभाऊ । ।  
जीव करमबस सुख-दुख-भागी । जाइय अवध देवहित लागी । । A/12

112 Gods said to Saraswatee, "**Shree Raama is not affected by joy or sorrow. You know the equanimity of his nature. As the consequence of their deeds, pain and pleasure are only for human beings. For the good of gods, please go to Ayodhya.**"

**Qur'an S. 2 : 263 Allah is free of all wants and is most forbearing,** So nothing affects Him. Only one that has no desires and so wants is unaffected by anything.

114 चौः को न कुसंगति पाइ नसाई। रहइ न नीचमते चतुराई।। A/24

114. Tulsidas says, "**Who is not ruined by bad company? None. It is not wise to act on the advice of the vile.**"

Wicked company is destructive.

**Qur'an S. 6 : 35, Be not thou amongst those who are swayed by ignorance.**

**Qur'an S. 23 : 94. put me not among people who do wrong.**

115 चौः रघु-कुल-रीति सदा चलि आई। प्रान जाहु बरु बचनु न जाई।। A/28

115. Dasharatha said to Kaikayee, "**It is the age-old tradition of Raghu's royal dynasty that even at the cost of one's life one honours one's word.**"

**"Qur'an S. 2 : 177, who... honour their word, even in adversity... Such are the people of Truth...**

116 चौः नहिं असत्य सम पातक पुंजा। गिरिसम होहिं कि कोटिक गुंजा।।  
सत्यमूल सब सुकृत सुहाये। वेद पुरान बिदित मुनि गाये।। A/28

116. Dasharatha said to Kaikayee, "**Just as billions of creepers cannot be equal to a hillock, any number of sins of a man cannot be equal to one lie. All virtuous deeds rest on truth. This precept is well known in the Vedas, in the Puranas and to sages,**"

**Qur'an S. 9 : 119, ...be with those who are true (in word and deed)**

117 चौः तनु तिय तनय धामु धनु धरनी। सत्यसंध कहं तृनसम बरनी।। A/35

117. Kaikayee said to Dasharatha, "**A man true to his word treats his own body, wife, son, home, and his wealth and property as if they were a piece of straw.**" (See couplet No. 115)

118 चाः सुनु जननि सोइ सुत बड़भागी। जो पितु-मातु-बचन-अनुरागी।।  
तनय मातु-पितु-तोषनि-हारा। दुर्लभ जननि सकल संसारा।। A/41

118. Shree Raama said to Kaikayee, "**O mother! The truly fortunate son in the world is he who loves to obey his parents' commands. It is a rare son in the world who gives contentment to his parents.**"

**Qur'an S. 31 : 14, Show gratitude to Me and to thy parents; Qur'an S. 46 : 16, Such are the (obedient children vide S. 46 : 15) from whom We shall accept the best of their deeds and pass by their ill deeds;** (See couplet No. 119)

119 चौः धन्य जनम जगतीतल तासू। पितहि प्रमोदु चरित सुनि जासू।।  
चारि पदारथ करतल ता के। प्रिय पितुमातु प्रानसम जा के।। A/46

119. Shree Raama continued, **"Only the birth of that son is blessed, whose father rejoices upon hearing of his son's noble character and conduct. The son who loves his parents as his own life holds in his hand all four most precious objects."** (See couplet No. 111)

The universal lesson is that the service of parents is the best insurance of good fortune for children.

**Qur'an S. 17 : 23, Ye be kind to parents...Say not to them a word of contempt, nor repel them, but address them in terms of honour.**

**Qur'an S. 46 : 15, We have enjoined on man kindness to his parents.**

Please notice that the injunction in effect is this. Do not allow faults in parents to affect your respect and obedience by a tiny bit. Please think why. The law of karma determines the deserts of each.

Sanatana Dharma permits disobeying a parent who obstructs children's path to God, e.g., Prahlad. He rejected his father Hiranyakashipu's claim to be respected as God. Qur'an also does it

**Qur'an S. 29 : 8, We have enjoined on man kindness to parents but if they strive (to force) thee to join with Me (in worship) anything of which thou has no knowledge, obey them not.**

**Qur'an S. 4 : 135, Stand out firmly for justice as witnesses to Allah, even as against... parents...for Allah can protect both.**

121 चौः जौं केवल पितुआयसु ताता । तौ जनि जाहु जानि बड़ि माता । ।  
जौं पितुमातु कहेउ बन जाना । तौ कानन सत-अवध-समाना । ।A/56

121. Kaushalyaa said to Shree Raama, **"My dear son, if it is only your father's command and not that of your mother Kaikayee, then do not go to the forest. Mother takes precedence over father. If both so wish, then do go. The forest will be as blissful for you as a hundred Ayodhyaas."**

**Qur'an S. 46 : 15...in pain did his mother bear him... Grant me that I may be grateful for thy favour...**

122 चौः नयनपुतरि करि प्रीति बढ़ाई । राखउं प्रान जानकिहिं लाई । । A/59  
सिय बन बसिहि तात केहि भांती । चित्रलिखित कपि देखि डराती । ।  
अस बिचारि जस आयसु होई । मैं सिख देउं जानकिहि सोई । । A/60

122. Kaushalyaa continued, **"I developed love for Seetaa by protecting her as the apple of my eye. I put my heart and soul in her. My son! How can she live in a forest when even the picture of a monkey scares her? Considering all this, please tell me your wishes so that I can advise Seetaa accordingly."**

**Qur'an S. 4 : 36, Do good to parents, kinsfolk...those in need, neighbours who are near and strangers...** Surely in-laws deserve better because they are also in the nature of our guests by our invitation.

123 दोः मातु-पिता-गुरु-स्वामि-सिख सिर धरि करहिं सुभाय ।  
लहेउ लाभु तिन्ह जनम कर न तरु जनमु जग जाय । ।A/70

123. Shree Raama said to Lakshmana, **"Those who, by nature, fulfill respectfully the teachings of their parents, guru and master derive the full benefit of being born on the earth. Those who do not do so waste their lives."**

For parents see couplets Nos. 118, 119 and 121. In Islam the only Guru is God.

125 चौः रामु प्रानप्रिय जीवन जी के । स्वारथरहित सखा सबही के । ।

पूजनीय प्रिय परम जहां ते । सब मानिअहि राम के नाते । ।  
अस जिय जानि संग बन जाहू । लेहु तात जग जीवन लाहू । । A/74

125. Sumittraa continued, "**Shree Raama is loved by everyone as one's own life. He is the breath of life in, and the selfless friend of all. Those who are worth loving and worshipping are as such through Shree Raama. Knowing this, O Lakshmana, go with Shree Raama and serve him to secure the benefit of your life.**"

Islam believes Allah to be everywhere but not inside everything. So obviously Qur'an cannot refer to the lesson in this couplet. Christianity believes it by 'Kingdom of God is within us.' For Hindus it is a basic belief

126 चौः पुत्रवती जुबती जग सोई । रघु-पति-भगतु जासु सुतु होई । । A/75

126. Sumittraa continued, "**Only that mother reflects the glory of womanhood whose son is Shree Raama's devotee.**"

Creation of faith in the reality of God and devotion to Him is the best life insurance policy parents can buy for children. If money could buy certainty of security, there was no need for God.

**Qur'an S. 18 : 27, And recite (and teach) what has been revealed to thee of the Book of thy Lord:**

In Islam it is the first duty of parents to teach children faith in Allah as the only Reality. Not being a scholar of the Qur'an, I could not locate the verse in it that specifically points to this duty

In India '*maktab*' is a grand ceremony for the first day when the child is first instructed to recite from the Qur'an, 'Bismillah.'

127 दोः अउर करइ अपराध कोउ अउर पाव फल भोगु ।  
अति बिचित्र भगवंतगति को जग जानइ जोगु । । A/77

127. Dasharatha said in despair, "**Somebody commits an offence and somebody else suffers the punishment. God's ways are strange indeed. Who can understand His ways?**"

The lesson is that when a man is overwhelmed by even one of the six passions (**See couplet No. 272 in Ch. 4B**) as Dasharatha was by his attachment to Shri Raama, even a man of understanding forgets truth such as the law of karma.

All religions and human society are founded on this law, please see **couplet No. 185 in Ch.4B**.

130 चौः बोले लषनु मधुर-मृदु-बानी । ग्यान-विराग-भगति-रस सानी । ।  
काहु न कोउ सुख दुख कर दाता । निज कृत करम भोग सबु भ्राता । । A/92  
दोः कैकयनन्दिनि मन्दमति कठिन कुटिलपन कीन्ह ।  
जेहि रघुनन्दन जानकिहिं सुख अवसर दुख दीन्ह । । A/91

130 **Lakshmana spoke to Guha endearing words of wisdom sweetened by *jnaana* or Knowledge, *vairagya* or detachment and *bhakti* or devotion. "None can give pain or pleasure to anyone else. O brother! Everyone suffers the consequences of one's own deeds."**

Guha had said earlier that **Kaikayee, the daughter of King Kaikayaa, was of a crooked mind. She made a vicious move. It caused Shree Raama, Lakshmana and Seetaa pain at a time of joy for them.**

None helps or hurts any. If one could without God's will then one was more powerful than God who could not help or protect us. So, in reality all are God's instruments to give each of us our best

deserts in His mercy on us. We always need God to meet our needs. So we have the right to pray to God, to serve Him, to become His devotee and dedicate ourselves to Him.

Hindus' Dharma is primarily duties in accord with our pure innate nature. Mother's duty is to feed the baby. Children's duty cares for parents and *of the better off to care for the needy*. Our needs are met by duties done by society. We have no needs after that. So, Hinduism does not provide for rights. When the passion desire overwhelms, desires increase needs above the requisite that society fulfills by doing its duty. Desires create needs and needs create rights to fulfil desires. Emphasis on rights neglects duties by minds with uncontrolled passions to widen the vicious circle of rights *for* fulfilling desires. Rights cause misery. If desires are controlled extra needs disappear and rights become unnecessary. God has no needs and so no rights.

**Qur'an S. 2 : 263 Allah is free of all wants and is most forbearing,**

**Qur'an S. 3 : 97 -- ...if any deny faith, Allah stands not in need of any of His creatures.**

In addition, *Brahmacharya* disciplines control desires and five other passions to reduce desires, minimize needs and almost eliminate need for rights. On the other hand control purifies our mind for spiritual advancement that frees us from needs.

The simplicity of the need for *Brahmacharya* made its practice easy in commoners of all religions in India, *Brahmacharya* soon became their second nature. Its uniform way of living in the minimum united the followers of eight religions in India for centuries. Many needs became unnecessary. The lesser the needs the lesser the need for rights and greater the contentment. .Contentment facilitated devotion to one's religion.

131 चौः जोग वियोग भोग भल मन्दा । हित अनहित मध्यम भ्रम फन्दा । ।  
जनमु मरनु जहं लागि जगजालू । संपति बिपति करमु अरु कालू । ।A/92

131. Lakshmana continued, "**The union with, and separation from the loved ones, the good and the bad results, or profit and loss, friends and foes or those who are neither, are all snares of our imagination. Birth, death and all traps of worldly attractions, prosperity and adversity, deeds and times.**"

132 चौः धरनि धामु धनु पुर परिवारू । सरगु नरकु जहं लागि ब्यवहारू । ।  
देखिय सुनिय गुनिय मन माहीं । मोहमूल परमारथु नाहीं । । A/92

132. Lakshmana continued, "**...the earth, our home, wealth, city, family, heaven and hell, our dealings in the world, whatever we perceive by hearing or seeing or we imagine, all cause our attachment to them. They are not of any value for us.**"

133 दोः सपने होइ भिखारि नृपु रंकु नाकपति होइ ।  
जागे लाभ न हानि कछु तिमि प्रपंच जिय जोइ । ।A/92

133. Lakshmana continued, "**In his dream a beggar becomes a king and Indra, the Chief of gods, becomes a beggar. On waking up, the one neither gains nor does the other lose anything. Similarly the world is as a dream for us.**"

134 चौः अस बिचारि नहिं कीजिय रोषू । काहुहि बादि न देइय दोषू । ।  
मोहनिसा सब सोवनिहारा । देखिय सपन अनेक प्रकारा । । A/93

134. Lakshmana continued, "**Realizing this, do not be angry with anybody or hold him responsible for anything. Everybody is sleeping in the night of ignorance through his attachment to the world. He is seeing myriad dreams in his sleep.**"

131-134 Union, separation, profit, loss, help, hurt, prosperity, poverty, family, house, property, all that appears attractive or unattractive to us, the changes in our fortune, life and death are nothing in reality. The world is a dream in which a beggar becomes a king but gains nothing on waking up. So do not blame anyone because we are all asleep in ignorance. It is ignorance to think that all this is real and, secondly, to forget the truth that everything happens by God's will because we ourselves are the cause of all that happens to us by our karma.

**Note 6296 to Qur'an S. 112 He (Allah) is eternal...the Reality before which all other things or places are mere shadows or reflections.**

**Qur'an S. 22 : 6, Allah is the reality...**

135 चौः एहि जग जामिनि जागहिं जोगी । परमारथी प्रपंचबियोगी । ।  
जानिय तबहिं जीव जग जागा । जब सब बिषय बिलास बिरागा । । A/93  
नाम जेहि जपि जागहिं जोगी । बिरति बिरचि-प्रपंच-बियोगी । । B/22

135. Lakshmana continued, "**In this night of ignorance** of the reality which underlies this world, **yogis remain awake with the desire to seek the most precious objective and detached from the snares of the five elements** forming the phenomenal world. **A man should be treated as awake in the world when he is non-attached to its attractive pleasures.**

136 चौः होइ बिबेकु मोहभ्रम भागा । तब रघु-नाथ-चरन अनुरागा । ।  
सखा परमपरमारथ एहू । मन-क्रम-बचन रामपद नेहू । । A/93

136. Lakshmana continued, "**When man acquires discrimination and the delusion** caused by his worldly attachment **disappears, he acquires devotion to Shree Raama. O friend! The highest wealth is the development of love for Him through thought, word and deed.**"

**135-136** The awakened (It means *vivaykee here.*) remains awake throughout. We are awakened when we realize that the world is a dream, get detached from the world and its attractions and get attached to God.

We are reminded that

**Qur'an S. 22 : 6, Allah is the reality** the rest is not.

**Qur'an S. 31: 30 Allah is the (only) Reality.**

**Qur'an S. 6 : 38 ...ye cling heavily to the earth... But little is the comfort of this life ...**

**Qur'an S. 51 : 17 They were in the habit of sleeping but little by night**

This refers to Jihad by *Saif al Nafs* referred to in **couplet No. 272** and mentally treating the world as a shadow and a reflection only of Allah, vide, Qur'an S. 112 Note 6296 and living in the world with attachment to Allah.

137 चौः रामु ब्रह्म परमारथरूपा । अबिगत अलख अनादि अनूपा । ।  
सकल-विकार-रहित गतभेदा । कहि नित नेति निरूपहिं बेदा । । A/93  
सिय रघुबीर कि कानन जोगू । करमु प्रधान सत्य कह लोगू । । A/91

137. Lakshmana continued, "**Shree Raama is the personification of our greatest wealth, namely, Brahman or God. Brahman cannot be known, cannot be seen, has no beginning, and is unique and free from all changes, differentiation and dualities. The Vedas ultimately describe Brahman by saying, *na-iti, na-iti,***" that is, not this, not this but endless. We can say with certainty what God is not, but not what He is.

**Qur'an S. 6 : 103 No vision can grasp Him (Allah), but His grasp is over all vision;**

138 दोः भगत भूमि भूसुर सुरभि सुर हित लागि कृपाल ।

करत चरित धरि मनुज तन सुनत मिटहिं जगजाल । । A/93  
जब जब राम मनुजतनु धरहीं । भक्तहेतु लीला बहु करहीं । । U/75

138. Lakshmana continued, "For the good of his devotees, the earth, Brahmins, the cow and gods, the merciful Shree Raama assumes a human body and performs his play. One gets freedom from rebirth by listening to and understanding His message through his stories."

Kaakabhushunddi said to Garurha, "Whenever Shree Raama assumes a human form he performs many deeds for the good of His devotees." (See couplet No. 65)

139 चौः धरमु न दूसर सत्य समाना । आगम निगम पुरान बखाना । ।  
मैं सोइ धरमु सुलभ करि पावा । तजे तिहुंपुर अपजसु छावा । । A/95

139. Shree Raama said to Sumantra, "The Vedas, the Puranas and the Shastras declare that no *dharma* equals adherence to truth. I acquired that duty easily. To give it up brings dishonour in all the three worlds."

Qur'an S. 9 : 119, ...be with those who are true (in word and deed).

Qur'an S. 3 : 17 Those who show patience, firmness and self-control; who are true (in word and deed);

Qur'an S. 47 : 21 ...it were best for them if they were true to God.

142 दोः करम बचन मन छांड़ि छलु जब लागि जन न तुम्हार ।  
तब लागि सुखु सपनेहुं नहिं किये कोटि उपचार । । A/107

142. Hearing Shree Raama's narrative from Yaajnavalkya, Bharadwaaja commented, "A man cannot get peace and happiness even in his dream by millions of methods. He gets the two only when he first gives up all guile in his thought, word and deed, and then becomes devoted to you, Shree Raama, as his master."

One cannot get peace and happiness till one devotes oneself to God

Qur'an S. 43 : 68-69 My devotees! No fear shall be on you that day nor shall ye grieve--- (Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.

Qur'an S. 73 : 8, But keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly.

147 चौः जगुपेखन तुम्ह देखनिहारे । विधि-हरि-संभु-नचावनिहारे । ।  
तेउ न जानहिं मरमु तुम्हारा । अउर तुम्हहिं को जाननिहारा । । A/127

147. Vaalmeeeki said, "O Raama! The world is a play. You are its witness. You are its director and producer too. You make Brahmaa, Vishnu and Shiva, dance as puppets. When even they and other gods do not know your secret, who can know you?"

Islam has no concept akin to Brahman. Allah has power to do all that is attributed here to Brahman.

148 चौः सोइ जानइ जेहि देहु जनाई । जानत तुम्हहिं तुम्हहिं होइ जाई । । A/127  
कवन वस्तु असि प्रिय मोहि लागी । जो मुनिबर न सकहु तुम्ह मांगी । ।  
जन कहुं कछु अदेय नहिं मोरे । अस बिस्वास तजहु जनि भोरे । । AR/42

148. Vaalmeeki continued, "Only he knows you whom you grant that Knowledge. On receiving it, he becomes one with you." (See Gita 10:14)

**147-148** No one can know God or His secret. Only he knows God's secret whom He tells. Knowing that he becomes one with God.

**Qur'an S. 2 : 255 nor shall they compass aught of His knowledge except as He willeth**

This verse establishes that no human being can say that Allah cannot will that anyone should know Him and that is the message in this couplet from Tulsidas in the Ramayana.

**Qur'an S. 64 : 3 Note 5482. To Him is the final Goal.** This shows that on getting Knowledge from Allah one cannot become the sharer of His knowledge and so becomes one with Him finally.

**Qur'an S. 6 : 59, With Him are the keys of the Unseen, the treasures that none knoweth but in He...there is not a grain in the darkness of the earth, nor anything fresh or dry, but is inscribed a Record clear.**

God is Knowledge.

**Qur'an S. 2 : 32, Thou art perfect in knowledge and wisdom**

**Qur'an S. 89 : 30, Note 6129 Yea enter thou my heaven.** So, Nothing is so dear to God that He cannot give it to man.

**Qur'an S. 51 : 57-58, Allah created man to serve Him though Allah needs nothing but only gives.**

**Qur'an S. 55 : 27-29, Which of the favours of your Lord's (Bounty) will ye deny?**

**Qur'an S. 3 : 92, By no means shall you attain righteousness unless you give of that which ye love.** (When Allah expects us to give that which we love most, He sets us an example and gives what we ask and which He loves most. This includes knowledge about Himself when we earn His grace.)

**149 - 168** In these couplets the words where God resides mean pure minds and hearts attract Allah. That is why He purifies us. He is an omnipotent, omniscience and loving Allah that is near to respond to His devotee's heart. He can reside in all hearts but we assume that He would prefer our purified heart and mind. Tulsidas helps us with various tips for becoming Allah's devotees. Each tip doesn't need a Qur'anic quote because it is within the ethos of Islam. All tips are detailed for easy reminder of a way for their practice for men of different temperaments. All ways are within the pre eminence of God's name, faith in His reality and His easy availability to nourish, guide and protect us. All ways facilitate our service of man as service of God that the Qur'an enjoins upon us as believers repeatedly.

For understanding Tulsidas' tips for purifying our mind for receiving power from Allah, for the word Shree Rama, a Muslim can put God but not Allah, and for the word guru, a Muslim can put the words the understanding and wise in Qur'an S. 3 : 7. For a Muslim, Shree Raama is not equal to Allah. We cannot join any entity with Allah who is **वाह्द उल लाशरीक** | (The Only One without a second.)

149 दोः पूछेहु मोहि कि रहउं कहं में पूछत सकुचाउं ।  
जहं न होहु तहं देहुं कहि तम्हहिं देखावउं ठाउं । । A/127

149. Vaalmeeki said to Shree Raama, "You ask me where you should live. I hesitate in asking you to tell me where you are not. That is where I can tell you to stay."

**Qur'an S. 2 : 115 ...Whithersoever ye turn, there is the presence of God. For God is all-Pervading...**

150 चौः सुनहु राम अब कहहुं निकेता । जहां बसहु सिय-लषन-समेता । ।  
जिन्ह के स्रवन समुद्रसमाना । कथा तुम्हारि सुभग सरि नाना । । A/128

150. Vaalmeeki said, "O Raama! I tell you where you can stay with Seetaa and Lakshmana. Treating the beautiful stories of your life as rivers, listeners' ears become oceans for receiving them..."

151 चौः भरहिं निरन्तर होहिं न पूरे । तिन्ह के हिय तुम्ह कहं गृह रूरे । ।  
लोचन चातक जिन्ह करि राषे । रहहिं दरसजलधर अभिलाषे । । A/128

151 Vaalmeeki continued, "... and in the same manner as oceans, their ears do not overflow from rivers flowing into them day in and day out. Such devotees' hearts are proper homes for you. Those who treat your vision as the drops of rain and their own eyes as the legendary bird *chaataka* and ever remain hopeful of water-laden clouds to appear..." (See Gita 2:70)

152 चौः निदरहिं सरित सिन्धु सर झारी । रूपबिन्दु जल होहिं सुखारी । ।  
तिन्ह के हृदयसदन सुखदायक । बसहु बन्धु-सिय-सह रघुनायक । । A/128

152 Vaalmeeki continued, "... and disregard lakes, great rivers, and the ocean and drink only the drops of water, in the form of your vision, to quench their thirst for happiness, such devotees' hearts make a happy home for Lakshmana, Seetaa and you."

Who disregard all paths and disciplines and follow

**Qur'an S. 43 : 68-69 My devotees! No fear shall be on you that day nor shall ye grieve--- (being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.**

153 दोः जस तुम्हार मानस विमल हंसिनि जेहा जासू ।  
मुकताहल गुनगन चुनइ राम बसहु मन तासू । । A/128

153 Vaalmeeki continued, "Your greatness can be treated as the Maanasarovara lake. Your glories and singing their praise can be treated as pearls in that lake. Please stay in the hearts of those whose tongue becomes a swan to pick up these pearls."

These devotees are interestd only in listening to Allah's praise, glory and mercy.

154 चौः प्रभुप्रसाद सुचि सुभग सुबासा । सादर जासु लहइ नित नासा । ।  
तुम्हहिं निबेदित भोजनु करहीं । प्रभुप्रसाद पटु भूषण धरहीं । । A/129

154 Vaalmeeki continued, "O Shree Raama! Those who inhale the fragrance of the pure food they reverentially offer you daily, who offer you their meal before eating it, their clothes and jewellery before wearing them and treat their all as your gift to them..."

In Islam, Allah has no physical body to need offering of food for its sustenance.

By taking food after saying Bismillah with unshakable faith, the food becomes a gift from God because the intent behind Bismillah is to thank Allah for making the food available for eating as His gift. This gifted food is always strengthening regardless of its scientific imbalance. This makes the poor outlast the rich in age.

155 चौः सीस नवहिं सुर-गुरु-द्विज देखी । प्रीतिसहित करि बिन्य बिसेखी । ।  
कर नित करहिं रामपद पूजा । रामभरोस हृदय नीहं दूजा । । A/129  
दोः का बरनउं छवि आज की भले विराजेउ नाथ ।  
तुलसी मस्तक जब नवे धनुस बान लो हाथ । ।  
दोः तुलसी भक्त अनन्य ने कान्हा को कहा नाथ ।  
कान्हा भक्त के बस भये धनुस बान धरा हाथ । ।

155. Vaalmeeki continued, "... those who humbly bow their heads with joy and respect on

seeing a god, that is, his image or a symbol, their guru or a Brahmin, whose hands daily worship you, who trust none for help except you Shree Raama, and..."

Tulsidas says, "How can I describe your exquisite glory today, O Lord. But Tulsidas will do obeisance only when you arm yourself with your customary bow and arrows."

Author's submission, **Shree Raama's single-minded devotee Tulsidas addressed not Shree Raama but Shree Krishna, as a form of Tulsidas' Lord and Master. Upon this Shree Krishna became bound by Tulsidas' love of devotion to God, armed Himself with a bow and arrows and became Shree Raama to give bliss to His devotee.** This miracle is strictly in accord with the literal meaning of omnipotence of God

Islam does not believe in God taking a human form.

(See couplet No. 65)

156 चौः चरन रामतीरथ चलि जाहीं । राम बसहु तिन्ह के मन माहीं । ।  
मंत्रराजु नित जपहिं तुम्हारा । पूजहिं तुम्हहिं सहित परिवारा । । A/129

156. Vaalmeeeki continued, "... those who visit places of pilgrimage dedicated to you, O Shree Raama, please stay in their hearts. Those who always recite the great incantation of your name, and with their family, worship you."

In Islam there is only one obligatory place of pilgrimage that is Mecca if one can afford Hajj.

157 चौः तरपन होम करहिं विधि नाना । विप्र जेवांय देहिं बहु दाना । ।  
तुम्ह तें अधिक गुरुहिं जिय जानी । सकल भाय सेवहिं सनमानी । । A/129  
सोचिय विप्र जो बेदबिहीना । तजि निज धरमु बिषय लयलीना । । A/172  
दोः गुरु गाबिन्द दोनों खड़े काके लागूं पाय ।  
बलिहारी गुरु आप की गोबिन्द दियो मिलाय । ।  
चौः हरइ सिष्यधन सोक न हरई । सो गुरु घोर नरक महं परई । । U/99

157. Vaalmeeeki continued, "Those who perform various rites, sacrificial ceremonies and make oblations, who feed Brahmins and give much in charity, who treat their guru as greater than you, O Shree Raama, and who respectfully serve their guru."

Pity the Brahmin who does not understand the Vedas, gives up Vedic *dharma* (duties) and is engrossed in worldly pleasures.

My guru and my Lord, Govinda, both are in front of me. Whom shall I honour first by touching his feet with my head? I bow to my guru first. He made me fit for a vision of God. A guru suffers the consequences of his disciples' sins. In Islam Allah is the guru.

Kaakabhushunddi said to Garurha, "The guru, who removes the wealth of his disciple instead of removing his grief, will be consigned to the worst hell." Such gurus are found in plenty today.

**Qur'an S. 9 : 34, There are many among priests and recluses who in falsehood devour the wealth of men.**

158 दोः सब करि मांगहिं एकु फलु राम-चरन-रति होउ ।  
तिन्ह के मनमन्दिर बसहु सिय रघुनन्दन दोउ । । A/129

158 Vaalmeeeki continued, "those who ask for the result of all this effort on their part in the form only of devotion to you. O Shree Raama, along with Lakshmana and Seetaa, you should stay in the temples of their hearts."

159 चौः काम कोह मद मान न मोहा । लोभ न छोभ न राग न द्रोहा । ।  
जिन्ह के कपट दंभ नहिं माया । तिन्ह के हृदय बसहु रघुराया । । A/130

159 Vaalmeeki continued, "Those who do not have any desires, particularly lust, anger, ego, the intoxication of pride, ignorance from attachment, greed, jealousy, friendship or animosity, crookedness and deceit, hypocrisy and snares in their mind, O Shree Raama, please reside in their hearts."

160 चौः सब के प्रिय सब के हितकारी । दुख सुख सरिस प्रसंसा गारी । ।  
कहहिं सत्य प्रियबचन बिचारी । जागत सोवत सरन तुम्हारी । । A/130

160. Vaalmeeki continued, "Those who are loved by all or those who love all and do well unto all, those who treat their pleasure and pain and their honour and dishonour as the same, who think and then speak the truth in painless words, who seek your refuge when asleep or when awake..."

161 चौः तुम्हहिं छांडि गति दूसरि नाहीं । राम बसहु तिन्ह के मन माहीं । ।  
जननीसम जानहिं परनारी । धनु पराव विष तें विष भारी । । A/130

161. Vaalmeeki continued, "... those for whom there is no other recourse or help except you, O Shree Raama, please reside in their hearts. Those who respect other women as their mother and treat others' wealth as poison for themselves..."

**Qur'an S. 29 : 69, We will certainly guide them,  
Qur'an S. 93 : 7, guides wanderers**

162 चौः जे हरषहिं परसंपति देखी । दुखित होहिं परबिपति बिसेखी । ।  
तिन्हहिं राम तुम्ह प्रान पियारे । तिन्ह के मन सुभसदन तुम्हारे । । A/130

162. Vaalmeeki continued, "... those who feel happy on seeing others' wealth and prosperity, feel pained on seeing others in trouble and who love you as their life, O Shree Raama, their hearts are your auspicious homes."

163 दोः स्वामि सखा पितु मातु गुरु जिन्ह के सब तुम्ह तात ।  
मनमन्दिर तिन्ह के बसहु सीयसहित दोउ भ्रात । । A/130

163. Vaalmeeki continued, "Those who regard you as their master, friend, father, mother or guru, O Shree Raama, along with Seetaa, both of you stay in the temples of these devotees' hearts."

Islam does not believe that we can treat Allah having a human form. "The best way to realize Him is to feel that He is a Personality. (See couplet No. 90)

Allah is the most merciful (Qur'an S. 1 : 1) to give us as His servants much more than the total of response from human beings. The tip is to ask and expect everything from Allah by following His path and never depend on human beings. Allah's response is often through human beings as His instruments,

164 चौः अवगुन तजि सब के गुन गहहीं । विप्र-धेनु-हित संकट सहहीं । ।  
नीतिनिपुन जिन्ह कइ जग लीका । घर तुम्हार तिन्ह कर मन नीका । । A/131

164. Vaalmeeki continued, "Those who discard others' vices and adopt their virtues, who suffer hardship in caring for Brahmins (as symbols of Knowledge) and cows (as symbols of

selflessness and benevolence), **and those well known for their invariably benevolent conduct**, that is, live in their divine nature unconsciously, **O Shree Raama, their hearts are good for your residence."**

**Qur'an. 4 : 36, do good to all.**

**Qur'an. S. 5 : 93, Allah loveth those who do good.** Good encompasses all virtues.

165 चौः गुन तुम्हार समुझइ निज दोसा । जेहि सब भांति तुम्हार भरोसा । ।  
रामभगत प्रिय लागहिं जेही । तेहि उर बसहु सहित बैदेही । । A/131

165. Vaalmeeeki continued, **"Those who understand your virtues and their faults, who have only you to rely upon, and who love your devotees, O Shree Raama, along with Seetaa please reside in their hearts."**

**Qur'an S. 4 : 79, Whatever good happens to thee, is from Allah, but whatever evil happens to thee is from thyself.**

166 चौः जाति पांति धनु धरमु बड़ाई । प्रिय परिवार सद्नु सुखदाई । ।  
सब तजि तुम्हहिं रहइ लउ लाई । तेहि के हृदय रहहु रघुराई । । A/131

166. Vaalmeeeki continued, **"Those who give up all thought of their caste, creed, wealth, dharma, fame, their dear family, and their comfortable home, and instead, remain engrossed in you, O Shree Raama, please stay in their hearts."**

167 चौः सरगु नरकु अपबरगु समाना । जहं तहं देख धरे धनुबाना । ।  
करम-बचन-मन राउर चेरा । राम करहु तेहि के उर डेरा । । A/131

167. Vaalmeeeki continued, **"Those for whom hell, heaven and liberation are the same, who see you, Shree Raama, armed with your bow and arrows, everywhere and in everybody, and who are your slaves by their thought, word and deed, O Shree Raama, please encamp yourself in their hearts."**

Islam puts great emphasis on heaven and hell as natural encouragement and deterrent, respectively.

168 दोः जाहि ना चाहिय कबहुं कछु तुम्ह सन सहज सनेहु ।  
बसहु निरन्तर जासु मन सो राउर निज गेहु । । A/131

168. Vaalmeeeki continued, **"Those who desire nothing except natural love for you, O Shree Raama, please always reside in their hearts as your own home."** (See cplt. No. 415 in Ch. 4C)

170 चौः जनम मरन सब दुख सुख भोगा । हानि लाभु प्रिय मिलन बियोगा । ।  
काल करम बस होहिं गोसाई । बरबस राति दिवस की नाई । A/150

170. Sumantra said to Dasharatha, **"Birth and death, happiness and suffering, profit and loss, union with, and separation from loved ones, go on incessantly under the influence of time and karma. It is just as the uncontrollable cycle of night and day following each other."**

(See Gita 8:19, 18:61)

**Qur'an S. 56 : 60-61 We have decreed death to be your common lot, and we are not to be frustrated. From changing your Forms and creating you (again) in (Forms) that ye know not.**

Death as common lot is an important concept. It means only that it is the end of the term of our body on the earth. It is not our punishment by God. It is a punishment only in human society.

171 चौः सुख हरषहिं जड़ दुख बिलखाहीं । दोउ सम धीर धरहिं मन माहीं । । A/150

171. Sumantra continued, "The ignorant sink low in the unhappy and jump about in the happy situation.

Wisdom is to treat both happy or unhappy situations evenly by trust in Allah who,  
Qur'an S. 89 : 14, S. 2 : 257, S. 10 : 32, Is Guardian, Protector, Cherisher and Sustainer.

173 दोः सुनहु भरत भावी प्रबल बिलखि कहेउ मुनिनाथ ।

हानि लाभु जीवनु मरनु जसु अपजसु बिधि हाथ । । A/171

चौः अस बिचारि केहि देइय दोषु । ब्यरथ काहि पर कीजिय रोषु । । A/172

173. Vasishthta sorrowfully said, "O Bharata! Fate is powerful. Profit and loss, birth and death, honour and dishonour are all in God's hands. Realizing this, how can you blame, or be rightly annoyed with anyone?"

**Qur'an S. 3 : 26-27, Power, powerlessness, honour and dishonour, night and day are all by God's will and so is man's life in His will.**

**Qur'an S. 6 : 59, Not a leaf doth fall but with His knowledge.**

174 चौः राय राजपदु तुम्ह कहं दीन्हा । पिताबचन फुर चाहिय कीन्हा । ।

दोः अनुचित उचित बिचारु तजि जे पालहिं पितु बैन ।

ते भाजन सुख सुजस के बसहिं अमरपति ऐन । । A/174

चौः गुरु-पितु-मातु-स्वामि-हितबानी । सुनि मन मुदित करिय भलि जानी । ।

उचित कि अनुचित किये बिचारु । धरमु जाय सिर पातकभारु । । A/177

174. Vasishthta said to Bharata, "The King gave you the throne. You have to fulfil his word. Those who obey their father without questioning the appropriateness of his command, get happiness and fame and thereafter reach heaven." Bharata replied, "I know that the wish of the guru, father, mother, and the master is for the good of a man. He should fulfil it happily. To examine if it is proper, prevents a man from doing his *dharma* and burdens him with sin."

Obedience and respect to parents howsoever faulty they may be ensures children's good fortune and unexpected benefits such as fame sometime in this life itself. Any percipient person can find this result by a little observation of families around him. We should keep channels of communication open in the family by a pure intent to love all members of the family and invoking God's grace to help us in living in love. Awareness of the law of karma that gives us our best deserts makes living in love easy. In Islam each gets help and the best from Allah's will.

**Qur'an S. 24 : 64, Well doth He know what you are intent upon**

**Qur'an S. 11 : 61, My Lord is always near ready to answer**

(See couplet Nos. 118,119, 121, 123, 192)

175 चौः उतरु देउं छमब अपराधू । दुखित-दोष-गुन गनहिं न साधू । ।

दोः पितु सुरपुर सिय राम बन करन कहहु मोहि राजु ।

एहि ते जानहु मोर हित कै आपन बड़ काजु । । A/177

चौः हित हमार सिय-पति-सेवकाई । सो हरि लीन्हा मातुकुटिलाई ।

भैं अनुमानि दीखि मन माहीं । आन उपाय मोर हित नाहीं । ।

जाउं राम पहिं आयसु देहू । एकहि आंक मोर हित एहू । ।  
 मोहि नृपु करि भल आपन चहहू । सोउ सनेहु जइताबस कहहू । । A/178  
 आरत कहहिं बिचारि न काऊ । सूझु जुआरिहि आपुन दाऊ । । A/258

175. Bharata continued, "Please pardon my lack of respect in replying to you. Good people do not look at the faults and virtues of a man in distress. My father is in heaven, Shree Raama and Seetaa are in exile in forest and you ask me to become the King. Do you find some good for me in this or do you think it will help you in some big way? My own good lies only in serving Shree Raama. That has been snatched away from me by my mother's crooked move. I have thought it over carefully. There is no way for me except to go and meet Shree Raama. Brahmaa, the god who writes fate, wrote only one word in my fate – service. Please permit me to go to Shree Raama. To expect your wellbeing by making me the King occurs to you because your love for me has become attachment under the influence of insentient *maya*."

Asking Shree Raama for a solution, Vasisththa pointed out, "The troubled man does not think before he speaks. The gambler sees his deal only as a winner." (See couplet No. 174)

The axiomatic lesson is listen, take remedial measures but do not blame the man in distress for his plight because

**Qur'an S. 4 : 75. And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?**

176 चौः लखब सनेहु सुभाय सुहाये । बैर प्रीति नहिं दुरइ दुराये । ।A/193

176. Guha said to his tribesmen, "I shall recognize Bharata's love for Shree Raama from his favourable attitude. Howsoever he tries a man cannot hide his feelings of love or animosity."

The lesson is do not be sharp. God cleverness exposes sooner than one thinks. This is because  
**Qur'an S. 24 : 64, Well doth He know what you are intent upon weak, are ill-treated (and oppressed)?**  
 (See couplet No. 193)

177 चौः राम राम कहि जे जमुहाहीं । तिन्हहिं न पाप-पंज समुहाहीं । ।  
 उलटा नामु जपत जगु जाना । बालमीकि भये ब्रह्मसमाना । ।A/194  
 दोः सुलभ सिद्धि सब प्राकृतहु राम कहत जमुहात ।A/311  
 चौः जान आदिकवि नाम-प्रतापू । भएउ सुद्ध करि उलटा जापू । ।B/19

177. On Guha being embraced by Bharata, the gods praised the greatness of Shree Raama's name, saying, "Those who utter Shree Raama's name even when they yawn, are not confronted with sin. The world knows that Vaalmeeeki realized Brahman by repeating Shree Raama's name backwards. All psychic powers easily reach the man who utters Shree Raama's name in a yawn."

Vaalmeeeki is called the first poet. He knew the power of *Raamanaama*. His backward repetition of the name purified him of the effect of sins. Raa-Ma backward is Ma-Raa that means that I am dying.

One who unconsciously utters God's name in a yawn finds that sins keep their distance from him. Our intent to remember God matters and not the reason=, way or the manner in which we remember God. God also responds to the devotee's not express intent in his best interest because He loves us.

**Qur'an S. 6 : 160, He that doeth good shall have ten times as much to his credit**

**Qur'an S. 11 : 61, turn to Him for my Lord is near and ready to answer**

**Qur'an S. 55 : 29, Of Him seeks (its needs) every creature .**

**Qur'an S.10: 10, the cherisher and sustainer of the world**

When God meets all our needs if we are patient, to sin is unnecessary.

**Qur'an S.47 : 17, But to those who receive Guidance, He increases the (light of) Guidance**

One can follow the path of devotion only by His grace. Then one finds each step easier than the last. (See couplet No. 467 in Ch. 4C)

178 दोः स्वपच सबर खस जमन जड़ पांवर कोल किरात ।  
राम कहत पावन परम होत भुवन बिख्यात । । A/194

178. Gods commented, "Low caste men, a forester, a tribal, an alien, an ignoramus, a hill-man, a forest tribesman, are purified by repeating Shree Raama's name which also secures them a good name."

If our intent is to seek Allah's grace to make us pure and we utter His name,  
Qur'an S. 24 : 64 Well doth He know what you are intent upon  
Qur'an S. 11 : 61 My Lord is always near ready to answer (See couplet No. 72)

182 चौः यह न अधिक रघुबीरबड़ाई । प्रनत-कुटुंब-पाल रघुराई । । A/208

182 Bharadwaaja said to Bharata, "It is hardly a matter of credit to Shree Raama if he takes care of the family of one who just does obeisance to Him."

God also nourishes the family of His devotee, otherwise how can the devotee be at ease?  
Qur'an S.10: 10, the cherisher and sustainer of the world  
Qur'an S. 35 : 30, He will give more out of His bounty

183 चौः बारेक राम कहत जग जेऊ । होत तरन तारन नर तेऊ । । A/217

183. Tulsidas says, "If a man utters Shree Raama's name even once, he frees himself from bondage to rebirth and also secures this freedom for others."

The power of a single utterance of Allah's name shown here is the rarest of the rare phenomenon, but Allah responds to the depth of our sincerity and longing because

Qur'an S. 24 : 64, Well doth He know what you are intent upon  
Qur'an S. 11 : 61, My Lord is always near ready to answer

184 चौः माया-पति-सेवक सन माया । करइ त उलटि परइ सुरराया । ।  
सुनु सुरेस रघु-नाथ-सुभाऊ । निज अपराध रिसाहिं न काऊ । ।  
जो अपराधु भगत कर करई । राम-रोष-पावक सो जरई । । A/218  
मानत सुखु सेवकसेवकाई । सेवकवैर बैरु अधिकाई । । A/219

184. Brihaspati said, O Chief of gods! Whoever tries tricks with those who serve Shree Raama, the Master of *maya*, is himself tricked. Shree Raama is not angry with anyone acting against Him. But the man, who hurts His devotee or servant, burns in the fire of Shree Raama's anger. For increased opportunities for His service, Shree Raama treats the service of his devotees as service to Himself and animosity towards them as towards Himself."

Qur'an S. 24 : 64 Well doth He know what you are intent upon  
Qur'an S. 47 : 32 Those who reject Allah...will not injure Allah  
Surely we cannot expect Allah to be pleased if we hurt good persons devoted to Allah.

185 चौः जद्यपि सम नहिं राग न रोषू । गहहिं न पाप पुन्न गुन दोषू । ।  
करम प्रधान विस्व करि राखा । जो जस करइ सो तस फलु चाखा । ।  
तदपि करहिं सम-विषम-बिहारा । भगत अभगत हृदय अनुसार । । A/219

185. Brihaspati continued, "For Shree Raama all are alike. He has no love or anger towards anyone. He does not think of anyone's meritorious or sinful deeds, virtues and vices. He made karma supreme in the world. Whatever a man does, he bears its consequences. Shree Raama is tender and terrible to respond to the attitude of the devotee and to that of the wicked non-believer or a hypocrite believer, respectively."

**Qur'an S. 1 : 1, Rehmanir Raheem...** God does not look for our virtues or vices.

**Qur'an S. 4 : 99** For Allah doth blot out sins and forgives again and again.

**Qur'an S. 4 : 17.** Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards;

God is swayed by the intent of the doer of the deed.

These couplets refer to *Karmaphala* that is commonly called the law of karma that is the foundation of human society and all God centred religions. It needs correct understanding. It is given in paragraphs 18 to 34 of Chapter 2. The ignorance of *Karmaphala* deprives us from carving out our good fortune despite this facility in all religions. (See couplets Nos. 127, 130; and No. 327 in Ch. 4C)

This method suggested in Gita 9 : 30 empowers our mind for correct decisions. All religions offer this method for our use. (Please see paragraphs 28 onwards in Chapter 2)

**Qur'an S. 3 : 25.** each soul will be paid out just what it has earned,

**Qur'an S.17 : 15, S. 35: 18,** None can bear another's burden.

**Qur'an S. 29 : 7,** Those who believe and work righteous deeds---from them shall we blot out all evil ...and reward them

**Qur'an S. 8 : 70** If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you.

**Qur'an S. 4 : 17** Allah accepts repentance.

**Qur'an S. 4 : 31** If you eschew heinous forbidden things we shall expel evil in you.

**Qur'an S. 6 : 120** those who earn sin will get due recompense

**Qur'an S. 32 : 22** from those who transgress We shall exact retribution.

**Qur'an S. 53 : 31,** He rewards those who do evil, according to their deeds, and he rewards those who do good, with what is best

**Qur'an S. 6 : 17,** If Allah touch thee with affliction, none can remove it, but He; if He touch thee with happiness, He hath power over all things

**Qur'an S 6 : 164,** Every soul draws the meed of its acts on none but itself.

**Qur'an S. 17 : 15,** No bearer of burdens can bear the burden of another

**Qur'an S. 42 : 25,** He is the one that accepts repentance from His servants and forgives sins; read with

**Qur'an S. 64 : 11,** No kind of calamity can occur, except by the leave of Allah;

**Qur'an S. 6 : 160.** He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil:

186 चौः अगुन अलेख अमान एक रस । रामु सगुन भये भगत-प्रेम-बस । ।

राम सदा सेवकरुचि राखी । बेद-पुरान-साधु-सुर-साखी । । A/219

चौः जो जेहि भाय रहा अभिलाखी । तेहि तेहि कै तसि तसि रुख राखी । । A/244

186. Brihaspati continued, "God is without any attributes. He is not attached to anything. He has no ego. He remains the same forever. The same God Almighty has assumed attributes and form in Shree Raama in response to the love of God's devotees. The Vedas, the Puranas, gods and spiritually advanced persons witnessed that Shree Raama always cared for His devotees' feelings."

Tulsidas says, "Responding to the person's attitude, whatever desire he had, Shree Raama fulfilled it in his best interest.

**Qur'an S. 24 : 64** Well doth He know what you are intent upon

**Qur'an S. 11 : 61** My Lord is always near ready to answer

**Qur'an S. 55 : 29 Of Him seeks (its needs) every creature.**

187 दोः रामभगत परहितनिरत परदुख-दुखि दयाल ।  
 भगतसिरोमनि भरत तैं जनि डरपहु सुरपाल । । A/219  
 चौः सत्यसंध प्रभु सुर-हित-कारी । भरत राम-आयसु-अनुसारी । । A/220

187. Brihaspati continued, "Shree Raama's devotees are always ready for doing good to others. They are unhappy on seeing someone suffering. Bharata is pre-eminent among His devotees. Do not be afraid of him."

Compassion is a quality of a devotee of Allah Who is Himself compassionate, vide,

**Qur'an S. 1 : 1, .. Bismillahir Ramanir Rahim**

**Qur'an S. 85 : 14 He is Oft Forgiving, full of loving kindness.**

192 दोः तब मुनि बोले भरत सन सब संकोचु तजि तात ।  
 कृपासिन्धु प्रियबन्धु सन कहहु हृदय कइ बात । । A/259  
 चौः यहउ कहत मोहि आजु न सोभा । अपनी समुझि साधु सुचि को भा । । A/261

192. On hearing the assurance given by Shree Raama to Bharata, Vasisththa said to Bharata, "Give up all hesitation and speak out your innermost thoughts to your loving brother, Shree Raama, who is the ocean of kindness." Bharata said in all humility, "It does not befit me to say that I am blameless. No one becomes holy by calling himself so."

No one becomes a devotee or holy by calling himself so, is an axiom. Only Allah knows our purity that is our devotion to Him or spiritual reach near Allah.

**Qur'an S. 24 : 21, Allah doth purify whom He pleases.**

193 चौः उर आनत तुम्ह पर कुटिलाई । जाइ लोक्-परलोक् नसाई । । A/263  
 तात कुतरक करहु जनि जाये । बैर प्रेम नहिं दुरइ दुराये । । A/264

193. Shree Raama said to Bharata, "Whoever even thinks of you as of a crooked nature will ruin his life here and hereafter. Allow no demeaning thought in your mind. None can hide one's love and animosity."

None can hide one's love and animosity from Allah who will show it to those whom He nourishes and protects.

**Qur'an S. 3 : 28, Whether ye hide what is in your hearts or reveal it:**

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

196 चौः विषयी साधक सिद्ध सयाने । त्रिविध जीव जग बेद बखाने । ।  
 राम-सनेह-सरस मन जासू । साधुसभा बड़ आदर तासू । ।  
 सोह न राम प्रेम बिनु ग्यानु । करनधार बिनु जिमि जलजानू । । A/277

196. Vasisththa said, "The Vedas say there are three kinds of men; those who enjoy worldly life; those who are aspirants and seekers of God; and those who have attained *Brahmajnaana*. Among the three, whoever is full of devotion to Shree Raama is highly respected in the society of good persons. Even Knowledge has nothing to recommend it if it is not imbued with the love for Shree Raama. That knowledge is as a boat without its ferry-man, that is, just useless."

In their effort to reach Allah devotees obviously reach different levels that only Allah knows. In this effort all other knowledge is fruitless unless it helps loving service of Allah. If we realize that all that we do all the time is work that Allah has assigned us, we experience that we receive only noble work to do that has no taint of evil in it. This is a way to experience the reality of God who helps us every moment if we turn to Allah. A few days experimentation with our daily work with this devoted and dedicated attitude and a few minutes introspection show its truth because Allah is a Reality and

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

**Qur'an S. 11 : 61 My Lord is always near ready to answer.**

197 चौः कौसल्या कह दोसु न काहू। कर्मबिबस दुख सुख छति लाहू।  
कठिन करमगति जान बिधाता। जो सुभ असुभ सकल फल दाता।। A/282

197. Kaushalyaa said to Seetaa's mother Sunainaa, **"No one is to be blamed for anything. All the pain, pleasure, profit and loss borne by man are the uncontrollable consequences of one's own actions. Only God Himself knows how karma works. He dispenses the good and bad consequences of karma."** (See couplet No. 185)

198 चौः कसे कनकु मनि पारिखि पाये। पुरुष परिखियहि समय सुभाये।। A/283

198. Kaushalyaa said to Sunainaa, **"The quality of gold is tested on the touchstone and that of precious stones by examining them. A man is tested by a crisis."**

**It is an axiom.**

199 चौः प्रभु अपने नीचहु आदरहीं। अग्नि धूम गिरि सिर तृन धरहीं।। A/285

199. In appreciation of Kaushalyaa's humility, Sunainaa said to her, **"A good master respects his servants. The fire keeps smoke and the hill keeps straw on their head."**

**Qur'an S. 33 : 35, ... for men and women who humble themselves... has Allah prepared forgiveness and great reward.**

200 चौः आगम निगम प्रसिद्ध पुराना। सेवाधरम कठिन जगु जाना।।  
स्वामि-धरम स्वारथहिं विरोधू। बैरअन्ध प्रेमहिं न प्रबोधू।। A/293

200. Bharata addressed the assemblage, **"The Vedas, the Puranas and the Shastras proclaim and the world knows that it is very difficult to observe the duty of loyal service. The duty to the master is opposed to the interest of the servant. Animosity is blind and love is ignorant."**

The selfish interest of the master is almost invariably different from the servant's and so service is obviously difficult. It is an axiom to emphasize that to serve God sincerely is also not easy because our senses and passions attract us to the world and away from Allah.

**Qur'an S. 75 : 20 Nay (ye men) but ye love the fleeting life.**

201 चौः बिधि-हरि-हर माया बड़ि भारी। सोउ न भरतमति सकइ निहारी।।  
भरत हृदय सिय-राम-निवासू। तहं कि तिमिर जहं तरनिप्रकासू।। A/295.

201. Saraswatee said to the gods, **"Brahmaa, Vishnu and Shiva each has his own powerful maya. None of them dares look at Bharata's mind because Shree Raama resides in it. Where there is the sun, that Shree Raama is, can darkness of ignorance, which is maya, ever exist?"**

*Maya* is the state of our mind when one or more of our six passions overwhelm us. In *Maya* we are blind to realities. When we turn to Allah, He frees us from *maya* and purifies our mind of *maya*. No one else can do it.

**Qur'an S. 24 : 21, Allah doth purify whom He pleases.** (Purify in the Qur'an can mean Allah gives us the ability to free us and also protect us from pollution by the six passions.)

202 चौः प्रभु पितु मातु सुहृद गरु स्वामी । पूज्य परमहित अन्तरजामी । ।  
सरल सुसाहिबु सीलनिधानू । प्रनतपाल सर्वग्य सुजानू । ।  
समरथ सरनागत हितकारी । गुनगाहकु अव-गुन-अघ-हारी । । A/298

202. Bharata said to Shree Raama, "O Lord! You are the father, mother, friend, guru and master all in one. You deserve to be worshipped by me. You know the inmost desire for wellbeing in, and are the good Lord of all. You are straightforward, soft in nature, adept, omniscient, omnipotent and a refuge and benefactor of all. You protect and nourish one who does obeisance to you. You appreciate virtue and rid all of faults and sins." (See couplet No. 182)

Islam does not recognize any personal relationship with Allah except of us being His sincere and devoted servant but **see couplet No. 294.**

203 चौः प्रभु पितु-वचन मोहबस पेली । आयेउं इहां समाज सकेली । ।  
जग भल पोच ऊंच अरु नीचू । अमिय अमरपद माहुरु मीचू । ।  
रामरजाइ मेट मन माहीं । देखा सुना कतहुं कोउ नाहीं । ।  
सो में सब विधि कीन्हि ढिठाई । प्रभु मानी सनेह सेवकाई । । A/298

203. Bharata continued, "Contrary to the command of our father and your wishes, I brought here the entire assemblage. I was possessed by my love for you. The good, the bad, the high and the low, elixir and poison, immortality and death, all means are available in the world with the help of which a sharp man can achieve his objective. Yet we never heard or saw anyone even thinking of upsetting your will. I tried all kinds of obstinacy to change your will. You, my Lord, treated it all as my loving service to you."

**Qur'an S. 3 : 31. Say: "If ye do love Allah...: Allah will love you (See Nos. 444, 415 in Ch. 4C)**  
**Qur'an S. 6 : 115 none can change His words.**

204 चौः कूर कुटिल खल कुमति कलंकी । नचि निसील निरीस निसंकी । ।  
देखि दोष कबहुं न उर आने । सुनि गुन साधु समाज बखाने । । A/299

204. Bharata continued, "When the cruel, the crooked, the wicked, the perverse, the notorious, the vile, the angry, the mean, the ruthless, the godless and fearless of hell seek your refuge, you do not allow their faults which you have seen, to enter your mind. On the contrary, in the company of good people, you narrate their virtues, which you might have heard.

**Qur'an S. 6 : 54 ...if any of you did evil in ignorance, and thereafter repented...He is Off forgiving**

Please notice that we can never know the totality of tangible and intangible elements that comprise a situation for us to deal with it correctly. So we are always ignorant in our decision. So strictly speaking we cannot commit a sin because all acts are in ignorance as that of a baby. The expression sin is only to caution us to check our intent to do good not harm. Whenever the intent is harm, it becomes a sin.

That is why a purified mind never commits a mistake because it is aware of almost all tangible and intangible factors and their relative importance and its intent is invariably selfless. That was the

difference between spiritually disciplined minds of Mahatma Gandhi, Maulana Abul Kalam Azad and Ghaffar Khan (GAG) and of the other minds of leaders as Patel, Nehru and Jinnah (PNJ) and others that were not trained in spiritual disciplines. So, (PNJ) unknowingly and so innocently committed mistakes even with the most noble and unquestionably patriotic intentions. The GAG's fearless mind secured independence and the latter's avivaykee and so scared and suspicious minds caused the Partition.

(See Chapter 3)

All leaders were noble and blameless because the minds of the other than GAG were undisciplined and so ignorant and weak without the leaders knowing it.

205 चौः को साहिब सेवकहि नेवाजी । आपु समान साज सब साजी । ।  
निज करतूति न समुझिय सपने । सेवक सकुच सोच उर अपने । । A/299

205. Bharata continued, "Who is such a master, O Lord, who in his kindness makes his servant as his image? Even in your dreams, you never think of all that you do for your servant. You are always anxious lest the servant should feel any embarrassment."

A purified mind makes it an image of God. Purity in man and God's help for it are repeated in the Qur'an. (See couplet No. 318 in Ch. 4B) So,  
Qur'an S. 24 : 21, Allah doth purify whom He pleases.

206 चौः दुचित कतहुं परितोषु न लहहीं । एक एक सन मरमु न कहहीं । । A/302

206. Those who are double-minded with doubts can never get peace or happiness. They hide their thoughts.

It is an axiom and a lesson that when in doubt do not sulk but communicate by putting across doubts. (See couplet No. 174)

207 चौः मातु-पिता-गुरु-स्वामि-निदेसू । सकलधरम धरनीधरु सेसू । ।  
सो तुम्ह करहु करावहु मोहू । तात तरनि-कुल-पालक होहू । । A/306  
अब कृपाल जस आयसु होई । करउं सीस धरि सादर सोई । । A/307

207. Shree Raama finally said to Bharata, "To obey the wishes of the mother, father, guru and the master is equal to a man following his entire *dharma* as Shayshanaaga does by supporting the earth. O brother! Now perform your duty and help me perform mine. In this way alone you become the saviour of Raghu's dynasty of kings." Bharata said, "Please give your command for me to carry it out reverentially."

For Hindus the order of precedence for our obedience for a healthy worldly life is given here but we should dedicate all to God to give Him precedence in our mind and by our intent.

In Islam Guru and Master are both Allah who precedes all. (See couplet No. 119)

208 दोः मुखया मुख सो चाहिये खान पान कहं एक ।  
पालइ पोषइ सकल अंग तुलसी सहित बिबेक । । A/315  
चौः राज-धरम-सरबसु एतनोई । जिमि मन माहं मनोरथ गोई । । A/316  
चौः जासु राज प्रियप्रजा दुखारी । सो नृपु अवसि नरकअधिकारी । । A/71  
चौः मुनि तापस जिन्ह तें दुख लहहीं । ते नरेस बिनु पावक दहहीं । । A/126  
चौः सोचिय नृपति जो नीति न जाना । जेहि न प्रजा प्रिय प्रानसमाना । । A/172

208. Shree Raama said, "A king should be as a mouth in the human body. It eats and drinks by itself. But it nourishes all parts of the body with discrimination. The essence of a king's duties remains hidden in his heart as a man's desires for his own good."

**The ruler, whose people deserving love are unhappy, will reach hell.**

**The king in whose reign sages and those observing austerities suffer pain will burn without fire.**

**One should pity the king who does not know the code of conduct and does not love his people as his life.**

Abdullah Yusuf Ali's translation of the Qur'an shows that Islam does not recognize a king over people.

**Qur'an S. 20 : 114. High above all is Allah, the King, the Truth!**

**Qur'an S. 23 : 116. Therefore exalted be Allah, the King, the Reality:**

**Qur'an S. 114 : 2, The King (or Ruler) of Mankind.**

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