

Timeless Solutions Of Modern Problems

5 Villains Of Ramayana

A Dhobi Of Ayodhya

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“Main koi humaare Raja Ram jaisa nhi hun, jo apni biwi ko itne samay k liye paraye logon k saath rehne k baad bhi apne sath rehne dun”.

Such were the words uttered by a Dhobi who decided to live separately when his wife returned to home after a gap of one day.

And they say that these were the words which made Queen Sita who was pregnant at that time to go to jungle by leaving behind her husband King Rama, her family & kingdom of Ayodhya again.

Earlier Kekayi made Sita to leave the comfortable life of palace, then Ravana made her life hell by abducting her to Lanka, and now this Dhobi made her to go into life full of uncertainty & darkness again.

How on this earth can we not feel angry on this act of Dhobi?

Why he had to question the purity of our Queen Sita?

Who gave him the right to question about anyone's personal life...
and that too of his King & Queen's?

Can't people make someone live with peace?

And can't Mr. Dhobi see that he is living in the best model of governance any state can
have, he is living in Ram Rajya,
where no one sleeps hungry, no one is poor, no one is deprived of health services,
everything is so well managed & efficient ,
even then he is into gossiping about his King & Queens life?

Let us try to see what was Dhobi communicating to us.

Actually he was living in the Ram Rajya that was the only reason he could speak like that, because he had a right to think, feel & speak freely even if its something negative about the King or Queen.

(Remember, no one was allowed to speak anything against king in Lanka)

On one side he is showing us (to common people) the example of the freedom a citizen has in an ideal governance.

And on the other side he is showing us that no matter how much ideal the outer situations, environment, time period can be, people can still speak negative.

One one side he is showing us that even in that Treta Yuga, common people can be insecure, doubtful & violent.

On other side he is showing us that this insecurity, doubtfulness, violence is Sanatan.

Ye tab bhi tha, ab bhi hai, baad mein bhi rahega.

On one side he is showing that it doesn't matter how good a person running the state can be, he can't ensure the internal household happiness of every family.

On other side he has shown us that even if you are favorite of everyone, still someone can have problem with you.

(You can't be likeable for everyone every time, even if you are equated as God)

On one side he is showing us the side of male dominant society by so called disowning his wife (as if she is his property)

On other side he has shown us that males were insecure, non confident even at that time.

(Which leads to violent action against females)

On one side he is showing us the effect of the thinking of a common citizen.

On other side he has shown us that when someone is at leadership position, he has to take every decision cautiously as he is being watched & judged by many eyes.

(As Krishna said to Arjuna in Bhagwad Gita:

Make sure to become a right example because people will follow you.)

And lastly this Mr. Dhobi made me believe one thing for sure

That how much we claim that
I am from this lineage or this vansh or I am descendant of King Ram
or any other such great person....

But in reality,
as per our character, nature, behaviour, thinking, speech, actions....
We look more like the descendants of this Dhobi!

*“Ram pe toh hum shaayad ratti bhar nahi gaye,
lekin humaari harkatein toh bilkul ye Dhobi vali hi hain”*

Rama & Sita’s life, decisions, sacrifices, character, actions may look out of range for us
but the thinking, actions, behaviour of Dhobi is relatable & represents what is Sanatan.

(Tab bhi tha, ab bhi hai, baad mein bhi rahega)

And Dharma is that
which helps us to rise above these Sanatan problems of our ego.

And we can label it with any name we feel comfortable with:

Xindu, Xuslim, Xikh, Xisai, Xain, Xuddhism or X... :)

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