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CHAPTER - V

CRITICAL ANALYSIS OF VALMIKI RAMAYANA AND ITS IMPLICATIONS TO EDUCATIONAL LEADERSHIP

5.1. Importance of Leadership

Says Rama to Kausalya, his mother and to Sita--

राजा भर्ता गुरुः श्रेष्ठः सर्वेषाम् ईश्वरः प्रभुः ॥ २-२४-१६

राजा प्रभवति प्रभुः ॥ २-२४-२१

"For all, the king is the nourished, a venerable man, the best among men, the lord and the ruler. King Dasharatha, supreme commander has authority over you and me. We are not indeed master-less."

Says Rama to Bharata.

राज्यम् प्राप्नुहि धर्मेण ॥ २-१०१-१०

"O, Prince! accept the throne that is befitting; endowed to you as per succession and that is yours by right ."

भवतु अविधवा भूमिः समग्रा पतिना त्वया ।

शशिना विमलेन इव शारदी रजनी यथा ॥ २-१०१-११

"Bring the widowhood of the entire world to an end by becoming her Lord, as does the immaculate moon to the autumn-night."

तद् इदम् शाश्वतम् पित्र्यम् सर्वम् सचिवमण्डलम् ।

पूजितम् पुरुषव्याघ्र न अतिक्रमितुम् उत्सहे ॥ २-१०१-१३

"O, Tiger among men! You cannot disregard this unbroken kingdom, which is eternal, ancestral and honoured."

यथा ह्यपालाः पशवो यथा सेना ह्यनायका ॥ २-१४-५६
यथा चन्द्रं विना रात्रि र्यथा गावो विना वृषम् ।
एवं हि भविता राष्ट्रं यत्र राजा न दृश्यते ॥ २-१४-५७

"Oh king! Give orders quickly for Rama's coronation ceremony. A kingdom without a king is like cattle without a herdsman, army without a commander, night without the moon and cows without a bull."

Leadership

"King Dasharatha having obtained death due to grief born of separation from his sons (Rama and Lakshmana), the night which burdened like a hundred years, has passed over with great difficulty." That night in Ayodhya passed over with agony. At sunrise the Brahmins who enthrone a person as a king, assembled and requested Vashistha the family priest of Ikshvakus to select a youth to be crowned as a king of Ayodhya. They enunciated the various evil consequences of allowing the country without a king and leaving it in anarchy.

मार्कण्डेयो अथ मौद्गल्यो वामदेवः च काश्यपः ।
कात्ययनो गौतमः च जाबालिः च महा यशाः ॥ २-६७-३
एते द्विजाः सह अमात्यैः पृथग् वाचम् उदीरयन् ।
वसिष्ठम् एव अभिमुखाः श्रेष्ठः राज पुरोहितम् ॥ २-६७-४

Markandeya, Moudgalya, Vamadeva, Kasyapa, Katyayana, Goutama and the greatly famous Jabali-all these Brahmans together with the ministers turned towards the excellent royal priest Vasishtha and one by one spoke as follows:

अस्मिन् पन्चत्वम् आपन्ने पुत्र शोकेन पार्थिवे ॥ २-६७-५
स्वर् गतः च महा राजो रामः च अरण्यम् आश्रितः ।
लक्ष्मणः च अपि तेजस्वी रामेण एव गतः सह ॥ २-६७-६

"The monarch has gone to heaven. Rama took retreat in a forest. The brilliant Lakshmana followed suit and went along with Rama."

"Both Bharata and Satrugna, the annihilator of enemies, are encamped in the beautiful house of their maternal uncle in the city of Rajagriha in the kingdom of Kekaya."

इक्ष्वाकूणाम् इह अद्य एव कश्चित् राजा विधीयताम् |
अराजकम् हि नो राष्ट्रम् न विनाशम् अवाप्नुयात् || २-६७-८

"Hence, let anyone here in Ikshvaku dynasty be made a king today itself lest our nation without a king should result in a collapse indeed."

न अराजले जनपदे विद्युन्माली महास्वनः |
अभिवर्षति पर्जन्यो महीम् दिव्येन वारिणा || २-६७-९

"Lightning clouds in the sky with a great noise of thunder, will not yield rain on the land in a country without a king."

न अराजके जन पदे बीज मुष्टिः प्रकीर्यते |
न अराकके पितुः पुत्रः भार्या वा वर्तते वशे || २-६७-१०

"Even a fist of seeds are not disbursed in a ruler- less land. In anarchy, even a son is not amenable to the control of a father nor a wife in the authority of her husband."

अराजके धनम् न अस्ति न अस्ति भार्या अपि अराजके |
इदम् अत्याहितम् च अन्यत् कुतः सत्यम् अराजके || २-६७-११

"In a rulerless land, there is no wealth. Where there is no king, there is no (faithful) wife. Another very dangerous thing is there. In a ruler less territory, how can there be truth? "

न अराजके जन पदे कारयन्ति सभाम् नराः |
उद्यानानि च रम्याणि हृष्टाः पुण्य गृहाणि च || २-६७-१२

"In a ruler- less country, people do not cause to make a delightful assembly nor erect beautiful parks or temples."

न अराजके जन पदे यज्ञ शीला द्विजातयः ।
सत्राणि अन्वासते दान्ता ब्राह्मणाः संशित व्रताः ॥ २-६७-१३

"In a ruler- less territory, those who frequently perform sacrificial rites, those who have self-restraint, those who firmly adhere to a vow as well as Brahmins do not carry out Soma sacrifices."

न अराजके जनपदे महायज्ञेषु यज्वनः ।
ब्राह्मणा वसुसम्पन्ना विसृजन्त्याप्तदक्षिणाः ॥ २-६७-१४

"In a rulerless land, Brahmins who obtained wealth and sacrificers in great sacrificial rites do not bestow proper gifts"

न अराजके जन पदे प्रभूत नटनर्तकाः ।
उत्सवाः च समाजाः च वर्धन्ते राष्ट्र वर्धनाः ॥ २-६७-१५

"In a ruler- less territory, festivals and gatherings exalting the kingdom in which actors, and dancers exhibit their talents are not frequently arranged"

न अराजके जन पदे सिद्ध अर्था व्यवहारिणः ।
कथाभिर् अनुरज्यन्ते कथा शीलाः कथा प्रियैः ॥ २-६७-१६

"In a ruler less land, litigants do not get their disputes settled and persons who have a knack for narrating stories do not gratify story- lovers with their tales."

न अराजके जनपदे उद्यानानि समागताः ।
सायाहने क्रीडितुम् यान्ति कुमार्यो हेमभूषिताः ॥ २-६७-१७

"In a ruler less territory, girls adorned in gold do not go together to parks to play there in the evening."

न अराजके जनपदे वाहनैः शीघ्रगामिभिः |
नरा निर्यान्ति अरण्यानि नारीभिः सह कामिनः || २-६७-१८

"In a lord less land, lustful men do not go out to woods with ladies in speedily moving vehicles"

न अराकजे जन पदे धनवन्तः सुरक्षिताः |
शेरते विवृत द्वाराः कृषि गो रक्ष जीविनः || २-६७-१९

"In a lord less land, rich people living on agriculture and cattle rearing do not sleep in their abodes well protected, with their doors open"

न अराजके जनपदे बद्धघण्टा विषाणीनः |
आटन्ति राजमार्गेषु कुञ्जराः षष्टिहायनाः || २-६७-२०

"In a land without emperor, sixty year old elephants with bells tied around their tusks, do not roam around on royal high ways

न अराजके जनपदे शरान् सम्ततमस्यताम् |
श्रूयते तलनिर्घोष इष्वस्त्राणामुपासने || २-६७-२१

"In a ruler less land, the noise of plucking the bow string with the palm, produced by archers continuously discharging arrows while practicing the use of their bows, is not heard."

न अराजके जन पदे वणिजो दूर गामिनः ।
गच्छन्ति क्षेमम् अध्वानम् बहु पुण्य समाचिताः ॥ २-६७-२२

"In a rulerless land, traders who go to distant places, carrying with them several merchandises, cannot travel safely in their voyages."

न अराजके जन पदे चरति एक चरः वशी ।
भावयन् आत्मना आत्मानम् यत्र सायम् गृहो मुनिः ॥ २-६७-२३

"In a rulerless land, a monk who wanders alone, who has subdued his senses, who mediates himself on the soul and who takes up an abode wherever evening overtakes him, cannot roam around the city."

न अराजके जन पदे योग क्षेमम् प्रवर्तते ।
न च अपि अराजके सेना शत्रून् विषहते युधि ॥ २-६७-२४

"In a rulerless land; gain and security are not duly established. In anarchy, army cannot conquer enemies in battle."

न अराजके जनपदे हृष्टैः परमवाजिभिः ।
नराः सम्यान्ति सहसा रथैश्च परिमण्डिताः ॥ २-६७-२५

"In a rulerless land, people beautifully adorned, cannot go fast cheerfully in excellent horses and chariots."

न अराजके जनपदे नराः शास्त्रविशारदाः ।
सम्पदन्तोऽवतिष्ठन्ते वनेषूपवनेषु च ॥ २-६७-२६

"In a rulerless land, persons skilled in sacred treatises cannot sit speaking together in forests and groves."

न अराजके जनपदे माल्यमोदकदक्षिणाः |
देवताभ्यर्चनार्थं कल्प्यन्ते नियतैर्जनैः || २-६७-२७

"In a rulerless land, floral garlands, sweet-meats and gifts for the sake of offering to the deities, are not arranged by the appointed persons."

न अराजके जनपदे चन्दनागुरुरुषिताः |
राजपुत्रा विराजन्ते वसन्त इव शाखिनः || २-६७-२८

"In a rulerless land, royal princes smeared with paste of sandal and aloe-wood do not figure brilliantly like trees in a spring time."

यथा हि अनुदका नद्यो यथा वा अपि अतृणम् वनम् |
अगोपाला यथा गावः तथा राष्ट्रम् अराजकम् || २-६७-२९

"A rulerless country is like the water less rivers, like the lawn less garden and like the cowherd less cows."

ध्वजो रथस्य प्रज्ञानम् धूमो ज्ञानम् विभावसोः |
तेषाम् यो नो ध्वजो राज स देवत्वमितो गतः || २-६७-३०

"A flag is an identity for a chariot. A smoke is an identity for a fire. King Dasharatha, like a flag, was an identity for us and he has left the world for a heavenly abode."

न अराजके जन पदे स्वकम् भवति कस्यचित् ।
मत्स्याइव नरा नित्यम् भक्षयन्ति परस्परम् ॥ २-६७-३१

"In a rulerless land, there is no one's own property for any one. Like fishes, persons always eat away each other."

येहि सम्भिन्न मर्यादा नास्तिकाः चिन्न संशयाः ।
ते अपि भावाय कल्पन्ते राज दण्ड निपीडिताः ॥ २-६७-३२

"The atheists, who were separated from their right path and who had been tormented; with punishment earlier by the king, are now without fear and are able to exercise their old temperament (due to anarchy)"

यथा दृष्टिः शरीरस्य नित्यमेवप्रवर्तते ।
तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्मयोः ॥ २-६७-३३

"As the eye sight is helpful regularly for a proper setting -in-motion of the body, so also a king is the cause of existence for truth and righteousness of a country."

राजा सत्यम् च धर्मश्च राजा कुलवताम् कुलम् ।
राजा माता पिता चैव राजा हितकरो नृणाम् ॥ २-६७-३४

"The king is truthfulness and righteousness personified in him. In a race, he belongs to a noble family. The king is a mother and a father. The king is a benefactor to people."

यमो वैश्रवणः शक्रो वरुणश्च महाबलः ।
विशेष्यन्ते नरेन्द्रेण वृत्तेन महाता ततः ॥ २-६७-३५

"Hence, Yama (the god of Death); Kubera (the god of riches), Indra (the ruler of celestials) and the very mighty Varuna (the Lord of Waters) are outstretched by the a high and eminent conduct."

अहो तमैव इदम् स्यान् न प्रजायेत किंचन ।
राजा चेन् न भवेन् लोके विभजन् साध्व् असाधुनी ॥ २-६७-३६

"Alas! If a king is not there in the world, with his power of discrimination between good and evil, this world will be dark and nothing will be clearly perceived."

जीवति अपि महाराजे तव एव वचनम् वयम् ।
न अतिक्रमामहे सर्वे वेलाम् प्राप्य इव सागरः ॥ २-६७-३७

"Even when the emperor was alive, we all of us did not transgress your words, only any more than an ocean transgresses its coast."

स नः समीक्ष्य द्विजवर्य वृत्तम् । नृपम् विना राज्यम् अरण्यभूतम् ।
कुमारम् इक्ष्वाकुसुतम् वदान्यम् । त्वम् एव राजानम् इह अभिषिन्चय ॥ २-६७-३८

"O, the excellent Brahmana! After renewing the circumstances here and seeing that the kingdom is becoming a jungle without a king, you yourself anoint a youth born in Ikshvaku race or anyone here as a king."

Leadership

योगक्षेमम् तु ते राजन् को अस्मिन् कल्पयिता पुरे । २-७६-८

"king is supposed to see the welfare and security of his city.

विधवा पृथिवी राजंस् त्वया हीना न राजते ।
हीन चन्द्रा इव रजनी नगरी प्रतिभाति माम् ॥ २-७६-९

"O, king! Bereft of you and deprived of its lord, this earth does not look charming. To me, this city is looking like a night without a moon."

Importance of Leadership

अकर्णधारा पृथिवी शून्या इव प्रतिभाति मा ।
गते दशरथे स्वर्गे रामे च अरण्यम् आश्रिते ॥ २-८८-२२

"Dasharatha went to heaven. Rama is dwelling in the forest. this kingdom appears to me as a boat without ahelmsman."

न च प्रार्थयते कश्चिन् मनसा अपि वसुंधराम् ।
वने अपि वसतः तस्य बाहु वीर्य अभिरक्षिताम् ॥ २-८८-२३

"Even if staying in the forest, Rama protects this earth with the power of his arms. Hence, nobdy can think even in his mind, to invade this kingdom."

शून्य सम्वरणा रक्षाम् अयन्त्रित हय द्विपाम् ।
अपावृत पुर द्वाराम् राज धानीम् अरक्षिताम् ॥ २-८८-२४
अप्रहृष्ट बलाम् न्यूनाम् विषमस्थाम् अनावृताम् ।
शत्रवो न अभिमन्यन्ते भक्ष्यान् विष कृतान् इव ॥ २-८८-२५

"Without guards to watch over its ramparts, with its unrestrained horses and elephants, with its city-gates laid open, without any defenders, denuded of its happy army, plunged in desolation in difficulties and exposed, that royal capital of Ayodhya will be shunned like poisoned food even by the enemies."

Importance of Leadership

राज मूलो हि धर्मः च जयः च जयताम् वर ।
तस्मात् सर्वासु अवस्थासु रक्षितव्यो नराधिपाः ॥ ३-४१-१०

"The king alone is the root cause for probity and prosperity, isn't it. Therefore, oh, best prosperous one, in all situations the kings are to be safeguarded from the ill effects of influences. [3-41-10]

राज्यम् पालयितुम् शक्यम् न तीक्ष्णेन निशाचर ।
न च अपि प्रतिकूलेन न अविनीतेन राक्षस ॥ ३-४१-११

"It is impossible to govern kingdom, oh, demon, the night-walker, for a king with acridity, with hostility, or with immorality. [3-41-11]

ये तीक्ष्णमंत्राः सचिवा भज्यन्ते सह तेन वै ।
विषमे तुरगाः शीघ्रा मन्दसारथयो यथा ॥ ३-४१-१२

"The ministers with drastic notions will indeed fall apart together with their king, like a chariot that gets ramshackled together with its charioteer on a rough road, though it is speeding with galloping horses but badly controlled by that slothful charioteer. [3-41-12]

The ministers with drastic notions not only pull down the king and kingdom, they themselves get ruined along with the king and kingdom

Thus puraana saara, a treatise on all mythological scriptures states that: 'In wise men there will be lots of good qualities and the stupid persons too will be with as many qualities, but they are bad in nature. So it is better to nominate one wise man than a thousand stupid persons as minister.'

बहवः साधवो लोके युक्त धर्मम् अनुष्ठिताः ।
परेषाम् अपराधेन विनष्टाः स परिच्छदाः ॥ ३-४१-१३

"In the world many saintly beings that are high-minded and pursuers of ethicality are completely ruined together with their kinsmen owing to the misdeeds of others. [3-41-13]

स्वामिना प्रतिकूलेन प्रजाः तीक्ष्णेन रावण ।
रक्ष्यमाणा न वर्धन्ते मेषा गोमायुना यथा ॥ ३-४१-१४

"Oh, Ravana, the subjects do not flourish while a lord with contrariety and coerciveness safeguards them, just like goats guarded by a fox. [3-41-14]

अवश्यम् विनशिष्यन्ति सर्वे रावण राक्षसाः ।
येषाम् त्वम् कर्कशो राजा दुर्बुद्धिः अजितइन्द्रियः ॥ ३-४१-१५

"All those demons will definitely ruin, oh, Ravana, to whom you are the acrimonious and malicious king with unconquered senses, though you have conquered the heaven. [3-41-15]

तद् इदम् काकतालीयम् घोरम् आसादितम् मया ।
अत्र त्वम् शोचनीयो असि स सैन्यो विनशिष्यसि ॥ ३-४१-१६

"What is the use of lamenting for myself as I foregathered this ghastly situation as in crow-palm-tree syndrome, but in this issue you alone are regrettable, for you are going to completely ruin along with your military. [3-41-16]

As said in Lanka Kanda--

हत वीर प्रधाना हि हतउत्साहा निरुद्यमा ।
सेना भ्रमति सम्ख्येषु हतकर्णा इव नौर्जले ॥ ६-४८-२६

"An army that sees its valiant commander fall, is bereft of courage and wanders aimlessly about on the battle field, like a ship which has broken its rudder in water."

Says Kumbhakarna-

पुरोधस्य मूलम् तु राघवः सहलक्ष्मणः ।
हते तस्मिन्हतम् सर्वम् तं वधिष्यामि सम्युगे ॥ ६-६५-४५

"Rama, together with Lakshmana, is the root-cause for the attack on our city. If he is killed, all will be destroyed. Therefore, I shall kill that Rama in battle.

Importance of Leaders and tricks to please Leaders

Rama advises Sita regarding how to **respect the leader**.....

भरतस्य समीपे ते न अहम् कथ्यः कदाचन ॥ २-२६-२४

ऋद्धियुक्ता हि पुरुषा न सहन्ते पर स्तवम् ।

तस्मान् न ते गुणाः कथ्या भरतस्य अग्रतः मम ॥ २-२६-२५

Before setting forth to the lonely forest, I came to see you. I should not be praised at any time in the presence of Bharata . Men endowed with power and fortune indeed do not tolerate praise of others . Therefore, my virtues should not be extolled by you in front of Bharata.

न अपि त्वम् तेन भर्तव्या विशेषेण कदाचन

अनुकूलतया शक्यम् समीपे तस्य वर्तितुम् ॥ २-२६-२६

You need not be attended in a special manner at any time by him. You can stay familiar to him, by behaving with him conformably.

Tricks to please Leaders

आराधिता हि शीलेन प्रयत्नैः च उपसेविताः ।

राजानः सम्प्रसीदन्ति प्रकुप्यन्ति विपर्यये ॥ २-२६-३५

Kings being pleased by good character and served by exerting one's self become happy. They get angry if it is to the contrary

औरसान् अपि पुत्रान् हि त्यजन्ति अहितकारिणः ।

समर्थान् सम्प्रगृह्णन्ति जनान् अपि नरअधिपाः ॥ २-२६-३६

Kings abandon even their own sons, if they are antagonistic and accept even other people if they are fitting

सा त्वम् वसेह कल्याणि राज्ञः समनुवर्तिनी ।

भरतस्य रता धर्मे सत्यव्रतपरायणा ॥ २-२६-३७

Oh good lady ! You such dwell here, doing conformably to the will of Bharata the king, remaining devoted to righteousness and with a vow of truth as you end.

5.2. Characteristics and qualities of a leader.

1. Ideal King / Leader should establish the DEMOCRATIC KINGDOM and it should be like this.

There, the aged and the upright chief minister siddhartha by name who was highly esteemed by the king, spoke to Kaikeyi these words:

तव एव वंशे सगरः ज्येष्ठम् पुत्रम् उपारुधत्।

असमन्जैति ख्यातम् तथा अयम् गन्तुम् अर्हति॥२-३६-१८

असमन्जो गृहीत्वा तु क्रीडितः पथि दारकान् ।

सरयवाः प्रक्षिपन्न् अप्सु रमते तेन दुर्मतिः ॥ २-३६-१९

"Asamanja the evil-minded, catching hold of children playing in the street and throwing them in the waters of saryu river, took delight in it"

By watching him, all the citizens were angry and spoke to the king, "choose either to keep yourself Asamanja alone or to preserve us, Oh the promoter of the state!" Duly asked by the king, those people also replied these words:

"He obtains incomparable delight by throwing, through stupidity, our playing children in sarayu river in a whirled state of mind."

स तासाम् वचनम् श्रुत्वा प्रकृतीनाम् नरअधिप ।
तम् तत्याजअहितम्पुत्रम् तासाम् प्रियचिकीर्षया ॥ २-३६-२३

Hearing the words of those people, that king abandoned the son repugnant to his subjects, in a bid to do good to them.

Arranging immediately to place him along with his wife together with the paraphrenalia (like utensils, implements etc) in a vehicle, the king instructed his persons thus: "He should be exiled for life."

इति एवम् अत्यजद् राजा सगरः वै सुधार्मिकः ।
रामः किम्अकरोत् पापम् येनएवम् उपरुध्यते ॥ २-३६-२६.

"The highly righteous King Sagara abandoned Asamanja for perpetration sinful deeds as above. But, what sin Rama has done, for which he was debarred in this way? We do not indeed perceive any fault in Rama. It is as difficult to find a taint in him.Or if you see any fault in Rama, Oh Kaikeyi you tell about it now correctly. Then, Rama will be exiled."

अदुष्टस्य हि सम्त्यागः सत्पथे निरतस्य च ।
निर्दहेदपि शक्रस्य द्युतिम् धर्मनिरोधनात् ॥ २-३६-२९

As it is contradictory to righteousness to abandon one who is NOT guilty and who is devoted to a good path, it would consume the splendour of even Indra (the ruler of gods)

2. A Leader should maintain the good Human Relations with all.

Rama bids farewell to his birth-place Ayodhya and reaches the bank of the holy Ganga. There, a king named Guha and other Nishadas offer welcome reception to Rama and others.

तत्र राजा गुहो नाम रामस्य आत्मसमः सखा ।

निषाद जात्यो बलवान् स्थपतिः च इति विश्रुतः ॥ २-५०-३३

There, a king named Guha was Rama's friend dear to him as his own life. He was Nishada by birth, a strong man and well known as a ruler of Nishadas.

Seeing from a distance the king of Nishada coming, Rama along with Lakshmana thereupon went forth to meet Guha.

तम् आर्तः सम्परिष्वज्य गुहो राघवम् अब्रवीत् ।

यथा अयोध्या तथा इदम् ते राम किम् करवाणि ते ॥ २-५०-३६

ईदृशम् हि महाबाहो कः प्रप्स्यत्यतिथिम् प्रियम् ।

Closely embracing Rama, Guha who felt disturbed, spoke to him, "This city too is as much as Ayodhya to you. What can I do for you? Oh mighty armed! Who indeed will get such a lovely guest?"

स्वागतम् ते महा बाहो तव इयम् अखिला मही ।

वयम् प्रेष्या भवान् भर्ता साधु राज्यम् प्रशाधि नः ॥ २-५०-३८

"Welcome to you, Oh, mighty armed! All this land is yours. We are your servants. You are the Lord. Rule over our kingdom in an efficient way."

भुजाभ्याम् साधु वृत्ताभ्याम् पीडयन् वाक्यम् अब्रवीत् ।

दिष्ट्या त्वाम् गुह पश्यामि अरोगम् सह बान्धवैः ॥ २-५०-४२

अपि ते कूशलम् राष्ट्रे मित्रेषु च धनेषु च ।

Pressing gently with his muscular arms, Rama spoke these words: " Oh, Guha! Thank heaven that I am seeing you in good health with your relatives. Is all well with the kingdom, the allies and the treasure?"

"I know your affection by which all this is extensively well arranged by you. But I am not in a position indeed to accept it."

कुश चीरअजिनधरम् फलमूलअशनम् च माम् ।
विद्धि प्रणिहितम् धर्मे तापसम् वन गोचरम् ॥ २-५०-४४

"Know me as under a vow to be an ascetic, wearing the robes of bark and deerskin and by piety, I am determined to live in the forest by eating roots and fruits only."

3. Leader has to keep his words.

पूर्वम् अर्थम् प्रतिश्रुत्य प्रतिज्ञाम् हातुम् इच्छसि ।
राघवाणाम् अयुक्तोऽयम् कुलस्य अस्य विपर्ययः ॥ १-२१-२

"On promising me to fulfil my object in the first instance you wish to repudiate it now, undeserving is this kind of deviation for the kings of Raghava dynasty. [1-21-2]

यद् इदम् ते क्षमम् राजन् मिथ्याप्रतिज्ञः काकुत्स्थ सुखी भव सुहृद् वृतः

"If this is worth while to you, oh, king, I wish to go away as I have come, and you with your feigned promises be nonchalantly happy with your kinsmen." So said Vishvamitra to the king. [1-21-3]

Vashishta said these words to the king. [1-21-5]

इक्ष्वाकूणाम् कुले जातः साक्षात् धर्म इव अपरः ।
धृतिमान् सुव्रतः श्रीमान् न धर्मम् हातुम् अर्हसि ॥ १-२१-६

"Born in Ikshwaku dynasty you are apparently the other god of ethics on earth, a staunch one with righteous vows and a glorious one too, such as you are, it will be unapt of you to forsake ethics." [1-21-6]

त्रिषु लोकेषु विख्यातो धर्मात्मा इति राघव ।

स्व धर्मम् प्रतिपद्यस्व न अधर्मम् वोढुम् अर्हसि ॥ १-२१-७

"In three worlds you are renowned as the right-minded one, oh, Raghava, hence adhere to your own uprightness, and adhering to unrighteousness will be unapt of you. [1-21-7]

प्रति श्रुत्य करिष्ये इति उक्तम् वाक्यम् अकुर्वतः ।

इष्टापूर्तं वधो भूयात् तस्मात् रामम् विसर्जय ॥ १-२१-८

"Promising to effectuate something in any way and not effectuating the given word results in the perdition to the merits of ishaapuurta Vedic rituals, hence oh, Raghava, leave hold of Rama. [1-21-8]

4) The Decision Making process of the leader should be PARTICIPATORY.

Janaka's delegation arrives at Ayodhya and submits its message to Dasharatha. Listening to the tidings that his son Rama not only lifted the bow of Shiva, but broke it as well, Dasharatha is overjoyed and refers the matter of marriage of Sita with Rama to his ministers and teachers. All of the ministers and sages unanimously agree to that proposal and they are set to travel to Mithila the next day.

King Dasharatha is highly gladdened on hearing that message from the delegates, and said this way to Vashishta, Vaamadeva, and to his other ministers, as well. [1-68-14]

"On observing the valour of Kakutstha Rama, noble souled Janaka wishes to gift his daughter as bride to Raghava Rama... [1-68-16]

यदि वो रोचते वृत्तम् जनकस्य महात्मनः ।

पुरीम् गच्छामहे शीघ्रम् मा भूत् कालस्य पर्ययः ॥ १-६८-१७

"If you all favour the tidings from the noble-souled Janaka as to what has happened in Mithila, we quickly proceed to that city, let not the time lapse..." Thus Dasharatha informed his counsel. [1-68-17]

The ministers along with all of the great sages said in consonance, "Most Welcome..." and then that highly pleased king Dasharatha said to the ministers, "we travel tomorrow..." [1-68-18]

मंत्रिणः तु नरेन्द्रस्य प्रमुदिताः सर्वे गुणैः समन्विताः ॥ १-६८-१९

The **ministers of king Janaka who are gifted with all talents** are given grateful hospitality by Dasharatha, and they all dwelt that night in Ayodhya, overjoyed at the successful completion of their august legatine, called Sita kalyanam... [1-68-19]

The decision taken should be beneficial to all and must relieve the decision maker. He should not later on repent for his decision.

Factors of Decision Making listed below--

यदीदम् मेऽनुरूपार्थं मया साधु सुमन्त्रितम् ।

भवन्तो मेऽनुमन्यन्तां कथं वा करवाण्यहम् ॥ २-२-१५

- 1."I am telling this after lot of thinking.
2. Give consent to me if you feel ...
3. This to be good and befitting. How else shall I do it?"

यद्यप्येषा मम प्रीतिर्हितमन्यद्विचिन्त्यताम् ।
अन्या मद्यस्थचिन्ता हि विमर्दाभ्यधिकोदया ॥ २-२-१६

"This is my desire. Yet, let there be thinking on any other beneficial way.

4. Thinking by impartial neutral people will be distinctive and well developed through grinding of opposing views."

The same participatory decision making style was followed by King Dasharatha when he announced Rama as Yuvaraja—Coronation of Rama.

People were saying Rama to get coronated as he is having such a Charismatic characteristics....Leadership Role..

पितामहैः आचरितम् तथैव प्रपितामहैः ॥ २-१७-८
अद्य उपादाय तम् मार्गम् अभिषिक्तः अनुपालय ।

"Get coronated today, take the path followed by your grandfathers and great grandfathers and rule the kingdom."

यथा स्म लालिताः पित्रा यथा पूर्वंः पितामहैः ॥२-१७-९
ततः सुखतरम् सर्वे रामे वत्स्याम राजनि ।

"If Rama becomes king, we shall be more happy than when his father ruled and also when his grandfathers ruled.

ततः हि न प्रियतरम् न अन्यत् किञ्चित् भविष्यति ॥ २-१७-११
यथा अभिषेको रामस्य राज्येन अमिततेजसः ।

"There is no other dearer thing to us than coronation of Rama of unbounded splendour".

Though Rama became distant, no one could turn back one's eyes and mind from him, the best of men.

5.) Leader has to be firm on his decision .

SAYS RAMA.....His firmness on the decision taken.

इयम् सराष्ट्रा सजना धनधान्यसमाकुला ।

मया विसृष्टा वसुधा भरताय प्रदीयताम् ॥ २-३४-४१

"This earth being relinquished by me; which included various provinces, filled with people, imbued with riches and food grains, may be given to Bharata."

वनवासकृता बुद्धिर्न च मेऽद्य चलिष्यति ।

यस्तुष्टेन वरो दत्तः कैकेय्यै वरद त्वया ॥ २-३४-४२

दीयताम् निखिलेनैव सत्यस्त्वम् भव पार्थिव ।

"I cannot budge now from my decision made about my stay in the forest. Oh king the bestower of boons! You were pleased to give a boon to Kaikeyi and let it be fulfilled completely. Be you a truthful man."

अहम् निदेशम् भवतो यथोक्तमनुपालयन् ॥ २-३४-४३

चतुर्दश समा वत्स्ये वने वनचरैः सह ।

"I , as promised, fulfilling your command, shall live in the forest along with forest-dwellers for fourteen years."

मा विमर्शो वसुमती भरताय प्रदीयताम् ॥ २-३४-४४

न हि मे काम्क्षितम् राज्यम् सुखमात्मनि वा प्रियम् ।

यथा निदेशम् कर्तुम् वै तवैव रघुनन्धन ॥ २-३४-४५

"Oh, king! Do not have any hesitation in offering the kingdom to Bharata. Neither kingdom nor happiness indeed is desired by my nature. It is dear to me only to do your command as directed."

न हि क्षुभ्यति दुर्धर्षः समुद्रः सरिताम् पतिः ॥ २-३४-४६

"Let your sorrow disappear! Do not be overwhelmed with tears. The ocean, the lord of rivers which is difficult to assail, indeed does not get agitated."

न एव अहम् राज्यम् इच्छामि न सुखम् न च मैथिलीम् ।

त्वाम्अहम् सत्यम्इच्छामि न अनृतम् पुरुषऋषभ ॥ २-३४-४७

"I do not crave for kingdom or happiness nor again for Sita nor even all these enjoyments nor for heaven nor even for life."

त्वामहम् सत्यमिच्छामि नानृतम् पुरुषर्षभ ।

प्रत्यक्षम् तव सत्येन सुकृतेन च ते शपे ॥ २-३४-४८

"Oh, Jewel among men! I wish you to be a truthful mean, not a fallacious man. I swear to you in your presence by truth and by virtue."

अर्थितो ह्यस्मि कैकेय्या वनम् गच्छेति राघव ।

मया चोक्तं प्रजामीति तत्सत्यमनुपालये ॥ २-३४-५०

"Oh Dasharathathe seion of Raghu! I was indeed asked by Kaikeyi to go to the forest. It was also replied by me that I would go. I shall redeem that pledge."

पिता हि दैवतम् तात देवतानामपि स्मृतम् ।

तस्माद्दैवतमित्येव करिष्यामि पितुर्वचः ॥ २-३४-५२

"Oh, father! It was indeed said that even for celestials, father is the god. Therefore, I shall carry out the father's word, considering it as divine."

मया निसृष्टाम् भरतः महीम् इमाम् ।

सशैल खण्डाम् सपुराम् सकाननाम् ।

शिवाम् सुसीमाम् अनुशास्तु केवलम् ।

त्वया यद् उक्तम् नृपते यथा अस्तु तत् ॥ २-३४-५६

"Oh, king! Let this earth with multitude of mountains, comprising of cities with their gardens relinquished by me, be ruled over barely by Bharata, within the bounds of righteousness. Let the word of honour given by you(to Kaikeyi) come true."

न मे तथा पार्थिव धीयते मनो ।

महत्सु कामेषु न च आत्मनः प्रिये ।

यथा निदेशे तव शिष्ट सम्मते ।

व्यपैतु दुहखम् तव मत् कृते अनघ ॥ २-३४-५७

"Oh, the faultless king! My mind is not directed on haughty physical enjoyments or sensuous pleasures which is approved by the wise. Let your agony disappear, for my sake."

तत् अद्य न एव अनघ राज्यम् अव्ययम् ।

न सर्व कामान् न सुखम् न मैथिलीम् ।

न जीवितम् त्वाम् अनृतेन योजयन् ।

वृणीय सत्यम् व्रतम् अस्तु ते तथा ॥ २-३४-५८

Oh, the sinless king! Therefore, now associating you with untruth, I just do not desire for kingdom, nor all the sensual enjoyments, nor happiness nor existence nor even Sita. Let your pledge(given to Kaikeyi) prove true."

"I shall be happy, entering the forest filled with wonderful trees, eating fruits and tubers as well as seeing mountains rivers and lakes in the forest. Let there be satisfaction for you.

6.) PATERNAL Leadership style was most popular in ancient time and it is much praised.

पूर्व राजषि वृत्त्या हि वनवासो विधीयते ।

प्रजा निक्षिप्य पुत्रेषु पुत्रवत् परिपालने ॥ २-२३-२६

"It is indeed a practice for ancient kings to go to the forest after keeping care of people, to be nourished as children, into the hands of their sons."

7) Advice to a Leader - Ethical and Spiritual Leadership

Dasharatha advises Rama regarding some ethics.

कामतस्त्वं प्रकृत्यैव विनीतो गुणवानसि ॥ २-३-४१

गुणवत्यपि तु स्नेहात्पुत्र वक्ष्यामि ते हितम् ।

"Oh, son! By nature, you are very humble and virtuous. Even then, because of my friendship with you, I can tell you this for your benefit."

भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः ॥ २-३-४२

कामक्रोधसमुत्थानि त्यजेथा व्यसनानि च ।

"Be even more humble and always keep the senses under control. Leave the bad habits born out of desire and wrath."

परोक्षया वर्तमानो वृत्त्या प्रत्यक्षया तथा ॥ २-३-४३

अमात्यप्रभृतीः सर्वाः प्रकृतीश्चानुरञ्जय ।

"Through direct and indirect means, keep ministers and others happy."

कोष्ठागारायुधागारैः कृत्वा सन्नि चयान् बहून् ॥ २-३-४४

तुष्टानुरक्तप्रकृतिर्यः पालयति मेदिनीम् ।

तस्य नन्दन्ति मित्राणि लब्ध्वाऽमृतमिवाऽमराः ॥ २-३-४५

तस्मात्त्वमपि चात्मानं नियम्यैवं समाचर ।

"Like the celestials becoming happy after obtaining the nectar, friends of a king (ruler of earth) are delighted when he fills the granaries and armories to the brim, making the common people delightful and happy. Hence, you too act like this."

8) A leader must listen to the advice of his subordinates.

तत् मया वार्यमाणः त्वम् यदि रामेण विग्रहम् ।

करिष्यसि आपदम् घोराम् क्षिप्रम् प्राप्य न शिष्यसि ॥ ३-३८-२३

"Thereby, if you wish to make for any confrontation with Rama, despite of my proscribing you, you will ruin yourself on getting a disastrous calamity. [3-38-23]

क्रीडा रति विधिज्ञानाम् समाज उत्सव शालिनाम् ।

रक्षसाम् चैव संतापम् अनर्थम् च आहरिष्यसि ॥ ३-३८-२४

"The demons are methodical in sporting and flirting, thus by their own conduct they are also socialising and frolicking, and to them you derive distress and disaster. [3-38-24]

हर्म्य प्रासाद संबाधाम् नाना रत्न विभूषिताम् ।

द्रक्ष्यसि त्वम् पुरीम् लंकाम् विनष्टाम् मैथिली कृते ॥ ३-३८-२५

"Dense with skyscrapers and palaces, and decorated with many a gemstone is that city Lanka, but you will see it completely shattered down, for the sake of that Maithili. [3-38-25]

अकुर्वन्तो अपि पापानि शुचयः पापसंश्रयात् ।

परपापैः विनश्यन्ति मत्स्या नाग हृदे यथा ॥ ३-३८-२६

"Even if with uncommitted sins, the sinless will get ruined owing to their interdependence with other sinners, like the fish in a lake with snakes. [3-38-26]

"Bedaubed with divine sandal-paste, beautified with divine ornaments are the limbs of the demons now, perchance you will be seeing them trampled out on ground for the blunder of yours. [3-38-27]

हत दारान् स दारान् च दश विद्रवतो दिशः ।

हत शेषान् अशरणान् द्रक्ष्यसि त्वम् निशाचरान् ॥ ३-३८-२८

"Maybe, you will have to see the fleeing of the nightwalkers surviving after the carnage in all ten directions, some abandoning their wives and some along with their wives, only for lack of a protector. [3-38-28]

शर जाल परिक्षिप्ताम् अग्नि ज्वाला समावृताम् ।

प्रदग्ध भवनाम् लंकाम् द्रक्ष्यसि त्वम् असंशयम् ॥ ३-३८-२९

"Without a doubt you will be seeing Lanka encircled with an enmesh of arrows, enfolded in the tongues of torches, while her buildings are utterly gutting down. [3-38-29]

पर दार अभिमर्षात् तु न अनयत् पाप तरम् महत् ।

"Oh, king, there is no other sin that is outrageous and gravest than the dalliance with another's wife and, besides, you already have a thousand wives, isn't so! [3-38-30]

भव स्वदार निरतः स्वकुलम् रक्ष राक्षस ।

मानम् वृद्धिम् च राज्यम् च जीवितम् च इष्टम् आत्मनः ॥ ३-३८-३१

"Abide by your own wife and be delighted with her, oh, demon, safeguard your own ethnos, thus safeguard dignity, affluence, and kingdom of demons, thereby safeguard even your own dear life. [3-38-31]

कलत्राणि च सौम्यानि मित्र वर्गम् तथैव च ।

यदि इच्छसि चिरम् भोक्तुम् मा कृथा राम विप्रियम् ॥ ३-३८-३२

"If you desire to take pleasure with your beautiful wives and with your friend's circles for a long time, do not do anything undesirable to Rama. [3-38-32]

निवार्यमाणः सुहृदा मया भृशम् प्रसह्य सीताम् यदि धर्षयिष्यसि ।

गमिष्यसि क्षीण बलः स बान्धवो यमक्षयम् रामशरआत्त जीवितः ॥ ३-३८-३३

"If you wish to intimidate Sita aggressively despite of my considerable preventing in all my good-heartedness towards you, then your army will fade away, and you with your kinsfolk will immigrate to the world of Yama, the Terminator, for your life will be taken away by the arrow of Rama." Thus, Maareecha spoke to Ravana. [3-38-33]

Maareecha further advises Ravana to avoid confrontation with Rama for it would be ruinous to the entire demonic race. He narrates another episode of his misadventure with Rama and how he escaped from the all-pursuant arrow of Rama.

"I was in the shape of an animal with incisive horns. Such as I was I recollected my earlier grudge against that great mighty Rama who takes delight in the welfare of all being, who by then was santlike on a regulated diet and abiding in the forest, whereby I presumed him to be mere hermit. In that way, I was very extremely infuriated to recollect his earlier assault on me, and I indiscriminately dashed towards him, only to kill him, completely disregarding his other faculties. [4-39-8b, 9, 10]

"I am well-acquainted with his efficacy, and a war with him will be an unfair thing for you, for that Raghu's descendant can in fact kill either Emperor Bali or Namuchi, the demon. [4-39-19]

Emperor Bali is more powerful and mighty than Ravana. Aananda raamaayana says in a chapter on the 'defeats of Ravana'raavana paraajaya, that Ravana once entered netherworld to conquer it, where Bali is held captive by Trivikrama, i.e., Vishnu. At that time Bali and his queen are playing dice game. When Ravana entered, the dice in the hand of Bali has slipped to the floor, and Bali asks Ravana to pick and give it before conquering netherworld. Ravana who lifted Mt. Kailash could not lift that two-inch dice, which is so far handled playfully by Bali. Such is the might of Emperor Bali

रणे रामेण युद्धस्व क्षमाम् वा कुरु रावण ।

न ते रामकथा कार्या यदि माम् द्रष्टुम् इच्छसि ॥ ४-३९-२०

"You may either wage a war with Rama if you wish to avenge the killings of Khara and others, or forgive and forget that Rama agreeing to my suggestions, but do not broach the topic of Rama with me if you wish to see me alive. [4-39-20]

यदि शूर्पणखा हेतोः जनस्थान गत खरः ।

अति वृत्तो हतः पूर्वम् रामेण अक्लिष्ट कर्मणा ।

अत्र ब्रूहि यथावत् त्वम् को रामस्य व्यतिक्रमः ॥ ४-३९-२४

"If Khara positioned in Janasthaana has firstly overstepped his bounds and attacked Rama, that too owing to Shuurpanakha, and if Rama of uncomplicated actions has eliminated Khara in self-defence, what really is the transgression of Rama in that matter, you tell of that in the final analysis. [4-39-24]

इदम् वचो बन्धु हितअर्थिना मया
यथा उच्यमानम् यदि न अभिपत्स्यसे ।
स बान्धवः त्यक्ष्यसि जीवितम् रणे
हतो अद्य रामेण शरैः जिहमगैः ॥ ४-३९-२५

"I am saying this word of advise as I am ambitious of the wellbeing of my kinsmen through you, and if this is disagreeable to you, you will have to deliver up your life in a confrontation with Rama along with the lives of your kinsmen, perishing at the linearly accelerating arrows of Rama. [4-39-25]

माता रामो मत्पिता रामचन्द्रः ।
स्वामी रामो मत्सखा रामचन्द्रः ।
सर्वस्वं मे रामचन्द्रो दयालु ।
नान्यं जाने नैव जाने न जाने ॥३०॥

Mother is Rama, my father is Ramachandra | Lord is Rama, my dearest friend is Ramachandra | My everything is merciful Ramachandra | I know of no other like him, I really don't! ॥30॥

5. 3.Types of Leadership

5.3.1. Benevolent Leadership—Value-based leadership.

Below are mentioned some episodes and examples of kings and their behavior which throw light on different leadership facets and characteristics.

1) Duty of a Leader/King

This is a much discussed topic in Ramayana. Rama's adventures start with the killing of a female. While scriptures say that killing a female is sinful, is this killing of a female righteous or wrongful is the topic for discussion. It is said in answer that there is no harm to dharma since unrighteousness is eliminable though existing in the form of a female.

dushta strii vadho dosho naastiiti shaastrena na anyena - dharmakuutam ||

Vishnu Purana says that eliminating one evildoer for the sake of many innocent is neither sin nor a crime of course, to the kings and rulers:

**Asmin atra nidhanam praapite dushtakaarini |
bahuunaam bhavati kshemah tasya punyaprado vadhah || - vishnu puraana 1-13-73-74**

For the sake many, that too defenceless rural people, it is the duty of the king to eliminate whether it is a male or a female if involved in atrocities:

dharmarthha puurvakam taadakaa vadhe dosho na asti -

Sage Vishvamitra narrates the birth, marriage and curse of demoness Tataka, and bids Rama to eliminate her menace without any hesitation of killing a female, for she is atrocious towards the society.

"Excepting you there is none to eliminate her who is indomitably sheathed in a curse, oh, Raghu's legatee, and none in the three worlds can possibly brave her. [1-25-16]

न हि ते स्त्रीवध कृते घृणा कार्या नरोत्तम |
चातुर्वर्ण्य हितार्थम् हि कर्तव्यम् राजसूनुना || १-२५-१७

"Compassion regarding the elimination of a female is ungermane, oh, best one among men, since a prince has to effectuate it intending the welfare of four categories of society. [1-25-17]

नृशंसम् अनृशंसम् वा प्रजा रक्षण कारणात् |
पातकम् वा सदोषम् वा कर्तव्यम् रक्षता सदा || १-२५-१८

"For the reason of protecting people, a protector always has to execute such deed, either it is ruthless or humane, sinful or vilifying. [1-25-18]

राज्यभार नियुक्तानाम् एष धर्मः सनातनः |
अधर्याम् जहि काकुत्स्थ धर्मो हि अस्याम् न विद्यते || १-२५-१९

"To the nominee who bears the burden of kingdom this is the age-old duty, and hence oh, Rama, the legatee of Kakutstha, eliminate this infamy, as goodness is inevident in her, isn't it. [1-25-19] e.g.

1. We have heard that Indra once eliminated Manthara, the daughter of Virochana, when she wished to annihilate earth. [1-25-20]

2. विष्णुना च पुरा राम भृगुपत्नी पतिव्रता |
अनिन्द्रम् लोकम् इच्छन्ती काव्यमाता निषूदिता || १-२५-२१

" once Vishnu wiped out even the wife of sage Bhrigu and sage Shukracarya's mother when she wished the world to become one without a governing factor, namely Indra. [1-25-21]

तस्माद् एनाम् घृणाम् त्यक्त्वा जहि मत्शासनान् नृप || १-२५-२२

"Oh, prince, these great souls and many other celebrated personalities have eliminated females who deported themselves with unrighteousness, and hence, oh, Rama, the protector

of people, by my decree you leave off compassion and eliminate her." Thus said sage Vishvamitra to Rama regarding Tataka's elimination. [1-25-22]

3. Sagara, the earliest King of Ayodhya and Rama's forefather, who is childless, but who begets sixty thousand sons of merit and one son of demerit.

स च ज्येष्ठो नरश्रेष्ठ सगरस्य आत्मसंभवः ।

बालान् गृहीत्वा तु जले सरय्वा रघुनंदन ॥ १-३८-२०

प्रक्षिप्य प्रहसन् नित्यम् मज्जतस् तान् निरीक्ष्य वै ।

The elder son of the king Sagara, namely Asamanjas, always used to grab and hurl children into the waters of River Sarayu, and on seeing the drowning children he used to enjoy with laughter. [1-38-20, 21a]

एवम् पाप समाचारः सज्जन प्रतिबाधकः ॥ १-३८-२१

पौराणाम् अहिते युक्तः पित्रा निर्वासितः पुरात् ।

This way, when that son Asamanja is with sinister activity, a torturer of goodmen, and delighter in the undesirable activities towards citizens, his father king Sagara expatriated him from the city. [1-38-21b, 22a]

This Asamanjas appears to be the person from the first-generation of sadistic child abusers, prior to Kamsa of Bhagavata.

4. Vashishta offers hospitality to Vishvamitra and his armies. Even though the King Vishvamitra is disinclined to pressurise a hermit with such a burdensome affair of hospitality to hosts, Vashishta entreats the king to accept. Vishvamitra had to oblige the same. Vashishta summons his do-all Divine Sacred Cow, Shabala, also known as Kaamadhenu, requests her to generate heaps of tasteful foodstuffs for a royal banquet as well as for military rations.

Vashishta has asked Vishvamitra --

कच्चित् ते कुशलम् राजन् कच्चित् धर्मेण रंजयन् ।

प्रजाः पालयसे राजन् राजवृत्तेन धार्मिक ॥ १-५२-७

“I hope oh, righteous king, that you are ruling people righteously with kingly righteousness to their contentment. [1-52-7]

The kingly righteousness is one component among the four primary concerns of the kingcraft as said at:

**nyaayena aarjanam arthasya vardhanam paalanam tathaa |
sat paatre pratipattih ca raaja vritam catur vidham ||**

'monies' are to be earned righteously, they are to be enriched righteously, and safeguarded righteously, and they are to be endowed to righteous deeds or persons, for welfare of the state, righteously...'

कच्चित् ते सुभृता भृत्याः कच्चित् तिष्ठन्ति शासने ।

कच्चित् ते विजिताः सर्वे रिपवो रिपुसूदन ॥ १-५२-८

" I hope your servants are looked after well, hope all of them are abiding by the rulership, oh, vanquisher of adversaries, I hope that you have surely vanquished all of your adversaries. [1-52-8]

कच्चित् बले च कोशे च मित्रेषु च परंतप ।

कुशलम् ते नरव्याघ्र पुत्र पौत्रे तथा अनघ ॥ १-५२-९

" For you are an impeccable one and an emery-inflamer, oh, tigerly-man, I hope that your forces, exchequer and confederates are fine, and all is well with your sons and grandsons." Thus Vashishta asked the well-being of Vishvamitra. [1-52-9]

5. Having reached the banks of Tamasa river and thinking of the plight of the people of Ayodhya, Rama passes the night on the banks of Tamasa river. Waking up in the meantime, Rama instructs the charioteer to drive the chariot in such a way as to elude the citizens and lead them to think that the chariot had turned back towards Ayodhya instead of proceeding towards the forest. He then ascends the chariot along with Sita and Lakshmana and went ahead to the forest.

"Observe, Oh Lakshmana, the citizens full of longing for us, unmindful even of their homes, sleeping together at the roots of trees, Oh, the son of Sumitra!"

यथा एते नियमम् पौराः कुर्वन्ति अस्मन् निवर्तने ।

अपि प्राणान् असिष्यन्ति न तु त्यक्ष्यन्ति निश्चयम् ॥ २-४६-२०

"From the way in which these citizens are making coercion to take us back (to Ayodhya), it seems they will even lay down their lives, but in no case would give up their resolve. Till which time the citizens are asleep, within that time, let us quickly mount the chariot and take a route which has no fear from any quarter"

पौरा हि आत्मकृतात् दुःखात् विप्रमोच्या नृपआत्मजैः ।

न तु खल्व् आत्मना योज्या दुःखेन पुर वासिनः ॥ २-४६-२३

"The residents of city should indeed be made free of their suffering brought about by (citizens) themselves, by the sons of their rulers. The citizens should on no account be burdened with hardship caused by (princes) them selves as is our case."

5. 3.2. Destructive Leadership

Ravana is famous for the autocratic leadership style.

People and even gods are perturbed at the atrocities of Ravana and Gods request Brahma to think for a way to eliminate Ravana. Vishnu pacifies Brahma and other celestials with an assurance that he will incarnate as human to eliminate Ravana.

भगवन् त्वत् प्रसादेन रावणो नाम राक्षसः ।
सर्वान् नो बाधते वीर्यात् शासितुम् तम् न शक्नुमः ॥ १-१५-६
उद्वेजयति लोकान् त्रीन् उच्छ्रितान् द्वेष्टि दुर्मतिः ।
शक्रम् त्रिदश राजानम् प्रधर्षयितुम् इच्छति ॥ १-१५-८
ऋषीन् यक्षान् स गन्धर्वान् असुरान् ब्राह्मणान् तथा ।
अतिक्रामति दुर्धर्षो वरदानेन मोहितः ॥ १-१५-९

"**That malevolent Ravana** is tormenting all the three worlds, hating the functionary deities of cosmos, and always desires to assail Indra, the king of all the functionary deities of universe. [1-15-8]

"That invincible one is further self-conceited by the boons you have accorded, and he is overbearingly torturing the sages, celestial beings like yakshas, gandharvas, asuras, and like that even the Brahmans. [1-15-9]

नैनम् सूर्यः प्रतपति पार्श्वे वाति न मारुतः ।
चलोर्मिमाली तम् दृष्ट्वा समुद्रोऽपि न कंपते ॥ १-१५-१०
तन् महन्नो भयम् तस्मात् राक्षसात् घोर दर्शनात् ।
वधार्थम् तस्य भगवन् उपायम् कर्तुम् अर्हसि ॥ १-१५-११

"The Sun-god will not verily parch Ravana, the Air-god will not puff at his sides, and on seeing Ravana, the lord of the undulating waves, namely the ocean will not pulsate either. [1-15-10]

"Thereby, there is a great panic for all of us from that demon with an awesome look, hence oh, god, it will be apt of you to give a thought for his elimination. [1-15-11] Because it was evil-minded Ravana दुरात्मनः || १-१५-१२

The pomp and pageantry of Ravana is portrayed along with his idiosyncrasy and individuality, his triumphs and victories, his jealousies and covetousness. Shuurpanakha approaches him to inform of her fate at the hand of Lakshmana.

Ravana is seated similar to the Sun in firmament on a supreme golden throne, which resembles a golden Fire-altar, laid with golden bricks. Mud-bricks will be used in Vedic-rituals in ordinary fashion, while he is a special fire in a special golden altar.

आसने सूपविष्टम् तम् काले कालम् इव उद्यतम् |

And at him who is conspicuously sitting on a throne, attired and bejewelled in excellent apparels and jewels, shining forth with marvellous garlands, and who is like the Ultimate-Time on the rise destined for the Eventual-Time. [3-32-22b, 23a]

Demoness Shuurpanakha nearing Ravana, fortunate king of demons, destroyer and a felicity of the dynasty of Sage Pulasta, and who is now surrounded by his ministers, she spoke this sentence. [3-32-23b, 24]

तम् अब्रवीत् दीप्त विशाल लोचनम्प्रदर्शयित्वा भय लोभ मोहिता |

Shuurpanakha spoke this very caustic sentence to Ravana, whose eyes are broad and burning. [3-32-25]

On conquering all the worlds Ravana assumed indratva 'Indra-hood.' So all the oblations in rituals shall belong to Ravana. Any ritual other than this variety will be hindered or spoiled by this demon group. This is the real problem of all the celestials, as they are not getting their due of oblations through Vedic-rituals. Ravana's throne, rather the seat of authority, itself is the Golden-Ritual-Altar of its kind, and every praise, or extolment of Ravana is a hymn in his eulogy, and any offering made anywhere in his jurisdiction is an

offering made into that Ravana-Fire-Altar. That absolute power of Ravana is making him to glow to the bedazzlement of all the worlds. And how he got that Indrahood is said next.

देव गन्धर्व भूतानाम् ऋषीणाम् च महात्मनाम् ।

अजेयम् समरे घोरम् व्यात्त आननम् इव अन्तकम् ॥ ३-३२-६

An invincible one either for gods or gandharvas, or to sages with exalted souls, or even to any other entity worth its name, whose appearance itself is catastrophic, and who is sitting identical to the Terminator, as though that Terminator himself is sitting with a wide gaped mouth, at such a Ravana Shuurpanakha saw. [3-32-6]

1.) देव असुर विमर्देषु वज्र अशनि कृत व्रणम् ।

ऐरावत विषाण अग्रैः उत्कृष्टकिणवक्षसम् ॥ ३-३२-७

One who is severally bruised in several combats of gods and demons with the thunderbolts from the Vajra weapon of Indra, and one who is severally blotched on his chest when the prongs of the tusks of Airavata, the lordly elephant of Indra, gored his chest., [3-32-7]

2).विंशत्भुजम् दशग्रीवम् दर्शनीय परिच्छदम् ।

विशालवक्षसम् वीरम् राज लक्ष्मणलक्षितम् ॥ ३-३२-८

One who has twenty arms, ten faces and a broad chest, and a possessor of all regalia of Indra like white parasol, white fanning instruments, colours and the like insigne, and at that brave one who is attributed with all of the kingly attributes. [3-32-8]

3) Blent with the gleam of Lapis gems studded in his ornaments his glisten is alike that gem, while his ear-knobs are made out of refined gold, and his arms strongish, teeth whitish, mouth widish and he is mountainous. [3-32-9]

4)विष्णु चक्र निपातैः च शतशो देव संयुगे ।

अन्यैः शस्त्रैः प्रहारैः च महायुद्धेषु ताडितम् ॥ ३-३२-१०

His body bears hundreds of welts caused when assaulted with Vishnu-disc for hundreds of times in wars with gods, and when assaulted for hundreds of times with the other assaults-missiles in other gruesome wars as well, and Shuurpanakha saw at such a Ravana. [3-32-10]

4) Likewise, whose limbs are thrashed with thrashing missilery of all gods, whereby his body and soul have become harsh, thus he can perpetrate anything swiftly at his will, and he who can capably roil an un-perturbable ocean at his wish. [3-32-11]

5).क्षेप्तारम् पर्वत अग्राणाम् सुराणाम् च प्रमर्दनम् |

उच्छेत्तारम् च धर्माणाम् पर दार अभिमर्शनम् || ३-३२-१२

At him who is a volleyer of mountain peaks, a represser of gods, an extirpator of ethical values, and a molester of others wives. [3-32-12]

6).सर्व दिव्य अस्त्र योक्तारम् यज्ञ विघ्नकरम् सदा |

पुरीम् भोगवतीम् गत्वा पराजित्य च वासुकिम् || ३-३२-१३

तक्षकस्य प्रियाम् भार्याम् पराजित्य जहार यः |

He who is a marksman of every divine missile, and an ever interdictor of Vedic-rituals, and who on going to the city named Bhogavati, the capital of Nagas, and on defeating Vaasuki, the King of Serpents, has abducted the dear wife of Taksha on molesting her, and Shuurpanakha saw such a molester of others wives. [3-32-13, 14a]

7).कैलासम् पर्वतम् गत्वा विजित्य नरवाहनम् || ३-३२-१४

विमानम् पुष्पकम् तस्य कामगम् वै जहार यः |

On going to Mt. Kailash he who has defeated the god who uses humans as his vehicle, namely Kubera, and snatched away his aircraft, namely Pushpaka, which aircraft transits at the wish of its steersman, and Shuurpanakha saw such a grabber of others possessions. [3-32-14b, 15a]

8).वनम् चैत्ररथम् दिव्यम् नलिनीम् नन्दनम् वनम् || ३-३२-१५

विनाशयति यः क्रोधात् देव उद्यानानि वीर्यवान् |

He who enviously devastated the divine gardens of Kubera, called Caitraratha, along with a divine Lake of Lotuses pertaining to the same Kubera, called Pushkarini, and the gardens of Indra, called Nandana, along with other paradisiacal gardens of gods, Shuurpanakha saw such an envious demon. [3-32-15b, 16a]

9). चन्द्रसूर्यो महाभागो उत्तिष्ठन्तौ परंतपौ ॥ ३-३२-१६

निवारयति बाहुभ्याम् यः शैलशिखरोपमः ।

Shuurpanakha saw him who is similar to the pinnacle of a mountain, and who with his two hands forestalls the highly propitious ones that are the stiflers of their enemies, namely the Sun and Moon, when they tend to rise. [3-32-16b, 17a]

10). दश वर्ष सहस्राणि तपःतप्त्वा महावने ॥ ३-३२-१७

पुरा स्वयंभुवे धीरः शिरांसि उपजहार यः ।

That courageous one who in early times has practised asceticism for ten thousand years in a great-forest, and who on accomplishing it has dedicated ten of his heads to the Self-Created Brahma, she saw such a Ravana with such ten heads. [3-32-17b, 18a]

11). देव दानव गधर्व पिशाच पतंग उरगैः ॥ ३-३२-१८

अभयम् यस्य संग्रामे मृत्युतो मानुषाद् ऋते ।

Whereby, to whom there is an indemnity against death in war at the hand of gods, demons, gandharvas, devils, birds, or reptiles, excepting humans, and Shuurpanakha saw such an unimperilled Ravana. [3-32-18b, 19a]

12). मन्त्रैः अभितुष्टम् पुण्यम् अध्वरेषु द्विजातिभिः ॥ ३-३२-१९

हविर्धानेषु यः सोमम् उपहन्ति महाबलः ।

He who is an extreme-ultraist that expropriates the Soma-juice-oblation from the vessels of oblation in Vedic-rituals, which Soma juice-oblation is blest with Vedic-hymns

and kept separately by Vedic Brahmans, since it is intended and shall belong to Indra and other divinities, and she saw such a plunderer. [3-32-19b, 20a]

13).प्राप्त यज्ञ हरम् दुष्टम् ब्रह्मघ्नम् क्रूर कारिणम् ॥ ३-३२-२०

कर्कशम् निरनुक्रोशम् प्रजानाम् अहिते रतम् ।

He who is such an embezzler of the Vedic-rituals at the time of their culmination, a malicious one, and one with cruel acts, a hinderer of Vedic-rituals, or, the slayer of those Brahmans that conduct Vedic-rituals contrary to his wishes, and one who is heartless and a rampant demon, who is a delighter in the iniquity to the people, at him Shuurpanakha saw. [3-32-20b, 21a]

The problem with Ravana is that nobody shall surpass him or his boons, by conducting various Vedic-rituals, appeasing various gods to get better boons, or say 'a boon to kill Ravana' itself. That being his preconceived fear he lets none to conduct any Vedic sacrifice. Secondly, he has become one with Indra with the boon of Brahma. So, any ritual should be centred on Ravana, not Indra. He is not a routine Brahman slayer as he has Brahmanic origin, and his teachers are Brahmans, and the like. But he goes against those Brahmans who dare to conduct rituals for Indra and other divinities.

रावणम् सर्व भूतानाम् सर्वलोक भयावहम् ॥ ३-३२-२१

She that demoness Shuurpanakha saw her brother who makes all beings to wail, an alarming one to all the worlds, an atrocious one and highly formidable Ravana. [3-32-21b, 22a]

Ravana is the nickname of Dashagriiva, or Dashakantha, or Dashaanana, or Dashakandhara. When Ravana tried to lift up Mt. Kailash with his twenty hands, on which Shiva, Parvati, Nandi, and a host of pramatha ganas are there, Shiva pressed down the Mt. Kailash with his big toe. Then Ravana's twenty hands went under Mt. Kailash ehereby he started **to yell in pain** for a thousand years, **terrifying all the worlds**. Then, as advised by his ministers Ravana extols Shiva in a stotram, dandakam a rhythmical eulogy. That heavily worded eulogy is still available in the name of Raavana krita dandaka. Then, Shiva releases Ravana's hands from under Mt. Kailash and blesses him to be renowned as 'Ravana' then

onward. Thus, Ravana is the etymological derivation of the word from the **root ru 'to make noise or weep...'**

The mantra shastra says:-- **raama patniim vanasthaam ninaaya** - iti Raavana 'one who abducted Rama's wife from woodlands...' In another way it is raavaNasya apatyam pumaan raavanah 'Ravana's son is Raavana.'

Autocracy of Ravana

A minister should not give an advice unsought to a leader.

दोषम् गुणम् वा संपृष्टः त्वम् एवम् वक्तुम् अर्हसि ।

अपायम् वा अपि उपायम् वा कार्यस्य अस्य विनिश्चये ॥ ३-४०-८

"If you are asked about the credits or discredits, or either of the danger or ideation of the deed for determining its modus operandi, it will be apt of you to talk like this, but I did not seek any viewpoints of yours. [3-40-8]

संपृष्टेन तु वक्तव्यम् सचिवेन विपश्चिता ।

उद्यत अंजलिना राज्ञे य इच्छेत् भूतिम् आत्मनः ॥ ३-४०-९

"Even if someone is asked, and if he desires his own welfare, then he has to submit his opinion to the king suppliantly upraising his palm-fold, may he be an intellectual, or an astute adviser. [3-40-9]

A king cannot be addressed unless he asks. Then Maarecha, who is fully aware of monarchical protocol, how he informed his analysis of Rama to Ravana, will be the question. Even if a king is resolute in undertaking a mad act, he is to be cautioned. In some cases, a king is to be held by hair and taught, as a teacher holds the taught by his tuft of hair to earbash. Likewise an upright minister shall counsel the king properly, as Krishna advises Vidura in Maha Bharata at Udyoga Parva 93:

वाक्यम् अप्रतिकूलम् तु मृदु पूर्वम् शुभम् हितम् ।

उपचारेण युक्तम् च वक्तव्यो वसुधा अधिपः ॥ ३-४०-१०

"The king being lord of the land is to be addressed preceded with gentility, with auspicious and beneficial words that do not contradict the interests of that lord, more so, they shall be inclusive of etiquette. [3-40-10]

The imperial protocol is an exaggerated affair, as known to everybody. Here Ravana is demanding one more aspect in demanding, 'the words that do not go against the whims and fancies of the king.' And this is more than **an autocrat's mentality**. Dharmaakuutam says referring to Kaamandaka, a scripture on political science: 'even if a king asks, one shall not 'readily' reply though every aspect of that question is known to the replier, and the subject speaking in the audience of a king shall forget his own know-all-ness or his own entity in the knowledge of the subject at issue.

vijaanan na api bruuyaat bhartruh kshiptah uttaram vacah |

praviino api hi medhaavii varjayet abhimaanitaam ||.

स अवमर्दम् तु यत् वाक्यम् अथवा मारीच हितम् उच्यते ।

न अभिनन्दति तत् राजा मानार्थी मान वर्जितम् ॥ ३-४०-११

"Or else, oh, Maareecha, even if a beneficial word is said, but if it is said with reprehension it will not gladden that king who insists upon honour, for that said word is dishonourable, let alone reprehension. [3-40-11]

Concept of a Leader/King -according to Ravana

पंच रूपाणि राजानो धारयन्ति अमितओजसः ।

अग्नेः इन्द्रस्य सोमस्य यमस्य वरुणस्य च ॥ ३-४०-१२

"The kings with infinite vigour embody five constituent forces of Fire, Moon, Rain, Terminator, and that of Indra, the Administrator of Natural Forces. [3-40-12]

औष्ण्यम् तथा विक्रमम् च सौम्यम् दण्डम् प्रसन्नताम् |

धारयन्ति महातामनो राजानः क्षणदाचर || ३-४०-१३

तस्मात् सर्वासु अवस्थासु मान्याः पूज्याः च पार्थिवाः |

"Oh, nightwalker, thus the kings being great-souls personify the sultriness of Fire, sternness of Indra, softness of Moon, suppleness of Rain, and harshness of Terminator, and therefore in all situations they are respectable and reverential. [3-40-13, 14a]

Ravana has already conquered Indra and the said gods are responsible for the routine administration of universe. Hence, he is informing Maareecha about ordinary kings, presuming that Maareecha does not recognize the rectitude in dealing with ordinary kings, more so, with the king of kings, namely Ravana himself, which he says in next verse. A king acquires these traits of the presiding deities of the compass, by virtue of his kingship, and the sages said the very same to Rama when he entered Dandaka forest. **anena agni aadi dik paalaka ruupatvaat raajaa puujyo maanyah ca iti suucitam.**

त्वम् तु धर्मम् अविज्ञाय केवलम् मोहम् आश्रितः || ३-४०-१४

अभ्यागतम् माम् दौरात्म्यात् परुषम् वदसि ईदृशम् |

"But you are ill-advisedly babbling with me in this way, incognizant of rectitude and holding on to your obsession, and wishing ill of me, as I am on your doorstep. [3-40-14b, 15a]

गुण दोषौ न पृच्छामि क्षमम् च आत्मनि राक्षस || ३-४०-१५

मया उक्तम् अपि च एतावत् त्वाम् प्रति अमितविक्रम |

"Oh, demon, I did not ask the rights and wrongs concerning me, nor that which is expedient for me, but oh, demon of untold bravery, I have said this much to you. [3-40-15]

Deadly effect of Ravana's Personality.

तम् उग्रम् पापकर्माणम् जनस्थानगता द्रुमाः ॥ ३-४६-६

संदृश्य न प्रकंपन्ते न प्रवाति च मारुतः ।

On observing ferocious Ravana whose activities are iniquitous, the trees of Janasthaana are not in full sway, nor is the wind in full swing. [3-46-6b, 7a]

शीघ्रस्रोताः च तम् दृष्ट्वा वीक्षन्तम् रक्तलोचनम् ॥ ३-४६-७

स्तिमितम् गन्तुम् आरेभे भयात् गोदावरी नदी ।

On seeing him who is seeing with his bloodshot eyes, River Godavari too is frightened and started to rush off quietly, whose onrush will be rapid otherwise. [3-46-7b, 8a]

The reaction of the trees, wind, and river is as said by gods to Brahma in Bala Kanda, at 1-15-10: "Surya, the Sun will not verily parch Ravana. Maarutha, the Air will not surge at his sides. On seeing Ravana, the lord of the undulating, drifting waves, Ocean... will not pulsate either, and will hide the undulating waves, for the waves are his wives, and Ravana may abduct them... like Sita."

In the meanwhile the Decahedron demon Ravana, who is all the while waiting for some lapse of Rama, neared Vaidehi in the getup of a sanyaasi. [3-46-8b, 9a]

LL. Patterened Leadership- Ravana Identity

येन वित्रासिता लोकाः स देव असुर मानुषा ।

अहम् सः रावणो नाम सीते रक्षो गण ईश्वरः ॥ ३-४७-२६

"Oh, Sita, of whom all the worlds composed of gods, demons and humans are highly startled, I am that sovereign of hosts of demons, known as Ravana. [3-47-26]

"On seeing you, oh, impeccable one, I derive no pleasure in my wives. [3-47-27]

Sita Warns Ravana.....

"You who wish to abduct me with an auspicious legend as the wife of Rama, thus you wish to steal away a glowing fire in a cloth-bundle, though evincing it to be highly flaming? [3-47-43b, 44a]

अयो मुखानाम् शूलानाम् अग्रे चरितुम् इच्छसि ।

रामस्य सदृशीम् भार्याम् यो अधिगंतुम् त्वम् इच्छसि ॥ ३-४७-४४

"You who wish to override the befitting and selfsame wife of Rama, are wishing to tread on the needle-sharp spikes of iron spears. [3-47-44b, c]

HH to LL Pattern..Continuum

यद् अंतरम् सिंह शृगालयोः वने यद् अंतरम् स्यन्दनिका समुद्रयोः ।

सुरअग्र्य सौवीरकयोः यद् अंतरम् तद् अंतरम् दाशरथेः तव एव च ॥ ३-४७-४५

"Which odds are there between a lion and a fox in a given forest, which odds are there between a turbid-rivulet and an ocean, and which odds are there between a fine-wine and sour-gruel, likewise you are also at odds with the son of Dasharatha. [3-47-45]

The usage of the word syandanika is said to be the usage of a rare word by Valmiki, meaning kshudra nadi 'a turbid-rivulet...' as recorded by Pt. Satya Vrat, in Ramayana - A Linguistic Study.

यद् अंतरम् कांचन सीस लोहयोः यद् अंतरम् चन्दन वारि पंकयोः ।

यद् अंतरम् हस्ति बिडालयोः वने तद् अंतरम् दशरथेः तव एव च ॥ ३-४७-४६

"Which imparity is there among the metals of gold and lead, which imparity is there among the waters of sandalwood and sewage, which imparity is there between an elephant and a wildcat of forests, such an imparity exists between you and the son of Dasharatha. [3-47-46]

यद् अंतरम् वायस वैनतेययोः यद् अंतरम् मद्गु मयूरयोः अपि ।

यद् अंतरम् हंस गृध्रयोः वने तद् अंतरम् दाशरथेः तव एव च ॥ ३-४७-४७

"Which dissimilarity obtains betwixt a crow and an eagle, which dissimilarity obtains betwixt a waterfowl and a peacock, which dissimilarity obtains betwixt a swan and a falcon living in forest, such a dissimilarity obtains betwixt you and the son of Dasharatha. [3-47-47]

तस्मिन् सहस्राक्षसम प्रभावे रामे स्थिते कार्मुक बाणपाणौ ।

हता अपि ते अहम् न जराम् गमिष्ये वज्रम् यथा मक्षिकया अवगीर्णम् ॥ ३-४७-४८

"Even if you steal me away now, later when Indra similar Rama posits himself with his bow and arrows in hand on the battlefield, you cannot live on, and in the meanwhile you cannot digest me, as with a diamond swallowed along with a fly." Thus Sita gave her vent to her disdainful feelings towards Ravana. [3-47-48]

Here, if a fly is accidentally swallowed along with pure ghee, it will be vomited out for the nausea caused by that fly in the stomach. But diamond rends the stomach. The word vajram is usually a diamond, and if a diamond is consumed, accidentally or wilfully, it will tear off the intestines to death. Hence taking the Vedic saying vajro va aajyam the word is generally translated as ghee.

इति इव तत् वाक्यम् अदुष्ट भावा सुदुष्टम् उक्त्वा रजनीचरम् तम् ।

गात्रप्रकंपात् व्यथिता बभूव वातउद्धता सा कदली इव तन्वी ॥ ३-४७-४९

On speaking these sentences with high-strung words, with all her unsullied intentions to that highly sullied night-rambler Ravana, her fragile body trembled tormentedly as with a banana plant up-heaved by gust. [3-47-49]

She poured forth all of her feelings unbothered for consequences and when her haranguing is over, she felt certain uneasiness. This uneasiness is two fold. One is in accordance with humanly nature of a woman as she is staunch enough to not yield to any, and if anyone makes an untoward advance, she has a 'list' of suicide-programs, those that are

narrated to Lakshmana in the previous chapter. Further, she is yet to know about Rama's welfare, which will be impossible if this demon carries her away now. On the other side, as a Divine Consort of Vishnu, her uneasiness is for her separation from Rama, but not from the fear of any molestation by Ravana, and as the expected hour has come, the expectancy for the prospective elimination of Ravana is making her to tremble, impetuously.

ताम् वेपमानाम् उपलक्ष्य सीताम् स रावणो मृत्युसम प्रभावः |

कुलम् बलम् नाम च कर्म च आत्मनः समाचक्षे भयकारणार्थम् || ३-४७-५०

On closely marking Sita to be tremulous, he that Ravana whose impetus is Death similar, clearly informed her of his name, caste, competency, and capability as his purpose is to cause scare. [3-47-50]

Sita Reminds Ravana of his Moral Duty.....

"How you wish to commit sins although saying that Kubera, a god, is your brother? [3-48-21]

अवश्यम् विनशिष्यन्ति सर्वे रावण राक्षसाः |

येषाम् त्वम् कर्कशो राजा दुर्बुद्धिः अजित इन्द्रियः || ३-४८-२२

"All the demons will perforce get completely destroyed, oh, Ravana, for whom you the cruel and culpable one with uncontrolled senses is the king, and you will be blameworthy for the elimination of righteous demons like Vibheeshana, et al. [3-48-22]

अपहृत्य शचीम् भार्याम् शक्यम् इन्द्रस्य जीवितुम् |

न हि रामस्य भार्याम् माम् अपनीय अस्ति जीवितम् || ३-४८-२३

"It may be possible to live after abducting Shaci Devi, the wife of Indra, somehow and anyhow there will be no liveability after abducting me, the wife of Rama. [3-48-23]

"Oh, demon, un-mirrored is the prettiness of prettyish Shaci Devi, and one may live long on forcibly snatching her away from the hands of the wielder of Thunderbolt, Indra, but to him who intimidates or abuses me or women like me, there will be no **moksha**, release from the cycle of rebirth, even if he has consumed **amrita** ambrosia." Thus Sita spoke to Ravana. [3-48-24]

Sita iterated twice about Shaci Devi for reinforcing her argument. She did not say 'on abducting me you will not survive...' but said 'on abducting me, or women like me...' this is to say that any husband devotee-wife is not to be subjected to such humiliation. Further, this is for ashliila nivaarana artham 'to avoid obscenity from the mouth of this principal character in legend...' Govindaraja. As Sita is unsure whether Ravana consumed ambrosia or not, but, 'if your-like malicious minded beings, though they have gulped amrita 'ambrosia' there is no moksha 'release, deliverance...' from death-birth cycle and that moksha is possible through wise thinking... and, as your soul is full with foulness, that unwise state of yours will never attain moksha...' Rama Tilaka Commentary.

Who is a pati vrataa - husband-devoted?

Sita is considered as a topmost husband-devotee and there must be some reasons for this. A devotee-wife is one who abides by her wedded husband through thick and thin. The reasons for the umpteen number of divorces that are happening all around the globe are incorporated in the following simple verses:

purusham sevate na anyam mano vaak kaaya karmabhih |
lobhitaa api parena arthiah saa sati loka bhuushanaa ||
dainyena praarthitaa vaa api balena vidhruitaa vaa api |
vastra aadyaih vaasitaa vaa api na eva anyam bhajate satii ||
na anyam kaamate citte saa vijneyaa pati vrataa ||

'She who devotes herself to her own man, but not to any other man, with her heart, word and deed, she alone is the jewel in world... though enticed by others with riches or intimidated with forcefulness, or tempted with richly clothing [and others womanly fancies, but one on discarding them all] attends her own man... she who does not wish other man even in her heart of hearts, she alone is a husband-devotee...'

As such, there are no extraordinary talents or traits that make an ideal woman as a husband-devote, except her abidance to the sacredness of marriage as an institution. The domestic quarrelling, bickering, nagging... all these persists in every home, but making a mountain of that anthill, will eventually lead to the collapse of that institution of marriage. No doubt, Sita is a nagging, quarrelling, and sermonising, tongue-lashing woman but if it comes to her husband, she is undone without him, though he lost his empire, roaming in forests, eating trash etc., and yet she does not depart from her pledge to the institution of marriage.

Sita's warning in the tone of vision and mission.....

गत आयुः त्वम् गत श्रीकः गत सत्त्वो गत इन्द्रियः ।

लंका वैधव्य संयुक्ता त्वत् कृतेन भविष्यति ॥ ३-५६-१२

"Gone is your liveability, gone is your prosperity, gone is your vivacity, and gone is your faculty. Thus Lanka is widowed by a single deed of yours. [3-56-12] 'as such, you yourself cannot be on the throne of Lanka since her widowhood is admonished by your single act of touching 'other man's wife' that is me, and in abducting me... wherewith you daydream and daresay to me 'you rule over this very great empire of Lanka as empress of Lanka...'

न ते पापम् इदम् कर्म सुख उदकम् भविष्यति ।

या अहम् नीता विना भावम् पति पार्श्वत् त्वया वनात् ॥ ३-५६-१३

"In forest you have separated me from the propinquity of my husband, which diabolic deed of yours will not result in any ultimate happiness for you. [3-56-13] you said to me, 'of what use is your thinking conversely about that long-lost Rama...' what else am I to do, for I am diabolically dragged away from him by you, as such I am, I am now contemplating upon that Rama alone to come here to handover 'a fruit of unhappiness' to you as a barter for my release...'

स हि देवर - दैवत - संयुक्तो मम भर्ता महाद्युतिः ।

निर्भयो वीर्यम् आश्रित्य शून्ये वसति दण्डके ॥ ३-५६-१४

"In fact, that great-resplendent husband of mine, Rama, is still residing in the eremitical Dandaka forest, bravely hinging on to his own valour, in tandem only with my brother-in-law. [3-56-14] 'you said that you do not envisage 'him who can lead me back with his valour...' but my husband is still there in Dandaka along with his brother, both in tandem only with God Almighty, whose biting bravery and venomous valour are yet to be tasted by you... and if you too are brave enough, confront him to know whether I am winnable or otherwise...'

स ते वीर्यम् दर्पम् बलम् उत्सेकम् च तथा विधम् ।

अपनेष्यति गात्रेभ्यः शर वर्षेण संयुगे ॥ ३-५६-१५

"With storms of his arrows in a given combat my husband will dislodge arrogance, insolence, puissance, like that impudence from every limb of yours. [3-56-15] 'for yours is only bodily might as you have said 'I behold none matchable to my vitality...' and no spiritual or ethical, or whatsoever merits abide in you... thus, should you confront an ethical and scrupulous combatant, evanished are your bodily vanities...'

यदा विनाशो भूतानाम् दृश्यते कालचोदितः ।

तदा कार्ये प्रमाद्यन्ति नराः कालवशम् गताः ॥ ३-५६-१६

"As and when ruination of created beings manifests actuated by Time, then all of them will place their behaviour in endangerment, as they have gone under the control of End-Time. [3-56-16] 'you said to me that 'by your damnable dwelling in forests, bygone is your bad-luck which you misdealt in bygone times...' and I agree for that assertion of yours as my damnable bad-luck is nearing its completion, but your damnable, ill-lucky, self-ruinous time as started, and hence you are placing your behaviour in endangerment, by this quirkish act of abducting me...'

माम् प्रधृष्य स ते कालः प्राप्तो अयम् रक्षस अधम ।

आत्मनो राक्षसानाम् च वधाय अन्तःपुरस्य च ॥ ३-५६-१७

"This is that time which has followed on you owing to your molesting me, you basely demon, by which time-factor yourself, all of your demons, and even all of your queens in the Chambers of Queens will be devastated. [3-56-17]

(You said that I will become an empress among all females you brought. I need not become an empress for the 'countless females of finest fabric you amassed...' Because all those females have yielded themselves to you, and they are going to be devastated along with their Chambers of Queens, which chambers you endowed to them as gifts. But Rama will rescue others who are still captivated yet reticent. Where is the question of my becoming an empress of dead souls?)

5.3.3. Weak Leadership

1) King Romapaada of Anga kingdom will transgrace his duty, as a result of that his subjects will suffer from famine.

Thus kings have to be morally sound, otherwise his subjects suffer because of him.

तस्य व्यतिक्रमात् राज्ञो भविष्यति सुदारुणा ॥ १-९-८

अनावृष्टिः सुघोरा वै सर्वलोक भयावहा ।

"But by a violation of righteousness of that king there will be a shocking and devastating famine in that country...[1-9-8b, 9]

"While the famine is besetting that king Roamapada will be afflicted with grim, and on summoning Brahmans and learned scholars he will address them... [1-9-9b. 10a]

भवन्तः श्रुत कर्माणो लोकचारित्र वेदिनः ॥ १-९-१०

समादिशन्तु नियमम् प्रायश्चित्तम् यथा भवेत् ।

"All of you are well versed in rituals and knowers of the world history... order me how to how the purification from sin will be... [1-9-10b, 11a]

{Sumantra, the minister of King Dasharatha, details the importance of Sage Rishyashringa and beseeches the king to invite that sage to preside over the contemplated Vedic ritual, for that Sage's entry into any kingdom is auspicious for that land and people. }

2) Qualities of A Wicked Ruler...

कैकेय्या यदि चेद् राज्यम् स्यात् अधर्म्यम् अनाथवत् ।

न हि नो जीवितेन अर्थः कुतः पुत्रैः कुतः धनैः ॥ २-४८-२१

"If it were to be the rule of Kaikeyi, it will not be in consonance with righteousness, with no protector and indeed with no use for our lives, much less for our sons and riches."

यया पुत्रः च भर्ता च त्यक्ताव् ऐश्वर्यकारणात् ।

कम् सा परिहरेद् अन्यम् कैकेयी कुलपांसनी ॥ २-४८-२२

"Whom else Kaikeyi will not abandon? --that Kaikeyi, by whom her son and her husband were forsaken for the sake of power and who brought disgrace to her family."

कैकेय्या न वयम् राज्ये भृतका निवसेमहि ।

जीवन्त्या जातु जीवन्त्यः पुत्रैः अपि शपामहे ॥ २-४८-२३

"We swear even by our sons that while Kaikeyi is surviving and as long as we live, we will never inhabit this kingdom as Kaikeyi's servants!"

या पुत्रम् पार्थिव इन्द्रस्य प्रवासयति निर्घृणा ।

कः ताम् प्राप्य सुखम् जीवेद् अधर्म्याम् दुष्ट चारिणीम् ॥ २-४८-२४

"Who can live happily on having obtained (as one's ruler) that impious woman of wicked conduct, who banished the son of the king without any pity?"

उपद्रुतमिदम् सर्वमनालम्बमनायकम् ।

कैकेय्या हि कृते सर्वम् विनाशमुपयास्यति ॥ २-४८-२५

"The whole of this kingdom, without any leader, having no support and visited by calamities, will meet with ruin because of Kaikeyi's fault."

न हि प्रव्रजिते रामे जीविष्यति मही पतिः ।

मृते दशरथे व्यक्तम् विलोपः तत् अनन्तरम् ॥ २-४८-२६

"For, Rama having gone into exile, the monarch will not survive and when Dasharatha is dead, utter regrets will remain thereafter. It is certain!"

Those wives of citizens in the city of Ayodhya, lamenting as aforesaid, began weeping, as though fear has cropped up for a forth-coming death.

5.3.4. Disinterested Leadership /Spiritual Leadership

1). **Rama's unique leadership**— After acquiring the kingdom of Kishkindhaa, he did not own it .He passed it to Sugreeva.

ततः सुग्रीव वचनात् हत्वा वालिनम् आहवे ।

सुग्रीवम् एव तत् राज्ये राघवः प्रत्यपादयत् ॥ १-१-७०

"On eliminating Vali in combat upon the word of Sugreeva, then Rama established Sugreeva alone for that kingdom as its king... [1-1-70]

2.अभ्यषिच्य च लंकायाम् राक्षस इन्द्रम् विभीषणम् ।

कृतकृत्यः तदा रामो विज्वरः प्रमुमोद ह ॥ १-१-८५

"Enthroning Vibheeshana as the chieftain of demons in Lanka, then feeling that his task is fulfilled, Rama indeed rejoiced highly getting rid of febrility about any uncertainty of

fulfilling his promises. [1-1-85] विभीषण अभिषेकम् Crowning of Vibheeshana as the king of Lanka, after the demise of Ravana.

Chapter 70 of Ayodhya kanda mentions some of the spiritual kings—like Sagar, Dilip, Bhagiratha, Raghu, Ambarisha, Janaka 71/15. Janaka used to rule righteously -- **dharmena dhuram aavaham**

Sumitra, who was devoted to righteousness, spoke to the celebrated Kausalya, who had been wailing as aforesaid

"That son of yours, oh the venerable one, is endowed with excellent virtues and is the foremost among men. What is the use in your lamenting in this way or in weeping piteously?"

यः तव आर्ये गतः पुत्रः त्यक्त्वा राज्यम् महाबलः |

साधु कुर्वन् महात्मानम् पितरम् सत्य वादिनाम् || २-४४-३

शिष्टैः आचरिते सम्यक् शश्वत् प्रेत्य फलउदये |

रामः धर्मे स्थितः श्रेष्ठो न स शोच्यः कदाचन || २-४४-४

"Oh, noble lady! Your son is having mighty strength. He proved his high-soled father perfectly truthful by renouncing his throne. He stood firmly in righteousness, which is always practiced perfectly by disciples and which gives fruits even after death. That Rama, the most excellent man, never deserves to be lamented."

कीर्ति भूताम् पताकाम् यो लोके भ्रामयति प्रभुः |

दमसत्यव्रतपरः किम् न प्राप्तः तव आत्मजः || २-४४-७

"What has not been secured by your capable son, who is rich in virtue and is engrossed in the vow of truthfulness, and the banner of whose fame flutters though out the world?"

सूर्यस्यापि भवेत्सूर्योहयग्नेरग्निः प्रभोः प्रभोः ।

श्रियश्च श्रीर्भवेदग्न्या कीर्त्याः क्षमाक्षमा ॥ २-४४-१५

दैवतम् दैवतानाम् च भूतानाम् भूतसत्तमः ।

तस्य केहयगुणा देवि वने वा प्यथवा पुरे ॥ २-४४-१६

"Oh, Kausalya! Rama is the illuminator of even the sun, fire of fire, the ruler of rules, the splendor of splendor, the foremost glory of glory, the forbearance of forbearance, the god of gods and the foremost being of all the beings. Indeed, what handicaps are there for him in the forest or in Ayodhya?"

दुःखजम् विसृजन्ति अस्रम् निष्क्रामन्तम् उदीक्ष्य यम् ।

समुत्स्रक्ष्यसि नेत्राभ्याम् क्षिप्रम् आनन्दजम् पयः ॥ २-४४-१८

कुशचीरधरम् देवम् गच्छन्तमपराजितम् ।

सीतेवानुगता लक्ष्मीस्तस्य किम् नाम दुर्लभम् ॥ २-४४-१९

"Seeing Rama departing, all the people in Ayodhya smitten as they were with upsurge of grief shed tears born of agony. The goddess of fortune as Sita followed the invincible hero even as he departed for the forest, clad in a garment of the sacred Kusa grass. Indeed, what can be difficult for him to obtain?"

Ideal Leadership...

नार्हा त्वम् शोचितुम् देवि यस्यास्ते राघवस्सुतः ।

न हि रामात्परो लोके विद्यते सत्पथे स्थितः ॥ २-४४-२६

"Oh, queen! You, whose son is Rama, ought not to grieve, for none is established in right path in the world than Rama."

Rama arrives at the king's presence. Seeing King disturbed, Rama becomes grieved and wants to know the cause of king's perturbation. Queen Kaikeyi describes to Rama about the boons that Dasharatha had given earlier and also her wishes of coronating Bharata instead of Rama and sending Rama to Dandaka forest. **On listening to these harsh words of Kaikeyi, Rama did not become sorrowful, but Dasharatha was very much disturbed.**

इतीव तस्यां परुषम् वदन्त्याम् | न चैव रामः प्रविवेश शोकम् |

प्रविव्यधे चापि महानुभावो | राजा तु पुत्रव्यसनाभितप्तः || २-१८-४१

Though she was speaking such harsh words, Rama was not affected with sorrow. But the mighty Dasharatha became highly disturbed, having been afflicted by the calamity occurred to his son.

Morality...

धर्मूलमिदम् राम विदितम् च सतामपि |

तत्सत्यम् न त्यजेद्राजा कुपितस्त्वत्कृते यथा || २-१८-२४

"Oh, Rama! It is known by even wise men, that truth is the root of righteousness. See that the offended king does not abandon such a truth for your sake. The king is about to mention that truth which may look auspicious or inauspicious to you." "If what is spoken by the king does not create unfavourableness in you, I shall then tell you."

Says Rama to Kaikeyi--

तत् ब्रूहि वचनम् देवि राज्ञो यद् अभिकान्क्षितम् |

करिष्ये प्रतिजाने च रामः द्विर् न अभिभाषते || २-१८-३०

"Oh queen! Tell me the words of the king as desired by him. I even promise to do it. Rama does not speak two things."

Says Kaikeyi to Rama---

एतत्कुरु नरेन्द्रस्य वचनं रघुनन्दन ।

सत्यन महता राम तारयस्व नरेश्वरम् ॥ २-१८-४०

"Oh, Rama! Do as per the words of the king and liberate him by giving your father an opportunity to maintain the truth."

Rama on hearing the harsh and cruel words of Kaikeyi remains unruffled. On the way to forest he desires to visit his mother and Sita and inform them of his decision.

तत् अप्रियम् अमित्रघ्नः वचनम् मरण उपमम् ।

श्रुत्वा न विव्यथे रामः ॥ २-१९-१

एवम् अस्तु गमिष्यामि वनम् वस्तुम् अहम् तु अतः ।

जटाचीरधरः राज्ञः प्रतिज्ञाम् अनुपालयन् ॥ २-१९-२

"Let it be, as you said it. I shall fulfil the king's promise, go to the forest from here to reside there, wearing braided hair and covered with a hide."

हितेन गुरुणा पित्रा कृतेन नृपेण च ।

नियुज्यमानो विश्रब्धम् किम् न कुर्यात् अहम् प्रियम् ॥ २-१९-५

"How can I not do faithfully an action dear to my father, as commanded by him as well-wisher, venerable man, as person with right conduct and as king."

अहम् हि सीताम् राज्यम् च प्राणान् इष्टान् धनानि च ।

दृष्टः भ्रात्रे स्वयम् दद्याम् भरताय अप्रचोदितः ॥ २-१९-७

"Without being asked, I myself would have gladly offered to Bharata, the brother even Sita with kingdom, even my life, loved ones and wealth."

किम् पुनर् मनुज इन्द्रेण स्वयम् पित्रा प्रचोदितः ।
तव च प्रिय काम अर्थम् प्रतिज्ञाम् अनुपालयन् ॥ २-१९-८

"Being directed by king, who is my father himself, how much more should I tell that I can give everything to Bharata, duly obeying father's promise to fulfil your beloved desire."

न अहम् अर्थ परः देवि लोकम् आवस्तुम् उत्सहे ।
विद्धि माम् षिभिस् तुल्यम् केवलम् धर्मम् आस्थितम् ॥ २-१९-२०

"Oh queen! I am not concerned with wealth. I want to receive the world hospitable. Know me as equal to a sage, abiding in righteousness alone."

यद् अत्रभवतः किञ्चित् शक्यम् कर्तुम् प्रियम् मया ।
प्राणान् अपि परित्यज्य सर्वथा क्तम् एव तत् ॥ २-१९-२१

"If I have to do whatever action is dearer to my revered father, that action is just done in all respects even by renouncing life."

न हि अतः धर्म चरणम् किञ्चित् अस्ति महत्तरम् ।
यथा पितरि शुश्रूषा तस्य वा वचन क्रिया ॥ २-१९-२२

"There is not indeed anything of greater performance of duty than doing service to father or than doing what he commands."

अनुक्तः अपि अत्रभवता भवत्या वचनात् अहम् ।
वने वत्स्यामि विजने वर्षाणि इह चतुर् दश ॥ २-१९-२३

"Even if our reverent father does not tell me, I shall reside in the forest, devoid of people, now for fourteen years as per your word."

न नूनम् मयि कैकेयि किञ्चित् आशंससे गुणम् ।

यद् राजानम् अवोचः त्वम् मम ईश्वरतरा सती ॥ २-१९-२४

" In the matter of coronation of Bharata, you told Dasharatha and not to me, even though you had every authority to tell, me directly. By this, it is known that you have not seen any merit in me. It is certain! Today itself, I shall go to the forest of Dandaka after bidding, farewell to my mother and also after consoling Sita."

भरतः पालयेद् राज्यम् शुश्रूषेच्च पितुर् यथा ।

तहा भवत्या कर्तव्यम् स हि धर्मः सनातनः ॥ २-१९-२६

"While ruling the kingdom, see that Bharata serves our father well. It is indeed an age-old practice."

Leadership requires firm resolve

Dasharatha says to Rama....."Don't follow my decision'!

अहम् राघव कैकेय्या वर दानेन मोहितः ।

अयोध्यायाः त्वम् एव अद्य भव राजा निगृह्य माम् ॥ २-३४-२६

"Oh, Rama! I was stupefied by Kaikeyi through a boon. Now, by confining me, be you the king of Ayodhya."

Says Rama--

नव पञ्च च वर्षाणि वनवासे विहृत्य ते ।

पुनः पादौ ग्रहीष्यामि प्रतिज्ञान्ते नराधिपः ॥ २-३४-२९

"Oh, ruler of men! Having strolled in the forest for fourteen years, I shall clasp your feet once more after fulfilling my promise." Rama remains firm in his resolve.

Spiritual Leader

न च अस्य महतीम् लक्ष्मीम् राज्य नाशो अपकर्षति ।
लोककान्तस्य कान्तत्वम् शीतरश्मेर् इव क्षपा ॥ २-१९-३२

As Rama was a pleasing personality, he was loved by all the people. The loss of kingdom could not diminish a great splendour of Rama .

न वनम् गन्तु कामस्य त्यजतः च वसुंधराम् ।
सर्व लोकअतिगस्य इव लक्ष्यते चित्तविक्रिया ॥ २-१९-३३

In that Rama, who was leaving the kingdom after having decided to go to the forest, there was no perturbation of mind in him like in an ascetic who is beyond worldly pain and pleasure.

प्रतिषिद्ध्य शुभम् छत्रं व्यजने च स्वलंकृते ।
विसर्जयित्वा स्वजनं रथम् पौरास्तथा जन्नान् ॥ २-१९-३४
धारयन् मनसा दुःखम् इन्द्रियाणि निगृह्य च ।
प्रविवेश आत्मवान् वेश्म मातुर प्रिय शंसिवान् ॥ २-१९-३५

Rama, the man of great courage, refused fans and umbrella, sent away his friends; chariot and citizens kept back sorrow in his mind, subdued his senses and entered his mother's house to inform the unpleasant news.

सर्वो ह्यभिजनः श्रीमान् श्रीमतः सत्यवादिनः ।
नालक्षयत् रामस्य किञ्चिदाकारमानने ॥ २-१९-३६

The people adjacent to Rama could not visualise any change in the face of Rama who was dignified and truthful in his words.

उचितम् च महाबाहूर्न जहौ हर्षमात्मनः ॥ २-१९-३७

Rama did not lose his natural joy .Rama with his courageous spirit and of great fame, paying his respects to the people with his sweet words, went nearer to his mother.

Rama on hearing the harsh and cruel words of Kaikeyi remains unruffled. He then immediately decides to leave for forest after duly saluting the king and Kaikeyi. On the way to forest He desires to visit his mother and Sita and inform them of his decision.

न चैव रामः अत्र जगाम विक्रियाम् ॥ २-१९-४०

When Rama entered, Kausalya's palace was filled with great joy. At that time, Rama did not show any displeasure for the mishap occurred in truth.

गुरुश्च राजा च पिता च वृद्धः | क्रोधात्प्रहर्षं द्यदि वापि कामात् |

यद्व्यादिशेत् कार्यमवेक्ष्य धर्मम् | कस्तन्न कुर्यादनृदृशंसवृत्तिः ॥ २-२१-५८

"When father, who is venerable, a king and old-aged, commands an action either by anger or by extreme joy or by even desire, which right person will not perform it? Only a person who chooses to be cruel will not do it."

स वै न शक्नोमि पितुः प्रतिज्ञा | मिमामकर्तुम् सकलम् यथावत् |

स ह्यवयोस्तत गुरुर्नियोगे | देवाश्च भर्ता स गतिस्स धर्मः ॥ २-२१-५९

"I cannot avoid fulfilling the father's command completely. For both of us, he is an important person indeed to command us. To mother Kausalya also, he is the husband, the resource person and the personified law."

न अस्ति शक्तिः पितुर् वाक्यम् समतिक्रमितुम् मम ।

प्रसादये त्वाम् शिरसा गन्तुम् इच्छाम्य् अहम् वनम् ॥ २-२१-२९

"I am not able to violate my father's words. I am bowing my head and asking your favour. I shall have to go to the forest" Then Rama quotes several examples to substantiate his stand.

ऋषिणा च पितुर् वाक्यम् कुर्वता व्रत चारिणा ।

गौर हता जानता धर्मम् कण्डुना अपि विपश्चिता ॥ २-२१-३०

1."A sage called Kandu, who knew righteousness, who performed religious vows and who was a learned man, killed even a cow, acting as per his father's words"

अस्माकम् च कुले पूर्वम् सगरस्य आज्ञया पितुः ।

खनद्भिः सागरैः भूतिम् अवाप्तः सुमहान् वधः ॥ २-२१-३१

2."Previously, the sons of Sagara belonging to our race, were got bitterly digging up the earth, as commanded by their father."

जामदग्न्येन रामेण रेणुका जननी स्वयम् ।

कृत्ता परशुना अरण्ये पितुर्वचनकारिणा ॥ २-२१-३२

3."ParasuRama, the son of Jamadagni personally slayed his mother Renuka in the forest with an axe as per his father's words."

"Oh, mother! These and many others who were equivalent to gods, did not make their father's words to go waste. I shall also do what is desired by my father"

"I am not setting any new contradicting customary conduct for your sake. I am adhering to the way agreed and followed by the ancient."

पितुर् हि वचनम् कुर्वन् न कश्चिन् नाम हीयते ॥ २-२१-३६

"I cannot do otherwise than acting in accordance with father's words, the prevalent practice on earth. There is no deprivation indeed for anyone who complies with father's commands."

Rama, spoke thus to his mother and turned round to Lakshmana to speak.

संश्रुत्य च पितुर् वाक्यम् मातुर् वा ब्राह्मणस्य वा ।

न कर्तव्यम् वृथा वीर धर्मम् आश्रित्य तिष्ठता ॥ २-२१-४१

"One who follows righteousness, does not waste his promise given to one's father or mother or Brahmana."

5.3.5. Charismatic Leadership of Lord Rama

1.) Charismatic Leaders are loved by all.

तदा हययोध्यानिलयः सस्त्रीबालाबलो जनः ।

रामाभिषेकमाकाञ्क्षन्नाकाणक्षदुदयं रवेः । २-५-१९

Then, the people of Ayodhya including children, women and the old-aged were waiting for sunrise, wishing the anointment ceremony of Rama to happen.

प्रजालङ्कारभूतं च जनस्यानन्दवर्धनम् ।

उत्सुकोऽभूज्जनो द्रष्टुं तमयोध्यामहोत्सवम् ॥ २-५-२०

In Ayodhya, people were enthusiastic to see the great public function, which was decorative to the community and which would bring forward an increased joy. The festivities in Ayodhya, the happiness of the people along with Kings of other countries came as guests from different directions arrive in Ayodhya to be there on the grand occasion is narrated by Valmiki as a sign of the result of the Charismatic leadership.

2.) Charismatic leaders are firm in their resolve.

गुरुश्च राजा च पिता च वृद्धः ।

क्रोधात्प्रहर्षं द्यदि वापि कामात् ।

यद्व्यादिशेत् कार्यमवेक्ष्य धर्मम् ।

कस्तन्न कुर्यादनृदनृशंसवृत्तिः ॥ २-२१-५८

"When father, who is venerable, a king and old-aged, commands an action either by anger or by extreme joy or by even desire, which right person will not perform it? Only a person who chooses to be cruel will not do it."

सर्वे न शक्नोमि पितुः प्रतिज्ञामिमामकर्तुम् सकलम् यथावत् ।

स ह्यवयोस्तत गुरुर्नियोगे । देवाश्च भर्ता स गतिस्स धर्मः ॥ २-२१-५९

"I cannot avoid fulfilling the father's command completely. For both of us, he is an important person indeed to command us. To mother Kausalya also, he is the husband, the resource person and the personified law. Oh, mother the queen! Permit me to go to forest."

Rama, the best of men, decided to go to Dandaka forest fearlessly with his prowess, consoled his mother, advised his brother by good thoughts.

न अस्ति शक्तिः पितुर् वाक्यम् समतिक्रमितुम् मम ।

प्रसादये त्वाम् शिरसा गन्तुम् इच्छाम्य् अहम् वनम् ॥ २-२१-२९

"I am not able to violate my father's words. I am bowing my head and asking your favour. I shall have to go to the forest"

Then Rama quotes various incidents to substantiate his standpoint.

1. ऋषिणा च पितुर् वाक्यम् कुर्वता व्रत चारिणा ।

गौर हता जानता धर्मम् कण्डुना अपि विपश्चिता ॥ २-२१-३०

"A sage called Kandu, who knew righteousness, who performed religious vows and who was a learned man, killed even a cow, acting as per his father's words"

2. अस्माकम् च कुले पूर्वम् सगरस्य आज्ञया पितुः ।

खनद्भिः सागरैः भूतिम् अवाप्तः सुमहान् वधः ॥ २-२१-३१

"Previously, the sons of Sagara belonging to our race, were got bitterly digging up the earth, as commanded by their father."

3. जामदग्न्येन रामेण रेणुका जननी स्वयम् ।

कृत्ता परशुना अरण्ये पितुर् वचन कारिणा ॥ २-२१-३२

"Parashu Rama, the son of Jamadagni personally slayed his mother Renuka in the forest with an axe as per his father's words. Oh, mother! These and many others who were equivalent to gods, did not make their father's words to go waste. I shall also do what is desired by my father. Oh, mother! I am not the only person to act according to father's command. Those I have mentioned to you hitherto also complied with their father's command."

नाहम् धर्मपूर्वम् ते प्रतिकूलम् प्रवर्तये ।

पूर्वैः अयम् अभिप्रेतः गतः मार्गो अनुगम्यते ॥ २-२१-३५

"I am not setting any new contradicting customary conduct for your sake. I am adhering to the way agreed and followed by the ancient."

तत् एतत् तु मया कार्यम् क्रियते भुवि न अन्यथा ।

पितुर् हि वचनम् कुर्वन् न कश्चिन् नाम हीयते ॥ २-२१-३६

"I cannot do otherwise than acting in accordance with father's words, the prevalent practice on earth. There is no deprivation indeed for anyone who complies with father's commands."

Rama, the best of those who speak skilfully and the best of all those wearing the bow, spoke thus to his mother and turned round to Lakshmana to speak.

संश्रुत्य च पितुर् वाक्यम् मातुर् वा ब्राह्मणस्य वा ।
न कर्तव्यम् वृथा वीर धर्मम् आश्रित्य तिष्ठता ॥ २-२१-४१

"One who follows righteousness, does not waste his promise given to one's father or mother or Brahmana."

सो अहम् न शक्यामि पितुर् नियोगम् अतिवर्तितुम् ।
पितुर् हि वचनात् वीर कैकेय्या अहम् प्रचोदितः ॥ २-२१-४२

" I cannot transgress my father's command. On the word given by my father only, Kaikeyi instigated me to go to the forest."

3.Charismatic leadership has a maximum followers

Such a leader is having maximum followers because of his magnetic personality, noble character and benevolent nature.Observe the people's reaction when Rama was sent to woods by Kaikeyi.

Rama was sent to exile by the King Dasharatha, but the charm of his personality still attracted all the people of Ayodhya,that is why they all become ready to go to forest along with Lord Rama.

प्रतिषिद्ध्य शुभम् छत्रं व्यजने च स्वलंकृते ।
विसर्जयित्वा स्वजनं रथम् पौरास्तथा जन्नान् ॥ २-१९-३४

Rama, the man of great courage, refused fans and umbrella, sent away his friends, chariot and citizens kept back sorrow in his mind, subdued his senses.

मूलं ह्येष मनुष्याणाम् धर्मसारो महाद्युतिः ।

पुष्पम् फलम् च पत्रम् च शाखाश्चास्येतरे जनाः ॥ २-३३-१५

This Rama, the essence of virtue possessing great lustre, is indeed the root of the tree of humanity. Other men are his flowers, fruits and branches.

पीडया पीडितम् सर्वम् जगद् अस्य जगत् पतेः ।

मूलस्य इव उपघातेन वृक्षः पुष्पफलउपगः ॥ २-३३-१४

The entire world feels afflicted by the hardship inflicted on this protector of the world, as a tree which acquired flowers and fruits are damaged by injury caused to its root, people are extremely painful for the injury done to him.

We as such along with our wives and relatives will follow Rama in the same way as Lakshmana is going with the departing Rama.

गच्छन्तम् अनुगच्छामः येन गच्छति राघवः ॥ २-३३-१६

उद्यानानि परित्यज्य क्षेत्राणि च गृहाणि च । एक दुःख सुखा रामम् अनुगच्छाम धार्मिकम् ॥ २-३३-१७

Abandoning gardens fields and houses, we shall follow Rama the righteous man, and share his joys and sorrows.

वनम् नगरम् एव अस्तु येन गच्छति राघवः ।

अस्माभिः च परित्यक्तम् पुरम् सम्पद्यताम् वनम् ॥ २-३३-२२

As Rama is going away to the forest, let that forest become a city and let this city being deserted by us become a forest.

बिलानि दम्ष्ट्रणः सर्वे सानूनि मृग पक्षिणः ।

अस्मत् त्यक्तम् प्रपद्यन्ताम् सेव्यमानम् त्यजन्तु च ॥ २-३३-२३

इति एवम् विविधा वाचो नानाजनसमीरिताः ।

Scared by fear of us, let all the snakes abandon their holes, the deers and birds the mountain peaks, the elephants and the lions the forest itself. let them leave the region going to be inhabited by us and reach the city of Ayodhya.

तृणमांसफलादानाम् देशम् व्यालमृगद्विजम् ॥ २-३३-२४

प्रपद्यताम् हि कैकेयी सपुत्रा सहबान्धवैः ।

राघावेण वने सर्वे सह वत्स्याम निर्वृताः ॥ २-३३-२५

Let Kaikeyi with her son along with her relatives indeed inhabit the region where ferocious animals and vultures live with grass, meat and fruits. Let us all (on the other hand) live happily in the forest along with Rama.

इत्येवम् विविधा वाचो नानाजनसमीरिताः।

शुश्राव रामः श्रुत्वा च न विचक्रे अस्य मानसम् ॥ २-३३-२६

Rama heard various kinds of remarks thus made by many people. Hearing them also, his mind was not disturbed.

अनार्तरूपः प्रहसन् इव अथ ॥ २-३३-२९

Then, Rama even on seeing the people disturbed, appeared unmoved and smiling, intending to fulfill his father's behest

Minister Sumantra says to Kaikeyi--

राजा भवतु ते पुत्रो भरतश्शास्तु मेदिनीम् ।

वयम् तत्र गमिष्यामो रामो यत्र गमिष्यति ॥ २-३५-१०

"Let your son Bharata become the king and rule the earth. Wherever Rama goes, we (on our part) shall go there".

न हि ते विषये कश्चिद्ब्राह्मणो वस्तुमर्हति ।
तादृशम् त्वममर्यादमद्य कर्म चिकीर्षसि ॥ २-३५-११

"Now any brahmana cannot indeed dwell in your kingdom as now you want to do such an act, transgressing the due limits."

नूनम् सर्वे गमिष्यामो मार्गम् रामनिषेवितम् ।
त्यक्ताया बान्धवैः सर्वैर्ब्राह्मणैः साधुभिः सदा ॥ २-३५-१२
का प्रीती राज्यलाभेन तव देवि भविष्यति ।
तादृशम् त्वममर्यादम् कर्म कर्तुम् चिकीर्षसि ॥ २-३५-१३

"Certainly, all of us will proceed in the path followed by Rama. Oh, queen Kaikeyi! What pleasure will be derived through attainment of sovereignty, when your relatives, all brahmanas and pious souls desert you forever? Now, you want to do such an act of impropriety"

अथ यास्यति वैदेही वनम् रामेण सम्गता ।
वयमप्यनुयास्यामः पुरम् चेदम् गमिष्यति ॥ २-३७-२५

"Or rather, if Sita goes to forest together with Rama, we also will follow suit. This city too will go."

"The frontier- guards and the State including its patrons, as well as this city with its goods and chattels will go wherever Rama and his wife are there."

भरतश्च सशत्रुघ्नश्चीरवासा वनेचरः ।
वने वसन्तम् काकुत्स्थमनुवत्स्यति पूर्वजम् ॥ २-३७-२७

"Wearing pieces of bark, Bharata along with Shatrughna will live along with Rama their brother residing in the forest and moving in the forest."

ततह् शून्याम् गतजनाम् वसुधाम् पादपैः सह ।
त्वमेका शाधि दुर्वृत्ता प्रजानामहिते स्थिता ॥ २-३७-२८

Thereafter, singly you alone with bad conduct hurt to people, rule this earth which is bereft of people and desolate, with its trees alone remaining.

न हि तद्भविता राष्ट्रम् यत्र रामो न भूपतिः ।
तद्वनम् भविता राष्ट्रम् यत्र रामो निवत्स्यति ॥ २-३७-२९

"Where Rama is not a king, that place will not indeed becomes the kingdom. That forest, where Rama will be living, can become a kingdom."

लोके हि स न विद्येत यो न राममनुव्रतः ॥ २-३७-३२

There is none indeed in this world who is not devoted to Rama"

द्रक्ष्यस्यद्यैव कैकेयि पशुव्याळमृगद्विजान् ।
गच्छतः सह रामेण पादपांश्च तदुन्मुखान् ॥ २-३७-३३

"Oh, Kaikeyi! You will see now itself that beasts, elephants, deers and birds going with Rama and trees also turning their faces towards Rama."

The departure of Rama from Ayodhya for his exile is depicted. When they are charioted through the streets of Ayodhya the citizenry wails and weeps for Rama's disposition. In his unsurpassable affection towards Rama, King Dasharatha follows the chariot like a commoner, but fails to go further and falls down.

प्रयाते तु महा अरण्यम् चिररात्राय राघवे ।

बभूव नगरे मूर्च्छा बल मूर्च्छा जनस्य च ॥ २-४०-१८

Rama after departing to the great forest for a long term, unconsciousness prevailed in the city. There was faintness in the strength of people.

The city(of Ayodhya) is filled with flurry, with its elephants intoxicated in rut and highly excited and resonant with tinkling of ornaments of horses.

ततः सबाल वृद्धा सा पुरी परम पीडिता ।

रामम् एव अभिदुद्राव घर्मआर्तः सलिलम् यथा ॥ २-४०-२०

That city, including the youngsters and the old, stricken with extreme agony, ran towards Rama alone, in the same way as the one afflicted with heat of the sun rushes towards water. All those people said with loud voices to Sumantra thus:

सम्यच्च वाजिनाम् रश्मीन् सूत याहि शनैः शनैः ।

मुखम् द्रक्ष्यामि रामस्य दुर्दर्शम् नो भविष्यति ॥ २-४०-२२

"Hold in the reins of the horses and go slowly and slowly, Oh charioteer! We would behold the face of Rama, which would be henceforth difficult to behold for us.Sita(the princess of Videha kingdom) has done what ought to be done, by going along with him like a shadow, delighted in virtue as she was and does not leave her husband ."

अहो लक्ष्मण सिद्धार्थः सततम् प्रिय वादिनम् ।

भ्रातरम् देव सम्काशम् यः त्वम् परिचरिष्यसि ॥ २-४०-२५

"Oh, Lakshmana! You are attending ever to your brother who speaks affectionately and is equal to the god. Ah, you are the accomplisher of purpose!"

Saying so, those people were not able to restrain their tears that come and followed that Rama, their beloved delight of the Ikshvakus.

रामो याहीति सूतम् तम् तिष्ठेति स जनस्तदा ।

उभयम् नाशकत्सूतः कर्तुमध्वनि चोदितः ॥ २-४०-३२

Rama commanded that charioteer with the words "Move on!" The people said to him "stop!" Urged on the passage, the charioteer could not do both.

निर्गच्छति महाबाहौ रामे पौरजनाश्रुभिः ।

पतितैरभ्यवहितम् प्रशशाम महीरजः ॥ २-४०-३३

The dust raised on the road due to moving out of mighty armed Rama, was suppressed by the falling tears of the citizens.

रुदिताश्रुपरिद्यूनम् हाहाकृतमचेतनम् ।

प्रयाणे राघवस्यासीत्पुरम् परमपीडितम् ॥ २-४०-३४

With full of wailing tears, the citizens of after making loud cries became unconscious with deep agony, at the time of departure of Rama.

दृष्ट्वा तु नृपतिः श्रीमानेकचित्तगतम् पुरम् ।

निपपातैव दुःखेन हतमूल इव द्रुमः ॥ २-४०-३६

Seeing the city with singleness of mind, the glorious monarch Dasharathafell down with agony, like a tree slain at its root. Thereafter, seeing the king becoming feeble and much distressed, the outcry of the people rose from the rear of Rama.

Some poeple crying "Oh, Rama!" and some other scrying "Oh, Rama's mother!", made the entire women in the gynaeccium to weap.

Rama the tiger among men, feeling pained, as an elephant being pricked by a goad, indeed was not able to bear the plight of his father and his mother. Rama's mother (Kausalya) ran towards her son, as a cow fond of her calf and whose calf is tied (in a stall), runs home for her calf.

Rama again and again saw that Kausalya, his mother who was crying thus, running after that chariot as though dancing, shouting "Oh, Rama, Rama!" "Oh, Sita!" and "Oh, Lakshmana!" trickling tears descending from her eyes for the sake of Rama Lakshmana and Sita.

Dasharatha exclaimed saying "Stop!" while Rama called out "Go on, proceed!" (In that way) Sumantra's mind became confused, as in between two (opposing) whirl pools.

The charioteer, doing as per Rama's words, took leave of those citizens and drives the horses more speedily even while they are going. The ladies of the royal gymnasium lament over the exile of Rama and others. The citizens of Ayodhya also are reduced to a miserable plight. All Nature mourns at Rama's departure.

4. Charismatic Leader possess the qualities of the transformational Leaders

Transformational leaders will be highly in demand in the years to come; virtually, they will be the supermen on earth, transforming the world with their soft, soothing, golden touch (Krishnan, 1990). The skills of the transformational leadership need to be cultivated and nourished, as every organization, society and country needs transformational leadership.

अनाथस्य जनस्य अस्य दुर्बलस्य तपस्विनः ।

यो गतिम् शरणम् च आसीत् स नाथः क्व नु गच्छति ॥ २-४१-२

Where is he going, who was the path, who became the protector of the people, who are now defenseless weak and unhappy?"

न क्रुध्यति अभिशस्तः अपि क्रोधनीयानि वर्जयन् ।

क्रुद्धान् प्रसादयन् सर्वान् सम दुःखः क्व गच्छति ॥ २-४१-३

"Where has he gone, who was not angry even when provoked, who resolved every misunderstanding and who propitiated all those who were angry by sharing their suffering?"

जीव लोकस्य सम्प्रियम् ।

धर्म्यम् सत्य व्रतम् रामम् ॥ २-४१-६

"Alas! In his folly, the king has banished the virtuous the beloved and the strictly truthful Rama to the forest!"

न अग्निहोत्राणि अहूयन्त सूर्यः च अन्तर् अधीयत ।

व्यसृजन् कवलान् नागा गावो वत्सान् न पाययन् ॥ २-४१-९

On the departure of Rama to the forest, the sacred fires were no longer performed, no house holder prepared food, the people did not do their acts and even the sun went into eclipse.

Elephants threw out the morsels of food they had taken into their mouths. Cows did not give suck to their calves. Mother did not rejoice, for having got a son born for the first time.

Trisanku, Lohintanga, Brihaspati as also Budha and all other planets assumed a menacing aspect and got stayed with the moon.

Stars ceased to twinkle. Planets were deprived of their splendour. The stars of Visakha appeared in the heaven, veiled in the mist.

कालिकानिलवेगेन महोदधिरिवोत्थितः ।

रामे वनम् प्रव्रजिते नगरम् प्रचचाल तत् ॥ २-४१-१३

The great ocean rose, as by a speed of a long-lasting tempest. While Rama went to the forest, that city was shaken.

दिशः पर्याकुलाः सर्वा स्तिमिरेणेव सम्वृताः ।
न ग्रहो नापि नक्षत्रं प्रचकाशे न किंचन ॥ २-४१-१४

All the cardinal points, having been disturbed, were covered by darkness. Planets did not become visible, nor the stars nor any other thing in heaven.

अकस्मान् नागरः सर्वो जनो दैन्यम् उपागमत् ।
आहारे वा विहारे वा न कश्चित् अकरोन् मनः ॥ २-४१-१५

All the people of the city suddenly became apathetic. No one was interested in either food or in pastime.

शोकपर्यायसन्तप्तः सततं दीर्घमुच्छ्वसन् ।
अयोध्यायाम् जनः सर्वः शुशोच जगतीपतिम् ॥ २-४१-१६

All the people of Ayodhya, afflicted by grief in succession, heaved profound and burning sighs and bewailed about the departure of the Lord of the earth.

बाष्प पर्याकुल मुखो राजमार्ग गतः जनः ।
न हृष्टः लक्ष्यते कश्चित् सर्वः शोक परायणः ॥ २-४१-१७

The people in the king's way were wearing distressed faces filled with tears. No one appeared rejoicing. All were possessed by grief.

न वाति पवनः शीतः न शशी सौम्य दर्शनः ।
न सूर्यः तपते लोकम् सर्वम् पर्याकुलम् जगत् ॥ २-४१-१८

The wind was not blowing coolly. The moon did not appear beneficent. The sun did not give out warmth to the earth. The entire world was in disorder

अनर्थिनः सुताः स्त्रीणाम् भर्तारः भ्रातरः तथा ।

सर्वे सर्वम् परित्यज्य रामम् एव अन्वचिन्तयन् ॥ २-४१-१९

Sons did not ask for their mothers and husbands did not ask for their wives. Brothers did not enquire about their sisters. All gave up every thing and thought of Rama alone.

ये तु रामस्य सुहृदः सर्वे ते मूढ चेतसः । शोकभारेण च आक्रान्ताः शयनम् न जुहुस् तदा ॥ २-४१-२०

Then, all of Rama's own friends were bewildered in mind and the weight of their agony overwhelmed them. They did not leave their beds.

Afflicted by fear and grief, the earth with its mountains, deprived of that great souled Rama, suffered a terrible convulsion, and a great uproar reigned in the city which was filled with elephants, warriors and horses.

The dust raised by Rama's chariot having disappeared for a while, Dasharatha feels dejected and fell insensible on ground. When Kaikeyi comes forward to support him he scolds and asks her not to touch him. Kausalya then lifts him up and persuades him to return to their house. His personal attendants take him to Kausalya's apartments and seeing him plunged in grief, Kausalya seats herself beside him and began to lament in various ways.

कैकेयि मा मम अङ्गानि स्प्रक्षीस् त्वम् दुष्ट चारिणी ।

न हि त्वाम् द्रष्टुम् इच्छामि न भार्या न च बान्धवी ॥ २-४२-६

"Oh, wicked Kaikeyi! Do not touch my limbs. I do not wish to see you .You are no longer my wife nor a relative."

ये च त्वाम् उपजीवन्ति न अहम् तेषाम् न ते मम ।

केवल अर्थ पराम् हि त्वाम् त्यक्त धर्मात् त्यजाम्य् अहम् ॥ २-४२-७

"I am not of those who are dependent on you nor are they anything to me. I discord you, by whom righteousness has been discorded and who are solely interested in avariciousness."

अगृह्णाम् यच् च ते पाणिम् अग्निम् पर्यणयम् च यत् ।

अनुजानामि तत् सर्वम् अस्मिन् लोके परत्र च ॥ २-४२-८

All that contract which I entered into by taking your hand and circumambulating the sacred fire, I now renounce in this world and the next. "

भरतः चेत् प्रतीतः स्यात् राज्यम् प्राप्य इदम् अव्ययम् ।

यन् मे स दद्यात् पित्र्अर्थम् मा मा तत् दत्तम् आगमत् ॥ २-४२-९

"If Bharata feels cheerful for having got this kingdom which is imperishable, let the obsequial rites performed to me after my death do not reach me"

Seeing the entire city with its road-junctions and mansions deserted, its shops and temples closed, with its people exhausted with fatigue and plunged in affliction; its highways not very crowded ,the king entered his palace wailing and thinking of Rama alone as the sun enters a cloud.

The multitude that had caused Rama in his journey to the forest wake up to find Rama and his associates gone. They begin to rebuke themselves. Overwhelmed with grief, they hunt up to tracks of Rama's chariot. Being unable to find the tracks, they helplessly return to Ayodhya in sheer despair.

Informed by the citizens of Rama's departure for the forest, when they returned to Ayodhya after being unable to find out the tracks of his chariot, the wives of the citizens reproach Kaikeyi and break into lamentation.

तेषामेवम् विष्णुनाम्पीडितानामतीव च ।
बाष्पविप्लुतनेत्राणाम् सशोकानाम् मुमूर्षया ॥ २-४८-१
अनुगम्य निवृत्तानाम् रामम् नगरवासिनाम् ।
उद्गतानि इव सत्त्वानि बभूवुर् अमनस्विनाम् ॥ २-४८-२

The lives of those citizens, who had returned dejected and cheerless in this way after accompanying Rama were greatly hurt, having their eyes filled with tears afflicted with grief, longing to give up their lives and appeared as though they were dead.

Reaching each his own house, all of them surrounded by their sons and wife, shed tears, their faces being covered by them.

न च आहृष्यन् न च अमोदन् वणिजो न प्रसारयन् ।
न च अशोभन्त पण्यानि न अपचन् गृह मेधिनः ॥ २-४८-४

None was either delightful or merry. Merchants no longer exhibited their wares, nor their merchandise looked charming. Those in charge of home did not attend to cooking.

None was delightful for instance on finding out a lost fortune, or on getting riches in abundance. No mother did rejoice even on obtaining a son born for the first time.

5) Charismatic Leadership of Lord Rama.—high respect paid by the public.

बलमारोग्यमायुश्च रामस्य विदितात्मनः ।
देवासुरमनुष्येषु सगन्धर्वोरगेषु च ॥ २-२-५०
आशंसते जनः सर्वो राष्ट्रे पुरवरे तथा ।
आभ्यन्तरश्च बाह्यश्च पौरजानपदो जनः ॥ २-२-५१

"All people in the state including those in the capital as well as those in the nearby and in the far off places, pray for long life, health and strength of Rama of reputed nature."

स्त्रियो वृद्धास्तरुण्यश्च सायं प्रातः समाहिताः ।

सर्वान् देवान् नमस्यन्ति रामस्यार्थं यशस्विनः ॥ २-२-५२

"Both young and aged women are praying with a stable mind each morning and evening to all celestials, for the benefit of renowned Rama."

तेषामायाचितं देव त्वत्प्रसादात्समृद्ध्यताम् ।

राममिन्दीवरश्यामं सर्वशत्रुनिर्बहणम् ॥ २-२-५३

पश्यामो यौवराज्यस्थं तव राजोत्तमात्मजम् ।

"Oh best of kings, Dasharatha ! We shall see Rama adorned with princely kingdom. Your son Rama has the complexion of a black lotus flower and annihilates all his enemies. Let the wish of the people be fulfilled by your grace."

तं देवदेवोपममात्मजं ते ।सर्वस्य लोकस्य हिते निविष्टम् ।

हिताय नः क्षिप्रमुदारजुष्टं ।मुदाभिषेक्तुम् वरद त्व मर्हसि ॥ २-२-५४

"Oh Dasharatha! For our benefit, you gladly and immediately inaugurate your son Rama, who is equal to Vishnu, who is interested in the welfare of the entire world and who possesses the best of virtues."

The Leaders Charisma

Krishnan (2000) defines charisma as a form of social authority that derives its legitimacy not from rules, positions, or traditions, but rather from faith in the leader's exemplary character. Further, he asserts that **charismatic leader** is seen different from an ordinary person and treated as endowed with supernatural, superhuman or at least exceptional power and qualities.

Only charismatic leaders, with their sense of vision and empowering behavior could address the higher order needs of followers. Charismatic leadership is characterized by followers trust in the correctness of the leader's belief, unquestioning acceptance of the leader, affection for the leaders, willingness to obey the leader, and emotional involvement in the vision and mission of the organization.

Devotion towards Rama

यो नः सदा पालयति पिता पुत्रानिवौरसान् ।

कथम् रघूणाम् स श्रेष्ठस्त्यक्त्वा नो विपिनम् गतः ॥ २-४७-६

Rama, the chief of Raghus, who protected us ever, like a father the children born of his loins, leave us?

इहैव निधनम् यामो महाप्रस्थानमेव वा ।

रामेण रहितानाम् हि किमर्थम् जीवितम् हि नः ॥ २-४७-७

"Let us have recourse to death here itself, or definitely set out for a grand journey (to the north with a resolve to die). For what purpose can life be good for us, separated as we are from Rama?"

Sumantra narrates the ghastly fate of Ayodhya, both its animate and inanimate beings. Dasharatha laments and soon falls unconscious the moment Rama leaves for the forest.

न अमित्राणाम् न मित्राणाम् उदासीनजनस्य च ।

अहम् आर्ततया कंचित् विशेषम् न उपलक्षये ॥ २-५९-१४

"I do not see any distinction in their agony, whether they are non-friends, friends or neutral people. The city of Ayodhya with its joy-less people, with its elephants and horses looking miserable, with sighing exhaustion due to cries of pain, filled with sounds of moaning,

cheerless and feeling anguish due to Rama's exile, appears to me, like Queen Kausalya without her son.

ज्येष्ठः श्रेष्ठः च धर्मआत्मा दिलीप नहुषउपमः ।

लब्धुम् अर्हति काकुत्स्थो राज्यम् दशरथो यथा ॥ २-८२-१३

"Rama, the eldest son, an excellent man, a pious souled and who can be compared with Dilipa* and Nahusha*, is eligible to get the kingdom, as with Dasharatha."

Dilipa and Nahusha: Two most ancient and illustrious representatives of the solar and lunar dynasty respectively.

रामम् एव अनुगच्छामि स राजा द्विपदाम् वरः ।

त्रयाणाम् अपि लोकानाम् राघवो राज्यम् अर्हति ॥ २-८२-१६

"I will follow Rama's steps. He, who is supreme among men, is the king. Rama is eligible even for the kingdom of the three worlds."

Decision Making by Bharata..

Hearing those righteous words of Bharata, all the members of the assembly shed tears of joy, having their minds obsessed of Rama.

यदि तु आर्यम् न शक्यामि विनिवर्तयितुम् वनात् ।

वने तत्र एव वत्स्यामि यथा आर्यो लक्ष्मणः तथा ॥ २-८२-१८

"If I am unable to bring back my elder brother from the forest, I shall stay back in that forest itself, as how the venerable Lakshmana is staying now."

सर्व उपायम् तु वर्तिष्ये विनिवर्तयितुम् बलात् ।
समक्षम् आर्य मिश्रणाम् साधूनाम् गुण वर्तिनाम् ॥ २-८२-१९

"I shall use every means to bring back compulsorily, that hero before you, practicing virtues, the honourable and the distinguished men."

विष्टिकर्मान्तिकाः सर्वे मार्गशोधनरक्षकाः ।
प्रस्थापिता मया पूर्वम् यात्रापि मम रोचते ॥ २-८२-२०

"All those who are skilled in clearing paths working on and without wages, have been sent by me in advance and the journey so planned, pleases me."

Bharata directing to Sumantra ---

तूर्णम् उत्थाय गच्च त्वम् सुमन्त्र मम शासनात् ।
यात्राम् आज्ञापय क्षिप्रम् बलम् चैव समानय ॥ २-८२-२२

"O, Sumantra! Rise quickly and go. As per my orders, arrange for the journey immediately. Bring the army also."

Hearing the words of the magnanimous Bharata, Sumantra joyfully arranged all that in accord with Bharata's orders and wishes. Hearing about the expedition of the army too; for arranging of return of Rama, the ministers and army-commander there were delighted. All the wives of warriors in every house, knowing about the ensuing expedition, were jubilant and hurried up all their respective husband to set off for the journey.

ते हयैः गो रथैः शीघ्रैः स्यन्दनैः च मनोजवैः ।
सह योधैः बल अध्यक्षा बलम् सर्वम् अचोदयन् ॥ २-८२-२६

Those army-generals urged the entire army to march forward quickly, with the fast moving horses, bullock carts with a good speed and the chariots along with the warriors.

स राघवः सत्य धृतिः प्रतापवान् | ब्रुवन् सुयुक्तम् दृढ सत्यविक्रमः ॥ २-८२-२९

Bharata then spoke as follows: intending (to undertake a journey) to persuade his illustrious elder brother, staying in dreary woods, to return to Ayodhya.

तूण समुत्थाय सुमन्त्र गच्च | बलस्य योगाय बलप्रधानान् |

आनेतुम् इच्छामि हि तम् वनस्थम् | प्रसाद्य रामम् जगतः हिताय ॥ २-८२-३०

"O, Sumantra! Rise up and proceed quickly to inform the army-chief to arrange for the troops. After propitiating that Rama staying in the forest, I want to bring him back to Ayodhya for the welfare of the people."

Leaving Ayodhya early next morning, accompanied by family-priests, ministers, archers, elephants, cavalry, artisans, army and citizens and covering a long distance, Bharata arrives at the bank of Ganga River at Shringaberapura ruled by guha and, encamping the army there, breaks journey for offering libations to his deceased father on the bank of the Ganaga and also to give rest to the retinue.

Nine thousand elephants suitably duly arranged escorted Bharata the joy of the Ikshvaku dynasty, on his journey. Sixty thousand chariots filled with archers, furnished with weapons of various kinds, followed the illustrious prince Bharata. A hundred thousand cavalry accompanied the moving Bharata, born in Raghu dynasty, who was true to his promise and who subdued his senses.

कैकेयी च सुमित्रा च कौसल्या च यशस्विनी |

राम आनयनसमूहं ययुर् यानेन भास्वता ॥ २-८३-६

Kaikeyi, Sumitra and the illustrious Kausalya rode in a resplendent chariot, delighted as they were at the thought of Rama's return.

The whole body of noble men with their jubilant hearts followed Bharata to see Rama again as also Lakshmana, recounting the marvelous exploits of that hero to each other saying: Thus did the citizens of Ayodhya recount happily of Rama's glorious deeds.

ये च तत्र अपरे सर्वे सम्मता ये च नैगमाः ।

रामम् प्रति ययुर् हृष्टाः सर्वाः प्रकृतयः तदा ॥ २-८३-११

Those others who were held in high esteem, merchants and all common people proceeded merrily to join Rama.

Bharata Vows for Rama--

अद्य प्रभृति भूमौ तु शयिष्ये अहम् तृणेषु वा ।

फल मूल अशनो नित्यम् जटा चीराणि धारयन् ॥ २-८८-२६

"From today onwards, I shall sleep on the earth or on the grass, with my locks matted, wearing robes of bark and by all means living on fruits and roots."

तस्य अर्थम् उत्तरम् कालम् निवत्स्यामि सुखम् वने ।

तम् प्रतिश्रवम् आमुच्य न अस्य मिथ्या भविष्यति ॥ २-८८-२७

"For the rest of his exile, on behalf of Rama, I shall dwell cheerfully in the forest, thereby discharging that promise so that the vows of Rama shall not have been made in vain."

वसन्तम् भ्रातुर् अर्थाय शत्रुघ्नो मा अनुवत्स्यति ।

लक्ष्मणेन सह तु आर्यो अयोध्याम् पालयिष्यति ॥ २-८८-२८

"Shatrughna will bear company with me, residing in the forest on behalf of Rama. My elder brother, Rama along with Lakshmana will protect Ayodhya."

अभिषेक्ष्यन्ति काकुत्स्थम् अयोध्यायाम् द्विजातयः ।

अपि मे देवताः कुर्युर् इमम् सत्यम् मनोरथम् ।

प्रसाद्यमानः शिरसा मया स्वयम् ।

बहु प्रकारम् यदि न प्रपत्स्यते ॥ २-८८-२९

"Rama will be enthroned in ayodhya, by Brahmanas the Twice-born! May the gods grant that my desire be made a reality. Should Rama not accept the respectful appeals made in many a way by me, I shall follow the foot steps of Rama for any length of time he roams about in the forest thereafter. He ought not to refuse this grace to me."

Sumantra drives back to Ayodhya. Entering the royal gynaeceum, he submits to the emperor what he earlier reported to the citizens who followed his chariot. Dasharatha and Kausalya fall into a faint to hear about Rama's departure for Chitrakuta. All the inmates of gynaeceum weep loudly in anguish.

5.4 Leadership Qualities

5.4.1. Lord Rama

1. Traits of Rama...

रामम् पृथूरस्कम् महाभुजम् ॥ २-४७-४

mighty armed Rama with a broad chest."

महाबाहुः स तथाऽवितथक्रियः । २-४७-५ Rama the strong armed, whose actions are never ineffectual,

महाबाहुरनसूयः प्रियम्वद । २-४७-९ The great armed Rama who is free from egoism and who speaks kindly (to all). वृत्तदम्ष्ट्रः । २-५९-२४ लोहितअक्षम् २-५९-२५

" Rama having pearl-like teeth and having red eyes and mighty arms धर्मपरे रामे रमयताम् वरे
|When Rama, who is excellent in virtue and outstanding among those causing delight.

महाइन्द्र ध्वजसम्काशः महाबलः ॥ २-६१-७ Rama the mighty hero, resplendent as Mahendra's
standard and the mighty armed .

पद्मवर्णम् सुकेशअन्तम् पद्मनिहश्वासम् उत्तमम् | पुष्कर ईक्षणम् ॥ २-६१-८ the face of Rama with
the colour of a lotus, framed with marvelous locks of lotus-perfume, with eyes resembling
lotus-petals and excellent.

2. Qualities of Rama.....

ज्येष्ठो वदान्यः कर्मण्यः स्वधर्मपरिरक्षिता | रक्षिता जीवलोकस्य बली ॥ २-३५-३२

Rama the eldest(of the sons) who is generous strong skilled, capable of protecting his own
duty as Kshatriya but also of protecting the world of living beings.Rama, since he was born,
was showing the same attention to us, as he was showing to his mother Kausalya.

न क्रुध्यत्यभिशस्तोऽपि क्रोधनीयानि वर्जयन् |

कृद्धान् प्रसादयन् सर्वान् स इतोऽद्य प्रवत्स्यति ॥ २-२०-४

न अस्य अपराधम् पश्यामि न अपि दोषम् तथा विधम् |

येन निर्वास्यते राष्ट्रात् वनवासाय राघवः ॥ २-२१-४

"He used to avoid actions which created anger and soothed all those who were angry. Rama
was not furious with those who abused him. Such Rama is going today to exile.I can not see
any offence or cause for blame in Rama that can expel him from the state to the forest."

न तम् पश्याम्य् अहम् लोके परोक्षम् अपि यो नरः |

स्वमित्रोऽपि निरस्तोऽपि योऽस्यदोषमुदाहरेत् ॥ २-२१-५

I have not seen in this world any person, whether an enemy or an expellee, speaking ill of Rama indirectly."

देवकल्पम् ऋजुम् दान्तम् रिपूणाम् अपि वत्सलम् ।

अवेक्षमाणः को धर्मम् त्यजेत् पुत्रम् अकारणात् ॥ २-२१-६

"Can anybody observing ethicalness, causelessly get rid of a son who is equal to god who is honest, who is self-restrained and who is affectionate even towards adversaries?"

Compassionate Heart of Rama

"Oh, Lakshmana! Show the same zeal now in terminating my coronation as the zeal shown earlier in preparations for my coronation."

यस्या मद् अभिषेक अर्थम् मानसम् परितप्यते ।

माता नः सा यथा न स्यात् सविशन्का तथा कुरु ॥ २-२२-६

"My mother Kaikeyi is still agonized about my coronation. Behave in such a way that no apprehension comes to her mind on this matter."

तस्याः शन्कामयम् दुःखम् मुहूर्तम् अपि न उत्सहे ।

मनसि प्रतिसम्जातम् सौमित्रे अहम् उपेक्षितम् ॥ २-२२-७

"Oh, Lakshmana! I do not wish to disregard the painful doubt in her mind even for a moment".

न बुद्धि पूर्वम् न अबुद्धम् स्मरामि इह कदाचन ।

मातृणाम् वा पितुर् वाहम् कृतम् अल्पम् च विप्रियम् ॥ २-२२-८

"I do not remember to have done even a small disagreeable thing here at any time to my mothers or to my father, either intentionally or unintentionally."

सत्यः सत्य अभिसंधः च नित्यम् सत्य पराक्रमः ।

परलोक भयात् भीतः निर्भयो अस्तु पिता मम ॥ २-२२-९

"Let the promise made by my father ,who is truthful, who is truly mighty and who is afraid of the fear of the other world, become true .Let him be fearless."

बुद्धिः प्रणीता येन इयम् मनः च सुसमाहितम् ।

तत् तु न अर्हामि सम्क्लेष्टुम् प्रव्रजिष्यामि माचिरम् ॥ २-२२-१४

"I do not want to create trouble to my father, who has taken this hard decision in his mind . Hence, I will go to the forest at once.

Human Relations QUALITIES of Lord Rama.

Rama bids farewell to his birth-place Ayodhya and reaches the bank of the holy Ganga. There, a king named Guha and other Nishadas offer welcome reception to Rama and others.

Rama's Humbleness.....

अश्वानाम् खादनेन अहम् अर्थी न अन्येन केनचित् ।

एतावता अत्र भवता भविष्यामि सुपूजितः ॥ २-५०-४५

"I desire nothing but a little forage for the horses. By being provided with this much at the present moment, I shall be duly satisfied by you."

Lakshman too a a LR maintains his promise given to the father ...

Guha requests Lakshmana to take rest, duly expressing his readiness to guard Rama and his consort by keeping awake the whole night. Lakshmana expressed his unwillingness to lie down in the presence of his elder brother and sister in law and preferred to remain awake.

If good lrs. Are forefeited, then the nation will be destroyed. One wrong decision sets a chain of wrong events.

यो मन्त्र तपसा लब्धो विविधैः च परिश्रमैः ।

एको दशरथस्य एष पुत्रः सदृशलक्षणः ॥ २-५१-११

अस्मिन् प्रव्रजितः राजा न चिरम् वर्तयिष्यति ।

विधवा मेदिनी नूनम् क्षिप्रम् एव भविष्यति ॥ २-५१-१२

When Rama- who is endowed with similar characteristics as Dasharatha, uniquely beloved, the son obtained by Dasharatha by virtue of his chanting of several sacred texts and austerities

and by various undertakings (in the form of sacrificial performances) has gone to exile, the king will not live long and the earth will become surely widowed forthwith.

"How, in the absence of his magnanimous and the first born son, will the vital airs in the body of the generous king be maintained?"

"After the death of king, Kausalya will die. My mother also will die thereafter.

Qualities of Rama.....

पूर्णचन्द्राननः श्यामो गूढजत्रुरिंदमः ।

आजानुबाहुः पद्माक्षो रामो लक्ष्मणपूर्वजः ॥ २-४८-२९

पूर्वाभिभाषी मधुरः सत्यवादी महाबलः ।

सौम्यः सर्वस्य लोकस्य चन्द्रवत्प्रियदर्शनः ॥ २-४८-३०

नूनम् पुरुषशार्दूलो मत्तमातङ्गविक्रमः ।

शोभयुश्यत्यरण्यानि विचरन् स महारथः ॥ २-४८-३१

"Rama, whose face is like the full moon, of dark brown complexion, whose collar-bone is invisible (because of its being covered with flesh), a conqueror of foes, whose arms descend to his knees, whose eyes resemble lotuses, the elder brother of Lakshmana, who takes

initiative in speaking and expresses with sweetness, truthful of speech and possessed of extra ordinary strength, is benevolent to all, delightfully charming as the moon, that tiger among men, as mighty as an elephant in rut, that great car-warrior, will surely adorn the woods, while roaming through them.."

गन्धर्वराजप्रतिमं लोके विख्यातपौरुषम् ॥ २-३-२७

दीर्घ बाहुं महसत्त्वं मत्तमातङ्गगामिनम् ।

चन्द्रकान्ताननं राममतीव प्रियदर्शनम् ॥ २-३-२८

रूपोदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम् ।

घर्माभितप्ताः पर्जन्यं ह्लादयन्तमिव प्रजाः ॥ २-३-२९

न ततर्षं समायान्तं पश्यमानो नराधिपः ।

Rama was as beautiful as the king of Gandharvas. His valiance was world famous. He had great strength and walked like a vigorous elephant. He had long arms, and with his enchanting face, he looked like the moon. He stole the eyes and minds of the people by his looks, generosity and virtues. King Dasharatha was thus not satiated enough in seeing Rama, coming like a cloud that gladdens people by relieving them from the scorching summer heat.

Dashratha says to Kaikeyi -

रामो हि भरताद्भूयस्तव शुश्रूषते सदा । विशेषम् त्वयि तस्मात्तु भरतस्य न लक्षये ॥ २-१२-२५

"Rama always is doing service to you more than Bharata does. For that reason also, in your case, I do not see any speciality in Bharata."

शुश्रूषाम् गौरवम् चैव प्रमाणम् वचनक्रियाम् ।

कस्ते भूयस्तरम् कुर्यादन्यत्र मनुजर्षभात् ॥ २-१२-२६

In fact, who else other than Rama the best of men could do much more service to you with respect, with correct notion and in obedience?"

बहूनाम् स्त्रीसहस्राणाम् बहूनाम् चोपजीविनाम् ।

परिवादोऽपवादो वा राघवे नोपपद्यते ॥ २-१२-२७

सान्त्वयन् सर्वभूतानि रामः शुद्धेन चेतसा ।

गृह्णाति मनुजव्याग्रः प्रियैर्विषयवासिनः ॥ २-१२-२८

"No censure or calumny against Rama can come from the mouth of many of thousands of women or from numerous dependents maintained by me. Addressing gently all created beings with clear mind, Rama a tiger among men, captivates the people of his kingdom by his kind actions."

सत्येन लोकान् जयति दीनान् दानेन राघवः ।

गुरुन् शुश्रूषया वीरो धनुशा युधि शात्रवान् ॥ २-१२-२९

"Rama the valiant, conquers men by virtue, the poor through charity, the elders by service, the enemies in battle by his bow."

सत्यम् दानम् तपस्त्यगो विव्रता शौचमार्जवम् ।

विद्या च गुरुशुश्रूषा धुवाण्येतानि राघवे ॥ २-१२-३०

"Truthfulness, charity, austerity, sacrifice, purity, straight forwardness, learning, service to elders-these firmly established in Rama."

तस्मिन्नार्जवसम्पन्ने देवि देवोपमे कथम् ।

पापमाशंससे रामे महर्षिसमतेजसि ॥ २-१२-३१

"Oh, Queen! How do you wish harm to that Rama who is richly endowed with honesty, who is equal to god and who is having splendour as of a great sage?"

न स्मराम्यप्रियम् वाक्यम् लोकस्य प्रियवादिनः ।

स कथम् त्वत्कृते रामम् वक्ष्यामि प्रियमप्रियम् ॥ २-१२-३२

"I do not remember an unkind word spoken by Rama, who always speaks kindly words to all. As such, how can I for your sake, break unpalatable news to Rama the beloved."

क्षमा यस्मिन् दमस्त्यागः सत्यम् धर्मः कृतज्ञता ।

अप्यहिंसा च भूतानाम् तमृते का गतिर्मम ॥ २-१२-३३

"What recourse is there for me other than Rama, in whom forgiveness, asceticism, self-denial, truthfulness, piety, gratitude and harmlessness towards living beings exist."

शूर्चं कृतविद्यश्च जितक्रोधः क्षमापरः । कमलपत्राक्षो रामो ॥ २-१३-९

Rama who is valiant and knowledgeable, who has subdued anger, who has forbearance and who has eyes like lotus-petals.

इन्दीवरश्यामं दीर्घबाहुं महाबलम् । अभिराममहं रामम् ॥ २-१३-१०

Rama, who is dark blue in colour like a blue lotus, who is long-armed , who is very strong and graceful

आनुद्धतमना विद्वान् धर्मात्मा भ्रातृवत्सलः ।

यथा च भ्रातृषु स्निग्धस्तथास्मास्वपि राघवः ॥ २-६-२३

"Rama is modest, knowledgeable and righteous. He is as compassionate to us as to his brothers. Rama is a learned man and a political statesman. His actions are timely and appropriate. "

Kaikeyi began to extol Rama's virtues before Manthara, saying: -

धर्मज्ञो गुरुभिर्दान्तः कृतज्ञ सत्यवाक्चुचि ।

रामो राज्ञः सुतो ज्येष्ठो यौवराज्यमतोऽर्हति ॥ २-८-१४

"Rama knows all righteousness. Elders trained him. He has a proper gratitude. He speaks truth. He has a clean conduct. He is the eldest son of king Dasharatha and hence eligible for the kingdom."

भ्रातृकुम्भृत्यांश्च दीर्घायुः पितृवत्पालयिष्यति । २-८-१५

"The long living Rama will protect his brothers and servants like a father. O, the hunch backed one! Why are you so pained on hearing about Rama's coronation?"

यथा ने भरतो मान्यस्तथा भूयोऽपि राघवः ।

कौसल्यातोऽरिक्तं च सो हि शुश्रूषते हि माम् ॥ २-८-१८

"For me, Rama is as lovable as Bharata and even more. Is he not doing more service to me than to Kausalya?"

राज्यं यदि हि रामस्य भरतस्यापि तत्तदा ।

मन्यते हि यथात्मानं तथा भ्रातृकुंश्च राघवः ॥ २-८-१९

"If Rama has kingdom then Bharata has it as well. Rama esteems his brothers just as his own self."

Values -- Qualities of Rama.....

1. ऐश्वर्यस्य रसज्ञः सन् कामिनाम् चैव कामदः ।

न इच्छति एव अनृतम् कर्तुम् पितरम् धर्म गौरवात् ॥ २-३३-७

Rama knew the taste of sovereignty. He can grant desires to the desirous. Even then, because of his respect for virtue, he is careful not to belie his father's words.

आनृशंस्यम् अनुक्रोशः श्रुतम् शीलम् दमः शमः |

राघवम् शोभयन्ति एते षड् गुणाः पुरुष उत्तमम् || २-३३-१२

Harmlessness, compassion, learning, good nature, self-control and tranquillity - these six virtues adorn Rama, the best of men.

Qualities of ... Rama as well as of Vishawamitra .

एष विग्रहवान् धर्म एष वीर्यवताम् वरः |

एष विद्यअधिको लोके तपसः च परायणम् || १-२१-१०

"He is an embodiment of virtue, matchless among the venturesome, peerless in intellect among all in the world, and flawless in ascetics. [1-21-10]

एषो अस्त्रान् विविधान् वेत्ति त्रैलोक्ये स चराचरे |

न एनम् अन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन || १-२१-११

"He is in the know-how of various missiles, and no other person is there in the triad of worlds, inclusive of insentient and mobile worlds, who is knowledgeable about him, or someone who can know him will be there in future, excepting me. [1-21-11]

सर्वेषाम् स हि धर्म आत्मा वर्णानाम् कुरुते दयाम् || २-१७-१५

चतुर्णाम् हि वयहस्थानाम् तेन ते तम् अनुव्रताः |

Rama, the virtuous, had compassion towards all the four classes of men and towards the aged people. Hence, they were all devoted to him.

QUALITIES OF RAMA--Dasharatha thought: "Will Rama become king while I am still alive? Shall I enjoy that happiness?" He thought -- when he would be able to see his beloved son Rama crowned as a king. Dasharatha's Concern For The Still Better Ruler In The Form Of Rama. Joint Decision Making Policy.

वृद्धिकामो हि लोकस्य सर्वभूतानुकम्पनः ॥ २-१-३७

मत्तः प्रियतरो लोके पर्जन्य इव वृष्टिमान् ।

"Is not Rama, as a raining cloud to the earth, better liked by people than me, as he desires the development of the world and has equal compassion towards all living beings."

यमशक्रसमो वीर्ये बृहस्पतिसमो मतौ ॥ २-१-३८

महीधरसमो धृत्यां मत्तश्च गुणवत्तरः ।

"Rama is equal to Yama and Devendra in valor, to Brihaspati in wisdom and to a mountain in courage. He is more virtuous than me."

इत्येतैर्विविधैस्तैस्तैरन्यपार्थिवदुर्लभैः ॥ २-१-४०

शिष्टैरपरिमेयैश्छ लोके लोकोत्तरैर्गुणैः ।

तं समीक्ष्य महाराजो युक्तं समुदितैः शुभैः ॥ २-१-४१

निश्चित्य सचिवैः सार्धं युवराजममन्यत ।

Rama had many other virtues beyond hitherto stated virtues not to be seen in other kings. His virtues cannot be counted and they are the best in the world. Seeing that type of virtuous Rama, Dasharatha along with his ministers, decided to make Rama the prince.

Moral values of Rama--

अधर्मभयभीतः च परलोकस्य च अनघ ।

तेन लक्ष्मण न अद्य अहम् आत्मानम् अभिषेचये ॥ २-५३-२६

"Oh, the sinless Lakshmana! I am terribly concerned of doing wrong and of ruining my prospects in the other world. Hence, I do not allow myself to be crowned."

रामः सर्वहिते रतः ॥ २-५४-२३

one who is interested in the welfare of all.

रामः तथा सत्य धृतिः सताम् धर्मम् अनुस्मरन् ।

न अजहात् पितुर् आदेशम् शशी ज्योत्स्नाम् इव उदितः ॥ २-८२-६

"Rama, who was firmly established in truth, remembering the righteousness of good men, did not abandon the command of his father, as a raising moon does not abandon the moon-light."

पित्रा भ्रात्रा च ते दत्तम् राज्यम् निहत कण्टकम् ।

तत् भुङ्क्व मुदित अमात्यः क्षिप्रम् एव अभिषेचय ॥ २-८२-७

"The kingdom, having its enemies destroyed was given to you by your father and brother. Enjoy it, with its delightful ministers. Get anointed for the kingdom just soon."

मेघ श्यामम् महाबाहुम् स्थिरसत्त्वम् दृढव्रतम् ।

कदा द्रक्ष्यामहे रामम् जगतः शोकनाशनम् ॥ २-८३-८

"When shall we see the mighty armed prince, of the hue of dark cloud, whose courage is unshakable, of inflexible purpose Rama, who banished sorrow from the earth?"

दृष्टएव हि नः शोकम् अपनेष्यति राघवः ।

तमः सर्वस्य लोकस्य समुद्यन्न् इव भास्करः ॥ २-८३-९

"Beholding Rama, our entire sorrow will indeed be dispelled, as darkness of the entire earth is dispelled at the rising of the sun."

Greatness of Rama and his values as noted by Bharata....

अवध्याः सर्व भूतानाम् प्रमदाः क्षम्यताम् इति ॥ २-७८-२१

Seeing that enraged Shatrughna, Bharata said: "Among all beings women are not to be killed. Hence she is to be pardoned."

हन्याम् अहम् इमाम् पापाम् कैकेयीम् दुष्ट चारिणीम् ।

यदि माम् धार्मिको रामः न असूयेन् मातृ घातकम् ॥ २-७८-२२

"If the pious Rama were not to express his displeasure with me for killing the mother, I would have killed this Kaikeyi, the ill-mannered and sinful woman."

इमाम् अपि हताम् कुब्जाम् यदि जानाति राघवः ।

त्वाम् च माम् चैव धर्म आत्मा न अभिभाषिष्यते ध्रुवम् ॥ २-७८-२३

"If the virtuous Rama hears that the hunch-backed woman has been killed, it is sure that he will cease to talk to you or even to me."

An exhaustive list of all the virtues, traits and qualities of Lord Rama as a charismatic, benevolent, democratic Leader are given in the very first canto of Balakanda .

The opening verses of V.R. begin with the discussion between the celestial Sage Narada who narrates to Valmiki who once put the following question to Sage Narada

"Is there anyone in this world at present who is full of virtues and at the same time possessed of great prowess, who knows what is right, is well versed in Dharma (religion), who is conscious of service done (grateful), truthful, and of firm resolve?

Who is possessed of right conduct and who is friendly to all living beings? Who is a man of knowledge, who is powerful and who has a singularly lovable appearance. Who has subdued

his self, who has conquered anger, who is possessed of splendor and who is above faultfinding and whom the very gods dread when his wrath has been provoked in battle?

I wish to hear this; for there is a great curiosity in my mind about it while you are capable of knowing such a man, O eminent Seer!"

The Sage Narada who possessed knowledge of the three worlds addressed the following words:

"Listen! I shall duly consider and tell you of such a hero. Be please to hear from me of the man endowed with the many and rare virtues and qualities mentioned by you.

There is one born in the line of Ikshvaku and known by men by the name of Rama. He has fully controlled his mind, is very powerful, radiant and resolute and has brought his senses under control. He is intelligent, sagacious, eloquent, glorious and an exterminator of foes. He is distinguished with broad shoulders, powerful arms, a neck shaped as a conch and a stout chin.

He is marked with a broad chest, a mighty bow and a collar bone covered with flesh, Ram is capable of subduing his foes. His (unusually long) arms extend right up to his knees. He has a well formed head, a shapely forehead and a charming gait. He is of medium stature, has well proportioned limbs and of charming complexion. He is mighty. He has a well shaped chest, large eyes, is full of splendour and has auspicious marks on his body.

He knows the secret of virtues and is true to his promise. He is intent on the good of the people. He is illustrious, full of wisdom, pure in his dealings, a man of self-control and a sharp (concentrated) mind. He is like the Creator Brahma in supporting all, affluent, and the slayer of his enemies, protector of all living beings and a staunch defender of faith (Dharma). He is well principled and protects his people. He knows the truth expounded in the Vedas and Vedangas (six sciences) auxiliary to them and is a master in archery. He knows the real meaning of all the scriptures, possessed of a bright intellect and good memory. He is gentle, noble, shrewd and is loved by all.

He is always sought by the righteous (even) as the rivers seek the ocean. He is courteous to one and all and always well composed, noble and always wears a pleasing countenance. He is endowed with excellence and gladdens the heart of his mother Kausalya. He is dignified and profound like the ocean and firm (steadfast) like the Himalayas.

He is a replica of Lord Vishnu in prowess and soothing like the moon. In (show of) anger he resembles the conflagration (destructive fire) at dissolution (end of creation). He is a counterpart of Mother Earth in forbearance. He equals Kubera (the god of riches, the bestower of wealth) in liberality and steadfast in truth like Lord Dharma."

The above mentioned virtues are in such a detail that it almost epitomizes all the leadership theories such as trait approach, psychological approach, sociological approach as well as behavioral approaches. That is why one can conclude that the V.R. is the source of all the modern management.

{Divine sage Narada arrives at the hermitage of Sage Valmiki in order to enlighten him and keep him informed of his duty to author the epic poem Ramayana. In the dialogue between these two sages, Valmiki elicits from Narada about most virtuous person on earth, namely Rama. While eulogizing Rama Narada gives an outline of Ramayana, truly highlighting those aspects that are the keynotes in this epic, like virtuosity, generosity, morality, chastity and the like. }

तपः स्वाध्याय निरताम् तपस्वी वाग्विदाम् वरम् ।

नारदम् परिपप्रच्छ वाल्मीकिः मुनि पुंगवम् ॥ १-१-१

A thoughtful-meditator, an eternally studious sage in scriptures about the Truth and Untruth, a sagacious thinker, and a sublime enunciator among all expert enunciators is Narada, and with such a Divine Sage Narada, the Sage-Poet Valmiki is inquisitively enquiring about a man who is a composite for all merited endowments in his form and caliber. [1-1-1]

"Who really is that person in this present world, who is principled, and also a potential one, a conscientious one, a redeemer, and also a truth-teller and self-determined in his deed... [1-1-2]

कः नु अस्मिन् सांप्रतम् लोके गुणवान् कः च वीर्यवान् ।

धर्मज्ञः च कृतज्ञः च सत्य वाक्यो धृढ व्रतः ॥ १-१-२

That being so, Valmiki is asking the sage Narada as to who is Absolute-like, Absolute-similar or comparable human, with some of many traits of that Absolute. For this, Narada starts his narration with an exclamation

bahavo durlabhaa ca gunaah kiirtitaah - verse 7 .

The efficacy of Opening Verse

Narada meanings like naara=knowledge; da= awarder; naarada= the rain cloud. Any cloud rains on its own without any requisition from Mother Earth. So Narada is naaram dadaati iti naaradah'one who accords knowledge concerning the humans...' or, naaram dyati - khandati - iti naaradah'one who annihilates the ignorance...'

This stanza equally applies to Sage Valmiki, the taught, by way of the use of words tapah, svaadhyaaya, tapasvii, thus both of them are experts in their own sphere of teacher-student relationship. The word tapah denotes Vedas themselves, in which both the Sages are well-versed, svaadhyaaya means, pondering over what that is learnt, i.e. japa. tapasvii= sharanaagati Total renunciation of their selves in the Almighty. Routine recitation of Vedas will become futile if an iota of inclination in the Almighty and self-surrender to that Almighty is not there. Hence, these two sages have commenced to deliver Ramayana, which itself is the epic of virtuous living, to this world.

(However, the epic starts with the word auspicious word ta as said in ta kaaro vighna naashakah, ta kaaro saukhya daayakah.)

चारित्र्येण च को युक्तः सर्वभूतेषु को हितः ।

विद्वान् कः कः समर्थः च कः च एक प्रियदर्शनः ॥ १-१-३

"Who is he conduct-wise blend with good-conduct... who in respect of all beings is benign... who is adept and also the ablest one... also uniquely good to look to... [1-1-3]

The adeptness of that person is in his knowing all the knowable aspects in this world, and he must be able to retain that knowledge to translate into his deeds, not just to sit back

with his bookish knowledge, but with utmost practicality. His conduct-wise character shall be acceptable i.e., by his lineage he shall be noble, by his education he must be well-read, by his actions they must be conducive to norms laid down in Vedas, and thus given any area, he should conduct himself properly. And he must be benign not only to higher-ups but to lowly subjects, like Guha, Shabari et al., and he should deal with wrongdoers and right-doers conscientiously. Further, he in his mien he shall be pleasant, but not an unsightly one. The word eka also means 'unique' and thus his complexion, facial, physical structures etc., shall be unique and shall differ from ordinary beings. **'kshane kshane yat navataam upaiti tadeva rupam ramaniyataayaah'** which / what / who gets newness moment by moment, that alone is pleasant...'

आत्मवान् को जितक्रोधो द्युतिमान् कः अनसूयकः ।

कस्य बिभ्यति देवाः च जातरोषस्य संयुगे ॥ १-१-४॥

"Who is that courageous one, who controlled his ire, who is brilliant, non-jealous and even whom do the gods fear, when provoked to war... [1-1-4]

(The word krodha is taken as the totality of other six negative attitudes ari Sat- varga - kaama, krodha, lobha, moha, mada, maatsarya 'desire, ire, avarice, fancy, defiance, conceit...' and by the coupling of word ca with devaah means that, 'not only the enemies like demons and others... but 'also' the friendly gods too are afraid of his ire...' The 'non-jealous nature' is the 'God's tolerance of disloyalty...' and 'unlike the heavenly gods like Indra and others, who will be intolerant of disloyalty...' this man in question shall be tolerant of disloyal persons, subjects, or demons and shall be intolerant of them who go against the established tradition.)

Valmiki wanted to know about that man - a man with godly qualities. Valmiki's thinking aloud, about the qualities of his prospective hero of this epic, is the very opening questions put to an Omniscient Sage Narada. Both the sages know of Rama and his deeds. Even then Valmiki asks Narada, "who is that man with godly qualities?" If Narada tells that Rama is Vishnu Himself, there is nothing left for Valmiki to compose his epic, because there are numerous mythologies, Puranas that have already adored God Vishnu. If Narada tells that Rama is so-and-so king, again Valmiki need not attempt to author about some king, however great that king might be. As such, Valmiki wanted to know about a human being with godly

attributes, because many acts of Rama, like killing Vali, testing Sita's chastity, deserting her at the end etc. are both conducive and contradictory puzzles.

The attributes of the hero of Ramayana, as required by Valmiki, are 16; sixteen in number. 1 - gunavaan 2 - viryavaan 3 - dharmajnah 4 - krutajnah 5 - satya vaakyah 6 - dhridha-vratah 7 - caaritravaan 8 - sarva bhuuteshu hitah 9 - vidvaan 10 - samarthah - 11 - priyadarshana 12 - aatmavaan 13 - jita krodhah 14 - dyutimaan 15 - anasuyakah 16 - bibhyatidevaah These sixteen attributes are attributed to the sixteen phases of the Full Moon, and Valmiki is about to picture Rama to be as pleasant as a full-moon.

Sage Narada now elaborates the virtues of a Leader--

बहवो दुर्लभाः च एव ये त्वया कीर्तिता गुणाः ॥ १-१-७

"Oh! Sage Valmiki, the merits which you have extolled are many, and unattainable even for great emperors, let alone ordinary humans, and also infinite are they... but, about such a man with such merits I will speak on... for I, having known from Brahma of such a man, will make clear about that man..." Thus Narada started to say. [1-1-7]

Narada came hither to impart the legend of Rama, as Brahma already imparted the same to him, and wanted him to impart these very attributes to Valmiki to compose Ramayana. It is a coincidence of interests Valmiki and those of Narada and Brahma.

इक्ष्वाकु वंश प्रभवो रामो नाम जनैः श्रुतः ।

नियतआत्मा महावीर्यो द्युतिमान् धृतिमान् वशी ॥ १-१-८

"One emerged from Ikshvaku dynasty and known to people as Rama by his name, and he is conscientious, highly valorous, resplendent, steadfast and a controller of vice and vile... and his own senses, as well... [1-1-8]

For the attributes explained by Narada there are some Vedanta imports. From niya aatma to vashii these are the attributes of the Supreme Being, Absolute of Brahman. swaruupa nirupaka lakshnaah . This niyata aatmaa is 'immutable Absolute, this is

the postulate of any Upanishad: ya aatmaa apahata paapmaa virajo vimrutyur vishoko... 8-7-1, Chaandogya Upanishad. mahaa viiryah= acintya vividha vicitra shaktivatah Absolute is Omnicompetent paraa asya shaktih vividhaaiva shruuyate svaabhaavikii jnaana-bala -kriyaa ca 6-8, Shwetaashvatara Upanishad. The word dyutimaan is for the attribute of Self-Resplendent Absolute, or, Resplendence of Consciousness. tam eva bhaantam anubhaati sarvam tasya bhaasaa sarvam idam bhaati 2-11, Mundaka Upanishad. And the dhR^ithimaan is Sublime Bliss, according to Vyjanti dhR^itiH tu tuSTiH santoSaH and as said in aanando brahama - aanandaat eva khalu imaani bhuutaani jaayante 6, Taittiriya Upanishad. Next, vashii Absolute is the Omnipotent on the entire Universe. eko vahii sarva bhuuta antaraatmaa 2-5-12, Katha Upanishad and sarvasya vashii sarvasya iishaanaH and the like. The rest of the attributes of Rama as said by Narada are identifiable with the causative factors of that Absolute in Creation, and the process of Creation is the self-expression of the Absolute.

बुद्धिमान् नीतिमान् वाङ्मयी श्रीमान् शत्रु निर्बहणः ।

विपुलांसो महाबाहुः कंबुग्रीवो महाहनुः ॥ १-१-९

"He is an adept one, moralist, learned, propitious, and a destroyer of enemies. His arms are lengthy, and his neck is like a conch-shell, and cheekbones high... [1-1-9]

The Absolute is an adept one in creating the Creation yat sarvaj~naH sarva vit. He is niitimaan one who maintains the rhythm of universe as said at eSa setuH vidharaNa eSaam loka naama sambhedaaya... He is propitious because shriiH kaanti sampadoH lakshmyaam... gleaming, glistening richness of prosperity emanates from him. The following stanzas describe the physical qualities an Emperor should have by birth, as per saamudrika shaastra, the physiognomic treatise of astroloj~n.

महोरस्को महेष्वासो गूढ जत्रुः अरिन्दमः ।

आजानु बाहुः सुशिराः सुललाटः सुविक्रमः ॥ १-१-१०

"He is lion-chested, thick-shouldered, knee-length are his arms, and his is longbow, an enemy-subjugator, and his emperor's countenance is with a crowning-head with an ample forehead, and his pacing is lion-like... [1-1-10]

When his physique is extolled, suddenly a weapon is said, in saying that 'his is longbow...' this is called prakrama bhanga dosha 'jump-cut in narration...' It is not so, his lengthy arms are said firstly and those arms can wield a great bow that can eliminate enemies, both physical and psychological ones like arishadvarga shatru like desire, ire, avarice, conceit etc., as detailed in verse 4 above.

समः सम विभक्त अंगः स्निग्ध वर्णः प्रतापवान् ।

पीन वक्षा विशालाक्षो लक्ष्मीवान् शुभ लक्षणः ॥ १-१-११

"He is medium-sized physically, with limbs poised symmetrically, sinew-chested, wide-eyed, complexioned glossily... he is a prosperous personality with all the providential features, and thus he is self-resplendent... [1-1-11]

Up to here the godly physical aspect bhagavad vighraha is explained that which is perceptible by the adherents as said in Chaandogya Upanishad: ya eSo antaraaditye hiraNmayaH puruSo dR^ishyate... 1-6-6. From now on, the features that are reliable for the adherers are said.

धर्मज्ञः सत्य सन्धः च प्रजानाम् च हिते रतः ।

यशस्वी ज्ञान संपन्नः शुचिः वश्यः समाधिमान् ॥ १-१-१२

"He is the knower of rectitude, bidden by the truth, also his concern is in the welfare of subjects, proficient in prudence, clean in his conduct, self-controlled and a diligent one, thus he is glorious... [1-1-12]

प्रजापति समः श्रीमान् धाता रिपुनिषूदनः ।

रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥ १-१-१३

"He equals the Omniscient -- Brahmaa, he is an exalted one for he is the sustainer of all worlds, and he eliminates enemies completely, thus he is a guardian of all living beings and he guards probity (virtue, goodness etc.) in its entirety... [1-1-13]

(These features show the aspects of Rama's incarnation...' Govindaraja. 'These features are available only in the Supreme Person, but unobtainable in any other...' Maheshvara Tiirtha. These two, Govindaraja and Maheshvara Tiirtha, and another Tilaka are the three reputed commentators on Ramayana among many others.)

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।

वेदवेदाङ्ग तत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥ १-१-१४

"He is the champion of his own self-righteousness and also champions for adherent's welfare in the same righteousness, and he is a scholar in the essence of Vedas and their ancillaries, too. He is an expert in dhanur Veda, the Art of Archery... [1-1-14]

(These are the ancillary subjects of Vedas called anga part and upa anga sub-part. The dhanur veda science of archery, itself is treated as 'an exclusive Veda taught to warriors...' The dhanur Veda is not to be construed as simple bow and arrow and 'shooting the target' education. It is a 'scripture on missiles' that existed in those ages.

The Dhanur Veda may be taken as the canon of missile sciences, which fortunately has not been handed over to the successive generations, lest everything would have been annihilated by now. In Ramayana too, which is much earlier to Mahabharata, there are elaborate accounts of such astras . Sage Vishvamitra, who is well-versed in warfare, gives many such weapons to Rama.)

सर्वशास्त्रार्थं तत्त्वज्ञो स्मृतिमान् प्रतिभानवान् ।

सर्वलोक प्रियः साधुः अदीनात्मा विचक्षणः ॥ १-१-१५

"He is the knower of the meaning and essence of all the scriptures, excellent at memory thus brilliant, and an esteemed one in all the worlds, gentle, level-headed and clear-headed in discriminating and distinguishing... [1-1-15]

सर्वदा अभिगतः सद्भिः समुद्र इव सिन्धुभिः ।

अर्यः सर्वसमः च एव सदैव प्रिय दर्शनः ॥ १-१-१६

"Like an ocean that is reached by many rivers accessibly, that reverential one too is always accessible and reachable by clean-minded ones, and he treats all equally, and ever a feast to eye... [1-1-16]

Here it is said 'he is reachable by all clean-minded ones...' sat pravartana, sad budhhi... and those that approach him with a sacrilegious intent, will meet their end at his hand. sarva samaH means, that he does not discriminate people by their caste, creed, or by that individual's philosophy etc., like tribal boatman Guha, low-birther Shabari, and nihilist Sage Jaabaali et al. **jaati guna vritti aadi bheda abhaavaat** And the word eva in saa eva priya darshanah indicates 'always...' 'unvarying in his demeanour with anyone...' Govindaraja. And by the simile of ocean to Rama, for rivers there is no other course except an ocean; thus, the living beings, may it be humans or birds like Jataayu, have no other recourse than Rama.

स च सर्व गुणोपेतः कौसल्य आनंद वर्धनः ।

समुद्र इव गाम्भीर्ये धैर्येण हिमवान् इव ॥ १-१-१७

"He who betters the happiness of his mother Kausalya is an embodiment of all noble merits, and in profundity he is like an unfathomable ocean, and by fortitude he is unalterable like the kingly Himalayan Mountain... [1-1-17]

At times Rama is said to be 'the son of Kausalya...' than the son Dasharatha, because the word Kausalya does not signify his mother alone, the daughter of King of Kosala, but it has meanings like kshema, kushala, saamarthyah, punya, nipunatva 'safeness, soundness, capability, merit, expertise...' and this also signifies Queen Kausalya's worshipping of Vishnu. When dynasty, valour, braveness etc., are said, Rama's name will be attached with Dasharatha. An ocean is not a bottomless one but an unfathomable one. So also Rama's heart

has a reachable bottom, where pearls, gems, and other treasures of virtues are abounding, and it can be reached with a heartily approach. For a hard-hearted one Rama's heart becomes an unfathomable abyss and he will get lost in it.

girayoh varsha dhaaraabhir haryamaanaa na vivyadhuh |

abhibhuuya maanaa vyasanaih yathaa adhokshaja cetasaa ||

'true devotees do not get hassled though subjected to many problems, for they place their faith in the Supreme. Equally, mountains are unshaken though battered by storms or lightings...' So, like a mountain he is unalterable and constant for a true devotee. An icy-mountain is meltable by scorching sun, thus Rama also melts down when his adherents are scorched with their problems.

विष्णुना सदृशो वीर्ये सोमवत् प्रिय दर्शनः |

काल अग्नि सदृशः क्रोधे क्षमया पृथ्वी समः || १-१-१८

धनदेन समः त्यागे सत्ये धर्म इव अपरः |

"In valour Rama is comparable with Vishnu, and in his looks he is attractive like full-moon, he equals the earth in his perseverance, but he is matchable with era-end-fire in his wrath... and in benevolence he is identical to Kubera, God of Wealth-Management, and in his candour he is like Dharma itself, the other God Probity on earth... [1-1-18, 19a]

Here the 'valour' is to cause harm to enemy, while remaining himself unharmed... svasya a-vikaara eva parasya vikaara aapadanam Rama Tilaka. 'Though Rama is Vishnu, but by nature of his incarnation as human, he is different from Vishnu upaadhi bheda... Hence Vishnu has become another entity than Rama... Or, his valour is selfsame to Vishnu's valour because he is selfsame Vishnu...' Govindaraja. 'As there is none other in similitude, he is compared Vishnu, insofar as valour is concerned...' Maheshvara Tiirtha. Earth personally does not grieve when people tread on it, trample, dig, cut, or whatever is done to her. Likewise Rama personally gets unaffected, whatever harm is done to him, but he becomes wrathful, if that harm is committed to dharma.

The Bala Kanda is narrated by these narrations of sparkled in Ikshvaku dynasty 'Rama's incarnation...' highly valorous, enemy subjugator... 'elimination of demoness Tataka, subdual of the vanity of Parashu Rama ' 'propitious' marriage with Sita, knows Art of Archery 'receiving missiles from Vishvamitra...'

तम् एवम् गुण संपन्नम् रामम् सत्य पराक्रमम् ॥ १-१-१९

ज्येष्ठम् श्रेष्ठ गुणैः युक्तम् प्रियम् दशरथः सुतम् ।

प्रकृतीनाम् हितैः युक्तम् प्रकृति प्रियकांयया ॥ १-१-२०

यौवराज्येन संयोक्तुम् ऐच्छत् प्रीत्या महीपतिः ।

"Rama being the possessor of suchlike merits, whose truthfulness alone is his courage, embodied with best intrinsic values, ever involved in the welfare of people, besides being the dear and eldest son of Dasharatha, and hence the king Dasharatha affectionately intended to establish such a Rama as crown prince to all intents and purposes of country's welfare...[1-1-29b, 20, 21a]

तेषाम् केतुः इव ज्येष्ठो रामो रतिकरः पितुः ॥ १-१८-२४

बभूव भूयो भूतानाम् स्वयम् भूः इव सम्मतः ।

Rama is like a flagstaff and a delight of his father Dasharatha, and he became acceptable to all beings.[1-18-24b, 25a]

सर्वे वेदविदः शूराः सर्वे लोकहिते रताः ॥ १-१८-२५

सर्वे ज्ञानोपसंपन्नाः सर्वे समुदिता गुणैः ।

All the princes are scholars in Vedas, valiant ones, all are interested in the welfare of the world, all are intellectuals and all of them possess an air of probity. [1-18-25b, 26a]

तेषाम् अपि महातेजा रामः सत्य पराक्रमः ॥ १-१८-२६

इष्टः सर्वस्य लोकस्य शशांक इव निर्मलः ।

Among them the great resplendent Rama, whose valour itself is his truthfulness, is the dear one to all the world like the tranquil moon. [1-18-26b, 27a]

गज स्कन्धे अश्व पृष्टे च रथ चर्यासु सम्मतः ॥ १-१८-२७

धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः ।

Rama is admittedly a champion of riding elephants and horses, also in tactical charioting, and he rejoices in the art of archery, and absorbed in the obedient service of his father. [1-18-27b, 28a]

ते यदा ज्ञान संपन्नाः सर्वैः समुदिता गुणैः ॥ १-१८-३४

हीमन्तः कीर्तिमन्तः च सर्वज्ञा दीर्घ दर्शिनः ।

तेषाम् एवम् प्रभावाणाम् सर्वेषाम् दीप्त तेजसाम् ॥ १-१८-३५

पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा ।

All the four sons are thus prospering with prudence, gifted with all the merits, self-conscious to do wrong deeds, well-known for their gentility, knowers of pros and cons and even the conscientious princes.

वैदिक अध्ययने रताः ॥ १-१८-३६

पितृ शुश्रूषण रता धनुर् वेदे च निष्ठिताः ।

Even those tigerly-men, namely the princes, are engrossed in the studies of Vedas, delighted to render service to their father and they are also the experts in art of archery. [1-18-36b, 37a]

Ayodhya Kanda lists the following Qualities of Rama.

स हि रूपोपपन्नश्च वीर्यवाननसूयकः ।

भूमावनुपमः सूनूर्गणैर्धशरथोपमः ॥ २-१-९

Rama was beautiful in form, a hero of valor and without envy. By virtues, he was an incomparable son on earth.

स च नित्यं प्रशान्तात्मा मृदुपूर्वं तु भाषते ।

उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते ॥१०

That Rama was always peaceful in mind and spoke softly. He did not react to the hard words spoken by others.

कथंचिदुपकारेण कृतेनैकेन तुष्यति ।

न स्मरत्यपकाराणां शतमप्यात्मवत्तया २-१-११

That Rama, because of his good bent of mind, feels glad even by whatever way a good thing is done to him. He does not remember any number of bad things done to him.

शीलवृद्धैर्ज्ञानवृद्धैर्वयोवृद्धैश्च सज्जनैः ।

कथयन्नास्त वै नित्यमस्त्रयोग्यान्तरेष्वपि ॥ २-१-१२

Whenever he finds some time even while practising archery, Rama used to converse with elderly people, elder by way of conduct or wisdom or age or with good-natured people.

बुद्धिमान् मधुराभाषी पूर्वभाषी प्रियंवदः ।

वीर्यवान्न च वीर्येण महता स्वेन विस्मितः ॥ २-१-१३

Rama was a wise man. He used to speak sweetly. He was the first man to initiate a talk. His speech was compassionate. He was valorous. But he was not arrogant of his mighty valor.

न चानृतकथो विद्वान् वृद्धानां प्रतिपूजकः ।

अनुरक्तः प्रजाभिश्च प्रजाश्चाप्यनुरज्यते ॥ २-१-१४

He did not speak untruth. He was all knowing. He used to be receptive and worshipful to the elders. People used to love him and he used to love the people.

सानुक्रोशो जितक्रोधो ब्राह्मणप्रतिपूजकः ।

दीनानुकम्पी धर्मज्ज्ञो नित्यं प्रग्रहवान् शुचिः ॥ २-१-१५

He had compassion. He conquered anger. He used to be receptive and worshipful to the wise. He had mercy towards the meek. He knew what was to be done. He had always self-control. He was clean (in conduct).

कुलोचितमतिः क्षात्रं धर्मं स्वं बहुमन्यते ।

मन्यते परया कीर्त्यं महत्स्वर्गफलं ततः ॥ २-१-१६

That Rama, having an attitude suitable for his social rank, giving due respect to righteousness of warrior-class, believed that by following the righteousness he would attain great fame and through it the fruit of heaven.

नाश्रेयसि रतो विद्वान्न विरुद्धकथारुचिः ।

उत्तरोत्तरयुक्तौ च वक्ता वाचस्पति र्यथा ॥ २-१-१७

Rama was not interested in actions, which were not beneficial. He was a scholar. He had no taste in tales opposing righteousness. Like Vachaspathi, his eloquent speech contained a series of strategies for action.

अरोगस्तरुणो वाग्मी वपुष्मान् देशकालवित् ।
लोके पुरुषसारजस्साधुरेको विनिर्मितः ॥ २-१-१८

Rama was a young man without any disease. He was a good speaker. He had a good body. He knew both time and place. He could grasp the essence of men. He was the one gentleman born on earth.

स तु श्रेष्ठैर्गुणैर्युक्तः प्रजानां पार्थिवात्मजः ।
बहिश्चर इव प्राणो बभूव गुणतः प्रियः ॥ २-१-१९

People loved the virtuous prince Rama and treated him as their spirit moving outside.

सम्यग्विद्याव्रतस्नातो यथावत्साङ्गवेदवित् ।
इष्वस्त्रे च पितुः श्रेष्ठो बभूव भरताग्रजः ॥ २-१-२०

After completing his education properly, Rama, after knowing the science of archery as prescribed, was better than his father in the use of bow and arrows.

कल्याणाभिजनः साधुरदीनः सत्यवाग्जुः ।
वृद्धैरभिविनीतश्च द्विजैर्धर्मार्थदर्शिभिः ॥ २-१-२१

Rama, having born in a good clan, was gentle minded. He was not feeble. He spoke truth. He was straightforward. He was properly trained by elderly wise men that knew righteousness.

धर्मकामार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान् ।

लौकिके समयाचारे कृतकल्पो विशारदः ॥ २-१-२२

Rama knew the real form of desire, wealth and righteousness. He had a good memory power. He had a spontaneous wisdom. He had skills in arranging customs useful to society prevalent at that time.

निभृतः संवृताकारो गुप्तमन्त्रः सहायवान् ।

अमोघक्रोधहर्षश्च त्यागसंयमकालवित् ॥ २-१-२३

Rama was humble. He did not let his feelings appear outwardly. He kept his thoughts to himself. He helped others. His anger and pleasure were not wasteful. He knew when to give and when not to give.

दृढभक्तिः स्थिरप्रज्ञो नासद्ग्राही न दुर्वचाः ।

निस्तन्द्रिरप्रमत्तश्च स्वदोषपरदोषवित् ॥ २-१-२४

Rama had a firm devotion and steadfast mind. He was not stubborn nor did he speak evil words. He was free from idleness and was ever alert. He recognized his own errors and those of others.

शास्त्रज्ञश्च कृतज्ञश्च पुरुषान्तरकोविदः ।

यः प्रग्रहानुग्रहयोर्यथान्यायं विचक्षणः ॥ २-१-२५

Rama knew the theory and practice of sciences. He understood the differences among men. He could judiciously discriminate whom to protect and whom to punish.

सत्संग्रहप्रग्रहणे स्थानविन्निग्रहस्य च ।

आयकर्मण्युपायज्ञः संदृष्टव्ययकर्मवित् ॥ २-१-२६

He identified good men and protected them. He knew the people worthy of reprimand. He knew the ways and means of getting income as well as the system of spending, as perceived by economic sciences.

श्रेष्ठ्यं शास्त्रसमूहेषु प्राप्तो व्यामिश्रकेषु च ।

अर्थधर्मो च संगृह्य सुखतन्त्रो न चालसः ॥ २-१-२७

Rama could obtain great skill in the groups of sciences along with their subsidiaries. He was interested in enjoying comforts only after understanding the economic realities. He never remained inactive.

वैहारिकाणां शिल्पानां विज्ञातार्थविभागवित् ।

आरोहे विनये चैव युक्तो वारणवाजिनाम् ॥ २-१-२८

Rama was acquainted with the fine arts useful for entertainment. He knew how to distribute the wealth. He was efficient in riding and taming of elephants and horses.

धनुर्वेदविदां श्रेष्ठो लोकेऽतिरथसंमतः ।

अभियाता प्रहर्ता च सेनानयविशारदः ॥ २-१-२९

Rama was the best of persons knowing the science of archery in the world; and was well appreciated by the champions of archery. He attained skills in marshalling the army. He faced and killed the enemies in battle.

अप्रधृष्यश्च संग्रामे क्रुद्धैरपि सुरासुरैः ।

अनसूयो जितक्रोधो न दृप्तो न च मत्सरी ।

न चावमन्ता भूतानां न च कालवशानुगः ॥ २-१-३०

Even enraged celestials and demons could not defeat Rama in battle. He had no jealousy. He conquered anger. He had no arrogance and envy. He had not humiliated any living being. He had not surrendered to time.

एवं श्रेष्ठगुणैर्युक्तः प्रजानां पार्थिवात्मजः ।

संमतस्त्रिषु लोकेषु वसुधायाः क्षमागुणैः ॥ २-१-३१

बुद्ध्या बृहस्पतेस्तुल्यो वीर्येणापि शचीपतेः ।

That Prince Rama, with these good virtues, was fair to the people. He was agreeable to the three worlds. By patience and the related virtues, he was equal to earth, by wisdom to Brihaspathi and by valor to Devendra.

तथा सर्वप्रजाकान्तैः प्रीतिसंजननैः पितुः ॥ २-१-३२

गुणैर्विरुचे रामो दीप्तः सूर्य इवांशुभिः ।

Rama, by his virtues, was a source of happiness to all the people and a spring of joy to his father. As the sun shines with his rays, Rama was shining, thus, with his virtues.

तमेवं व्रतसंपन्नमप्रधृष्यपराक्रमम् ॥ २-१-३३

लोकपालोपमं नाथमकामयत मेदिनी ।

The earth wished Rama to be her Lord as he was adorned with self-control and norms of behavior bearing undefeatable valor equal to that of universal lords like Indra.

Traits of Lord Rama

गुणान् गुणवतो देव देवकल्पस्य धीमतः ।

प्रियानानन्ददान् कृत्स्नान् प्रवक्ष्यामोऽद्यतान् शृणु ॥ २-२-२७

"Oh king! We shall tell you now the various virtues of your wise son, listen to them. His qualities are equal to those of celestials. They are liked by all. They give happiness to all."

दिव्यैर्गुणैः शक्रसमो रामः सत्यपराक्रमः ।

इक्ष्वाकुभ्योऽपि सर्वेभ्यो ह्यतिरिक्तो विशांपते ॥ २-२-२८

"Oh king! Rama is equal to Devendra in heavenly qualities. He has true valor. He is greater than all the kings born in Ikshvaaku clan."

रामः सत्पुरुषो लोके सत्यधर्मपरायणः ।

साक्षाद्रामाद्विनिर्वृत्तो धर्मश्चापि श्रिया सह ॥ २-२-२९

"Rama is the world renowned gentleman. He is keenly interested in truth and righteousness. Only Rama can make both righteousness and wealth combine without separation."

प्रजासुखत्वे चन्द्रस्य वसुधायाः क्षहमागुणैः ।

बुध्या बृहस्पतेस्तुल्यो वीर्ये साक्षाच्छचीपतेः ॥ २-२-३०

"He is equal to moon in making the people happy; equal to the earth in the quality of forgiveness; equal to Brihaspati in wisdom and verily to Devendra in valour."

धर्मजज्ञः सत्यसन्धश्च शीलवाननसूयकः ।

क्षान्तः सान्त्वयिता श्लक्ष्णः कृतज्ञो विजितेन्द्रियः ॥ २-२-३१

"Rama knows all righteousness. He is true to his word and has good character. He has no envy. He has patience. He consoles those who are in troubles. He speaks good words. He has gratitude. He keeps senses under control."

मृदुश्च स्थिरचित्तश्च सदा भव्योऽनसूयकः ।

प्रियवादी च भूतानाम् सत्यवादी च राघवः ॥ २-२-३२

बहुश्रुतानां वृद्धानां ब्राह्मणानामुपासिता ।

तेना स्येहातुला कीर्तिर्यशस्तेजश्च वर्धते ॥ २-२-३३

"Rama is soft natured; has stable mind, always an auspicious man, and has no envy. He speaks truthful and loving words to all living beings. He worships aged Brahmins endowed with the knowledge of various sciences. By that, his name, glory and splendor are growing in this world."

देवासुरमनुष्याणां सर्वास्त्रेषु विशारदः ।

सम्यग्विद्याव्रतस्नातो यथवत्साङ्गवेदवित् ॥ २-२-३४

"He is skilled in the use of various weapons known to celestials, demons and men. He has duly concluded his vow of studying the various sciences and has systematically learnt all the Vedas along with its branches. *"

गान्धर्वे च भुवि श्रेष्ठो बभूव भरताग्रजः ।

कल्याणाभिजनः साधुरदीनात्मा महामतिः ॥ २-२-३५

"Rama is best in the world in the art of music. He has best relatives. He is gentle. He is not weak in mind. He has great wisdom."

द्विजैरभिविनीतश्च श्रेष्ठैर्धर्मार्थनैपुणैः ।

यदा व्रजति संग्रामं ग्रामार्थं नगरस्य वा ॥ २-२-३६

गत्वा सौमित्रिसहितो नाविजित्य निवर्तते ।

"Rama was trained in all matters from the best of Brahmans skilled in the art of righteousness and in the science of political economy. If it is necessary to go to a battle to protect a village or a city, Rama goes with Lakshmana and returns home only after obtaining victory."

संग्रामात्पुनरागम्य कुङ्जरेण रथेन वा ॥ २-२-३७

पौरान् स्वजनवन्नित्यम् कुशलं परिपृच्छति ।

पुत्रेष्वग्निषु दारेषु प्रेष्यशिष्यगणेषु च ॥ २-२-३८

निखिलेनानुपूर्व्याच्च पिता पुत्रानिवौरसान् ।

"After returning from battle, Rama goes to citizens on an elephant or a chariot and inquires about their well being as though they were his own kinsmen, like a father does to his sons. He asks about their wives and children, about the sacred fires, about their servants and students, always completely as per the due order."

शुश्रूषन्ते च वः शिष्याः कचित्कर्मसु दंशिताः ॥ २-२-३९

इति नः पुरुषव्याघ्रः सदा रामोऽभिभाषते ।

"Rama the best among men always asks us 'Are your disciples serving you by keenly performing their actions?' "

व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ॥ २-२-४०

Leadership Acts of Rama :

The wedding party arrives at Ayodhya on the exit of Parashu Rama. Yudhaajit, the maternal uncle of Bharata, who came before marriages, now takes Bharata and Shatrughna to his kingdom. Rama and Lakshmana from then on are engaged in the welfare works of their subjects, at the behest of their father. Rama and Sita are entering the threshold of their blissful married life.

After the departure of Bharata, then the masterly proficient Rama along with Lakshmana started to square with the plans and programs of of his godly father for an ideal-sovereignty.

[1-77-20b, 21a]

पितुः आज्ञाम् पुरस्कृत्य पौरकार्याणि सर्वशः ॥ १-७७-२१

चकार रामः सर्वाणि प्रियाणि च हितानि च ।

मातृभ्यो मातृकार्याणि कृत्वा परमयंत्रितः ॥ १-७७-२२

गुरुणाम् गुरुकार्याणि काले काले अन्ववैक्षत ।

Rama keeping his father's directives in view undertook welfare activities for the people that are agreeable and even advantageous to them, and in the entirety of those activities, and he undertook activities to humour motherly affection with his mothers, and educational activities with educators, and in a **highly self-disciplined manner he used to review them carefully from time to time.** [1-77-22b, 22, 23a]

Qualities of Rama-

एवम् दशरथः प्रीतो ब्राह्मणा नैगमाः तथा ॥ १-७७-२३

रामस्य शील वृत्तेन सर्वम् विषयवासिनः ।

तेषाम् अतियशा लोके रामः सत्यपराक्रमः ॥ १-७७-२४

स्वयम्भूः इव भूतानाम् बभूव गुणवत्तरः ।

That way Dasharatha is pleased with the deportment and comportment of Rama, likewise the Brahmans and urbanites, and even all of the indwellers in the entire kingdom are pleased, and he who has high distinction, his truthfulness alone is his vantage point, and whose hallmarks are of higher degree, that Rama has manifested himself to those subjects in the kingdom, and even to all of the living beings in the world, as the Self-Created Brahma. [1-77-23b, 24, 25a]

रामः च सीतया सार्धम् विजहार बहून् ऋतून् ॥ १-७७-२५

मनस्वी तद् गतमानस्य तस्या हृदि समर्पितः ।

Also, that hearty Rama who permeated into the heart of Sita is ensconced in Sita's heart alone, and he disported for many seasons along with Sita. [1-77-25b, 26a]

'Rama is busy in welfare and other works of state, *tu* 'but' he is also impassioned for Sita. And he is *manasvii* 'hearty one' warm, friendly, spirited etc., are his dispositions for kingdom, people, governmental works *tu* 'but' he is that 'hearty' for Sita... their disporting is according to seasons, with seasonal environ, with a seasonable togetherness...

Sympathy and Ampathy ---- उत्सवेषु च सर्वेषु पितेव परितुष्यति

"Rama feels very sad towards afflictions of men; and feels delighted in all functions celebrated by people on the occasions of child birth and the like, just as their own father does."

सत्यवादी महेष्वासो वृद्धसेवी जितेन्द्रियः ॥ २-२-४१

स्मितपूर्वाभिभाषी च धर्मं सर्वात्मना श्रितः

"Rama speaks only truth. He is a great hero. He serves elders. He kept the senses under control. Rama, who talks smilingly, protects righteousness in all ways."

सम्यग्योक्ता श्रेयसां च न विगृह्य कथारुचिः ॥ २-२-४२

उत्तरोत्तरयुक्तौ च वक्ता वाचस्पतिर्यथा ।

"Rama duly procures beneficent deeds. He is not interested in wrangling talks. He is an orator like Brihaspati by his replies and rejoinders."

सुभूरायततामाक्षहस्साक्षहाद्विष्णुरिव स्वयम् ॥ २-२-४३

रामो लोकाभिरामोऽयं शौर्यवीर्यपराक्रमैः

"Rama, who enchants the world, has beautiful eyebrows. He has red and broad eyes. He is absolutely like the God Vishnu himself in strength, heroism and valour."

प्रजापालनतत्त्वज्ञो न रागोपहतेन्द्रियः ॥ २-२-४४

शक्तस्त्रैलोक्यमप्येको भोक्तुं किं नु महीमिमाम् ।

"He knew the ins and outs of public administration. His senses are not afflicted by passion. He is capable of administering not only earth, but also the three worlds."

नाऽस्य क्रोधः प्रसादश्च निरर्थोऽस्ति कदाचन ॥ २-२-४५

हन्त्येव नियमाद्वध्यानवधये च न कुप्यति ।

"Rama's anger or mercy is not arbitrary at any time. He kills those who are to be slain as per rules. He is not angered at the innocent."

युनक्त्यर्थैः प्रहृष्टश्च तमसौ यत्र तुष्यति ॥ २-२-४६ शान्तैः सर्वप्रजाकान्तैः प्रीतिसंजननैर्नृणाम् ।

गुणैर्विरुचे रामो दीप्तः सूर्य इवांशुभिः ॥ २-२-४७

"He gladly bestows wealth to those with whom he is satisfied. As the sun shines by his rays, Rama shines by his qualities that are peaceful, which are enchanting and delightful to men."

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम् ।

लोकपालोपमं नाथमकामयत मेदिनी ॥ २-२-४८

"All people desire Rama, who is endowed with this wealth of qualities, who has true valour, who is equal to presiding deities like Devendra, to be their lord."

वत्सः श्रेयसि जातस्ते दिष्ट्यासौ तव राघव ।

दिष्ट्या पुत्रगुणैर्युक्तो मारीच इव काश्यपः ॥ २-२-४९

"Oh king Dasharatha! Rama is born to you as a son, because of your good fortune, for the welfare of this world. He has all the virtues befitting of a son, like Kasyapa, the son of Marichi."

Traits.....

गन्धर्वराजप्रतिमं लोके विख्यातपौरुषम् ॥ २-३-२७

दीर्घ बाहुं महसत्त्वं मत्तमातङ्गगामिनम् ।

चन्द्रकान्ताननं राममतीव प्रियदर्शनम् ॥ २-३-२८

रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम् ।

घर्माभितप्ताः पर्जन्यं ह्लादयन्तमिव प्रजाः ॥ २-३-२९

न ततर्प समायान्तं पश्यमानो नराधिपः ।

Rama was as beautiful as the king of Gandharvas. His valiance was world famous. He had great strength and walked like a vigorous elephant. He had long arms, and with his enchanting face, he looked like the moon. He stole the eyes and minds of the people by his

looks, generosity and virtues. King Dasharatha was thus not satiated enough in seeing Rama, coming like a cloud that gladdens people by relieving them from the scorching summer heat.

Thus one can see that all the good and coveted virtues are there in the personality of Lord Rama and all those virtues are worthy to be emulated by the people at large. Let us try to imbibe at least some of the virtues of Rama

5.4.2. Dasharatha

राज्ञो दशरथस्य अयोध्य|अधिपतेः विभोः ॥ १-१५-१९

धर्मज्ञस्य वदान्यस्य महर्षि सम तेजसः |१-१५-२०

Dasharatha, who is a virtuous one, renowned one and one whose resplendence equals that of the sages.

वेदवित् सर्व संग्रहः | दीर्घदर्शी महातेजाः पौरजानपद प्रियः ॥ १-६-१

इक्ष्वाकूणम् अतिरथो यज्वा धर्मपरो वशी |

महर्षिकल्पो राजर्षिः त्रिषु लोकेषु विश्रुतः ॥ १-६-२

बलवान् निहतअमित्रो मित्रवान् विजित इन्द्रियः |धनैः च संचयैः ॥ १-६-३

दशरथो राजा लोकस्य परिरक्षिता ॥ १-६-४

He is well-versed in Vedas, is a gatherer of all scholars, riches and forces as well, a foreseer and a great resplendent one, also one who is esteemed by urbanites and countrymen alike, one who is a top-speeded chariot-warrior among the emperors of Ikshwaku kings, one who has performed many Vedic rituals, a virtuous one, a great controller, a saint-like kingly sage, one who he is renowned in all the three worlds, a mighty one with all his enemies eradicated, nevertheless who has friends, one who conquered all his senses, one who with his wealth, accumulations and other possessions, he while dwelling in the city of Ayodhya protected the world. [1-6-3,4,5]

तेन सत्याभिसंधेन त्रिवर्गम् अनुष्टिता |पालिता सा पुरी श्रेष्ठा || १-६-५.

He was truth-abiding king, who adheres to the three-fold virtues, rules the vast of that kingdom from that best city Ayodhya,

अवेक्षमाणः चारेण प्रजा धर्मेण रक्षयन् |

प्रजानाम् पालनम् कुर्वन् अधर्मम् परिवर्जयन् || १-७-२१

विश्रुतः त्रिषु लोकेषु वदान्यः सत्य संगरः |

स तत्र पुरुषव्याघ्रः शशास पृथ्वीम् इमाम् || १-७-२२

He that most generous one among men, Dasharatha, while observing through spies, and to protect people righteously, and to give a good governance to them, he forsook unrighteousness and became a generous king avowed to truthfulness alone, and thus he that Dasharatha ruled the earth, which rulership is renowned in all the three worlds. [1-7-21,22]

न अध्यगच्छत् विशिष्टम् वा तुल्यम् वा शत्रुम् आत्मनः |

मित्रवान् नतसामन्तः प्रताप हतकण्टकः |

स शशास जगत् राजा दिवि देव पतिर् यथा || १-७-२३

Emperor Dasharatha has not encountered either a superior or an equal in his kingship, and to him there are many friends, subdued are his provincial kings and eliminated is thorniness by his own valour. He thus ruled the world like Indra would in Heaven. [1-7-23]

तैः मंत्रिभिः मंत्र हितेः निविष्टैः वृतोऽनुरक्तैः कुशलैः समर्थैः |

स पार्थिवो दीप्तिम् अवाप युक्तः तेजोमयैः गोभिः इव उदितः अर्कः || १-७-२४

In the company of those ministers, who are conducive to the strategies, interested in the king and subjects as well, skilful and efficient ones, he that King Dasharatha obtained brilliance, like the rising Sun along with resplendent sunrays. [1-7-24]

5.4.3. Ministers

The truthful and upright characters of the ministers of Dasharatha are portrayed, who make the rulership meaningful with their virtuous, skilful and efficient administration. Along with the political ministers, the religious ministry is also portrayed.

तस्य अमात्या गुणैर् आसन् इक्ष्वकोस्तु महात्मनः ।
मंत्रज्ञाः च इङ्गितज्ञाः च नित्यम् प्रिय हिते रताः ॥ १-७-१

The ministers of Emperor Dasharatha, are epitomised ones of their tactfulness, adroitness and are always obliged to undertake welfare activities of their king and the kingdom. [1-7-1]

अष्टौ बभूवुः वीरस्य तस्य अमात्या यशस्विनः ।
शुचयः च अनुरक्ताः च राजकृत्येषु नित्यशः ॥ १-७-२

Eight ministers are there for that valiant and glorious King Dasharatha, who are clean at heart and are involved in the works of the king and kingdom at all time. [1-7-2]

धृष्टिर् जयन्तो विजयो सुराष्ट्रो राष्ट्र वर्धनः ।
अकोपो धर्मपालः च सुमंत्रः च अष्टमो अर्थवित् ॥ १-७-३

Dhristi, Jayantha, Vijaya, Suraashtra, Raashtravardhana, Akopa, Dharmapaala, are seven, and Sumantra is the eighth one. [1-7-3]

ऋत्विजौ द्वौ अभिमतौ तस्याः ताम् ऋषि सत्तमौ ।
वशिष्ठो वामदेवः च मंत्रिणः च तथा अपरे ॥ १-७-४

Two venerable saints of eminence are religious ministers for they are authorities in Vedic rituals, namely Vashishta and Vamadeva, who are the acquiescent with religious matters, and apart from these two some more religious ministers are also there to King Dasharatha. [1-7-4]

सुयज्ञो अपि अथ जाबालिः काश्यपो अपि अथ गौतमः ।

मार्कण्डेयः तु दीर्घायुः तथा कात्यायनो द्विजः ॥ १-७-५

एतैः ब्रह्मर्षिभिर् नित्यम् ऋत्विजः तस्य पौर्वकाः ।

Suyajna, Jabaali, Kaashyapa, Gautama, Maarkandeya, Deerghaayu, and then Kaatyayana are the scholarly Brahmans acting as religious ministers, and along with them there are also Brahma-sages who are always the ancestral ritual scholars for Dasharatha's family. [1-7-5, 6a]

विद्या विनीता ह्रीमंतः कुशला नियतेन्द्रियाः ॥ १-७-६

श्रीमन्तः च महात्मनः शास्त्रज्ञा धृढ विक्रमाः ।

कीर्तिमन्तः प्रणिहिता यथा वचन कारिणः ॥ १-७-७

तेजः क्षमा यशः प्राप्ताः स्मित पूर्व अभिभाषिणः ।

All the ministers are well versed in scriptures, they shun bad deeds, skilful ones in their duties with their senses regulated. Those great souls are affluent, knowers of all sciences, firmly courageous, and they are distinguished and quiet-souls, and those ministers are true to their word. They are magnificent, patient and famed ones and they smile afore they converse. [1-7-6b, 8a]

क्रोधात् काम अर्थ हेतोर् वा न ब्रूयुर् अनृतम् वचः ॥ १-७-८

तेषाम् अविदितम् किञ्चित् श्वेषु नास्ति परेषु वा ।

क्रियमाणम् कृतम् वा अपि चारेण अपि चिकीर्षितम् ॥ १-७-९

They never speak untruthful words in anger or in greed or for monetary reasons either. There is nothing unknown to them, even a little, in their own country or in the others either, or about everything that is happening or has happened, or that is going to happen, for they know them through agents. [1-7-8b, 9]

कुशला व्यवहारेषु सौहृदेषु परीक्षिताः ।

प्राप्त कालम् यथा दण्डम् धारयेयुः सुतेषु अपि ॥ १-७-१०

They are efficient in administration and their friendships are well examined by the king, and those ministers impose punishment even on their own sons, if situation demands it. [1-7-10]

कोश संग्रहणे युक्ता बलस्य च परिग्रहे ।

अहितम् च अपि पुरुषम् न हिंस्युर् अविदूषकम् ॥ १-७-११

In collections to their treasury and to militarize their armies they are dutiful, even an unfriendly person will not be tortured, if he were not really blameworthy. [1-7-11]

वीराः च नियतोत्साहा राज शास्त्रम् अनुष्ठिताः ।

शुचीनाम् रक्षितारः च नित्यम् विषय वासिनाम् ॥ १-७-१२

They are valiant ones with engineered enthusiasm, administrators of political science, clean persons and protectors of subjects of their kingdom at all times. [1-7-12]

ब्रह्म क्षत्रम् अहिंसन्तः ते कोशम् समपूरयन् ।

सुतीक्ष्ण दण्डाः संप्रेक्ष्य पुरुषस्य बलाबलम् ॥ १-७-१३

They do not persecute Brahmans and Kshatriyas to fill-up the treasury, and high degree punishments will be given on assessing that person's, or the offender's strength and weakness. [1-7-13]

शुचीनाम् एक बुद्धीनाम् सर्वेषाम् संप्रजानताम् ।

न आसीत् पुरे वा राष्ट्रे वा मृषा वादी नरः क्वचित् ॥ १-७-१४

All of those ministers are clean administrators of kingdom, and are in league with each other, as such there is none anywhere, either in capital or in country, a liar. [1-7-14]

कश्चिन् न दुष्टः तत्र आसीत् पर दार रतिर् नरः ।

प्रशांतम् सर्वम् एव असीत् राष्ट्रम् पुरवरम् च तत् ॥ १-७-१५

None with an evil-mind or with an interest in other man's wife is there, and thus on whole in the kingdom and also like that in the capital, there is an undisturbed society. [1-7-15]

सु वासस सु वेषाः च ते च सर्वे शुचिव्रताः ।

हितार्थः च नरेन्द्रस्य जाग्रतो नय चक्षुषा ॥ १-७-१६

Well-dressed and well-decorated and they the ministers of King Dasharatha, observe decency in the interest of the king and also of the kingdom, with diligence and with a truthful-eye. [1-7-16]

गुरोर् गुण गृहीताः च प्रख्याताः च पराक्रमे ।

विदेशेषु अपि विज्ञाता सर्वतो बुद्धि निश्चयाः ॥ १-७-१७

They acquired good qualities from their mentors and they are renowned by their expertise, and even in foreign countries they are famous for their intellectual determinations in all affairs. [1-7-17]

अभितो गुणवन्तः च न च आसन् गुण वर्जिताः ।

सन्धि विग्रह तत्वज्ञाः प्रकृत्या संपदान्विताः । १-७-१८

Versatile and virtuous are they the ministers and there is none who discarded his virtuosity, and they are the determiners of truce or war, and by their nature they possess opulence. [1-7-18]

मंत्र संवरणे शक्ताः शक्ताः सूक्ष्मासु बुद्धिषु ।

नीति शास्त्र विशेषज्ञाः सततम् प्रिय वादिनः ॥ १-७-१९

They are capable to keep up the confidentialities of strategies, and also capable to apply their mind even in micro-affairs, and they know moral science comprehensively, and above all, they are gentle articulators. [1-7-19]

Accompanied with such of those effectual and good-natured ministers the exalted king Dasharatha ruled the earth. [1-7-20]

तैः मंत्रिभिः मंत्र हितैः निविष्टैः वृतोऽनुरक्तैः कुशलैः समर्थैः ।

स पार्थिवो दीप्तिम् अवाप युक्तः तेजोमयैः गोभिः इव उदितः अर्कः ॥ १-७-२४

In the company of those ministers, who are conducive to the strategies, interested in the king and subjects as well, skilful and efficient ones, he that King Dasharatha obtained brilliance, like the rising Sun along with resplendent sunrays. [1-7-24]

5.4.4. Ravana

LL Patterned leadership.

- प्रवृद्धम् लोक कण्टकम् ॥ १-१५-२१ अवध्यम् दैवतैः

Ravana has become exacerbating and thorny to all worlds, and who is otherwise not eliminable for gods. [1-15-21b, 22a]

तम् उद्धतम् रावणम् उग्र तेजसम्प्रवृद्ध दर्पम् त्रिदशेश्वर वरद्विषम् ।

विरावणम् साधु तपस्वि कण्टकमत्तपस्विनाम् उद्धर तम् भयाअवहम् ॥ १-१५ -33

he ,the fiery one who is renowned for evil acts and who is the hater of Indra, that Ravana is uprising furiously with his heightened arrogance, and he has become a thorn in the side of hermits hence he is a fright to sages, afar he tortured insubordinates to the the extent of loud wailing [1-15-33]

विरावणम् रावणम् उग्र पौरुषम् |१-१५-३४

"On eliminating that furiously vainglorious Ravana with all his forces and with all his kinsmen neutralise the pandemonium created by him in all the worlds

Here the celestials bring in a preamble for Vishnu's incarnation as Rama. Ravana need not be taken as an evil spirit, devil, hobgoblin or a monstrous being. He is said to be a Brahman well versed in all Vedas, musicologist, and a great king of Lanka, with unlimited riches, and very many of his clansmen with their vast dominions, and what not. Though Brahma and Shiva bless Ravana with boons, Ravana flouts all the norms in conquering Heavens in which course he did not hesitate to torture anyone who becomes his personal hurdle or hindrance. Hence it is inevitable for the Trinity to curb Ravana's atrocities, and Vishnu will now be requested by all the deities to incarnate himself on earth. As such, the expression of the word "DEMON" may not always be taken as an ugly and monstrous looking devil or Satan, as per the usual religious conceptualisation of evil.

In Hinduism evil is not a separate entity from humans, but available in the same personification and resides along with virtue, like the two sides of a coin. These raakshasa-s are also mortals, extraordinary beings with extraordinary powers like god incarnates. But, with wickedness in their will, monstrosity in mind and a conqueror's ambition in their heart, they are rendered themselves as demons.

5.5. Leadership Styles

5.5.1. Transformational leadership style

What makes an organization, society and a country successful while another fails at most time can be attributed to leadership effectiveness.

Generally, leadership is defined as the process of influencing the activities of an individual or a group in efforts towards achieving certain goals. The word ‘influencing’ can be substituted with other words such as transforming, empowering, driving, motivating and inspiring. **Inspiration** means motivation that has been internalized and therefore comes from within the followers, as opposed to **motivation** that is simply a temporary response to external stimuli. Inspired followers make those goals of their own.

In leadership, the leader is the key in transforming the followers. The leader is the most important element in leadership. The personality, behavior and character of the leader are important determinants for the success of any organization, society and country.

Napoleon Bonaparte once said that he would have an army of rabbits led by a lion than an army of lions led by a rabbit (Sheh, 2003). It is the leader who navigates and provides vision and mission for his people. In most organization, societies and countries, the failure or poor performance whether economically, politically or socially are not due to poor administration but poor leadership. Therefore, leadership is the life force and the spirit of an organization that holds everything together. The wise leader uses the force from within to inspire and motivate his people. Without the leader, an organization, a society and a country are merely collection of people (Sheh, 2003).

Transformational leadership and its definition

According to Burns (1978), transformational leadership occurs when a leader engages with a follower in such a way that both the parties are raised to higher levels of motivation and morality with common purpose.

Transformational leaders exhibit charisma, encourage followers to question their own way of doing things, and treat followers differently but equitably based on their follower needs (Bass and Avolio, 1994). E.g . Shri Rama also changed the kingship of Lanka when Vibhishana was crowned as the king of Lanka even before his (Shri Rama) war with Ravana took place.

Transformational leaders are change agents. They strive to bring the desired changes to improve their organization, society and country. They bring changes also to the expectations, attitudes, behaviors and goals of their followers. Shri Rama changed the kingship of Kiskhindha from Vali to Sugreeva. Sugreeva was a transformed person after meeting Shri Rama as he became the king of Kishkinda after his brother Vali was slain by Shri Rama.

On the other hand, **transactional leadership** is a set of leadership behavior that emphasizes the exchanges or bargains between the leader and the follower, and focuses on how the current needs of the followers can be fulfilled (Maher, 1997). Further, he asserts that the exchanges can be economical, political, or psychological in nature; the primary characteristics that distinguishes transactional from transformational leadership.

Transactional leadership behavior includes Contingent Reward (CR), which involves an interaction between the leader and follower based on exchange of resources and Management by Exception (ME), in which the leaders intervene only when problems emerge (Bass and Avolio, 1994). Most leaders engage in both transformational and transactional leadership; however, they do so in differing amounts.

Muniapan Burns (1978) defined leadership as inducing followers to pursue common purpose that represent the values and motivations of both leaders and followers.(He was the first to define the term transformational leadership.) He proposed that leadership process occurs in one of the two ways; either transactional or transformational.

5.5.2. Transactional leadership

Transactional leadership involves an exchange of valued things, based on current values and motivations of both leaders and followers. Transactional leaders emphasis the clarification of tasks, work standards, and outcomes.

In contrast **transformational leadership** is a process that motivates followers by appealing to higher ideals and moral values. Transformational leaders are able to define and articulate a vision for their organizations and their leadership style can transform their followers towards higher performance. In view of this, Bass (1985) developed a theory of transformational leadership based on the earlier work by Burns (1978).

4 Four dimensions (4 IS) of transformational leadership

According to Bass and Avolio (1994), also cited in Krishnan et al. (2004), transformational leadership consists of four primary dimensions, which are referred as the 4 IS. They are as follows:

1. Inspirational Motivation (IM):

This dimension is reflected by behaviors that provide meaning and challenge to followers' work. It includes behaviors that articulate clear expectations and demonstrate commitment to overall organizational goals, and arouse a team spirit through enthusiasm and optimism. Krishnan (2000) asserts that inspirational leadership also involves envisioning a desired future state, making the followers to see that vision, and showing followers how to get to that state. Envisioning is translating intentions into realities by communicating that vision to others to gain their support as the right vision attracts commitment, energizes people, creates meaning and establishes a standard of excellence. Vision inspires followers to transcend the outcome and getting people to commit voluntarily and completely something worthwhile.

2. Idealized Influence (II):

II is described as behavior that results in follower admiration, respect and trust. It involves risk sharing on the part of leaders, a consideration of follower needs or personal needs, and ethical and moral conduct.

II also refers to the leaders' charisma. Krishnan (2000) defines charisma as a form of social authority that derives its legitimacy not from rules, positions, or traditions, but rather from faith in the leader's exemplary character. Further, he asserts that **charismatic leader** is seen different from an ordinary person and treated as endowed with supernatural, superhuman or at least exceptional power and qualities. Only charismatic leaders, with their

sense of vision and empowering behavior could address the higher order needs of followers. Charismatic leadership is characterized by followers trust in the correctness of the leader's belief, unquestioning acceptance of the leader, affection for the leaders, willingness to obey the leader, and emotional involvement in the vision and mission of the organization.

3. Intellectual Stimulation (IS):

Leaders who demonstrate this type of transformational leadership solicit new ideas and creative solutions for problems from their followers and encourage novel approaches for performing work. IS Transformational leadership style arouses in the followers the awareness of the problems and how they may be solved, and stirs the imagination and generates thoughts and insights. IS provided by the leader forces the followers to rethink some of the ideas that they never questioned before.

This type of leadership is seen when there are acts of problem solving and decision making either by individual or by the group.

4. Individualised Consideration (IC)

This is reflected by leaders listening attentively to the opinion and feedback of their followers and pay special attention to the followers' need for achievement and growth. IC is the developmental orientation of the leaders towards the followers. The transformational leader gives personal attention to the followers who seem neglected, treat each follower individually, and help each follower to get what they want. These leaders have empathy or the capacity to sense intuitively the thoughts and the feelings of others.

Bass (1985)also has found that **transactional leadership** consists of two factors. They are as follows:

1 Contingent Reward (CR): This refers to leaders who reward followers for their effort, support and doing what needs to be done by clarifying the followers' roles and task requirements to meet their personal goals and the organizational missions.

2 Management by Exception (ME): This refers to leaders taking corrective action only when followers deviate from expectations or fail to meet the goals.

Transformational leaders, in general, motivate followers to perform at higher levels and to exert greater effort than do transactional leaders (Bass and Avolio, 1994). Bass and Avolio (1994) also asserted that transformational leaders motivate others to transcend self-interest so as to benefit the group as a whole. They also create a vision and direction for their followers around a common mission and give them a sense of purpose.

Betty and Lee (1992) found that a transformational approach is likely to be more effective in overcoming barriers to change in organizations than a transactional style that concentrates on solving technical problem which neglects people and the organizational issues. Due to the increasing environmental turbulence, every organization, society and country needs transformational leaders. Transformational leaders instill feelings of trust, loyalty and respect from followers.

Transformational leaders will be highly in demand in the years to come; virtually, they will be the supermen on earth, transforming the world with their soft, soothing, golden touch (Krishnan, 1990). The skills of the transformational leadership need to be cultivated and nourished, as every organization, society and country needs transformational leadership.

Transactional and transformational leadership—a kind of comparison on the following dimension can be made----

Time orientation	Short-term	Long-term
Communication	Vertical, downward	Multidirectional
Focus	Financial goals	Customer (internal and external)
Reward systems	Organizational, extrinsic	Personal, intrinsic
Source of power	Legitimate, reward	Referent, expert
Decision making	Centralized, downward	Dispersed, upward
Employees	Liability, cost	Asset
Coordination mechanism	Rules and regulations	Goals and value congruence
Compliance mechanism	Directive	Rational explanation
Attitude towards change	Avoidable, resistant, status quo	Inevitable, embrace
Guiding mechanism	Profit	Vision and values
Control	Rigid conformity	Self-control
Perspective	Internal	External
Task design	Compartmentalized individual	Enriched groups

Transformational leadership exhibited by Shri Rama.

The transformational leadership had been long demonstrated by Shri Rama many thousands of years before the introduction and the development of transformational leadership model by Burns (1978) , Bass and Avolio (1994).

In the first book (Bala Kaanda) itself, the qualities and characteristics of Shri Rama are described as accomplished, learned, powerful, noble minded, truthful, grateful, clever, wise, most beautiful, never subject to anger, who looks after the welfare of all living entities, who protects everyone, who controls his senses, compassionate, unfailing memory, unflinching determination, brave, heroic in battle, fully conversant in the use of weapons, loved by all creatures, impartial to friends and foe, follower of true religious principles, possessor of all opulence, patience, one who fulfils his promises and also full in self realization.

These qualities and characteristic of Shri Rama resulted in admiration, respect, motivation and trust of all the people in Ayodhya.

Tichy and Devanna (1990) who has also done extensive studies in transformational leadership provided **seven characteristics of transformational leaders**. Shri Rama demonstrated all the seven characteristics in many instances in Valmiki Ramayana. The **seven characteristics** are as follows:

1 Transformational leaders are change agents. They strive to bring the desired changes to improve their organization, society and country. They bring changes also to the expectations, attitudes, behaviors and goals of their followers. Shri Rama changed the kingship of Kiskindha from Vali to Sugreeva. Sugreeva was a transformed person after meeting Shri Rama as he became the king of Kishkindha after his brother Vali was slain by Shri Rama.

Shri Rama also changed the kingship of Lanka when Vibhishana was crowned as the king of Lanka even before his (Shri Rama) war with Ravana took place.

2 Transformational leaders are courageous people. Once they take a stand, they are brave to take risks, ensure vision and goals are achieved. They do not back out of the process of change once they have initiated it. They are fearless. No one including his guru Vasistha Muni, Bharata and all the people of Ayodhya could persuade Shri Rama to return to rule Ayodhya. Shri Rama was firm and brave to take all the risk to protect the words of his father

(King Dasharatha) gave to Kaikeyi. Shri Rama was firm and the people realized that nothing would move him. Although Shri Rama's decision made them unhappy, yet they could not help admiring Shri Rama whom nothing could tempt.

3 Transformational leaders believe in people. They have a very positive approach towards all people. They believe in the innate ability and motivation of the people and empower them. They believe that there is an infinite potential in every person.

Shri Rama had complete trust and believes in Sugreeva to recover Sita. He (Shri Rama) killed the stronger Vali (Sugreeva's brother) and Kishkindha's kingship was given to Sugreeva.

Shri Rama had a complete trust and confidence that Hanuman will be successful to find the whereabouts of Sita and he (Shri Rama) gave his ring to Hanuman to be handed to Sita. Ever since the day Hanuman met him (Shri Rama) and Lakshmana on the slopes of Rishyamuka hill, Shri Rama had been greatly impressed by the wisdom of Hanuman. Shri Rama also had a great confidence and trust in his army of vanaras (monkeys) and their ability to defeat Ravana's army and recover Sita.

4 Transformational leaders are value driven. They have a set of core values, which serve as their driving force that permeates in their actions. This is seen in Shri Rama, who never deviated or deviates from the words he had given. He even mentioned to Sita in Aranya Kaanda,

“I have promised to protect the rishis (sages) of Dandaka forest, I can give up my life, even you O Sita, as well as Lakshmana, but I cannot swerve from the my promise”.

In Yuddha Kaanda, Shri Rama also demonstrated this value when he accepted Vibhishana, the brother of Ravana who came for protection.

5 Transformational leaders are life long learners. They view mistakes not as failures but as learning experiences. They have an amazing appetite for continuous self learning and development. In the life of Shri Rama, we see a perfect example of life long learner. In his childhood, he took lessons from Vasistha Muni, latter with Vishwamitra Muni, Bharadvaaja Muni, Jabali Muni, Atri Muni, Sharabhanga Muni, Agastya Muni, etc. Even when Shri Rama

took over the kingship of Ayodhya, several sages including Agastya Muni visited him. He took this as learning opportunities as great wisdom was imparted by these sages to Shri Rama in the leadership of Ayodhya.

6. Transformational leaders have the ability to deal with complexity, ambiguity and uncertainty. They have all the requirements of an increasingly complex world that demand complex problem solving ability on the part of the leaders.

Shri Rama clearly exhibits this ability when he had to make the painful decision to banish Sita from Ayodhya. Shri Rama as an ideal king had to uphold the honor of his dynasty. He needed to set examples for all generation to follow. E.g.....

Shri Krishna in Bhagavad Gita 3.21 says to Arjuna that a leader needs to set example for their followers---- as whatever the leader does, the followers will follow and whatever standards or example the leader sets, people in general will follow. Sanskrit text.....

YADYADAACARATI SHRESHTHAH TATTADEVETARO JANAAH /
SA YAT PRAMAANAM KUKRUTE LOKASTADANUVARTATE //

Although Shri Rama's decision to banish Sita may seem to be harsh, the king sometimes needs to be harsh, as the first duty of the king is to rule his people while other considerations are secondary, even if they affect personal happiness. **Many thousands of years latter, Henri Fayol, a French management writer in the early 20th century developed his famous 14 principles of management. The sixth principle of management developed by Henri Fayol is the subordination of individual interest to the organizational interest. This means the organizational (society and country) interest must come first. This was what exhibited by Shri Rama, when he had to make the decision to banish Sita from Ayodhya.**

7 Transformational leaders are visionaries. They have broad and inspiring visions. The visions are translated into missions and goals.

Shri Rama created future vision for Ayodhya and the vision was clearly communicated to the people of Ayodhya before leaving to the forest. This was also communicated to Bharata when he (Bharata) came to persuade Shri Rama to return to Ayodhya.

The mission of his vanara (monkey) army was to defeat the rakshasas (demons) and to rescue Sita. To achieve this mission, several goals were set and several tasks were undertaken such as sending of the search parties, finding the whereabouts of Sita, constructing the bridge to Lanka and challenging and defeating Ravana.

The 4 IS of transformational leadership

Shri Rama had exhibited the 4 IS of transformational leadership in many instances throughout the Valmiki Ramayana. It is not possible to narrate every exhibition of Shri Rama's transformational leadership, as Valmiki Ramayana is a vast ocean. However, only few droplets from the ocean of Valmiki Ramayana are provided below for the purpose of elaborations.

A) In the Ayodhya Kaanda, when Shri Rama leaves Ayodhya to go into exile following his father, King Dasharatha's will, the people of Ayodhya at large are very much against the idea. They followed Shri Rama's chariot all the way out of Ayodhya and beyond the outskirts of the city even. They kept trailing Sumantra's chariot, and entreating Shri Rama not to leave the kingdom. We see that they simply would not let their beloved Shri Rama leave them. So persistent were the people of Ayodhya that the Valmiki Ramayana records -- they kept following Shri Rama's chariot in a long procession the whole day until dusk finally fell. They went as far as the River Tamasaa, where Shri Rama, Sita, Lakshmana and Sumantra crossed over to the other bank and set-up camp. This is a clear example whereby, Shri Rama exhibited one of the dimensions of transformational leadership, i.e. **Idealized Influence (II)** over the people of Ayodhya who were full of loyalty and adoration to Shri Rama, which results them to follow him (Shri Rama) and to request Shri Rama to return to their kingdom (Ayodhya).

B) Later in Ayodhya Kaanda when the population of Ayodhya came along with Bharata to the forest of Chitrakuta where Shri Rama, Sita and Lakshmana had setup their camp. The people met Shri Rama there and along with Bharata to persuade him (Shri Rama) to return to the throne at Ayodhya and take up his duty as their king. Bharata told Shri Rama, that he could not take up the burden of governance when Shri Rama, the rightful king is in exile. He had brought everyone and everything from the capital (Ayodhya). Bharata said

(Transformational leadership style) “I have brought here all the women of the land; I have brought all the gurus; Vasishtha is here; I have brought all the necessary items for the crowning of you as the king; the army is here; ministers are here; musicians are here. It is my intention, and the intention of all assembled here now that you must be crowned. Brother, I cannot go and govern Ayodhya. Nobody will obey me, as everybody wants you to come back and rule Ayodhya. All the people want you and you alone to be the king O Rama.” (laments Bharata to Shri Rama)

In spite of all the request and lamentations of the people of Ayodhya that day, Shri Rama remained firm in his resolve not to return to Ayodhya. When Bharata realized that his attempts to persuade Shri Rama was futile, he produced a pair of padukas (wooden sandals) and requested Shri Rama to place his lotus feet on them. Bharata bowed to Shri Rama saying

“I will enthrone these sandals and they will rule the kingdom as your symbols. I will rule as your representative, living outside the city of Ayodhya for 14 years waiting for your return. To an extent Bharata was happy, as he was able to avoid the accepting the throne (SubRamaniam, 2003).

In this situation, Shri Rama exhibited another dimension of transformational leadership known as **Intellectual Stimulation (IS)**. The IS provided by the Shri Rama forced Bharata to think and rethink some of the ideas that he never questioned before. Bharata was given the awareness of the problem by Shri Rama and how they may be solved and it stirred Bharata’s imagination, thinking the unthinkable of enthroning Shri Rama sandal as the representation of Shri Rama as the king of Ayodhya”.

C) In the beginning of Sundara Kaanda (after Jambavan reminded Hanuman his strength), Hanuman was highly motivated and prepared to take a leap to across the ocean. He told the other vanaras (monkeys) that he would proceed to Lanka with the speed of missile, discharged by Shri Rama to search for Sita. He (Hanuman) was highly motivated to achieve his task of recovering Sita. With the name of Shri Rama rolling on his tongue, he crossed the ocean, passed the entire test and obstacles, landed in Lanka, searched for Sita, met with Sita, destroyed the Asokavana, met and advised Ravana, burnt Lanka and on his (Hanuman) return, narrated his exploits to the vanaras (monkeys).

Shri Rama in Yuddha Kaanda was extremely pleased with Hanuman's extraordinary accomplishment. He praised Hanuman and said, "Except for Garuda (the bird vehicle of Maha Vishnu), no one else could do what you did, O Hanuman. Of all servants, **the best** is he who accomplishes more than the duty entrusted by his master. **A mediocre** servant is he who never attempts to do more than what his master orders, even though he may be capable of doing more. Finally, **the worst** servant is he who does not carry out the order of the master, even though qualified."

"Dear Hanuman, you have not only found Sita, but also comforted her with your words. You surveyed the entire city of Lanka, tested the strength of the great Rakshasa warriors and struck fear into the hearts of Ravana. Indeed, your service has saved my very life. Thus, it greatly pains me that I cannot reward you properly. Since I am living in exile without proper means, all I can offer in exchange for your service is my embrace."

Saying this Shri Rama affectionately embraced Hanuman who was thrilled and motivated.

Without the **Inspirational Motivation (IM)** of Shri Rama, Hanuman could not have completed the impossible task of crossing the ocean to Lanka and finding the location of Sita.

Shri Rama also exhibited IM to the vanaras (monkey) in the construction of the bridge to Lanka. Nala, the son of engineer and architect, Vishvakarma supervised the construction of the bridge. Under Shri Rama's direction, millions of vanaras (monkeys) began the construction; some entered the forest in search of materials, tearing up great rocks, trees, and mountains. Huge stones were thrown into the ocean and they floated. Not only the vanaras (monkeys) and bears, but also a squirrel was seen kicking dust into the ocean in an attempt to assist Shri Rama.

The construction of the bridge took five days. The construction process progressed from 14 yojanas (1 yojana is 8 miles or 12 km) on the first day, 20 yojana on the second day, followed by 21, 22 and 23 on the third, fourth and fifth day (Chikhalikar, 2003). It was 100 yojanas long and ten yojanas wide.

Kaizen or continuous improvement concept introduced in the Japanese management in the 1980s were applied many thousands of years ago by the vanaras (monkeys) with the IM of Shri Rama.

In the sixth book (Yuddha Kaanda), Vibhishana, the brother of Ravana came to Shri Rama seeking asylum and protection. He surrenders to Shri Rama, Shri Rama then orders Vibhishana to wait and immediately thereafter called King Sugreeva, Jambavan, Angada, Hanuman and all other important generals of Shri Rama's army. Shri Rama then puts forth the case of Vibhishana's asylum and asks for their advice. With the notable exception of Hanuman, the majority advice to Shri Rama was against accepting Vibhishana into their camp.

Despite the majority's decision, Shri Rama took the opposite course of action. He decided to grant protection to Vibhishana under the minority advice given by Hanuman who said, "O Rama, Vibhishana has seen how able you are and how effectively you helped King Sugreeva get rid off his evil brother, Vali. Vibhishana too similarly desires to be king of Lanka and knows he can do it with your help. It is a natural ambition of the younger brother to over-throw an evil elder brother. This is why he has come here to you. I think it is therefore advisable to have him on our side in this war."

That was Hanuman's minority and dissenting view which Shri Rama adopted and thereby ignored completely the majority's view (Madabushi, 2004).

D. Individualised Consideration (IC) Transformational leader may choose to observe democratic norms but may not always feel obliged to adhere wholly to them. This is an example of Individualised Consideration (IC) as transformational leaders also provide attention to followers who feel neglected. Shri Rama said that it is his **principle to provide shelter and protection** to any living entity from fear, even if Ravana comes for protection; he (Shri Rama) will give protection.

(Sakrudeva prapannaaya tavaasmiiti cha yachate;
Abhayam sarva bhutebhyo dadaamyetad vratam Mama).

Conclusions

The concluding sargas (chapters) of Yuddha Kaanda and in Uttara Kaanda describe the results or outcome of Shri Rama's transformational leadership. Vikasa (2000) described leadership of Ayodhya, an **establishment of Ramarajya**--- During Shri Rama's reign, the forests, the rivers, the hills and the mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings. All bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There were no widows to lament the loss of their husbands; nor any diseases or thieves. Indeed, even wild animals gave up their natural enmity and thus did not kill each other. All citizens were fully righteous, always looking towards Shri Rama as their lord and master. Beyond that they saw Shri Rama as their life and soul. All talk centered Transformational leadership style -- around Shri Rama. Thus, the entire Ayodhya appeared as if transformed into Vaikuntha (place without anxieties). Thus the above lessons in leadership by Shri Rama will guide and inspire the leaders not only in the Indian context, but also universally.

*YADI AHAM NA VARTEYAM JAATU KARMANYATANDRITAH /
MAMA VARTMAANUVARTANTE MANUSHYAAH PAARTHA SARVASHAH //*

5.5.3. Three distinct types of leadership styles as depicted in the three distinctly contrasted societies

The overall picture that we get on the large canvas of Valmiki is of three distinctly contrasted societies; Sattvic in Ayodhya, Sattvic and Rajasic in Kishkindha, and Tamasic and Rajasic in Lanka. If Dharma is the cardinal principle of the Aryan society (of Ayodhya), Adharma is the ruling principle of the Rakshasa (demon) society. We have a Manava in the north, a Vanara in the peninsula and a Rakshasa in the island. In all three kingdoms, be it noted, the elder is ousted and the younger secures the power, though Bharat's instance is of a different nature altogether. Eventually in one of the three kingdoms the throne is restored to the eldest.

Valmiki has drawn three scintillating pictures representing three levels of civilization, three societies with their own values, mores and structures.

1.The first picture

In the North is the Aryan society based on Sattwic qualities with a fairly advanced political organisation. Dasharatha, the noble king, ruled over a vast territory and had a number of loyal vassals. He had administrative counsellors (Sumanthra, for example), as also spiritual mentors (Vasishtha, for example). He was held in high esteem by the members of all the Varnas of his kingdom, by the Rishis and Ashramaites living in the dense forest pursuing their esoteric studies.

In such an advanced society the family was the central unit where the father was treated with love and reverence. The eldest son of the family enjoyed the respect and affection of his brothers and relatives. There was no physical clash among the brothers, and one did not lust for the other's wife. They were all learned in the ancient lore of the land and performed the traditional rites, rituals and duties with devotion and zeal. All in all, the Aryan society represented by Ayodhya and Rama was a highly advanced and worthy society cherishing Sattwic values, Sattwic way of life and Sattwic pursuits- a picture of a **Democratic** society.

2.The second picture

This is the Vanara society of Kishkindha. Here the administration was no doubt competent but tending to be **autocratic**. The family was of a loose structure and one brother sought the help of an "outsider" to have another killed .The wives moved from one brother to another and remained pleased and satisfied with what they secured at a given moment. There was a large physical force at the command of the king and he agreed to put it at the disposal of the "outsider" provided he helped him to secure his kingdom. This Vanara society was composed of Rajasic and Sattwic Gunas, with Rajasic Guna being preponderant. Hanuman stands out as a lone exception by his being a Brahmachari (celibate) and a real Bhakta (devotee) and a very wise and dependable emissary.

3.In the third picture.

To emphasize the contrast presented by the Aryan society of the North and the Vanara society of the South, the literary artist par excellence that he is, Adikavi Valmiki draws the captivating picture of a Rakshasa society out there in the island kingdom of Lanka. Ravana

the ten-headed (king of Lanka), is very learned but very unwise. He is out and out a **dictator** whose physical prowess and strategic maneuvering are matchless. Ravana is intolerant of opposition and easily excitable. Ravana maintained a large harem. His handsomeness, his charm, his learning and his glory were all household words. All the women in his harem had come to him on their own accord. He was a good king, powerful, invincible.

In his kingdom he wants the traditional rites to be performed and Veda Ghoshas (uttering Veda Mantras) to be intoned, not at the usual prescribed hour, but at an unearthly hour. One of his brothers is a heavy sleeper (Kumbhakarana) and the other (Vibhishana), because of his non-Rakshasa qualities, a misfit in that society.

Ravana has no respect for his brother and does not hesitate, to oust him at the slightest protest raised by him. Ravana is sensual, aggrandizing, unscrupulous and gargantuan. He is the very personification of Rajasic qualities and takes immense pride in the exercise of those qualities. In that Rakshasa society there is an admixture of the Tamasic Guna also. An inordinate pride raised its head and Ravana became extremely arrogant. That was his undoing.

5.6. Building of Leadership Skills – A Lessons from the Ramayana

1.MBO. Leader has to provide a concrete vision to followers

Rama held forth a concrete vision of the future. The mission of the army led by him was to defeat the rakshasas and rescue Sita. To this end, a number of actions were taken such as sending out search parties, building an overseas bridge and issuing a direct challenge to Ravana. These actions flowed naturally as a result of the **vision** held by Rama. This **clarity about the goals** as well as the process enabled the army to put its heart and soul in the campaign to rescue Sita.

2.Provide a compelling dream along with a clear scenario of how it will be accomplished .

The entire Lanka-kaanda is an example of this principle of management.

3. Believe in the ability of subordinates to achieve an aim and inspire them to do so .

Rama led what was essentially a rag-tag army against the sophisticated army of Ravana. The Rakshasa army was a powerful one, which had defeated the formidable, devas and vanquished powerful kings. In contrast, the army of Rama comprised of soldiers who were perhaps aboriginal tribes who had never encountered a sophisticated army before. Not surprisingly, Ravana and his courtiers jeered at the army and laughed scornfully at Angad, Rama's messenger who had come with an offer of peace. Yet Rama maintained confidence in the ability of his army to surmount this seemingly impossible odd and enthused by his confidence his army fought to achieve victory.

4. Set ambitious goals and motivate troops to meet them.

5. Treat all people equally

Rama was a prince who interacted freely with the people. (Emphasis on Human Relations). Unlike many princes of his day who disdained the common folk, Rama did not have any biases regarding developing relationships with people of a lower social status. Thus he accepted the hospitality of the chief of the fisher folk and allied with the forest tribes who were out of the pale of mainstream society. In fact, Rama gave them positions of equality. This was not only due to the war conditions since he maintained the same relationship when he won the war. Not surprisingly, he **loved all and he commanded great loyalty from all.** **Lord Rama's policy was same in war and peace.**

6. Develop relationships with people regardless of social status and treat everybody with courtesy and respect.

7. Stand courageously in the face of great adversity.

Following Sita's abduction, Rama wandered destitute and penniless in the forests searching for Sita. The Ramayana is full of poignant details of Rama's sadness and his memory of Sita. Yet this grief did not prevent him from searching for allies even when the enemy was unknown. Sugreeva, a chameleon like character, would not have agreed to help them, had he not sensed that despite their misfortune, the fugitive prince was indeed a power to reckon with. And throughout the battle with Ravana, Rama maintained his courage even at the

darkest hours and in doing so inspired his army to not only continue the unequal fight, but also win it.

8. Maintain resolve during crisis and take proactive steps to meet challenges .

The entire warfare strategy is proof of this trait. One can see the excellent Planning processes in this Lankaa-kaanda.

9. Stand for morality but do not engage in judgmental posturing

Rama was well known for his moral conduct and his effort to stand forth as an example of his values. But nowhere does the Ramayana depict him as a blind puritan who demanded that all practices that did not conform to his code of conduct be seen as sinful and be banned. A person with a resolve of having only one wife when other kings including his own father had several, Rama did not raise any objection when Sugreeva married Bali's widow even though he had a wife already.

10. Lead by example and not by coercion.

In fact it is this principle which has made Rama the most ideal Administrator and Leader in entire Indian management scenario.

11. Consult subordinates on important matters and allow them to give their opinions freely

When Vibhishan defected, Rama took him under his protection. He then had a talk with the various army chiefs some of whom disagreed with Rama. Instead of punishing them, Rama assuaged their suspicions and got them to accept his decision. Everybody felt that their opinions had been heard and that their objections had been clarified. Empowerment of subordinates to question his decisions was a key and unique quality of Rama which one cannot but help comparing with Ravana who never allowed anybody to contradict him.

12. Empower subordinates .

Though Rama was in the centre of mgt, he has given a sort of free rein to Lord Sugreeva at the time of battle with Ravana in Lanka.

13. Follow a code of ethics and be ready to sacrifice to follow it

Rama brought **ethical decision making** in all areas of his life. There are many leaders who make a sacrifice once in order to build credibility and then use it to make unethical decisions later relying on the knowledge that their initial sacrifice would make them immune to attacks. (The generation that fought for India's independence degenerated into political dealers after assuming power. Yet the same leaders would refer to their past sacrifices while seeking votes intending that their current unethical conduct be tolerated). Rama did not do so. Thus, when Ravana drained off his energy in battle on the first day without adequate preparations and was rendered weaponless by Rama, he was allowed to return to his citadel because the code of chivalry followed by Rama stipulated that an unarmed enemy need not be attacked. Thus Rama believed in the principle of -- **Build credibility by living according to cherished values.**

14. Leadership should be with the youngs .

Says Dasharatha--

राजप्रभावजुष्टाम् हि दुर्वहामजितेन्द्रियैः ।

परिश्रान्तोऽस्मि लोकस्य गुर्वी धर्मधुरं वहन् ॥ २-२-९

"This burden of worldly righteousness is very heavy. This can be sustained only by royal power with qualities like courage and valor. A person who has no control of senses can not carry this burden. I have become tired while carrying this burden of righteousness. "

सोऽहं विश्रममिच्छामि पुत्रं कृत्वा प्रजाहिते ।

सन्निकृष्टानिमान् सर्वाननुमान्य द्विजर्षभान् ॥ २-२-१०

"I desire to take rest, entrusting the rule to my son for the benefit of the people, after obtaining consent from all those best Brahmans who are close to me."

15. Paternal Style Of Leader And Objective Of Leadership And Mgt.

"It is well known that my excellent kingdom was ruled by my ancestral kings as if it were their son."

सोऽहमिक्ष्वाकुभिः सर्वैर्नरेन्द्रैः परिपालितम् | श्रेयसा योक्तुकामोऽस्मि सुखार्हमखिलं जगत् || २-२-५

"I have a desire that this entire land which was protected by the descendents of Ikshvaaku dynasty, be bestowed with goodness and the resultant happiness."

Leaders should be the Role model

मयाप्याचरितं पूर्वं: पन्थानमनुगच्छता | प्रजा नित्यमनिद्रेण यथाशक्त्यभिरक्षिता: || २-२-६

"Following the path established by my ancestors, I have always protected my people with alertness and to the best of my ability."

इदं शरीरं कृत्स्नस्य लोकस्य चरता हितम् | पाण्डुरस्यातपत्रस्य छायायां जरितं मया || २-२-७

"In conducting the kingdom for benefit of the entire people, my body became impaired under shade of the white umbrella."

Leader should be the best one and ideal

अनुरूपः स वै नाथो लक्ष्मीवान् लक्ष्मणाग्रजः | त्रैलोक्यमपि नाथेन येन स्यान्नाथवत्तरम् || २-२-१३

"If Rama becomes the lord, the three worlds also will have the best master. He is a glorious man. That Rama is the only fittest lord for the kingdom."

अनेन श्रेयसा सद्यः सम्योज्यैवमिमां महीम् | गतक्लेशो भविष्यामि सुते तस्मिन्निवेश्य वै || २-२-१४

"By entrusting this kingdom to Rama, I shall be thus doing an immediate good and shall be devoid of difficulties."

16. Leaders must exhibit the two dimensions of leadership behaviour.

Initiating structure and Consideration dimensions :

युनक्त्यर्थैः प्रहृष्टश्च तमसौ यत्र तुष्यति || २-२-४६

शान्तैः सर्वप्रजाकान्तैः प्रीतिसंजननैर्नृणाम् | गुणैर्विरुचे रामो दीप्तः सूर्य इवांशुभिः || २-२-४७

"He gladly bestows wealth to those with whom he is satisfied. As the sun shines by his rays, Rama shines by his qualities that are peaceful, which are enchanting and delightful to men."

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम् | लोकपालोपमं नाथमकामयत मेदिनी || २-२-४८

Ethical code of leaders-

Says Kaikeyi to Dasharatha--

"What is this? After hearing the promise given to me, you are lying on the floor dejected as though you had committed a great sin. You ought to keep yourself within bounds of ethics".

आहुः सत्यम् हि परमम् धर्मम् धर्मविदो जनाः |

सत्यम् आश्रित्य हि मया त्वम् च धर्मम् प्रचोदितः ||२-१४-३

"People who know what is right, indeed speak of truthfulness as highest virtue. I too have taken refuge in truth and made you aware of your duty."

1.संश्रुत्य शैब्यः श्येनाय स्वाम् तनुम् जगती पतिः |

प्रदाय पक्षिणो राजन् जगाम गतिम् उत्तमाम् || २-१४-४

"Oh, king! Having made a promise to a hawk and offering his body to the bird , king Saibya, the ruler of world obtained the greatest destiny".

2.तथ हि अलर्कः तेजस्वी ब्राह्मणे वेद पारगे | याचमाने स्वके नेत्रेऽद्धृत्य अविमना ददौ || २-१४-५

"In that manner, Alarka the glorious man plucking his own eyes, indeed gave remorselessly, to a brahmana skilled in the Veda, When asked for them."

3.सरिताम् तु पतिः स्वल्पाम् मर्यादाम् सत्यमन्वितः |

सत्य अनुरोधात् समये वेलाम् खाम् न अतिवर्तते || २-१४-६

"Following Truthfulness, ocean the lord of rivers even at the time of flow-tide, does not transgress even to a small extent its boundary because of its compliance to truth."

स्त्यमेकपदं ब्रह्मे सत्ये धर्मः प्रतिष्ठतः| सत्यमेवाक्षया वेदाः सत्येनैवाप्यते परम् || २-१४-७

"Truth is one word and is Brahma. On truth is righteousness established. Truth indeed is the knowledge imperishable. By truth alone, the supreme being is obtained".

सत्यं समनुवत्स्व यदि धर्मे धृता मतिः | २-१४-८

"O the best among men! firmly adhere to truth, if your mind is fixed on piety. Since you are a bestower of boons, let my aforesaid prayer be granted.

प्रव्राजय सुतं रामम् त्रिः खलु त्वां ब्रवीम्यहम् || २-१४-९

"In the matter, yearning righteousness and to concede to my request, send Rama the son to exile. I am telling to you three times"

5.7 Implications of the critical analysis

Shri Rama is not a mythical figure but an ordinary person, nor even a very great human being but he has attained a supreme personality of Godhead by his self help.

In these days of scientific advancement and materialistic world we have the Ramayana to offer to the world with pride. It can lead the mankind to peace and prosperity. We, the Indians are really fortunate to have the Ramayana and the noblest character of Rama with us.

The author of the Ramayana, Poet Valmiki, the subject matter and the lesson it carries are all beyond comparison. Great epics are written in many languages of the world, but there is none to compare with the Ramayana. Ramayana has some unique quality and fragrance. It has to be read and experienced.

Valmiki Ramayana is based on independent thought, independent inspiration and independent imagination. In short, it is an epic written under command of God (under divine inspiration). Its magnificence, divinity of its characters, purity of its purpose and the beauty and sweetness of its language, are all amazing and rare. Valmiki was the unique poet and Rama the most unusual character to describe.

In the Ramayana, Rama is not depicted as the incarnation of God but it depicts Rama as an ordinary human being becoming Narayana from Nar i.e. divine human from a human because of his divine qualities and humane approach.

1. It is with this sane and sole angle and pious objective that the investigator has proposed to carry out a critical analysis on Valmiki Ramayana and its implications to Educational Leadership. This study would be a torch bearer for Educational Leaders at any level and hierarchy and who follows these cardinal principles of Leadership as depicted in Valmiki Ramayana will be always benefitted by that and they could become good Leaders with good philosophical and cultural Indian background.

2. It is very much evident through this present study that one can become a sound practitioner in are of Educational Leadership with sufficient background of the educational philosophy and its application in the area of education.

3. The present study would generate in Leaders the pride for the India and its rich cultural heritage and its contribution in almost all the fields of learning, including management, motivation, leadership etc.
4. The present study will give guidance, roadmap and a direction for Educational Leadership role at ease and with comfort.
5. The present study will concretize the Leadership role with a vision and mission which will bring qualitative improvement in their specific roles and responsibilities as and when ascribed.
6. The present study will be helpful to any Educational Leadership role across the country and even outside India for knowing the exact details of management from Indian perspective in relation to education.
7. The present study will attract many more researchers at M. Phil and Ph.D. levels by presenting various research areas and will attract many research scholars in the field of Educational Leadership .which will definitely add the fund of Qualitative Research in Education.
8. The present study will raise the falling standards of Educational Leadership.