

Chapter 4B

Lessons for Empowered Mind from Ramayana and Qur'an

अरण्यकाण्ड

211 चौः मातु मृत्यु पितु समनसमाना । सुधा होइ विष सुनु हरिजाना । ।
 मित्र करइ सतरिपु कै करनी । ता कहं विबुधनदी बैतरनी । ।
 सब जगु तेहि अनलहु तें ताता । जो रघु-बीर-विमुख सुनु भ्राता । ।AR/2
 रघुपतिविमुख जतन कर कोरी । कवन सकइ भवबन्धन छोरी । ।B/200
 लोकहु वेद-विदित कवि कहहीं । राम-विमुख थलु नरक न लहहीं । ।A/252

211. Kaakabhushunddi said to Garurha, "If a man is against Shree Raama, his mother becomes death, his father the god of death and elixir becomes poison for him. His friend hurts him as if he is a hundred enemies. The sacred river Gangaa becomes Baitarnee River. The whole world becomes hotter than fire for him." Bathing in the river Gangaa secures freedom from suffering. Bathing in the river Baitarnee drowns one in suffering.

Even by myriad methods, one averse to Shree Raama cannot be free from the bondage of rebirth.

It is well known in the Vedas, in the three worlds, the heavens, earth and the nether lands, and declared by the learned, that one averse to Shree Raama finds no place even in hell

One who is against Allah invites all obstacles to his path. We do not have the power to oppose Allah. We only act against our purity with which Allah creates us.

Qur'an S. 4 : 119, Note 631, Allah created man pure.

Qur'an S. 9 : 108, Allah loveth those who make themselves pure.

Qur'an S. 2 : 57, (but they rebelled); to Us they did no harm but they harmed their own souls.

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.

Purity means freedom from Satan. What Satan does in other religions is done in Sanatana Dharma by the uncontrolled power of one or more of the six passions in us. **(See couplet No. 272)**

Millenniums old tradition of insistence on control over passions for life by *Brahmcharya* had become the second nature of commoners of six religions in India when Muslims reached India. The fabulous and sharing prosperity of the natives attracted Muslim masses. They readily followed these disciplines for self control to become one in their way of life with Hindus and followers of other religions in India. It was this centuries old unity among followers of eight religions in the ahinsic common way that surfaced as nearly 400 million for our independence under Mahatma Gandhi's spiritual; leadership.

From the point of view of both, Sanatana Dharma and Islam in India the Westernized educated leadership is still not aware of the ennobling and demoniacal roles of six passions. Undisciplined mind of this leadership becomes blind to realities across the board that takes incorrect decisions often in important matters.

Jinnah's undisciplined *avivaykee* mind unknowingly caused the greatest loss to Indian Muslims by the Partition of India. He destroyed the world leadership of the *Ummat* by Indian Muslims that was theirs by right for 1200 years of living in the pre eminence of the empowering spirituality in Islam that enabled Indian Muslim masses to live in properous harmony and *ahinsaa* with followers of seven religions. Jinnah was innocent because he did not know the science of the mind that Tulsidas is teaching for 500 years. So also innocent were other leaders of both communities that all created Pakistan, (See Chapter 3)

(One rues the tragedy that Hindu educated but *avivaykee* mind does not see for over 57 years that 250 million Hindu children are not learning their Vedic Hinduism to unite followers of eight religions as

it did for millenniums. This ignorance continues to hurt Hindus and Muslims both by divisiveness.)

213 चौः अनसूया के पद गहि सीता । मिलि बहोरि सुसील बिनीता । ।
कह रिषिबधु सरस मृदु बानी । नारिधरम कछु ब्याज बखानी । । AR/5

213. After touching, out of respect, the feet of Atri's wife Anasooyaa, Seetaa sat down by her side. Softly and sweetly Anasooyaa explained to Seetaa the duty of a wife towards her husband.

214 चौः मातु-पिता-भ्राता-हित-कारी । मितप्रद सबु सुनु राजकुमारी । ।
अमितदानि भर्ता वैदेही । अधम सो नारि जो सेव न तेही । AR/5

214. Anasooyaa continued, "O Princess! The mother, father and the brother are benefactors but give only limited happiness. The husband gives unlimited happiness. The wife who does not serve her husband is a grave sinner."

215 चौः धीरजु धरम मित्र अरु नारी । आपदकाल परखियहि चारी । ।
वृद्ध रोगबस जड़ धनहीना । अन्ध बधिर क्रोधी अति दीना । । AR/5

215. Anasooyaa continued, "A man's fortitude, religion, friend and wife are each tested in a crisis. An old, a foolish, a chronically ill, a very poor, a blind, a deaf, a bad tempered man or a wretch..." (A proverb)

216 चौः ऐसेहु पति कर किये अपमाना । नारि पाव जमपुर दुख नाना । ।
एकइ धरम एक ब्रत नेमा । काय बचन मन पतिपद-प्रेमा । । AR/5

216. Anasooyaa continued, "... if the wife of any such husband does not respect him, she undergoes torments in hell. A wife has only one *dharma*.

The faults or merits in a spouse initially or developing later are the consequences of our own past karma for Hindus and Allah's will for Muslims. The same holds true for faults that we see in parents, children and our totality of circumstances. Understanding this and that Allah's will is changeable by Him vide, Qur'an S. 1 : 1 is practical wisdom. We should treat our present as the best Allah decided for us. With gratitude to Him we should make the best of it by our sincere diligence with love and pray for His help in our effort. (See paragraphs 28 onwards in Chapter 2)

Another very important lesson is that just as the wife treats her body for offering love only to the husband, the husband should also do the same. It means that they should both try to minimize the use of their own body by controlling their passion lust. The use of our body for the pleasure not of our self but for the spouse is the highest form of love that gives and never asks. It is also true *brahmacharya* in the householder stage of our life. It shows that *brahmacharya* and married life are not contradictory but consistent with each other. The rubbish that our Western education hammered into our head that *brahmacharya* is celibacy is a curse.

217 चौः जग पतिव्रता चारि बिधि अहर्ही । वेद पुरान सन्त सब कहर्ही । ।
उत्तम के अस बस मन मार्ही । सपनेहुं आन पुरुष जग नार्ही । । AR/5

217. Anasooyaa continued, "**The Vedas, the Puranas and spiritually advanced sages say that there are four kinds of faithful wives. The highest is unshakably convinced that no other man except her husband exists in the world or even in her dreams.**"

218 चौः मध्यम परपति देखइ कैसे । भ्राता पिता पुत्र निज जैसे । ।
धरम बिचारि समुझि कुल रहई । सो निकिष्ट तिय सुति अस कहई । । AR/5

218. Anasooyaa continued, "**The one in the middle, looks at another's husband as her father if older than she is, brother if of her age, and son if younger. The wife who has respect for *dharma* and for her family reputation and therefore saves herself from liaison is low. The Vedas say this.**"

219 चौः बिनु अवसर भय तें रह जोई । जानहु अधम नारि जग सोई । ।
पतिवंचक पर-पति-रति करई । रौरव नरक कल्पसत परई । । AR/5

219 Anasooyaa continued, "**The wife who, lacking an opportunity or through fear, escapes from liaison is mean and wicked. The wife who cheats her husband to satisfy her carnal desires with another married man, remains in a terrible hell for hundreds of *kalpas*.**"

220 चौः छन सुख लागि जनम सत कोटी । दुख न समुझ तेहि सम को खोटी । ।
बिन सम नारि परम गति लहई । पति-व्रत-धरम छाड़ि छल गहई । । AR/5

220. Anasooyaa continued, "**For a moment's pleasure she would suffer rebirth on the earth in hundreds of thousands of lives. Such a foolish wife is the worst of her kind. The wife who is faithful attains salvation without labour.**" (See couplet No. 272)

221 चौः पति प्रतिकूल जनम जहं जाई । विधवा होइ पाइ तरुनाई । । AR/5

221 Anasooyaa continued "**A wife not in harmony with her husband becomes a young widow in her next life.**"

222 सोः सहज अपावनि नारि पति सेवत सुभ गति लहई ।
जसु गावत सुति चारि अजहुं तुलसिका हरिहि प्रिय । । AR/5

222. Anasooyaa continued, "**A naturally impure woman attains noble heights by serving her husband. Even today Tulasee is dear to Vishnu. The Vedas praise Tulasee.**"

213-222

Woman's dharma is chastity **पतिदेव न दूजा** or her husband as God for the woman. Islam has no God but Allah. Islam provides for women

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

Our capacity for noble achievements is unlimited by the availability of an empowered *vivaykee* mind that we receive by *brahmacharya* or purifying ourselves as Allah created us. A *vivaykee* mind by its purification is available to both to men and women in all Holy Books.

Qur'an S. 4 : 119 Note 631 Allah created man pure.

Qur'an S. 24 : 21 states that Allah creates man pure and purifies man.

224 दोः कलि-मल-समन दमन दुख रामसुजस सुखमूल ।
सादर सुनहिं जे तिन्हहिं पर रामु रहहिं अनुकूल । |AR/6

224. Tulsidas says, "The praise of Shree Raama's glory destroys all sins and suffering of the present age, *Kaliyuga*, and is the source of happiness. Shree Raama leans towards those who reverentially listen to His glory."

Allah knows our intent underlying our listening to Allah's praise. So, He destroys sins and secures happiness; If we take one step toward God, He takes ten toward us. This experience sustains our faith in His reality.

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. 35 ; 30 He will give them (even) more out of His bounty.

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

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

225 सोः कठिन काल मलकोस धरम न ग्यान न जोग जप ।
परिहरि सकल भरोस रामहिं भजहिं ते चतुर नर । |AR/6

225. Tulsidas continues, "The present age, *Kaliyuga*, is difficult and full of evil. In this age there is neither *dharma*, the path of Knowledge, of sacrificial rites nor of repetition of sacred incantations or telling one's beads. (See 427) The wise believe in remembering Shree Raama and trust nothing else."

Remembering God somehow and as often as we can with the intent to hurt none and help all is Tulsidas' final advice. He was a great scholar of the Vedas to rest his Ramayana on Vedanta and teach us the science for receiving a *vivaykee* mind flowing from *Advaita*. After Aid Shankaracharya, he was the greatest reformer. He shows us that we can do without all rites and religious practices and yogas, *yajnas*, temples and places of pilgrimages if we remember God somehow and as often as we can.

(See cplt. No. 33 in Ch. 4A)

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.

227 चौ मोरे जिय भरोस दृढ़ नाहीं । भगति बिरति न ग्यान मन माहीं । ।
नहिं सतसंग जोग जप जागा । नहिं दृढ़ चरनकमल अनुरागा । ।
एक बानि करुनानिधान की । सो प्रिय जा के गति न आन की । |AR/10
तें पुनि मोहि प्रिय निज दासा । जेहि गति मोरि न दूसरि आसा । |U/86
जासु पतितपावन बर बाना । गावहिं कवि सुति सन्त पुराना । |U/130

227. Suteekshna said to himself, "I do not have faith that Shree Raama would oblige me with his vision. That is because I have no devotion to him, or detachment from the world or Knowledge. I have not been in holy company, or observed yoga, or repeated Shree Raama's name, or

performed *yajna* or sacrificial rites. Nor do I have love for his lotus feet. He, however, loves those who have none to help them."

"Even more than those with Knowledge and its experience in daily life, I love those who treat themselves as my slaves. They have none to look to for help, except me."

He Whose great assurance is to uplift the fallen and the wretched, Whose habit is known to the Vedas, the Puranas, the wise and the spiritually advanced persons, that is Shree Raama.

God uplifts the fallen and the wretched that has none for his refuge that he seeks only from God. These are often spiritual persons that are outwardly not recognizable as such.

Qur'an S. 2 : 107, And besides Him you have neither patron nor helper.

Qur'an S. 2 : 257 He is the protector of those who have faith.

Qur'an S. 29 : 69 We guide who strives.

Qur'an S. 93 : 7 guides wanderers

230 चौः जे जानहि ते जानहू स्वामी । सगुन अगुन उर-अन्तर-जामी । ।
जो कोसलपति राजिबनैना । करउ सो राम हृदय मम ऐना । । AR/11

230. Suteekshna continued, "O Shree Raama, whether you have a form or attributes, or whether you dwell in the inner Self of all as their immanent guide, let those who know all this know it. For me, O King of Kaushala, who has eyes comparable to lotus flowers, be pleased to reside in my heart."

A devotee of Allah wants Him to remain in his heart for ever as a Person vide,

Qur'an 112 Note 6296 ...the best way in which we can realize Him is to feel that He is a Personality...(See 65)

231 चौः अस अभिमान जाय जनि भोरे । मैं सेवक रघुपति पति मोरे । । AR/11

231. Suteekshna continued, "I should never forget to be conscious of my being the servant and Shree Raama as my Master."

Qur'an repeats our relationship with Allah as His servant. Here a servant prefers to be Allah's slave by his choice.

Qur'an S. 3 : 30 And Allah is full of kindness to those that serve Him.

232 चौः अबिरल भगति बिरति बिग्याना । होहु सकल-गुन-ग्यान-निधाना ।
प्रभु जो दीन्ह सो बर मैं पावा । अब सो देहु मोहिं जो भावा । । AR/11

232. Shree Raama granted a boon to Suteekshna, "You will get firm devotion to me and also detachment and Knowledge with its experience. You will become the treasure house of all virtues and knowledge. The Sage replied, "Whatever boon my Master gave me I received with reverence. Now please give me what I like."

Islam treats Allah as the provider to a seeker what he needs and more in His grace.

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

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

233 दोः अनुज-जानकी-सहित प्रभु चाप-बान-धर राम ।
 मम हियगगन इन्दु इव बसहु सदा निःकाम । | AR/11
 चौः कवन वस्तु असि प्रिय मोहि लागी । जो मुनिबर न सकहु तुम्ह मांगी । | AR/42

233. Suteekshna prayed to Shree Raama, "O Lord! Armed with your bow and arrows and along with Seetaa and Lakshmana, please stay in my heart forever as the moon stays in the sky without harbouring any desire. My heart has no other desire except to receive you."

Shree Raama says, "What is that which is so dear to me that you, O sage or a devotee or a servant or a slave, cannot ask me for it"

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

No holy book or God's messenger can snatch from my heart God's form for my loving service, vide Qur'an S. 112 Note 6296 ...the best way in which we can realize Him is to feel that He is a Personality...

234 चौः यह बर मांगुं कृपानिकेता । बसहु हृदय श्री-अनुज-समेता । ।
 अबिरल भगति विरति सतसंगा । चरनसरोरुह प्रीति अभंगा । ।
 जद्यपि ब्रह्म अखंड अनन्ता । अनुभवगम्य भजहिं जेहि सन्ता । ।
 अस तव रूप बखानुं जानुं । फिरि फिरि सगुन ब्रह्मरति मानुं । | AR/13
 इन्हिं बिलोकत अति अनुरागा । बरबस ब्रह्मसुखहि मनु त्यागा । | B/216

234. Agastya said to Shree Raama, "I beg of you, O fountain of mercy, for this boon. With Seetaa and Lakshmana you reside in my heart. I pray that I may have devotion to you. It may be deep and undiminishing and may develop detachment. I may get the company of men of divine vision and develop unceasing love for your lotus feet. I know that Brahman is indivisible and has no end. It can be experienced by the highly spiritually advanced. They always remember It. (See Gita 6:18) I am aware of your imperceptible form of Brahman. I can give a discourse about Its forms in which It manifests Itself. But after exploring every avenue I revert to my devotion to the embodied form of Brahman in you."

228 – 234 Any devotee of Allah can develop a yearning to see Allah in the form that the devotee wishes to see Him, e.g., as a majestic Emperor full of beaming benevolence dispensing mercy. This yearning arises from the devotee's belief in the omnipotence, omniscience and omnipresence of Allah as a reality. No Holy Book can take away this yearning from a true devotee's heart.

यकीं रख तुझ से प्यारा उसको है नहीं कोई ।
 तो अपने प्यार की खातिर क्या कुछ वोह कर नहीं सकता । ।

Have faith that you are the most beloved of God. So, there is nothing that He cannot do for the sake of His love for you.

Qur'an S. 3 : 31. Say: "If ye do love Allah...: Allah will love you

Qur'an S. 9 : 108, Allah loves those who make themselves pure.

Qur'an 112 Note 6296 ...the best way in which we can realize Him is to feel that He is a Personality...

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

235 चौः एक बार प्रभु सुख आसीना । लछिमन बचन कहे छलहीना । ।
कहहु ग्यान बिराग अरु माया । कहहु सो भगति करहु जेहि दाया । । AR/14

235. Once Shree Raama was sitting at ease. Lakshmana guilelessly asked Him, "**Please explain to me what is Knowledge, non-attachment and *maya* and that devotion which attracts kindness to Your devotees.**"

Only devotion to God and His grace give us the vision to see reality and separate it from what merely appears as reality. This vision is called *vivayka*. In Islam, we secure it by trust in
Qur'an S.10 : 25, He doth guide whom He pleaseth to a Way that is straight.
Qur'an S. 29 : 69 We will certainly guide Him, read with
Qur'an S. 24 : 64 Well doth He know what you are intent upon

240 चौः ग्यान मान जहं एकउ नाहीं । देख बह्म समान सब माहीं । ।
कहिय तात सो परम बिरागी । तृनसम सिद्धि तीनि गुन त्यागी । । AR/15

240. Shree Raama continued, "**Knowledge (*Jnaana* or total knowledge) is that in which there is no pride of any kind. It makes a man see the same Brahman in everybody. The supremely non-attached is one who treats all psychic or occult powers and the three modes as a worthless piece of straw.**" (See [17](#) and Gita 5:18-26, 6:27-30, 13:27-30, 18:20)

In the first couplet here is defined the true spirituality in the man that sees by his second nature the same Brahm (the Only One Reality that there is for Muslims and the Kingdom of God for Christians) in all human beings to respect them as born pure for Muslims and of the nature of divinity for Hindus. For such a spiritual man the man made barriers of religions, races, caste. inequalities do not exist. He has no pride of anything in him. **(See couplet No. 413 in Ch. 4C)**

Brahmins gave pre-eminence to Manu *Smriti* to create Dalits and pushed Vedic Vedanta with *Advaita* into a secondary position. Brahmins did it to establish Brahmins' supremacy by birth as a caste and not as a *varna* that was egalitarian by acquisition of true learning, absence of pride and selflessness in the four *varnas*. The caste of Brahmins created rich temples for their monopoly. This departure from Vedic Dharma could invite invasions for loot of targeted concentration of wealth, Material wealth as signifying Dharma caused the dwindling of Vedic Hinduism in India. The first couplet points to this possibility because pride was fostered by these materialistic activities. The pride of Westernized Hindu mind has no respect today for Vedic Hinduism and prevents learning it by 250 million Hindu children annually for 57 years. The Westernized mind refuses to see the inwardly spiritual empowering Vedic heritage for outward miraculous achievements demonstrated by Mahatma Gandhi and nearly 400 million *ahinsic* Indians of eight religions of which 140 million were *ahinsic* Indian Muslims,

It is wisdom to know that four kinds of pride are very difficult to get rid of; pride of knowledge, of righteousness, of devotion and of spirituality. No one can know one's reach in any of the four or their reach in others for comparison. Pride arises from ignorance in the proud. Pride is so insidious that the proud is never aware of his being proud and therefore is unable to shed pride. The reek of pride distances the meritorious from the proud.

Absence of pride of any kind and of anything and humility by knowing that the same God is present in all is the mark of a *Brahmajnaanee* for a Hindu. For a Muslim these two qualities mark a spiritual man of understanding distinct from a worldly man of knowledge vide,

Qur'an S. 3 : 7, none will grasp the Message except men of understanding.

Qur'an S. 4 : 36, For Allah loveth not the arrogant, the vainglorious.

241 दोः माया ईस न आपु कहं जान कहिय सो जीव ।
बन्ध मोच्छप्रद सर्व पर माया प्रेरक सीव । IAR/15

241. Shree Raama continued, "He who does not know *maya*, God and his own Self is *jeeva* or a human being. He Who binds the *jeeva* and also frees him from that bondage, Who is beyond all human beings and all and is the controller of *maya*, is God."

Tulsidas refers to Vedanta and its aim *Advaita* in this couplet. From the knowledge of *Advaita* and its discipline *Brahmacharya* known to Muslims for 1200 years as *वहदत* (oneness) and *सैफ अल नफ़स* (Jihad by the sword of self control, respectively, arises the simple science of receiving from the Almighty a mind empowered to its limitlessness. It is a *vivaykee* mind. Commoners in millions of both communities understood it by tradition since Vedic times and lived in it as their second nature for 1200 years in association with Muslim masses to create world leadership in sharing prosperity with amity. A reader interested in receiving an empowered mind can understand simple *Advaita* and Vedanta and its three aspects of truth authoritatively by reading couplet No. 241 at pages 462 to 481 of 'A Practical Indian Philosophy' by Prakash Narain.

Qur'an S. 28 : 88 Note 3421. Everything will perish except His face. The only Eternal Reality is Allah. The whole phenomenal world is subject to flux and change and will pass away, but He will endure forever.

Qur'an S. 22 : 6 Note 2778 Allah is the Reality

Qur'an S 112 Note 6296 He is Allah the One and Only Reality before which all other things or places are mere shadows or reflections.

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

Qur'an S. 53 : 25. But it is to Allah that the End and the Beginning (of all things) belong. (because there is no other reality to which anything can belong. Belong also means being a part of the whole.)

These quotations show that the Qur'an does not treat the Creation with its innumerable galaxies of stars or *vujood* (existence) that can be beyond this Creation, as *Vahdat* or the Only One Reality that alone can be supreme over both the Creation and '*vujood*.'. Allah alone is *Vaahidul laa shareek*. That is unchangingly from ever to ever and has no beginning or end or beyond it. This is precisely the concept of Brahma in *Advaita* in Vedanta also.

Qur'an S.10 : 19, Mankind was but one nation.

Qur'an S. 50 : 16, It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. (i.e. obviously God is inside us as our core.)

Qur'an S. 2 : 115. To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing. (i.e. obviously all that there is Allah and there can be nothing outside or beyond Allah)

242 चौः धर्म तें बिरति जोग तें ग्याना । ग्यान मोच्छ-प्रद बेद बखाना । ।
जा तें बेगि द्रवउं में भाई । सो मम भगति भगत-सुख-दाई । IAR/16

242. Shree Raama continued, "**By following his *dharma*, a man develops detachment. By following the path to reach God, a man attains Knowledge. Knowledge secures liberation for him. This is what the Vedas declared. That which quickly pleases me, however, is devotion to me which gives bliss to devotees.**"

Dharma also means living in accord with our innate purity with which Allah creates us and purifies us. When we try this living we secure what this couplet enumerates. A pure mind is detached from the world and attached to God. For deeds by a pure mind see also **couplet No. 327.**

Qur'an S. 9 : 108, Allah loves those who make themselves pure. (See couplet No. 272)

243 चौः सो सुतंत्र अवलंब न आना । तेहि आधीन ग्यान बिग्याना । ।
भगति तात अनुपम सुखमूला । मिलइ जो सन्त होहिं अनुकूला । । AR/16

243. Shree Raama continued, "**Devotion to God is independent by itself. It needs no support. *Jnaana* or Knowledge and *vijnaana*, which is the experience of *jnaana* in devotion to the with form aspect of God, both rest upon devotion. Devotion is the root of unique bliss because this bliss is higher than that through any path to God. The bliss of all paths is in devotion. A man acquires devotion only when spiritually advanced persons are favourably inclined towards him.**"

(See couplet No. 304)

Love of the Almighty by any innocuous means such as continuous immersion in the thought of and about God by remembering Him and His manifestation in the creation or selfless and loving service of man dedicated to the Almighty, is independent of all paths, disciplines and religious practices and secures us unparalleled happiness. One method for securing love for and of God is purification of our mind,
(See couplet No. 272)

Qur'an S. 3 : 31. Say: "If ye do love Allah...: Allah will love you

Qur'an S. 9 : 108, Allah loves those who make themselves pure.

Qur'an S. 37: 40-41, But the sincere and devoted servants of Allah—For them is a Sustenance determined.

246 चौः संत-चरन-पंकज अति प्रेमा । मन क्रम बचन भजन दृढ नेमा । ।
गुरु पितु मातु बन्धु पति देवा । सब मोहिं कहं जानइ दृढ सेवा । । AR/16
तहां बेद अस कारन राखा । भजन-प्रभाउ भांति बहु भाषा । । B/13

246. Shree Raama continued, "**A person who loves and respects spiritually advanced persons, who, by his thought, word and deed, remembers and worships me regularly, who sees me in his guru, father, mother, brother and master and sincerely serves them treating that as service to me...**"

The Vedas also describe in many ways the effect of remembering God through songs.

Omnipresence in Islam is only everywhere and not inside every entity. So a Muslim gets the same result by serving all selflessly and dedicating that service to Allah. खिदमत ए खल्क खिदमत ए खुदा (Service of man is service of God) is a proverb.

Singing praise of Almighty is also an effective means of being in His company and thereby reaching Him.

247 चौः मम गुण गावत पुलक सरीरा । गदगद गिरा नयन बह नीरा । ।
काम आदि मद दंभ न जा के । तात निरन्तर बस मैं ता के । |AR/16

247. Shree Raama continued, "When a man's singing my praise thrills his body, brings tears to his eyes, makes his voice tremble and makes his mind free from desires, pride and deceit, I am always bound down to such a devoted man."

Qur'an S. 8 : 2, Believers are those, who when Allah is mentioned, feel a tremor in their hearts. (This is a spiritually advanced stage of devotion on the verge of salvation in every God centred religion.)

249 चौः भ्राता पिता पुत्र उरगारी । पूरुष मनोहर निरखत नारी । ।
होइ विकल सक मनहिं न रोकी । जिमि रविमनि द्रव रबिहिं बलोकी । |AR/17
छंः कलिकाल बिहाल किये मनुजा । नहिं मानत कोउ अनुजा तनुजा । । U/102

249. Kaakabhushunddi says, "O enemy of snakes, Garurha! The charming face of a brother, father or son excites lust in a woman. She cannot control herself. She is just like the precious stone which melts upon seeing the sun." The sun is not even aware of the existence of that legendary stone.

Kaliyuga makes man restless with lust. He does not care whether the woman is his younger sister or his daughter.

Qur'an S. 4 : 135, Follow not the lusts lest you swerve

250 चौः सेवक सुख चह मान भिखारी । व्यसनी धन सुभगति बिभिचारी । ।
लोभि जसु चह चार गुमानी । नभ दुहि दूध चहत ए प्रानी । |AR/17

250. Lakshmana said to Shoorpanakhaa, "These desires are similar to the desire to draw milk from the sky, that is, impossible. A servant desires happiness and a beggar respect. A profligate person desires to accumulate wealth. A lascivious man desires a noble path or destination. An avaricious man desires fame and a slave or an emissary desires pride. A conceited man desires the four precious objects." (See couplet No. 111 in Ch. 4A)

Aphorisms.

251 चौः राजु नीति बिनु धन बिनु धर्मा । हरिहि समरपें बिनु सतकर्मा । ।
बिद्या बिनु बिबेक उपजाये । सम फल पढे किये अरु पाये । ।
संग तें जती कुमन्त्र तें राजा । मान तें ग्यान पान तें लाजा । ।
प्रीति प्रनय बिनु मद तें गुनी । नासहिं बेगि नीति असि सुनी । |AR/21

251. Shoorpanakhaa said to Raavana, "To govern without statecraft, to earn without following *dharma*, to do meritorious deeds without first dedicating them to God, and to gain knowledge without developing a sense of discrimination, all entail only fruitless labour. Company for one who has renounced the world, evil counsel for a king, pride for a man of Knowledge, and liquor for a man of respect are destructive for each. The lack of trust in the chastity of the spouse destroys mutual love. Pride destroys the virtuous. I have heard these wise sayings."

Aphorisms.

252 सोः रिपु रुज पावक पाप प्रभु अहि गनिय न छोट करि । । AR/21

252. Shoorpanakhaa continued, "**One never treats as trifling an enemy, a wound, fire, sin, a master, Aphorisms.**

Qur'an S. 10 : 17, But never will prosper those who sin.

257 चौः सस्त्री मर्मा प्रभु सठ धनी । बैद्य बन्दि कवि मानस-गुनी । । AR/26

257. **One should not make an enemy of an armed man, a man who knows one's secret such as one's neighbour, one's master or the king, a fool, a moneyed man, a physician, a panegyrist, a poet or a skilled man.**

Aphorism.

259 चौः जल भरि नयन कहहि रघुराई । तात करम निज तें गति पाई । ।
परहित बस जिन्हके मन माहीं । तिन्ह कहुं जग दुर्लभ कछु नाहीं । । AR/31

259. **With tears in his eyes, Shree Raama said to Jattaayu, "O friend! You have attained your salvation by your own deeds. Nothing, even salvation, is impossible for those whose hearts are filled with the desire and who are set to do good to others."**

Please see paragraph 99, Chapter 2.

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.

Qur'an S. 2 : 195...but do good; for Allah loveth those who do good.

Obviously it can be do good to others and cannot be to oneself selfishly.

The second couplet here and No. 386 present the easiest discipline of the science for receiving a mind empowered to its limitlessness. Their elaborate rationale that is unobjectionable from the point of view of Islam or any other religion is given in Chapter 2 and more elaborately in couplets Nos. **259 and 386** in 'Prakash Narain's 'A Practical Indian Philosophy.'

261 चौः कोमल चित अति दीनदयाला । कारन बिनु रघुनाथ कृपाला । । AR/33

261. Shiva said to Paarvatee, "**Shree Raama is very compassionate. He is kind without any cause especially to those who are in extreme suffering.**"

Grace needs no cause that we can fathom because we do not know how God administers it. It is Allah's nature as *Rahmanir Rahim*. (See couplet Nos. 4, 96 in Ch. 4A)

Qur'an S. 3 : 179, nor will He disclose to you the secrets of the Unseen.

262 चौः कह रघुपति सुनु भामिनि बाता । मानउं एक भगति कर नाता । ।
जाति पांति कुल धर्म बड़ाई । धन बल परिजन गुन चतुराई । ।
भगतिहीन नर सोहड़ कैसा । बिनु जल बारिद देखिय जैसा । । R/35

262. Shree Raama said to Shabaree, "O lady! Listen. I accept only one relationship with anyone and that is of love through devotion. A man may be of high caste, of spotless lineage, of noble ancestry, be famous as a follower of *dharma*, wealthy, powerful and with a retinue, and have good qualities and intellectual prowess. Without devotion, however, he is useless as a cloud without rain."

263 चौः नवधा भगति कहऊं तोहि पाहीं । सावधान सुनु धरु मन माहीं । ।
प्रथम भगति सन्तन्ह कर संगी । दूसरि रति मम कथाप्रसंगी । । AR/35

263. Shree Raama continued, "I shall now tell you the nine forms of devotion. Listen carefully and keep them in your mind. The first is the company of men of divine vision. The second is the interest in, and love of the story of my sportive play."

264 दोः गुरु-पद-पंकज-सेवा तीसरि भगति अमान ।
चौथि भगति मम गुनगन करइ कपट तजि गान । । AR/35

264. Shree Raama continued, "After giving up all kinds of pride, to serve one's guru with respect is the third form of devotion. The fourth is to sing my praise without hypocrisy."

(See couplet No. 318)

265 चौः मन्त्र जाप मम दृढ बिस्वासा । पंचम भजन जो बेद प्रकासा । ।
छट दम सील बिरति बहु कर्मा । निरत निरन्तर सज्जन धर्मा । । AR/36
जप तप नियम जोग निज धर्मा । सुतिसंभव नाना सुभ कर्मा । ।
ग्यान दया दम तीरथ मज्जन । जहं लागि धरम कहत सुति सज्जन । । U/49

265. Shree Raama continued, "The fifth form of devotion is repetition of my name, which is a sacred incantation, to remember me and to have firm faith in me. Vedas recommend this. The sixth form is to control one's senses, to be peaceful and righteous, detached from multifarious deeds and to remain constantly devoted to the *dharma* of the godly persons."

266 चौः सातव सम मोहिमय जग देखा । मो तें सन्त अधिक करि लेखा । ।
आठव जथालाभ-सन्तोषा । सपनेहु नहिं देखइ परदोषा । । AR/36

266. Shree Raama continued, "The seventh form of devotion is to see me even-mindedly in everyone and to treat men of divine vision as greater than myself. The eighth form is contentment with what a man gets from his work and not to find fault in others even in his dreams."

267 चौः नवम सरल सब सन छलहीना । मम भरोस हिय हरष न दीना । ।
नव महुं एकउ जिन्ह के होई । नारि पुरुष सचराचर कोई । । AR/36

267. Shree Raama continued, "The ninth form of devotion is to be of straightforward disposition, to have trust in me and not to be upset on losing, or exult over getting something. O Shabaree! If any man or woman or a sentient or an insentient being, has acquired any of these nine forms of devotion, He is very dear to me."

Islam also treats men and women alike as in this couplet.

Qur'an S. 2 : 228 ...And women shall have rights similar to the rights against them, according to what is equitable;...

Qur'an S. 33 : 35. For Muslim men and women... who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.

268 चौः सोइ अतिसय प्रिय भमिनि मोरे । सकल प्रकार भगति दृढ तोरे । ।
जोगि-वृन्द-दुर्लभ-गति जोई । तो कहुं आजु सुलभ भइ सोई । । AR/36

268. Shree Raama continued, "O Lady! He is very dear to me. You have all forms of devotion established in you. The difficult destination for the many who are advanced on the spiritual path is easily available to you."

262-268 Tulsidas finds from scriptures nine forms of devotion to God. Even one is enough for us. God provides us choice to suit our temperament. None is outside the spirituality in Islam because Allah as our guide (guru), जिक ए खुदा (the topic of God) and खिदमत ए खल्क खिदमत ए खुदा (service of man is service of God) is also in these nine forms.

Qur'an S. 92 : 18 to 21 Those who spend their wealth for increase in self purification. And have in their minds no favour from anyone for which a reward is expected in return. But only the desire to seek for the Countenance of their Lord Most High. And soon they shall attain (complete) satisfaction.

Qur'an S. 3 : 15...but in nearness to Allah is the best of the goals (To return to)

Qur'an enumerates virtues that attract Allah's love to make the virtuous Allah's devotee.

(See couplet No. 282).

270 छंः नर बिबिध कर्म अथर्म बहु मत सोकप्रद सब त्यागहू ।
बिस्वास करि कह दास तुलसी रामपद अनुरागहू । । AR/36

270. Tulasidas says, "Man should give up variety of deeds and multiplicity of beliefs and also going against his innate nature or dharma. Their pursuit only causes him suffering and grief. With enlightened faith he should develop devotion to Shree Raama."

Devotion to, service of and love for the Almighty are the same.

(See couplets Nos. 247, 268)

Qur'an S. 3 : 31. Say: "If ye do love Allah...: Allah will love you

271 चौः सास्त्र सुचिन्तित पुनि पुनि देखिय । भूप सुसेबित बस नीहं लेखिय । ।
राखिय नारि जदपि उर माहीं । जुबती सास्त्र नृपति बस नाहीं । । AR/37

271. Shree Raama said to Lakshmana, "A Shastra should be studied carefully again and again. One should not think that the king would always accept one's suggestions, that is, as if one has some hold on the king, even if one has served him loyally and diligently. One can never treat as under

one's control a Shastra, a king or a young woman although she resides in one's heart."

Aphorisms.

272 दोः तात तीनि अति प्रबल खल काम क्रोध अरु लोभ ।
मुनि विग्यनधाम मन करहिं निमिष महुं छोभ । ।
लोभ के इच्छा दंभ बल काम के केवल नारि ।
क्रोध के परुष बचन बल मुनिबर कहहिं बिचारि । |AR/38

272. Shree Raama said to Lakshmana, "The three most powerful enemies which cause us great suffering are passions of lust, anger and greed. In an instant, these upset even the steady mind of sages who possess Knowledge and its experience. After deliberation, the learned say that the weapons of greed are desire and hypocrisy, of lust a woman and of anger harsh speech."

Six passions are *Kaama* (desire including lust), *Krodha* (anger), *Lobha* (greed), *Moha* (attachment to persons and things, the feeling on mine), *Ahamkaara* (pride), *Matsara* (envy or jealousy).

Qur'an S. 23: 2- 7 refers to six passions and need for their control.

For the sustenance of the creation a minimum of six passions is necessary. That is why we all have them. Unless kept subdued they create avoidable or unnecessary desires and activity in their pursuit. That makes us forget our reality and blind to treat unreality around us as a reality. So *Brahmacharya* is the first training for life for all.

Brahmacharya is Jihad by *Saif al Nafs* in the Qur'an.

Qur'an S. 3:14, Fair in the eyes of men is the love of things they covet; women and sons; heaped up hoards of gold and silver; horses branded and (wealth of) cattle and well tilled lands. Such are the possessions of this world's life; but in nearness to Allah is the best of the Allah's help with patient perseverance.

Qur'an S. 2 : 183, O ye who believe! Fasting is prescribed to you as it was prescribed... that you may (learn) self control.

Qur'an S. 3:17, Those who seek patience, firmness and self control.

Qur'an S. 3 : 134, Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;

Qur'an S. 3 : 200, Persevere in patience and constancy. (Note 502) Patience includes, perseverance, constancy, self-restraint, ...to set an example.

Qur'an S. 3 : 180, And let not those who covetously withhold of the gifts that Allah hath given them of His Grace.

Qur'an S. 2: 188. Note 201 And do not eat up your property among yourselves. It is greed

Qur'an S. 4: 27, Allah doth wish to turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him) far, far away.

Qur'an S. 4 : 32, And in no wise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others.

Qur'an S. 4 : 36, For Allah loveth not the arrogant, the vainglorious.

Qur'an S. 4: 128, Men's souls are swayed by greed. But if you do good and practise self-restraint, Allah is well acquainted with all that you do.

Qur'an S. 4: 135, Follow not the lusts lest you swerve.

Qur'an S. 5 : 87 Commit no excess

Qur'an S. 5 : 82 men who have renounced the world and are not arrogant. The two with 'no excess' together mean of freedom from clutches of six passions.

Qur'an S. 7 : 74, refrain from evil and mischief on the earth

Qur'an S. 9 : 15, And still the indignation of their hearts. For God will turn (in mercy) to whom He will;

Qur'an S. 9 : 108, Allah loves those who make themselves pure.

Qur'an S. 22 : 81, "Eat of the good things We have provided for your sustenance, but commit no excess therein,

Qur'an S. 23 : 2-7 humility, charity, avoid vain talk, sex, excessive desires.

Qur'an S. 24 : 21 states that Allah creates man pure and purifies man.

Satan of other religions is the six passions in Sanatana Dharma. Millenniums old *Brahmcharya* tradition became the second nature of commoners in India from Vedic times. When Muslim commoners arrived they were struck with the *ahinsic*, peaceful, harmonious and prosperous yet sharing life of commoners of seven religions in India. Being intelligent commoners saw and realized the value of *Brahmcharya* and their *Ulamas* found these above listed Quranic disciplines to become one in the *ahinsic* way of life of Hindus. The distinctive non violent character of this way gave preeminence to spirituality in Islam in India not apparently reached ex India. Commoners strictly followed spirituality that made Islam rock solid in India to answer questions. It was unlike elsewhere outside India.

The mind of Indian leadership Westernized by British educational system from 1835 is forgetful of *Advaita* and *Vahdat* together as our Indian heritage of eight religions for the empowerment of the Indian national mind for world leadership in sharing prosperity that we experienced for millenniums.

The uncontrolled power of passions that Western education sans spirituality boosts pollutes our mind and makes us blind to realities around us. Every evil, thought, speech and action, incorrect decision and intractable social, economic and political problem without any exception is caused in the ultimate analysis by the uncontrolled power of one or more of these six passions over us as members of society.

The effort to control these passions is the sum of correct living in Sanatana wisdom and ancient tradition in India by followers of eight religions as disciplines for *Advaita* and *Vahdat* in all religion.

Qur'an S. 15:44. To Hell are seven Gates, for each of these Gates is a special class of sinners assigned. (Obviously they are six passions all with the help of the 'I' identifying our reality with our body and brain and not with our soul. No sin is possible without one of the six overwhelming the 'I'.)

Qur'an S. 16: 128, For Allah is with those who restrain themselves and those who do good. (Doing good is the most comprehensive and effective remedy for circumventing all passions.)

273 चौः क्रोध मनोज लोभ मद माया । छूटहिं सकल राम की दाया । । AR/39

273. Shiva said to Paarvatee, "**Anger, lust, and greed, the intoxication of pride and *maya* leave a man alone only by Shree Raama's kindness.**" (See couplet No. 272)

274 चौः उमा कहउं में अनुभव अपना । सत हरिभजन जगतु सब सपना । । AR/39

274. Shiva continued, "**O Umaa! I tell you my experience. To remember Hari through sacred songs or otherwise, is the truth and reality. The world is a dream and not a reality.**"

Only God is real, so remember Him. The rest is unreal and ephemeral as a dream. So, keep this knowledge always in mind for correct living in the world.

Qur'an S. 22 : 6 Allah is the Reality and Truth

Qur'an S. 112 Note 6296 Allah is the Reality the rest is a shadow.

275 चौः सुनु मुनि तोहि कहउं सहरोसा । भजहिं जे मोहि तजि सकल भरोसा । ।
करउं सदा तिन्ह कै रखवारी । जिमि बालकहिं राख महतारी । ।

गह सिसु बच्छ अनल अहि धाई । तहं राखइ जननि अरु गाई । ।
 प्रौढ भये तेहि सुत पर माता । प्रीति करइ नहिं पाछिल बाता । ।
 मोरे प्रौढ-तनय-सम ग्यानी । बालक सुतसम दास अमानी । ।
 जनहिं मोर बल निज बल ताही । दुहुं कहां काम क्रोध रिपु आही । ।
 यह बिचारि पंडित मोहि भजहीं । पायेहु ग्यान भगति नहिं तजहीं । । AR/43
 दोः काम-क्रोध-लोभादि-मद प्रबल मोह कै धारि ।
 तिन्ह महं अति दारुन दुखद माया रूपी नारि । । AR/43
 अवगुनमूल सूलप्रद प्रमदा सब दुखखानि ।
 ता तें कीन्ह निवारन मुनि में यह जिय जानि । । AR/44

275. Shree Raama said to Naarada, "Listen O Sage! I am glad to tell you that as a mother protects her baby, I always protect my devotees who remember me with implicit faith. A mother runs to save her baby when it tries to catch a snake or play with fire. When the baby becomes an adult, the mother does not give the latter the same love and protection as to a baby. Those who have acquired Knowledge (*jnaana*) are as my adult sons. The humble devotees are as my babies. I am their strength. *Jnaanees* have their own strength of Knowledge. Both have enemies in lust and anger and so on. Knowing this, *jnaanees* remember me and do not give up devotion to me even after acquiring Knowledge."

Shree Raama said, "Desire, anger and the intoxication of pride are powerful forms of ignorance, the hand-maiden of *maya*. When this *maya* takes the form of a woman it is frightfully painful. A young woman is the root of all evil, a mine of suffering and causes immense pain. O Naarada! Knowing this, I saved you from all this" by preventing your marriage.

Qur'an S. 2 : 158 And if anyone obeyeth his own impulse to Good,--be sure that Allah is He who recognizes and knoweth. (See couplet No. 272) To be good is living in all our virtues or in our innate purity.

276 चौः सन्तन्ह के लच्छन रघुवीरा । कहहु नाथ भंजन भवभीरा । ।
 सुनु मुनि सन्तन्ह के गुन कहऊं । जिन्ह ते में उनके बस रहऊं । । AR/45

276. Naarada said to Shree Raama, "O Shree Raghubeera! You destroy the fear of the bondage of rebirth on earth. Please tell me the qualities by which a man of divine vision is recognized." Shree Raama said, "I shall tell you those qualities which tie me down to them."

277 चौः षट् बिकार जित अनघ अकामा । अचल अकिंचन सुचि सुखधामा । ।
 अमित बोध अनीह मितभोगी । सत्यसन्ध कवि कोबिद जोगी । ।
 सावधान मानद मदहीना । धीर भगतिपथ परम प्रवीना । । AR/45

277. Shree Raama said, "Some persons achieve control over their six passions. Some people do not sin. Some do not harbour any desire. Some have a steady intellect through devotion. Some do not accumulate even a cent. Some are pure in heart and a treasure of happiness for others to share. Some acquire limitless knowledge. Some are not keen to acquire anything and live in the minimum. Some stick to truth. Some know the sacred books, are wise and follow the path of salvation. Some remain alert to their dharma. Some respect all, but are not proud themselves. Some are men of fortitude and adept in devotion to God."

Qur'anic quotations that endorse each of the other qualities of devotees of God are scattered in this chapter and do not need repetition here.

Qur'an S. 6 : 141, But waste not by excess for Allah loveth not the wasters.

Qur'an S. 9 : 112, Those who repent, serve Him, praise Him, are His. (See couplet No. 282)

278 दोः गुनागार संसार-दुख-रहित बिगतसंदेह ।
तजि मम चरनसरोज प्रिय जिन्ह कहुं देह न गेह । | AR/45

278. Shree Raama continued, **"Some are the home of virtues and free from worldly suffering or from that of rebirth and from all manner of doubts. Some have no love for their body and home but have love only for me."**

Love for the body and satisfaction of its desires ceases only on realizing that our reality is not it but our *aatmaa* (soul) is our reality. This realization follows our realizing that only God is real as the Qur'an repeats.

279 चौः निज गुन सवन सुनत सकुचार्हीं । पर गुन सुनत अधिक हरषार्हीं । ।
सम सीतल नहिं त्यागहिं नीती । सरल सुभाव सबहिं सन प्रीती । | AR/45

279. Shree Raama continued, **"Some persons feel embarrassed to hear of their good qualities but are happy to listen to others being praised. (See couplet No. 18 in Ch. 4A) Some always remain even-minded and peaceful towards all. Some do not compromise their right norms of conduct, remain straightforward and have love for all."**

280 चौः जप तप बत दम संजम नेमा । गुरु-गोविन्द-विप्र-पद-प्रेमा । ।
स्रद्धा छमा मइत्री दाया । मुदिता मम पदप्रीति अमाया । | AR/46

280. Shree Raama continued, **"Some repeat my name, observe austerities and fasts, control their senses and discipline their self. Some have devotion for Govinda and respect for their guru and Brahmins. Some have reverential faith in the words of their guru, the Vedas and Shastras, and in their nature have forgiveness, friendliness, compassion and the ability to be happy with all. Some have love for me and do not weave snares of deception and hypocrisy or have love for me without insincerity."**

The qualities enumerated relate to beliefs of Hinduism. But all qualities are in the ethos of the Qur'an too. For example respect for knowledge (Brahmin symbolizes knowledge not a profligate by caste). Respect for Govinda and Shree Raama is the same as respect for Allah. **Also see couplet No. 282.**

281 चौः विरति बिबेक बिनय विग्याना । बोध जथारथ वेदपुराना । ।
दंभ मान मद करहिं न काऊ । भूलि न देहिं कुमारग पाऊ । | AR/46

281. Shree Raama continued, **"Some persons have no attachment to worldly objects. They can discriminate between reality and appearance. They can apply their Knowledge in their conduct, remain humble, understand the Vedas and the Puranas correctly and can remove others' doubts. Some are never hypocrites or intoxicated with pride, that is, try to belittle the meritorious. Even in**

negligence, some do not take a wrong step."

282 चौः गावहिं सुनहिं सदा मम लीला । हेतुरहित पर-हित-रत-सीला । ।
सुनु मुनि साधुन के गुन जेते । कहि न सकहिं सारद सुति तेते । । AR/46

Shree Raama continued, "Some persons narrate or listen to the story of my deeds. Without any cause, some are always interested in, and are ready for, doing good to others. All such persons have qualities of aspirants and of those advanced on the spiritual path. All the virtues of such persons cannot be enumerated by Saraswatee and the Vedas." (See Gita 12:13-20)

276-282 Qualities of good persons

Qur'an S. 2 : 83, treat with kindness your parents and kindred, and orphans and those in need, speak fair to the people, be steadfast in prayer and give *Zakat*

Qur'an S. 2 : 177 who giveth his wealth to orphans, the needy are Just in payment of wages to the poor, honour their word, even in adversity, sincere and God fearing.

Qur'an S. 3 : 134, Qur'an S. 3 : 148, Those who spend freely whether in prosperity or adversity; who restrain anger, and pardon men-- for Allah loves those who do good. (Spend refers to charity.)

Qur'an S. 4 : 1, But those among them who are well grounded in knowledge, and the Believers believe in what hath been revealed to thee and what was revealed before thee; and those who establish regular prayer and practice regular charity and believe in Allah and the Last Day; to them We shall soon give a great reward.

Qur'an S. 4 : 86, Meet greetings with a still more courteous greetings.

Qur'an S. 4 : 124, If any one do deeds of righteousness they will enter heaven.

Qur'an S. 4 : 125, Who can do better in religion than one who submits his whole self to Allah and Qur'an S. 4 : 127, There is not a good deed which ye do, Allah is well acquainted therewith Qur'an S. 4 : 173, But to those who believe and do deeds of righteousness, He will give their rewards

Qur'an S. 5 : 8, Let not the hatred of others to you make you swerve to wrong

Qur'an S. 25 : 63-67 who are humble, pray to God for protection, spend wisely and strike a balance between extremes.

One virtue needs elements of many others. The few virtues mentioned above have a vast panorama because each has innumerable forms of expression. **(Also see cplt. No. 382 in Ch. 4C)**

Tulsidas' greatness is in collecting tips for use by minds of various levels; likes and dislikes among readers of the Ramayana. So, the Qur'an as a scripture uses comprehensive terms to endorse Tulsidas' detailed tips and lessons. For instance the Qur'an repeats pure and good to cover many tips. Good is tested by purity of intent that is free from the power of any of the six passions behind every thought, word and deed. So as usual a reader of Qur'an has to go deep to understand the expanse of terms used. See the illustration in the beginning of Chapter 4A of the first three words of Al *Fateha* in the Qur'an.

किष्किंधाकांड

288 दोहाः सो अनन्य जाके असि मति न टरइ हनुमन्त ।
में सेवक सचराचर रूप स्वामि भगवन्त । । K/3

288. Shree Raama continued, "**O Hanumaan! A single-minded devotee is he who never wavers in his faith that he is the servant and his master is God. (See 155) One of His forms is the creation comprising living and non-living beings.**"

To see God, see His creation that manifests Him.

Qur'an S. 57 : 3 He is the Evident and the Hidden.

(We have to see the depth of meanings. 'Evident' without our sophisticated interpretation means visible as the Creation and 'Hidden' means that He has a form other than the creation that is hidden from worldly eyes.)

289 चौः निज-दुख-गिरि-सम रज करि जाना । मित्र क दुखरज मेरुसमाना । ।
कुपथ निवारि सुपन्थ चलावा । गुन प्रगटइ अवगुनन्हिं दुरावा । ।
देत लेत मन संक न धरई । बल अनुमान सदा हित करई । ।
बिपतिकाल कर सतगुन नेहा । सुति कह सन्त मित्र गुन एहा । । K/7

289. Shree Raama said to Sugreeva, "**A true friend treats his own mountain of suffering as light as dust and the suffering of his friend which are light as dust, as the Mayru mountain. He prevents his friend from doing wrong, takes him to the right path and hides his bad qualities. He highlights his virtues and deals with him without distrust. To the best of his ability, he does good to him and loves him hundred times in his difficulty. The Vedas describe the such as a saintly friend.**"

Qur'an describes a true friend as

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

Qur'an S. 7 : 3 follow not, as friends or protectors, other than Him.

Experience of depth in our श्रद्धा (faith by conviction) in the reality of God shows this Qur'anic truth as one that is one of the greatest value for us.

291 चौः अनुजबधु भगिनी सुतनारी । सुनु सठ कन्या सम ए चारी । ।
इन्हिं कुदृष्टि बिलोकइ जोई । ताहि बधे कछु पाप न होई । । K/9

291. Shree Raama replied to Baali, "**O obstinate fool! A younger brother's wife, a sister and a daughter-in-law are all as a daughter. He who looks at them with lust deserves death. To kill him is no sin.**"

Do not cast a lustful glance on a woman.

Qur'an S. 23 : 5 who abstain from sex. (or one who has mastered this weakness for it.)

Qur'an S. 4 : 135 Follow not the lusts lest you swerve.

292 चौः जनम जनम मुनि जतन करारही । अन्त राम कहि आवत नारही । ।
मम लोचनगोचर सोइ आवा । बहुरि कि प्रभु अस बनिहि बनावा । । K/10

292. Baali said to Shree Raama, "**Sages adopt various ways in many lives but cannot bring your name to their lips at the time of their death. Today you are before me to experience you by my five senses. Would I get this opportunity again**" if you grant me life?

An axiom. It is a rarity in the rare for one to have Allah as the literally last thought at the time of death howsoever determined one may be.

293 चौः उमा दारुजोषित की नाई । सबहिं नचावत राम गोसाई । |K/11

293. Shiva said to Paarvatee, "O Umaa! Shree Raama makes everyone dance as if one was a marionette."

Allah's will does everything including making man dance as a marionette.

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.

294 चौः उमा राम सम हित जग माहीं । गुरु पितु मातु बन्धु प्रभु नाहीं । ।
सुर नर मुनि सब कै यह रीती । स्वारथ लागि करहिं सब प्रीती । | K/12

294. Shiva continued, "O Umaa! There is no guru, father, mother, friend or master in the world who does so much good as Shree Raama does for us. It is usual in the world that all gods, sages and men make friends for their own purpose."

All care for another out of self-interest. Allah alone has no self-interest because He has no need.

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.

Qur'an S. 51 : 57-58, No sustenance do I require... For Allah is He Who gives (all) sustenance—

Man is always in need and so prays to God for their fulfilment.

295 चौः बुंद अघात सहहिं गिरि कैसे । खल के बचन सन्त सह जैसे । |K/14

295 Shree Raama said to Lakshmana, "A hill bears continuous rain in the same manner as holy persons bear adverse remarks of the wicked."

The ability to ignore calumny is a quality of spirituality and for true leadership of society.

Qur'an S. 2 : 177 firm and patient in pain and adversity.

Qur'an S. 10 : 65, let not their speech grieve them because all power and honour belong to Allah.

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.)

296 चौः छुद्र नदी भरि चर्ली तोराई । जस थोरेहु धन खल इतराई । ।
भूमि परत भा ढाबर पानी । जनु जीवहिं माया लपटानी । |K/14

296. Shree Raama said to Lakshmana, "Small seasonal rivulets swell into floods breaking their banks in the same way that a wicked man is intoxicated with pride on coming into a little wealth. Rain water becomes muddy on falling upon mud in the same way that the dirt of *maya* envelops the pure soul of a human being."

An axiom. Uncontrolled passions, as pride here, make a Muslim and a Hindu both wicked.

297 दोः हरित भूमि तृनसंकुल समुझि परहिं नहिं पन्थ ।
जिमि पाखंड बिबाद तें गुप्त होहिं सदग्रन्थ । |K/14

297. Shree Raama said to Lakshmana, "The rains make the earth so thick with green that footpaths are covered. In the same way hypocritical arguments make sacred books obscure."

Proverb

299 चौः अतिसयप्रबल देव तव माया । छूटइ राम करहु जौं दाया । ।
बिषयवस्य सुर नर मुनि स्वामी । में पामर पसु कपि अति कामी । |K/21

299. Sugreeva prayed, O Shree Raama! "Only your mercy can rescue one from the clutches of your powerful *maya*. Gods and men, sages and kings, all remain under the power of lust. (See Gita 7:14) I am a low being, a monkey, and very lustful." (See couplet No. 272)

300 चौः नारि-नयन-सर जाहि न लागा । घोर क्रोध-तम-निसि जो जागा । ।
लोभपास जेहि गर न बंधाया । सो नर तुम्ह समान रघुराया । ।
यह गुन साधन तें नहिं होई । तुम्हरी कृपा पाव कोइ कोई । |K/21

300 Sugreeva continued, "He who could not be a victim of the glance of a charming woman, who remained awake in the dark night of raging anger and who was not ensnared by greed, such a man is just as you are, O Shree Raama. A man cannot control these passions by his own disciplines and devices. Only those blessed by your grace can do it."

One who masters six passions reaches nearest to Allah. (See couplets Nos. 272; 318 in Ch. 4C)
Qur'an S. 112, Note 6296 He is Eternal...the Reality before which all other things...are ...
mere...reflections.

Qur'an S. 9 : 108, Allah loveth those who make themselves pure.

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

सुन्दरकाण्ड

302 दोहाः तात स्वर्ग-अपवर्ग-सुख धरिय तुला एक अंग ।
तूल न ताहि सकल मिलि जो सुख लव सतसंग । । S/4

302. Lankinee said to Hanumaan, "O brother! In a pair of scales, if all the bliss of heaven and of liberation from rebirth is placed in one scale, and the bliss of one moment of *satyasanga* in the other, the former cannot reach up to the latter."

In Sanatana Dharma, the highest enjoyable bliss is on the earth. No one comes back from after death to describe its bliss nor does description give us a taste of it. See Gita 18: 63. Arjuna attained purity of his mind and deserved a discourse of the Gita by and the vision of the cosmic form of God from Shree Krishna and the bliss from all this. Shree Krishna advised Arjuna to use his mind, think upon the discourse and vision and decide his course of action, Arjuna rejected, heaven, salvation, realization of the Self or oneness with God and decided to stay on the earth and not take to *sanyaasa* but to do his duty. It shows that the greatest happiness for man is in the doing of his duty selflessly on the earth. This bliss is

greater than the bliss that Arjuna received from Shree Krishna. After this, enjoyment he too ended in God because there is no other destination for us. The question is, was not Arjuna's decision also God's will which can never be incorrect?

In Islam heaven and thereafter returning to or ending in Allah is the highest happiness.

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

Qur'an S. 5 : 55 Allah, the messenger and devotees are your real friends. They comprise holy company.

Qur'an S. 53 : 25, It is to Allah that the End and the Beginning of all thing belong

Qur'an S. 35 : 18, the destination of all is to Allah.

Qur'an S. 11 : 4, To Allah is your return.

(See couplet No. 403 in Ch. 4C)

303 चौः गरल सुधा रिपु करइ मितार्ई । गोपद सिन्धु अनल सितलाई । ।
गरुअ सुमेरु रेनुसम ताही । राम कृपा करि चितवा जाही । ।S/5

303. Lankinee advised Hanumaan, "**When Shree Raama is kind, poison becomes elixir, enemies friends, and ocean small as a puddle made by a cow's hoof, fire cold and as heavy a mountain as Sumayru becomes light as dust.**"

Qur'an S. 14 : 34 Favours of Allah cannot be counted. Favours obviously include all the innumerable virtues also..

304 चौः अब मोहि भा भरोस हनुमन्ता । विनु हरि कृपा मिलहिं नहिं सन्ता । ।S/7
संत बिसुद्ध मिलहिं परि तेही । चितवहिं राम कृपा करि जेही । ।U/69

304. Vibheeshana said, "**O Hanumaan! Now I believe that without God's grace one does not meet spiritually advanced persons and men of divine vision.**"

Qur'an S. 6 : 59, Not a leaf doth fall but with His knowledge.(See cplt. Nos. 42 in 4A and 467 in 4C)

306 दोः प्रनतपाल रघुनायक करुनासिन्धु खरारि ।
गये सरन प्रभु राखिहहिं तव अपराध बिसारि । ।

306. Hanumaan advised Raavana, "**Shree Raama nourishes him who merely pays obeisance to Him. He is the ocean of compassion for the suffering and is the enemy of the demoniac. Forgetting a seeker's faults He gives him refuge.**" (See couplet No. 304)

Qur'an S. 4 : 99, 'Allah will forgive : For Allah does blot out and forgives again and again.'

307 चौः दीन-दयालु-बिरुद संभारी । हरहु नाथ मम संकट भारी । । S/27

307. Seetaa requested Hanumaan to convey to Shree Raama, "**You are famous for your compassion for the distressed and wretched. O my Lord and Master! Rescue me from deep suffering to save your reputation.**"

Qur'an S. 1 : 1, Bismillahir Rahmanir Rahim.

Wisdom is in intensive prayer to God when in difficulty without any feeling of guilt for not praying in good times because these words are meaningless if God keeps grudge against us for our fault of not thanking Him for our good times. On the contrary He is oft forgiving.

Qur'an S. 4 : 99, 'Allah will forgive : For Allah does blot out and forgives again and again.

308 दोः नाम पाहरू दिवस निसि ध्यान तुम्हार कपाट ।
लोचन निज-पद-जंत्रित जाहिं प्रान केहि बाट । |S/30

308. Hanumaan described Seetaa's condition to Shree Raama, "**The repetition of your name is her security guard. Her contemplation of you is the barred doors. Looking at her feet, her eyes are the locks. Which way can her life escape**" from the prison of her body?

309 चौः सीता कै अति बिपति बिसाला ।बिनहिं कहे भलि दीनदयला । |S/31

309. Hanumaan continued, "**Seetaa's distress is so overwhelming, O compassionate Lord, that it is better not to mention it.**"

307-309 Compassion for the distressed and wretched is Allah's nature.

Qur'an S. 6 : 41, Nay --on Him you would you call, and if it be His will, He would remove (the distress) which occasioned your call upon Him.

Qur'an S. 6 : 62, Allah is the true protector.

Qur'an S. 6 : 64, It is Allah Who delivereth you from these and all distresses.

Qur'an S. 59 : 23 the Preserver of Safety.

Qur'an S. 34 : 21 The Protector

310 चौः सुनु कपि तोहि समान उपकारी । नहिं कोउ सुर नर मुनि तनुधारी ।
प्रतिउपकार करउं का तोरा । सनमुख होइ न सकत मन मोरा । ।
सुनु सुत तोहि उरिन मैं नाहीं । देखेउं करि बिचार मन माहीं । |S/32
नाहिन तात उरिन मैं तोही । अब प्रभुचरित सुनावहु मोही । |U/2

310. Shree Raama said to Hanumaan, "**O monkey! None among gods, men and sages did so much for me as you. What can I do in return? I cannot even look at you in the eye. Considering everything, I find that I cannot repay your debt.**"

Bharata also told Hanumaan. "**I can never be free fom your debt of gratitude. Please tell me now all about Shree Ram.**"

In Islam and in Hinduisms both the Almighty treats selfless service to Him as a loan that he repays in reward in a multiple measure.

Qur'an S. 2 : 245, 57 : 11, Who is he that will loan to Allah a beautiful loan.

Qur'an S. 35 : 30, His gratitude is in giving more out of His bounty.

Qur'an S. 73 : 20, So He hath turned to you (in mercy)...read ye, therefore, as much of the Qur'an as may be easy (for you);and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan.

311 दोः सचिव बैद गुरु तीनि जौं प्रिय बोलहिं भय आस ।
राज धर्म तनु तीनि कर होइ बेगिही नास । ।S/37

311. Out of attachment, or fear or greed, if a minister, or a physician or a guru says the pleasant and not the appropriate, the king's domain, the patient's body and the disciple's faith in *dharmā*, respectively, are quickly destroyed.

Axiom. Selfish advice hurts the adviser and does not help the seeker of advice.

(See couplet No. 272)

312 चौः जो आपन चाहइ कल्याना । सुजसु सुमति सुभगति सुख नाना । ।
सो पर-नारि-लिलार गोसाईं । तजइ चौथि के चन्द की नाई । । S/38

312. Vibheeshana advised Raavana, "To keep secure their wellbeing, fame, wisdom, noble path, its destination and all manner of happiness, the wise avoid a lustful glance at a woman other than their spouse. They avoid it as a bad omen such as seeing the moon in *Bhaadaun*."

(See couplet No. 291)

313 दोः काम क्रोध मद लोभ सब नाथ नरक के पन्थ ।
सब परिहरि रघुवीरही भजहु भजहिं जेहि सन्त । ।S/38

313. Vibheeshana continued, "My master! Lust, anger, the intoxication of pride and greed are roads to hell. Giving them up, please remember Shree Raama continually as all spiritually advanced people do."

(See couplet No. 272)

314 चौः सुमति कुमति सब के उर रहहीं । नाथ पुरान निगम अस कहहीं । ।
जहां सुमति तहं संपति नाना । जहां कुमति तहं बिपति निदाना । ।S/40

314 Vibheeshana continued, "My master! Vedas and Puranas declare that wisdom and folly always dwell in our heart. Where wise counsel prevails there is all kinds of prosperity. Unwise counsel invites destruction in the end." (See Gita 5:15)

This couplet also refers to the *vivaykee* and *avivaykee* mind. *Advaitic maya* is always in us to make even a saint *avivaykee*, See couplet No, 438 in Chapter 4C. So, the above couplet says that both *vivayka* and *avivayka* (because of the six passions that create it if we are not alert) are in us all the time.

In Islam our innate nature is purity or nearness to Allah who alone is pure. *Vivayka* or ability to see reality around us for rapid and correct decisions is an attribute of a pure mind. The Qur'an repeats purity. When we turn to God, He makes us alert to impurities (passions) to free us from them. To turn to God is knowledge for correct life in all religions.

Qur'an S. 4 : 119, Note 631, Allah created man pure.

Qur'an S. 2 : 222 ...Allah loves those who keep themselves pure...

Qur'an S. 24 : 21 Allah purifies

Qur'an S. 9 : 108, Allah loveth those who make themselves pure.

Qur'an S. 2 : 269 He granteth wisdom to whom He pleaseth

(See couplet No.306)

315 चौः उमा संत कइ इहइ बड़ाई । मंद करत जो करइ भलाई । ।S/41

315. Shiva said to Paarvatee, "O Umaa! The greatness of holy men is that they do good even to those who hurt them."

The good always respond to evil by goodness because they know that under the law of karma they create their good fortune by their goodness. (See paragraphs 28 onwards in Chapter 2)

Qur'an S. 23 : 96, Repel evil with that which is best

Qur'an S. 41 : 34, Repel (Evil) with what is better

316 चौः साधुअवग्या तुरत भवानी । कर कल्यान अखिल कै हानी । ।S/42

316. Shiva continued, "O Bhawaanee! A man quickly destroys his wellbeing the moment he insults a seeker of self-realization or a devotee of God."

The more horrendous the sin or the more meritorious the deed, the faster is the consequence.

(See couplet No. 185 in Ch. 4A)

Qur'an S. 3 : 19, Allah is swift in calling to account.

Qur'an S. 3 : 144, Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.

317 दोः सरनागत कहुं जे तजहिं निज अनहित अनुमानि ।
ते नर पावंर पापमय तिनहिं बिलोकत हानि । ।S/43

317. Shree Raama said to Sugreeva, "When one seeks their protection, those who do not protect one for fear of harm to themselves, are vile. One meets misfortune if one even looks at these unhelpful people." Those who deny refuge at a little sacrifice are of ill omen.

Qur'an S. 9 : 6, If one amongst the pagans asks thee for asylum, grant it to him.

318 चौः कोटि बिप्रबध लागहिं जाहू । आये सरन तजउं नहिं ताहू । ।
सनमुख होइ जीव मोहि जबहीं । जनम कोटि अघ नासहिं तबहीं । ।
निर्मल मन जन सो मोहि पावा । मोहि कपट छल छिद्र न भावा । ।S/44

318. Shree Raama continued, "I shall not forsake even a killer of millions of Brahmins if he seeks my protection. The moment a being faces me all the sins of his millions of previous lives are destroyed. Only the pure in heart reach me. I do not like hypocrites, cheats and fault finders."

Blessed are the pure in heart. Man is born pure says the Qur'an. All Holy books emphasize purity of the mind, In the Abdullah Yusuf Ali's translation of the Qur'an the two words that signify pollutants of the mind. grudge and grievance do not occur

For the purification of the mind, the universal concept of repentance and Allah's forgiveness to the repentant is repeated in the Qur'an. It is identical to Gita 9 : 30.

Qur'an S. 4 : 89 Except for those that repent...verily Allah is Oft Forgiving

(Refer to couplet No. 272 as *Said al Nafs*)

Qur'an Note 631 in S.4 : 119 Allah created man pure.

Qur'an S. 2 : 222 ...Allah loves those who keep themselves pure...

Qur'an S. 24 : 21 Allah purifies

(See couplet No.306)

A purified heart receives inward power as Mahatma Gandhi, Abul Kalam Azad and Khan Abdul; Ghaffar Khan personified. Muslims followed the Qur'an in India to purify their hearts and minds and experienced inward power for खिदमत ए खल्क | खिदमत ए खुदा | | (Service of man is service of Khudaa.) by

Qur'an S. 3 : 14....but in nearness to Allah is the best of the goals (to return to).

319 चौः जौं सभित आवा सरनाई । रखिहउं ताहि प्रान की नाई । | S/44

319. Shree Raama continued, "**Anybody who, out of fear, calls out to me to save him, I protect him as my own life.**"

If God cannot protect us when we follow his religion of love we do not need that Almighty God. God exists to guide and serve man, vide, Gita 3 :22-23. Sri Krishna drove Arjuna's chariot. God's love for man cannot have limits when we see unbelievable extent of mother's love for her child.

Qur'an S. 2 : 257, Allah is the Protector

Qur'an S. 11. 61,...my Lord is (always) near, ready to answer."

320 दोः सवन सुजसु सुनि आयउं प्रभु भंजन-भवभीर ।
त्राहि त्राहि आरतिहरन सरन सुखद रघुवीर । | S/45

320. Vibheeshana said to Shree Raama, "**On hearing of your glorious reputation, I have come to you, my Lord Raghubeera. You protect a seeker, remove his sufferings and make him happy. Please save me.**"

318, 319, 320,

Qur'an S. 4: 17 God does not deny a blissful refuge to the seeker who is a heinous sinner.

Qur'an S. 4 :110 Anyone doing evil or doing wrong to his soul will find Allah oft forgiving.

Qur'an S. 9 : 108 Allah loveth those who purify themselves.

Qur'an S. 24 : 21 Allah purifies.

Qur'an S.16 : 61, If Allah were to punish men for their wrong doing, he would not leave on the earth a single living creature.

Qur'an S. 29: 7, those who believe...

Qur'an S. 95 : 4, Allah indeed created man in the best of moulds.

(See couplet No. 306)

321 चौः बरु भल बास नरक कर ताता । दुष्ट संग जनि देइ बिधाता । | S/46

321. Shree Raama said to Vibheeshana, "**O brother! A life in hell is better than wicked company, which may God never grant to us.**"

May God never give me evil company!.

Qur'an S. 23 : 94, Put me not amongst the people who do wrong.

Qur'an S. 6 : 68, Sit not thou in the company of those who do wrong.

Qur'an S. 23 : 96, Repel evil with that which is best.

Qur'an S. 28 : 54, ...that they avert Evil with Good,"

Qur'an S. 41 : 34,...Repel (Evil) with what is better:

322 चौः तब लागि हृदय बसत खल नाना । लोभ मोह मत्सर मद माना । ।
जब लागि उर न बसत रघुनाथा । धरे चापसायक कटि भाथा । । S/47

322. Vibheeshana said to Shree Raama, "O Shree Raama! Armed with a bow and arrows, if you do not reside in a man's heart, greed, attachment, jealousy, the intoxication of pride and ego occupy that heart as wicked enemies."
(See couplets No. 272-273)

323 चौः मैं निसिचर अति-अधम-सुभाऊ । सुभ आचरनु कीन्ह नहिं काऊ । ।
जासु रूप मुनि-ध्यान न आवा । तेहि प्रभु हरषि हृदय मोहि लावा । । S/47

323. Vibheeshana continued, "I am a demon of sinful nature who never followed good conduct. Even then Shree Raama, whose image even sages find difficult to form or keep secure in their minds, has happily clasped me to his bosom"
Qur'an S. 4 : 99, 'Allah will forgive : For Allah does blot out and forgives again and again.'

325 चौः सुनहु सखा निज कहउं सुभाऊ । जान भुसुंङि संभु गिरिजाऊ । ।
जौं नर होइ चराचरदोही । आवइ सभय सरन तकि मोही । । S/48

325. Shree Raama said to Vibheeshana, "O Friend! I tell you my nature which Shiva, Paarvatee and Kaakabhushunddi know. In his fear, if even the enemy of all the sentient and insentient trusts me and comes to me for protection. I do not forsake him." (See Gita 7:29)

326 चौः तजि मद मोह कपट छल नाना । करउं सद्य तेहि साधु समाना । ।
जननी जनक बन्धु सुत दारा । तनु धन भवन सुहृद परिवारा । । S/48

326. Shree Raama continued, "And, he gives up the intoxication of pride, attachment, deception and hypocrisy and comes to me, I make him a seeker who is advanced on the path of self-realization. Mother, father, brother, son, wife, family, friends, his own body and his wealth and house, can be the objects of his attachment."

327 चौः सब कै ममता ताग बटोरी । मम पद मनहिं बांध बरि डोरी । ।
समदरसी इच्छा कछु नार्हीं । हरष सोक भय नहिं मन मार्हीं । । S/48

327. Shree Raama continued, "Man's attachment to them (mother, father, brother, son and so on) is comparable to a weak thread. He should twine together all weak threads of each separate attachment into a strong piece of rope and tie his heart with this piece with Me. He should look at everybody without any differentiation. He should not entertain any pleasant expectations or fear of disappointment from the family or others or from any correct effort in life."

325, 326, and 327 A seeker turns to God for refuge in or surrenders to Him with certain success only if his faith in the reality of God as our succor is unshakable. These couplets show a method for getting rid of intractable situations in a family or profession. We should entrust intractable situations to God. Howsoever they pain us or affect us, we should not even think about them and always think of God and not of the situations. It may sometimes result in a disaster but if we persist in surrender, God never causes us an ultimate loss in life. This entrusting and persistence are not easy, but after some effort

become bearable. We concentrate all along on our daily duties and deeds that need diligently done and dedicating them also to God, withdraw and await God's grace to work out a solution. This withdrawal is very difficult but is the advice of action in inaction in Gita 4 : 20. Not to do anything and, bear all and wait for God to do things for us is the most difficult action we are capable of. This advice needs faith in and surrender to Allah.

Qur'an S. 47 : 2, Those who believe and work deeds of righteousness, He will move from them their ills. (Work deeds of righteousness that don't affect the intractable situation referred to above.)

Qur'an S. 2 : 112, Nay-- whoever submits his whole self to Allah and is a doer of good--he will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

Qur'an S. 3 : 76 Allah loves those who act right.

Qur'an S. 4 : 17 Allah accepts the repentance...to them will Allah turn in mercy.

Qur'an S. 4 : 18 Of no effect is the repentance of those who continue to do evil

Qur'an S. 6 : 162, Say "Truly my prayer and my service of sacrifice, my life and my death, are for Allah.

Qur'an S. 4 : 99, 'Allah will forgive : For Allah does blot out and forgives again and again.

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

Qur'an S. 42 : 13, He guides to Himself those who turn to Him.

332 चौः सठ सन बिनय कुटिल सन प्रीती । सहज कृपिन सन सुन्दर नीती । ।
ममतारत सन ग्यान-कहानी । अति लोभी सन बिरति बखानी । ।
क्रोधिहिं सन कामिहिं हरिकथा । ऊसर बीज बयें फल जथा । | S/58

332. Observing the unresponsive nature of the ocean, Shree Raama said, "These efforts are similar to sowing seeds on barren soil. To offer humility to an obstinate fool, affection to a crook and propriety to a miser, to talk of spirituality to an egotist, of non-attachment to the greedy, of control over senses and passions to a man in anger, and of the glory of God to a lustful man."

Aphorisms

लंकाकाण्ड

338 चौः जे रामेश्वर दरसन करिहहिं । ते तनु तजि हरिलोक सिधरिहहिं । ।
जो गंगाजल आनि चढ़ाइहि । सो साजुज्य मुक्ति नर पाइहि । । L/3

338. Shree Raama continued, "He who will go on a pilgrimage to Raamayshwaram, South India, will reach my abode. He who will sprinkle the sacred Gangaa water on Shiva's symbol at Raamayshwaram will merge in me."

Places for pilgrimages are in all religions. In Islam there is only one that is obligatory. It is Ka'aba in Mecca for Hajj.

Qur'an S. 3 : 97 the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah, read with

Qur'an S. 2 : 125...sanctify My House for those who...bow or prostrate...in prayer (Note 125)

339 चौः प्रियबानी जे सुनहो कहहीं । ऐसे नर निकाय जग अहहीं । ।
बचन परमहित सुनत कठोरे । सुनहीं जे कहहीं ते नर प्रभु थोरे । । L/9

339. Prahasta said to his father Raavana, "**Many in the world like to say and hear pleasant words but very few like to say or hear beneficial words which hurt.**"

Aphorism.

342 चौः काजु हमार तासु हित होई । रिपु सन करेहु बतकही सोई । । L/17

342. Shri Raama said to Angada. "**Do that which achieves our objective and also secures the enemy's wellbeing.**"

Fight the enemy as a duty to defend. But think well of the enemy too. It is possible to do it only if we believe that the enemy is not more powerful than Allah and so he is there only by His will as His instrument to give us our deserts. This *Advaitic* precept is in the depth of this message in

Qur'an S. 28 : 54 they avert evil with good.

This arises from the wisdom that Allah rewards or punishes us for our acts and not for others' acts.

343 चौः सुनु सठ भेद होइ मन ता के । श्री-रघु-बीर हृदय नहिं जा के । । L/21

343. Angada said to Raavana, "**O fool! A secret or treachery abides only in that heart where Shree Raama does not reside.**"

Those with no faith in Allah keep secrets, i.e., are not open or straightforward in dealing. They forget that He can punish them for their incorrect intent.

Qur'an S. 57 : 3, He has full knowledge of all things. Nothing is hidden from Him.

345 चौः हरि-हर-निन्दा सुनइ जो काना । होइ पाप गो-घात-समाना । । L/32
संत-संभु-श्रीपति-अपबादा । सुनिय जहां तहं असि मरजादा । ।
काटिअ तासु जीभ जो बसाई । सवन मूँदि न त चलिअ पराई । । B/64

345. **Anybody who listens to abuse showered upon Vishnu or Shiva commits a sin, which equals the killing of a cow. It is a tradition that where we hear lies about holy men or Vishnu or Shiva, we should cut off the tongue of the liar, (that is, make him shut up by correcting him.) We should give up our life in this effort. If that is not possible, we should plug our ears and move ourselves away from that place.** (See couplet No. 51 in Ch. 4A)

Qur'an S. 7 : 180, Shun such men as use profanity in His name.

It is important to remember that a tradition is sacrosanct when tested on the touchstone of its motivation from love non-violence and respect for Allah. (Fame and profanity are worldly attributes and do not affect divinity. That is why the Qur'an does not use violent a expression for persons that dnigrate Allah.) Non violence is in the spirituality of Islam. That is why no violence is permitted in Ka'aba. And, that is why 140 million Indian Muslims could be a part of nearly 400 million *ahinsic* Indians that Mahatma

Gandhi surfaced. They could remain *ahinsic* for 28 years only by *ahinsaa* becoming their second nature by living in *ahinsaa* for 1200 years in India unlike Muslims outside India, Violence in the Qur'an is for defence only of perso, dependendants and property. So is it is in the Gita. Mahabhaarata and Ramayan both are violence for defence of rights and dependants. Muslims in the masses reahing India could see this oneness with them in India and gave up the sword that they did not need in the *Advaitic ahinsic* ethos in the masses of six religions. .

346 चौः कालु दंड गहि काहु न मारा । हरइ धर्म बल बुद्धि बिचारा । । L/37
 कबहुं काल न ब्यापिहि तोही । सुभिरि स्वरूप निरन्तर मोही । । U/88
 काल कर्म नहिं ब्यापहिं तेही । रघु-पति-चरन-प्रीति रति जेही । । U/104
 श्लोः विनाशकाले विप्रीत बुद्धि

346. Mandodaree said to Raavana, "**Death does not strike someone with a club. It deprives a man of the power of his *dharma* or suppresses his divine nature, deprives him of discrimination or his capacity to think.**"

Shree Raama said to Kaakabhushunddi, "**If you continually remember me with my picture in your mind or sing songs devoted to me, death and time will never affect you.**"

Kaakabhushunddi said to Garurha, "**Good and bad times and death do not affect the man who has love for Shree Raama.**"

At the time of our destruction, our thinking goes against us.

It is a belief by observation. Signs of approaching death are common in all religions. Observation shows these signs, disappearance of innate divinity, capacity to think and to live by our innate dharma. Dharma in Islam is our faith in the reality of God, our reach near Him by our effort for it by our living in goodness as repeated in the Qur'an..

347 चौः खल मनुजाद द्विजामिषभोगी । पावहिं गति जो जांचत जोगी । ।
 उमा रामु मृदुचित करुनाकर । बैरभाव सुभिरत मोहि निसिचर । ।
 देहिं परम गति सो जिय जानी । अस कृपलु को कहहु भवानी । । L/45
 सासति करि पुनि करहिं पसाऊ । नाथ प्रभुन्ह कर सहज सुभाऊ । । B/89
 कीन्हेहु प्रभुबिरोध तेहि देवक । सिव बिरंचि सुर जाके सेवक । ।
 स्यामगात सरसी-रुह-लोचन । देखउं जाइ ताप-त्रय-मोचन । । L/63

347. Shiva said to Paarvatee, "**Even wicked demons who devour Brahmins receive from Shree Raama that destination of bliss which yogis wish for. O Umaa! Shree Raama is of soft nature and compassionate. 'The demons at least remember me even though they treat me as an enemy.' So thinking, Shree Raama gives them the highest bliss. O Umaa! Who can be as kind as Shree Raama?'**"

After administering punishment, the master shows appreciation or magnanimity through his kindness. This is his nature as a noble master.

Kumbhakarana said to Raavana, "**You have developed animosity towards God, Shree Raama, who is served by Brahmaa and Shiva and gods. I shall go and see the Lord God whose body is blue, whose eyes are as lovely as lotus flowers and who destroys the three sufferings of all beings.**" (See couplet No. 362)

God shows magnanimity after due punishment. Only Allah judges for forgiveness.

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

Qur'an S. 4 : 110, If anyone...seeks Allah's forgiveness...find Allah Oft forgiving...

Qur'an S. 39 : 53 Allah accepts repentance and forgives.

350 चौः परउपदेस कुसल बहुतेरे । जे आचरहिं ते नर न धनेरे । ।L/78

350. Those who are clever in advising others are many, but those who apply their advice to themselves are few.

Aphorism. Qur'an S. 2 : 44, Do you enjoin right conduct on the people, and forget (to practice it) yourselves;... This verse enjoins practise what you preach.

351 चौः नाथ न रथु नहिं तनु पदत्राना । केहि बिधि जितब वीर बलवाना । ।
सुनहु सखा कह कृपानिधाना । जेहि जय होइ सो स्यन्दन आना । ।
सौरज धीरज तेहि रथ चाका । सत्य सील दृढ ध्वजा पताका । ।
बल बिबेक दम परहित घोरे । छमा कृपा समता रजु जोरे । । L/80

351. Vibheeshana said to Shree Raama, "O Lord! You have neither a chariot nor a coat of mail nor any footwear. How will you defeat mighty Raavana? Merciful Shree Raama replied to Vibheeshana, "Listen O friend! The chariot for victory is different. Courage and fortitude are its two wheels. Truth and compassion are its banner and standard. Strength, discrimination, self-discipline and selfless service are its four horses. Forgiveness, kindness and even-mindedness are their reins."

352 चौः ईसभजन सारथी सुजाना । बिरति चर्म सन्तोष कृपाना । ।
दान परसु बुद्धि सक्ति प्रचंडा । बर बिग्यान कठिन कोदंडा । । L/80

352. Shree Raama continued, "The alert charioteer is the act of remembering God constantly. The shield is detachment. The sword is contentment. The axe is charity. The terrible spear is intellect. The strong bow is the Knowledge with its highest experience."

353 चौः अमल अचल मन त्रोनसमाना । सम दम नियम सिलीमुख नाना । ।
कवच अभेद विप्र-गुरु-पूजा । एहि सम विजयउपाय न दूजा । । L/80

353. Shree Raama continued, "In this chariot the quiver is a steady mind and a pure heart. Arrows are the control of the senses and of the self and the observance of disciplines. The impenetrable coat of mail is the service and worship of the guru and Brahmins. There are no other means for victory."

354 चौः सखा धर्ममय अस रथ जा के । जीतन कहं न कतहुं रिपु ता के । । L/80

354. Shree Raama continued, "O friend! The man with this chariot of *dharma* has no enemy to defeat."

351-354 enumerate virtues from Gita 16: 1-3, that a man should have for his success in material and spiritual life. All virtues centre on God and for Islam on Allah, the Only Reality. In the Qur'an the repeated expression "Allah loves..." enumerates good qualities, e.g.

Qur'an S. 2 : 196. Allah loveth those who do good.

Qur'an S. 3 : 76. loves those who act aright

Qur'an S. 3 : 146. Allah loves those who are firm and steadfast (and so on.)

Each virtue needs a few other virtues for its full manifestation. In Islam the expression **सब्र** (to bear His will) is a classic example of comprehensive terminology in the Qur'an after S.1 : 1. It is so expansive as to include many of the virtues comprising the Chariot that Shri Raama describes in **couplet No. 282**.

356 छंदः संसार महं पुरुष त्रिबिध पाटल-रसाल-पनस-समा । ।
 एक सुमनप्रद एक सुमनफल एक फलइ केवल लागहीं ।
 एक कहहिं कहहिं करहिं अपर एक करहिं कहत न बागहीं । ।L/90

356. **As three kinds of trees, there are three kinds of people in the world. The *ddhaaka* (*Sacchrum munjo*) or a rose only flowers, the mango produces flowers and fruit, and the jack tree produces only fruit. Some talk but do nothing; some talk and do something; and others do not talk but only do things.** Those who neither talk nor do anything are practically as good as non-existent.

Aphorism

360 दोः उमा जोग जप दान तप नाना ब्रत मख नेम ।
 रामु कृपा नहिं करहिं तसि जसि निःकेवल प्रेम । ।L/117

360. Shiva said to Paarvatee, "O Umaa! To reach God, people repeat sacred incantations, practise fasts, perform charities and sacrificial rites and observe various disciplines and self-control. All receive Shree Raama's love. But he who single-mindedly loves Him, without any expectation of a response of any nature whatsoever to that love, receives Shree Raama's kindness most."

(See Gita 9:26, 11:48, :53, :54)

Love of God can be best expressed in our conduct of love towards those Allah has provided us to deal with. So a Muslim proverb is **खिदमत ए खल्क खिदमत ए खुदा** (Service of man is service of God.)

Qur'an S. 51 : 56, I have only created ...men , that they may serve Me.

Qur'an S. 3 : 31. Say: "If ye do love Allah...: Allah will love you

Qur'an S. 9 : 108, Allah loves those who make themselves pure.

Qur'an S. 37: 40-41, But the sincere and devoted servants of Allah—For them is a Sustenance determined.

