3D...
IBA JOURNAL OF MANAGEMENT & LEADERSHIP

Theme:

Relevance of Ramayana in Contemporary Times

Guest Editors

Omprakash K. Gupta
University of Houston-Downtown, Houston, USA

Shivprakash Agarwal
Parul University, Vadodara, India

Co-editor

Subhash Sharma
Indus Business Academy, Bangalore, India

INDUS BUSINESS ACADEMY
• BENGALURU • GREATER NOIDA

3D... IBA Journal of Management & Leadership

Editorial Note

"Tulsidas's Ramayana is a notable book because it is informed with the spirit of purity, pity and piety. It is the greatest book of all devotional literature"

- Mahatma Gandhi

Ramayana has been an epic text in a number of ways. It has been a source of inspiration for both ancient and modern scholars in the enquiry of leadership abilities, strategic execution, stakeholders support and community.

An International Conference on Relevance of Ramayana in Modern Times, was organized by Ramcharit Bhavan, Houston, in collaboration with Indus Business Academy (IBA), Bangalore, Indus Business Academy (IBA), Greater Noida and Association of Indian Management Scholars (AIMS) International, Houston, on Dec. 18-19, 2015 at IBA, Bangalore. Conference generated considerable interest among scholars and practitioners who participated in the conference. This volume of IBA Journal of Management & Leadership is largely based on papers presented at this conference.

In first article, Towards RAM (Real Awakening of Mind: A New Perspective on Ramayana, Subhash Sharma takes historical perspective on continuing relevance of Ramayana and proposes some new management models and vision of sacro-civic society, with roots in Ramayana. In the next article, Ramayana: A Handbook of Management, C. Kameswari, K. Meena Rani, consider Ramayana as a handbook of management providing us many basic Ramayana principles of management, that are useful for contemporary managers and leaders. In next article, Relevance of Ramayana in Modern Times, by B. Anantharaj, S. Arunachalam, focus on timeless message of Ramayana, in the catchphrase: From selfishness to selfless. In next article, Leaders in Competitive Business Environment: Lessons from Ancient Text Ramayana, Mehul Chauhan, provides some lessons from Ramayana that are useful to leaders in competitive business environment of today.

In, her article, Ethical Behavior and Whistle Blower: Learning from Vibhishan's Approach, Sagaarika Ghosh draw lessons from Ramayana about ethical behavior and whistle blowing in organization
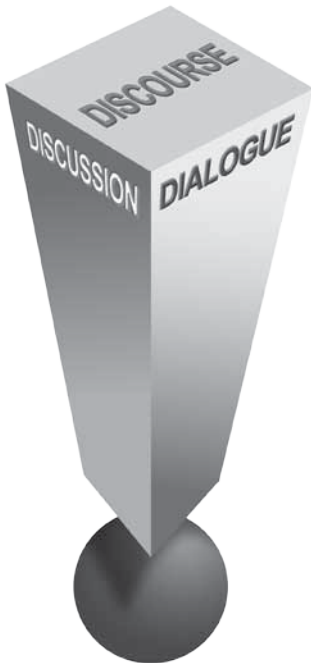
context. In next article, Nameless Submission for Responsible Value Chains, Vinay Sharma, Rajat Agrawal, Anita Sengar, Kumkum Bharti, provide lessons from Ramayana for value chain management in contemporary context. In next article, Ram Rajya for Innovation and Entrepreneurship, Rajat Agrawal, Vinay Sharma, Kumkum Bharti, Anita Sengar, focus on the ideas of innovation and entrepreneurship that innovative thinkers and entrepreneurs can learn from Ramayana.

In her article, The Multifaceted Model of Leadership from Ramayana, Prema Ramachandran, provides leadership lessons from Ramayana and links them with some of the Indian models of leadership available in contemporary research In India on leadership. In next article, Management Learnings from `Valmiki Ramayan` - The Oldest Indian Epic, Reena Agrawal, provides several management and leadership lessons from Ramayana. In next article, A Strategic Management Approach to India's Classical Wisdom: Ramayana, Brijesh Singh, B.N. Balaji Singh apply strategic management framework to draw lessons of strategic thinking from Ramayana.

Next two articles are in Hindi - वर्तमान जीवन संदर्भों के अंतर्गत रामकथा की प्रासंगिकता सुप्रिया सिंह, आज के समय और समाज में मानस की उपयोगिता, पियूष कुमार श्रीवास्तव. The focus on contemporary relevance of Ramayana in the context of current challenges being faced by human beings and society.

In the concluding article, Heroes of Ramayana, Omprakash K. Gupta, identifies seven major heroes of the seven chapters (kands) of Ramayana, and their qualities. He raises an important issue, 'How many of these qualities do our modern day heroes and leaders have?'

Articles presented in this volume, focus on relevance of Ramayana in contemporary context, particularly with respect to management and leadership in organization and society context. They provide some useful cues for future research on contemporary and future relevance of Ramayana. We hope these articles will serve as a valuable reference to managers and academics for many years to come.

Omprakash K. Gupta
Shivprakash Agrawal
Guest Editors

Subhash Sharma
Co-editor

Contributors

- **Subhash Sharma,** Director, Indus Business Academy, Bagalore •E-mail: re_see@rediffmail.com

- **C. Kameswari,** Asst. Professor & Head, Dept. of Languages, Bhavan's Vivekananda College of Humanities, Science & Commerce, Sainikpuri, Secunderabad •E-mail: kamu63@gmail.com

- **K. Meena Rani,** Lecturer in Sanskrit, Bhavan's Vivekananda College of Humanities, Science & Commerce, Sainikpuri, Secunderabad •E-mail: meenarani1973@gmail.com

- **B. Anantharaj,** Associate Professor, Dept. of CSE, Thiruvalluvar College of Engineering & Technology, Ponnur Hills, Vandavasi •E-mail: ananthu_arun72@yahoo.com

- **S. Arunachalam,** Principal, Thiruvalluvar College of Engineering & Technology, Ponnur Hills, Vandavasi •E-mail: sabapathyarunachalam@yahoo.com

- **Mehul Chauhan,** Dean, XIDAS, Xavier Institute of Management, Jabalpur •E-mail: mehul.chauhan@ximj.ac.in

- **Saagarika Ghoshal,** HR Practitioner, Bangalore •E-mail: saagarika@hotmail.com

- **Vinay Sharma,** Associate Professor, Indian Institute of Technology, Roorkee •E-mail: vinayfdm@iitr.ac.in

- **Rajat Agrawal,** Associate Professor, Indian Institute of Technology, Roorkee •E-mail: rajatfdm@iitr.ac.in

- **Anita Sengar,** Assistant Professor, University of Petroleum & Energy Studies, Dehradun •E-mail: anita.sengar@gmail.com

- **Kumkum Bharti,** Indian Institute of Management, Kashipur •E-mail: kumkumbharti.iitr@gmail.com

- **Prema Ramachandran,** Assistant Professor, Indus Business Academy, Bangalore •E-mail: premaramu@outlook.com

- **Reena Agrawal,** Assistant Professor, Jaipuria Institue of Managemnt, Lucknow •E-mail: reena.agarwal@jaipuria.ac.in

- **Brijesh Singh,** Assistant Professor, Dept. of Management Studies, PES University, Bangalore •E-mail: brijeshsingh@pes.edu

- **B.N. Balaji Singh,** Dean, Faculty of Management, PES University, Bangalore •E-mail: dean.mgmt@pes.edu

- **Supriya Singh,** Lecturer, AIMS Institute, Peenya, Banglaore •E-mail: drsupriya80@yahoo.in

- **Piyush Kumar Srivastav,** Sri Satya Sai Institute of Higher Learning, Anantpur •E-mail: piyushkumararivastav@ssihl.edu.in

- **Omprakash K. Gupta,** College of Business, University of Houston-Downtown •E-mail: omgupta@aims-international.org

Contents

Articles

Towards RAM (Real Awakening of Mind): A New Perspective on Ramayana

Subhash Sharma

Indus Business Academy, Bangalore

Abstract

Ramayana is a noble book of India, which has inspired many generations across the world. It played a significant role as a book of liberation during India's freedom struggle. It inspired Mahatma Gandhi to formulate a new vision of human society in terms of Ramrajya. 'Ram as Universal Spiritual Consciousness (USC)' provides us a new perspective on Ramayana. When our mind connects with USC, there is Real Awakening of Mind (RAM) leading us towards decision making through higher consciousness. This awakening helps us in deeper understanding of three levels of reality viz. Gross, Subtle and Transcendent (GST) levels and its implications for management and leadership in corporate context.

Introduction

Ramayana is for all. Everybody can read and listen to Ramayana. There was no restriction and there is restriction with respect to any profession, nationality, region, caste, religion, gender etc. and because of this it acquired popularity in various regions within and beyond India.

Ramayana represents the intellectual heritage of not only India but the entire the world. When we classify books in terms of noble books, novelty books (books with novel insights) and Nobel prize winning books as intellectual heritage of the world, we find that India has contributed significantly to first two categories, viz. noble books and books with novel insights. Vedas, Upanishads, Ramayana, Mahabharat, Gita etc. from the ancient period represent the 'noble books of India' and

books such as Gandhi's Hind Swaraj and My Experiments with Truth, represent the books with novel insights. In contemporary times, prizes are important motivators for many writers. Nobel prize winning writings are largely technical in nature. Hence, a Nobel prize winner need not be a 'noble thinker'.

For understanding relevance of Ramayana in contemporary context, we need to take a historical perspective of Indian history. Indian history can be divided in terms of following periods of creativity represented by Vedika, Hindika, Indika and now Indian Diaspora representing Extended India:

Vedika Period	→	Hindika Period	→	Indika	→	Globally Extended India (Indian Diaspora / Indiapuras)
(I)		(II)		(III)		(IV)
Ancient Times		Medieval Times		Modern Times		Contemporary Times
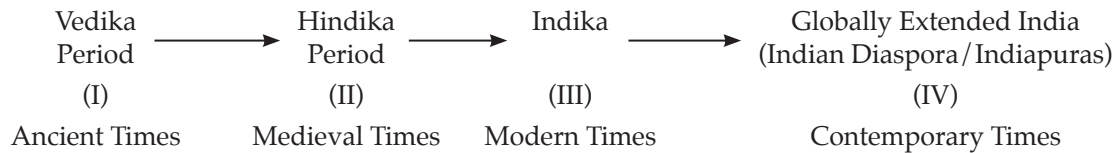
In ancient times, India was known as Aryavrat and Bharat, in medieval times as Hind and India in contemporary times. Flow of this history of names finds its expression in **ABHI: A**ryavrat, **B**harat, **H**ind, **I**ndia. ABHIgyan implies flow of knowledge from these different periods of history in to the present. This flow of knowledge is influencing not only India but various other nations. Essence of this Gyan is the idea of three levels of reality viz. Gross, Subtle and Transcendent (GST) represented by the concepts of Sthool, Sukshma and Karan sharir in Indian thought. Through Ramayana and other notable books of India, this knowledge flows to masses and during recent years, scholars have realized its significance for management, leadership

and social sciences. This model suggests that human mind operates at three levels viz. gross, subtle and transcendent (supra-subtle). These levels are also represented by mind of scientist, mind of artist and mind of rishi.

Ramayana in Historical Context

When we re-view various Ramayana, we find, most well known and world renowned versions include Valmiki Ramayana, Kamban Ramayana and Tulsidas Ram Charit Manas. Mahatma Gandhi was deeply inspired by Ramayana and he formulated the vision of Ram rajya not only for India but for the entire world. Now contemporary researchers have started working on the ideas from Ramayana and their application in social science, social thought, management and leadership.

Valmiki	→	Kamban	→	Tulsidas	→	Gandhi's Ramrajya Vision	→	Contemporary New Research
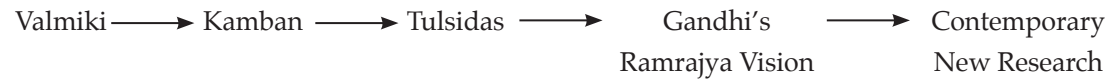
Contemporary Research

Contemporary research with respect to ancient texts is largely based on three approaches to research viz. Critical, Appreciative and Reflective (CAR). Appreciative and reflective approaches look for new ideas, new perspectives, new lessons and new vision from ancient wisdom. Using appreciative and reflective approaches, we provide some new lessons from Ramayana for contemporary society and its future vision in terms of 'sacro-civic' society.

It may also be indicated that in general

there are three perspectives on ancient literature viz. Theistic, Atheisitc and Enlightened perspectives. There are three types of individuals who take three different perspectives that we refer to as TAE (Theist, Atheist, Enlightened) perspectives. Theists take the faith based/heart based view and have deep reverence. Atheists take rational and critical views/head based view. Enlightened persons go beyond such views and take a balanced view of appreciative and reflective perspectives/ consciousness based view. All the three perspectives representing religious (faith based/heart based), scientific

(head based) and spiritual (consciousness based) modes of enquiry provide us some useful insights and learning from Ramayana.

Ramayana as a Source for "Eastern Awakenings"

Three Eastern awakenings can be discerned from Indian history: Bhakti period awakening during medieval period, freedom struggle awakening during India's freedom movement and now a new awakening in Indian diaspora/ Indiapuras across the world.

Medieval Awakening (Bhakti Period)	→	Freedom Struggle Awakening (Freedom Movement)	→	Indiapuras Awakening (Indian Diaspora)
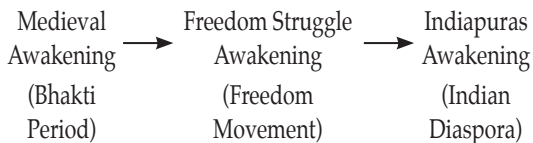
New awakening across the Indian diaspora/ Indiapuras through new research is leading to new interpretations, reinterpretations, and insights. Translations, interpretations and discourses by spiritual Gurus, in English language and other languages is also a recent phenomenon that has contributed to a new awakening. A contemporary rendering of Ramayana in verse form in English language is presented in Exhibit- I from the book, Arrows of Time: From the Black holes to Nirvana Point, Subhash Sharma (2001). The verses presented therein highlight the contemporary relevance of Ramayana in modern times.

There have been many versions of Ram and Ramayana e.g. Valmiki's Ram, Tulsi's Ram, Gandhi's Ram, Sabke daata Ram (Raidas). In fact, when Raidas syas, 'Sabke daata Ram', everyone is included. There is no distinction on the basis of caste, region, religion, community, gender, ideology etc. Thus, Ram belongs to all and has been variously represented in literary traditions as Maryada Purshottam (Best human being/ Ideal human being), as King (Raja Ram), as Avatar (Incarnation) and as Bhagwan (God) etc. Different thinkers have been inspired by different images and this is reflected in their writings and visions.

Role of Ramayana in India's Freedom Struggle: Gandhi Ke Ram

It is important to mention about the role of Ramayana in India's Freedom Struggle. In fact, this is an important research topic for scholars and researchers in social sciences including history. Key phrases that originated from Gandhi include the following:

  I. Ramrajya

 II. Raghupati raghav rajaram, patit pavan Sitaram ….

III. Hey Ram

These phrases represent the essence of Gandhi's deep understanding of Ramayan and its influence not only in his personal life but also in nation's liberation. For him Ram is liberator and Ramayana is a story of human liberation from domination, exploitation and oppression that colonialism represented.

Beyond Isms: Towards Ram

During last 200 years many Isms originated in West and also influenced the East. These included Communism, Socialism, Capitalism, Secularism, Feminism, etc. etc. In general many Isms were largely rooted in conflict and domination model of society and were proposed as solutions to the conflicts societies were facing. Thus, to resolve class conflict, communism and socialism were suggested as solutions. To resolve religion conflicts, secularism was suggested as solution. To resolve gender conflicts, feminism was suggested as solution. These isms as solutions to social issues, viewed society through single variable dialectics and often viewed Other as enemy through their SO-SO (Self Other- Self Other) window to view social reality. They were also largely rooted in binary model coupled with conflict between binaries wherein Other is not only enemy but also is largely responsible for my current situation, hence, Other is to be hated. Thus, implicit or explicit violence is inherent in these ideologies. It may be observed that over the years many such ideologies and isms have lost their shine and intellectual appeal and their impact has been fading. Some have already failed others are on decline, leading to intellectual vacuum.

This intellectual vacuum is leading us towards a new search for fresh ideas.

In contrast to ideologies rooted in conflict model, Ramayana suggests cooperation and connectivity model for solving problems of human beings. Mahatma Gandhi understood this, hence, he suggested the vision of Ramrajya taking us beyond dominant Isms of his time such as communism and capitalism. To operationalize this vision at the organizational level, he suggested the Trusteeship model of organizations providing a blueprint for 'Organizational Ramrajya' as an ideal for organizations. Now the world has moved beyond communism and capitalism towards sustainable development and Holistic Development & Management (HDM). In holistic approach Development is can be defined as 'Development by the people, Development of the people, and Development for the people', supported by Good Governance and Good Leadership. In fact, concepts of Ramrajya (Good Governance) and 'Maryada Puroshottam model of Leadership' (Good Leadership) provide us foundational premise for this future direction of humanity in terms of 'sacro-civic society'. Ramayana is also a guide book for ethical leadership as its focus is on virtues and ethics ('virtue ethics') combined with responsibility and duty (deontological approach). In the idea of Maryada Puroshottam, virtue ethics and de ontological approaches are combined to deal with the practical matters of the society. In terms of Guna theory this represents the RS (Rajasik-Sattavik) Ethics and RS approach to management, leadership and problem solving, wherein Rajasik implies focus on responsibility and duty and Sattavik refers to virtues and ethics.

Models of Existence and Living: From Darwin to Divinity

Broadly there are three models of existence and living viz. conflict model, co-existence model and connectivity model.

Model I: Conflict model / Darwinian model

In this model focus is on Other as Enemy/Competitor. Human beings are in conflict with each other and also in conflict with nature. Lines of conflict (Loc) are highlighted in problem solving. Struggle for Existence, wherein everyone is in conflict with other, is at the core of this model. Freud, Marx, Darwin and many other Western thinkers drew their inspiration from this model of conflict in nature and societies.

Model II: Co-existence model

In this model focus is on co-existence. Solutions are found within the co-existence framework and thereby using cooperation as a basis for problem solving. Lines of cooperation (Loc) are highlighted in problem solving. In coexistence model, human beings are in co-existence with others and nature and are not in conflict.

Model III: Oneness of Existence

This model recognizes Oneness of existence and its focus is on Lines of connectivity (Loc). As mind awakens, human beings realize the oneness of existence. Mahatma Gandhi drew his inspiration from this model rooted in "Divinity of Ram" - Ram as Divine Force. For Gandhi Ram is "The Soul Force" and Source of "The Soul Force". He tapped this Force for India's Freedom movement.

Solutions finding through Model I (Darwinian model) lead to many problems as it is rooted in lines of conflict (loc) based on hate, leading to terrorism and violence and thereby negative spiral in the society with disastrous consequences.

Solutions based on Model II lead to lines of cooperation (loc) rooted in harmony and non-violence and thereby create synergy spirals that benefit everyone.

Solutions based on Model III (Divinity model) lead us towards lines of connectivity (loc) based on Oneness and Transcendence thereby to spiritual energy spirals to create harmony and oneness within society.

Table 1 presents three approaches to solution seeking.

Table 1: Three Approaches to Solution Seeking in Societies and the World

Model	Keynote	Philosophical Roots	Impact on Society
Model III	Lines of Connectivity	Oneness & Transcendence	Spiritual Energy Spirals
Model II	Lines of Cooperation	Harmony & Non-violence	Synergy Spirals
Model I	Lines of Conflict I	Hate & Violence	Negergy Spirals

Following are important lessons from Ramayana that advocates us to follow Model II and Model III, that in popular terms is also known as, 'Satyamev Jayate' (Truth ultimately prevails):

I. Evil Vs Good situation, ultimately Good prevails over Evil

II. Negatives Vs Positives situation, ultimately Positives prevail over Negatives

III. Darkness Vs Light situation, Light prevails over Darkness

IV. Negergy (Negative energy) Vs Synergy situation, ultimately Synergy prevails over Negergy

In Model I that world has been following in problem solving, Evil is countered with Evil, Negatives are countered with Negatives, Darkness is countered with Darkness, Violence is countered with violence, Negergy (Negative energy) is countered with Negergy, Hate is countered with Hate. However, such solutions lead to more conflict, more violence and more hate, as the history of the world shows. This made Gandhi to remark, 'An Eye for an Eye, makes both person blind'. In management terminology it is known as lose-lose game. It is now being realized that we need to move towards Model II (Win-Win) and finally towards Model III (Everyone wins). Gandhi's vision of Ramrajya is rooted in Model III. Further, Maryada Puroshhotam model of leadership is also rooted in Model III vision of human society, rooted in harmony and oneness.

Ram as Universal Spiritual Consciousness (USC)

Instead of seeking solutions in Conflict, there is a need to find solutions in Harmony. "Ram as Consciousness", represents the Harmony approach.

In fact Ram can be considered as Universal Spiritual Consciousness (USC), as can be inferred from the following popular song:

Mujh mein Ram, tujh mein Ram, sab mein Ram samaya, sabse karley pyar jagat mein, koi na jeev paraya … (Ram is in me, Ram is in you, Ram is in everyone, Love everyone, no one is pariah)

Since Ram as universal spiritual consciousness exists in everyone, no one is outcast. This gives us a great message of equality.

When mind is awakened through Universal Spiritual Consciousness (USC), it creates a Force, that can be used for creative and constructive purposes. This Force is UFO: Universal Force of Oneness/Unifying Force of Oneness. This Force takes us towards lines of connectivity and thereby provides us new ways of looking at the reality around us. Awakened mind takes us beyond ideologies rooted in 'divided vision' (division) / conflict approach to solve problems. This is the essence of the idea of Real Awakening of Mind (RAM).

Meaning of RAM: Real Awakening of Mind

According to Indian thought, human mind operates at three levels viz. gross, subtle and transcendent (supra-subtle). Using ideas from physics, these three levels of human mind can be referred to as particle, wave and light forms. In particle form, mind can be represented by a network of interconnected and interacting neurons giving rise to 'material consciousness'. In this form mind operates at the gross level.

Mind in its wave form represents the subtle aspect of mind. Oceanic waves metaphor is widely used in meditation, wherein mind is considered like oceanic waves that should be calmed for stilling the mind. In dreams mind behaves like electromagnetic waves thereby can undertake space and time travel. In transcendent state, human mind becomes enlightened and mind itself becomes light. This enlightenment state of consciousness represents the Real Awakening of Mind (RAM) and is also referred to as nirvana. Since, mind itself becomes light it can exhibit laser like properties and can travel with speed of light. In human history there are many examples of people across the world reaching this sate of consciousness. Preoccupation of Indian meditation techniques has been to reach this state of consciousness. Ancient Rishis and Himalayan Masters in the past, focused on this state of consciousness and provided us many techniques that are now finding new applications in various forms. Journey of spiritual enlightenment is the journey of mind from its gross (particle) from to subtle (wave form) to transcendent (supra-subtle / light form). Moments at which human mind experiences light form are referred to as moments of enlightenment.

It was indicated earlier that human mind operates at Gross, Subtle and Transcendent (GST) levels. This corresponds with the Scientist, Artist and Rishi (SAR) levels of mind. Mind of the scientist is preoccupied with the gross aspects of nature. An artist's mind operates at the subtle level and a Rishi's mind explores transcendent level of reality. This is represented by **E**nlightened **s**tate of **c**onsciousness **(Esc)** and can be referred to as 789 state of consciousness wherein 789 refers to seventh heaven, eighth chakra and ninth cloud, as metaphors of higher consciousness of mind. At this level human mind naturally connects itself with cosmic consciousness and operates like a super computer and connects itself with the Random Access Memory (RAM) of the universe. This level represents the Real

Awakening of Mind (RAM) and at this level, mind exhibits 'explosive and charismatic creativity'. Human history provides many examples of creative people, who have achieved this level of consciousness through their moments of enlightenment and demonstrated explosive and charismatic creativity and thereby emerged as enigmatic persons. This discussion can be represented as follows:

789 → RAM → RAM

| State of Consciousness | (**R**eal **A**wakening of **M**ind) | (**R**andom **A**ccess **M**emory) |
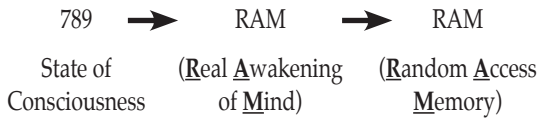
Exhibit - II presents this RAM (Real Awakening of Mind) and RAM (Random Access Memory) connectivity.

Ramayana's GST Model for the Corporate World: Towards A Typology of CEOs

GST (Gross, Subtle, Transcendent) model with roots in sthool, sukshma and karan sharir, is a basic idea in Indian thought. This idea is in popular form is reflected in Ramayana and variety of other sources in Indian tradition. It suggests that reality operates at three levels viz. Gross, Subtle and Transcendent. GST model also suggests that there are three types of energies that we observe in nature and human interactions viz. physical, subtle and transcendent energies. In consonance with the way managers and leaders use GST energies, there are following three models of CEO in consonance with Industrial revolution, Knowledge revolution and Consciousness revolution.

CEO (Model I)	CEO (Model II)	CEO (Model III)
C: Competition	C: Creative	C: Consciousness
E: Efficiency	E: Enlightened	E: Expansion
O: Objective	O: Organic	O: Oneness
(Industrial revolution)	(Knowledge revolution)	(Consciousness revolution)

Model I represents 20th century Western CEO approach, metaphorically represented by Rambo types, whose style of management and leadership focuses on visible / tangibles /

measurable (Gross) and ignores invisible/intangibles (Subtle) because of its roots in industrial revolution. This Rambo model of management and leadership has been at the core of the B-School education. In twenty first century, in the knowledge economy, we need to move beyond this model to another model wherein CEO refers to **C**reative, **E**nlightened, **O**rganic leadership style (Model II). In this model focus is on Subtle as Knowledge is subtle in nature. Thus, in addition to tangible and measurable things, such CEOs also focus on intangibles. In future Model III will be needed to solve the problems of humanity, wherein CEO implies **C**onsciousness **E**xpansion to **O**neness. Management and leadership style of such a CEO is 'Divine-Democratic', represented by DEVA (Divine Ethics Values Attitude) approach. Theory O of consciousness provides conceptual foundations for this style of leadership that can also be referred to as Management By Higher Consciousness (MBHC). In terms of Guna theory, it implies RS combination of Rajas (Vibrant energy) with Sattva (Silent energy / Synergy) in solving human problems.

Three models of CEO presented above are also broadly in consonance with Theory T of leadership, that envisages three types of leaders viz. Transactional (T1), Transformational (T2) and Transcendental (T3). GST model is at the root of this theory of leadership and Ramayana offers us lessons on how to use Transcendental Approach (TA) through expansion of consciousness, in providing enlightened leadership to organizations, society and the world.

It may be indicated that GST model is at the roots of Human Quality Development (HQD) and Ramayana can be considered as a foundation book for the same. In fact, HQD is a distinctive "Indian contribution" to the field of Management and Leadership literature and Ramayana is its foundation.

Ramraja ki Sarkar: Orchha Vision

'Ramraja ki Sarkar', is a phrase which reverberates every day in the Orchha town on Betwa river, in Madhya Pradesh. It is also on the tourist map and the nearest well known city is Jhansi. It is difficult to say whether Gandhi got his idea of 'Ram rajya' from this town. It definitely provides us the basis for re-visioning Gandhi's 'Ram rajya' as a new social vision of 'Sacro-Civic' society, wherein Ram represents the sacro dimension and rajya represents the civic dimension. Ramraja ki Sarkar implies moving towards 'sattavik samaj'/ sacro-civic society. This idea with roots in Ramayana represents the contemporary and continuing relevance of Ramayana in modern times.

Note: This is inaugural session presentation at the International Conference on Contemporary Relevance of Ramayana, organized jointly by Ramcharit Bhavan, Houston, in collaboration with Indus Business Academy (IBA), Bangalore, Indus Business Academy (IBA), Greater Noida and Association of Indian Management Scholars (AIMS) International, Houston, on Dec. 18-19, 2015 at IBA, Bangalore. It is primarily based on earlier writings of author which include the following:

Sharma Subhash, Management in New Age: Western Windows Eastern Doors, New Age International Publishers, New Delhi, 1996.

Sharma Subhash, Arrows of Time: From the Black holes to Nirvana Point, New Age International Publishers, New Delhi, 2001.

Sharma Subhash, Human Quality Development (HQD) for Corporate Management, Vilakshan, Journal of XIMB, Bhubaneswar, March 2005, 2:1, 22-36.

Sharma Subhash, Orchha Vision: An Inspiration to Sacro-civic Society, Southern Economist, Aug. 15, 2009.

Sharma Subhash, Towards Theory O of Consciousness: Management, Leadership and Spirituality, 3 D … IBA Journal of Management and Leadership, Vol.6, Issue 1, July-Dec. 2014, pp.90-97.

Exhibit I
Learn and Repeat Name of Rama
Subhash Sharma

(Source: Arrows of Time: From the Black holes to Nirvana Point,
Subhash Sharma, 2001, pp. 100-103)

(Only some select verses are presented below.
These verses can also be put to music, in the tradition of Ramayana)

Pleasure pain sin and merit, saints sinner and day and night,
Rise and fall, up and down, losing wearing of the crown
Learn and repeat name of Rama, Rise above and see the drama,   4 (25-1)

High and low, gods and demons, action reaction, fission and fusion,
Wealth poverty, nectar poison, maya is this world's illusion,
Learn and repeat 4 (25-2)

Heaven hell, rich and poor, good, evil, savior and butcher,
There are many pairs of opposite, which are part of nature's deposit,
Learn and repeat 4 (25-3)

Verb adjective noun pronoun, they are merely maya's sound,
Space and time intertwine, maya shows its various signs,
Learn and repeat 4 (25-4)

…

Effect of karma, time or nature, make even good lose their stature,
But good always comes up again and again, to bring happiness and joyous rain
Learn and repeat 4 (25-9)

Human greed creates many forces, leading to drying up of resources,
Rivers are forced to change their courses, indices go up and down in bourses,
Learn and repeat 4 (25-16)

Light is generated from the oil and wick, nature shows its dialectics,
History, psychology, economics and politics, where are values where are ethics,
Learn and repeat 4 (25-17)

Nature operates through natural selection, in many forms we see its manifestation
Some prefer self selection, to lead humanity for an upward motion,
Learn and repeat 4 (25-18)

Truth goodness and beauty, liberty equality and fraternity,
Roam with freedom in cosmic city, showing compassion empathy and piety,
Learn and repeat 4 (25-19)

Exhibit – II

Connectivity between RAM (Real Awakening of Mind) and RAM (Random Access Memory)

Towards RAM (Real Awakening of Mind)*

'Let thousand(s) kites fly', is a metaphor for explosive and charismatic creativity. This happens when an individual reaches the 'RAM' (Real Awakening of Mind) level that has been variously described as bloom of the thousand lotus flowers, opening of the inner eye, state of supra-consciousness, etc. At this level, an individual develops an immense capacity for Random Access Memory (RAM) of the universe. There are many real life examples such as Ramanuja, the well known mathematician, 'who knew infinity'. It is coincidental that in his name, there is 'RAM'. There are other examples of individuals with such a 'beautiful mind', as a gift of nature. However, the same can also be developed through meditation. For example, many Himalayan Rishis through meditation developed their mind to levels where they could easily access the memory of the universe through random wandering of their mind. Thus, they could achieve the 'RAM' level through personal efforts creating conditions for 'self-mutation' or changing their neural network. This process can be compared to a robot repairing its own damaged random access memory. When such a capacity is endowed by nature, a person may be born in such a place and time, that, there is maximum field effect of the energies emanating from the specific star constellations in the cosmos. Thus there could be a possibility of 'astrological impact' on an individual. Further biological factors or mutation may also favour an individual by endowing an efficient neural network to him / her. However, this capacity can also be developed through some sustained effort. It may be indicated people with high creativity are close to 'RAM' level. They may achieve this level through 'mutation' (biological factor), through 'meditation' (self-effort) or through 'music of stars' (field effect of constellation of stars). If these three factors converge in case of an individual such a person displays 'charismatic creativity'.

*RAM Model was first published in the article, 'A Vedic Integration of Transitions in Management Thought: Towards Transcendental Management', Subhash Sharma, Gurukul Business Review, Journal of the Department of Business Studies, Gurukul Kangri, Haridwar, Spring 2005, Vol. 1, pp. 4-12.

(Source: New Earth Sastra: Towards Holistic Development & Management, Subhash Sharma, IBA Publications, Bangalore, 2012, p.132)

—m—

Ramayana: A Handbook of Management

C. Kameswari

Department of Languages, Bhavan's Vivekananda College of Humanities,
Science & Commerce, Sainikpuri, Secunderabad

K. Meena Rani

Bhavan's Vivekananda College of Humanities,
Science & Commerce, Sainikpuri, Secunderabad

Yavat sthasyamti girayah, saritascha maheetale |
Taavata Ramayana katha, lokeshu pracharishyati ||

The Indian culture is unique in its form. The Indian literature, epitome of the Indian culture is note worthy. The Vedas, Vedangas, Upanishads, Brahmana granthas are our eternal wealth.

To lead a successful life and maintain one self in society we need to possess some managerial skills. These managerial skills can be acquired through Ramayana. Valmiki Ramayana is one of the well known Indian epic, and source of all Ramayana's written or translated in almost all the Indian languages. Not mere story of Lord Rama, the hardships he faced during his exile, we also learn the lessons of management through different characters in Ramayana. King Dasartha, Hanuman, Vashishta, Laksmana, Kaikeyi, Manthara show case

different perspectives of human beings who teach us how to select an individual while executing a task, time management, planning, nature and well being of a manager. The other characters of the Ramayana : Sita, Vibhishana, Ravana, Vaali, Sugriva, Jataayu give us a close picture of the different types of managements, such as disaster, crisis, conflict, stress, event, human resource, risk operations, advertising, compensation. Various incidents in the epic can be closely related to the lessons of management and to overcome the above.

Rama having won Sita in valour wanted to seek permission from his father to marry her. On request King Dasaratha was escorted by the convoy and later after the submission of the great sages Vasistha and Vamadeva, the

wedding ceremony was performed amidst chanting of the mantras, Vedas and shastras. These rituals depict the present Indian traditional weddings.

In the *Ayodhya Kanda,* King Dasarathas death drives our attention to the then prevailing resources for preserving a lifeless body without decaying. The body of the King was submerged in oil for ten days which contained various herbs rich in medicinal values.

Tel naav bhari nrupa tanu raakhaa |
Doot bolaaee bahuri asa bhaashaa ||

Dhaavahu begee bharat pahi jaahu |
Nrupa sudhi katahu jani kaahoo ||

Ramacharitmanas – Ayodhyaya kanda – Doha 156 - 1

Uddhrutya tailsamsekaat satu bhoomau niveshitam |

Aapeetavarnavadanam prasuptamiva bhoomipam ||

Valmiki Ramayana - Ayodhya kanda – canto 76 – 4

The qualities a successful Rajan should possess are described in length in the Ayodhya Kanda. These qualities can be followed by our leaders, managers, ministers, heads of the institutions for a successful tenure. King Dasaratha's reign, his policies, his selection of ministers, priests, counselors enlighten us to know how he made a successful selection.

Tasyaam puryomayodhyaayaam vedivit sarvasamgrah: |

Deerghadarsheem mahaatejaah: paurajaanapadapriya: ||

Valmiki Ramayana - Balakanda – sixth canto – 1

Yathaa manurmahaatejaa lokasya parirakshitaa |

Tathaa Dasharatho raajaa lokasya parirakshitaa ||

Valmiki Ramayana - Balakanda – sixth canto – 4

The *Vaali vadhaa* usually is depicted as an unlawful deed. But if we read through the verses and try to understand the incident, we can conclude that it was a lawful act.

Vaali wrested Sugriva's wife and took away his kingdom. He had a boon that thou who confront him would loose his energy or power, having known this fact Rama and Lakshmana took shelter behind a tree. Sugriva and Vaali resembled so well, that even Lord Rama could not identify Vaali on the first day. Lakshmana on the following day tied a creeper called *Gajapuspi* round Sugriva's neck for identification, which gave them success.

The *Bala Kanda* and the *Kishkindha Kanda* give us a descriptive sketch of the six seasons experienced in India. The six seasons bring with them a significant change in the atmosphere, the men and women welcome the seasons and make remarkable changes in the food and clothing accordingly.

Tato yagne samaapte tu rutoonaam shat samatyayu: |

Tatashc dwaadashe maase chaitre maase chaitre naavamike tithau ||

Valmiki Ramayana - Balakanda – canto 18 - 8

Sheetal mand surabhi bah baaoo |
Harshit sur santan man caaoo |

Ban kusumit girijan maniaaraa |
Sravahi sakal saritaamrutdhaaraa ||

Ramacharitmanas – Bal kanda – Doha 190 - 2

In the *Bala Kanda* we encounter long and beautiful description of the Kingdom of Ayodhya and in the *Sundara Kanda* we learn about the Lanka. Both the descriptions reflect the civilization of today. The path ways, the trees planted on both sides of the roads, the security guards, women making *Rangoli* in front of their houses after sprinkling water mixed thickly with cow dung. The compound walls protecting the houses assure us that though years have passed the Indian tradition is rolling from one generation to the other.

Kanak kot bishcirt mani krut sundaraayatanaa ghanaa |

Cauhatt hatt subatt beetheem caaru pur bahu bidhi banaa |

Gaj baaji khaccar nikara padacara rath baroothanhi ko ganai |

Bahuroop nisicar jooth atibal sen baranat nahi banai ||

Ramacharitmanas – Sundar kanda – Chand – Post Doha 2

Durgagambheerpaarikhaam durgaamanyedrraasadaam |

Vaaji vaaraNaasampoorNaam gobhirushtreh kharaistathaa ||

Valmiki Ramayana - Balakanda – canto 5 – 13

Praasaadairatnavikrutai: parvatairiva shobhitaam |

Kootaagaarischc sampoornaamindrasyevaamraavateem ||

Valmiki Ramayana - Balakanda – canto 5 – 15

Taadrushaanaam sahasraistaamabhipoornaam mahaarathai: |

Pureemaavaasayaamaasa raajaa dasharathastadaa ||

Valmiki Ramayana - Balakanda – canto 5 – 22

We feel amazed after reading the Pushpaka vimana varnana, the science related with the flying objects was known to the people of even the Treta yuga. They were even aware of the fact that the journey would be faster and comfortable in pushpaka vimana.

Yathaa nagaagram bahudhaatuchitram yathaa nabhashc grahachandachitram

Dadarsha yukteekrutacaarumeghachitram vimaanam bahuratnacitram ||

Valmiki Ramayana - Sundar kanda – canto 7 - 8

Chalat bimaan kolaahal hoee | jay raghubeer bimaan cadhaaee ||

Man mahu bipr caran siru naayo | uttar disihi bimaan calaayo ||

Ramacharitmanas – Lanka kanda – Doha 118 - 2

At the time of distress, even a simple clue provided can lead to success. Supraasu the son of Sampati and the elder brother of Jataayu, gave information about Sita to Rama, who was abducted by Ravana. He also described the vehicle she was carried in and the direction of Sri Lanka.

Vishwakarma's son Neel, among the two brothers – Nala and Neel, had a boon that the objects used in construction of the *setu* (bridge) would float on the surface of the ocean. He proved to be a very good planner. In a span of five days he helped Rama in constructing the *Setu*. It is also said that along with the *vanara sena* the ants, birds, squirrels, elephants, bear and horses helped in the *setu-bandhan*. A beautiful description here would be apt.

Baandhaa setu neel nal naagar | Raam krupaa jasu bhayau ujaagar ||

Boodhahi aanahi borahi je ee | Bhae upal bohit sam te ee ||

Ramacharitmanas – Lanka kanda – Doha 2 - 4

Observing everyone working tirelessly in the formation of *setu*, the birds gathered dry leaves and sticks, picked them with their beaks and filled the gaps between the stones laid. An anecdote of a squirrel is famous in the Telugu version of Ramayana. With a lot of commitment and enthusiasm, extending its help in the crucial moment the squirrel would dip itself in the ocean, come and roll back in the sand, go back into the ocean, dip in and roll back again in the sand. This type of help is known as Udataa *bhakti* in Telugu.

Ayodhya the name itself suggests: `*Ayodhya na yoddhuma shakyate'* that which can not be defeated. The residents of Ayodhya possessed great qualities. They never quarreled with each other, nor had any misunderstandings. People were of good character, controlled mind, filled with knowledge, virtue and truth. They were cheerful and enjoyed their life to the fullest. Loyalty, humanity and obedience were their weapons.

Mantro vijayamoolam hi raajaam bhavati raaghava |

Susamvrutau mantridhurairamaatyai: shaastrkovidai: ||

Valmiki Ramayana - Ayodhya kanda – canto 100 – 16

Awadhpureem raghukulmani raaoo | bed bidit tehee dasarath naaoo ||

Dharam dhurandhar gunanidhi gyaanee | Hruday bhagati mati saarangpaanee ||

Ramacharitmanas – Bala kanda – Doha 187 - 4

King Dasaratha thus ruled a beautiful city and protected it from all sides. His four sons: Rama, Lakshmana, Bharata and Shatrughna, had their names which were appropriate to them for their deeds. One who wins the heart - Rama, one who takes care of the state – Bharata, packed with qualities – Lakshmana, capable of destroying the enemies – Shatrughna. In Hindi they go better as man ko ranjit karne waala: Ram, raaj ka bhaar vahan karne waala: Bharat, sabhee lakshano se yukt: Lakshman, shatruvoon ka samhaar karne waala: Shatrughn.

Prodhyamaane jagannaatham
sarvalokanamskrutam |

Kausalyaajanayad raamam
vidyalakshaNasamyutam ||

Valmiki Ramayana - Balakanda – canto 18 – 10

Kausalyaa shushubhe ten
putrenaarmitatejasaa |

Yathaa vareNa
devaanaamaditirvajrapaaNinaa ||

Valmiki Ramayana - Balakanda – canto 18 – 12

Bharato naama kaikeyyaam jagge
satyaparaakrama: |

Saakshaad vishNoshcaturbhaaga: sarve:
samudito guNai: ||

Valmiki Ramayana - Balakanda – canto 18 - 13

Naumee tithi madhu maas puneetaa |
sukal pacch abhijit haripreetaa ||

Madhy diwas ati seet na ghaamaa |
Paavan kaal lok bishraamaa ||

Ramacharitmanas – Balakanda – Doha 190 - 1

Kaikaysutaa sumitraa do oo |
Sundar sut janamat bhaiM o oo ||

Wah sukh sampati samay samaajaa |
Kahi na sakae saarad ahiraajaa ||

Ramacharitmanas – Balakanda – Doha 194 – 1

Lacchamin dhaam raam priy
sakal jagat aadhaar |

Guru basisht tehi raakhaa
lachiman ham udaar ||

Ramacharitmanas – Balakanda – Doha 197

A detailed study of Prathama sargaa of Ayodhya Kaanda tells us that Rama inherited all the qualities of his father King Dasaratha. He followed his foot steps, won the heart of the people and made sure that people living in his reign would never regret for any thing. The main reason for his success was the *Kshma guna* which he possessed. He worked with love and affection with his subordinates. With his pleasing manners and smile, he lent his ears and gave his decisions at right time and context. We also learn that these qualities are the basics of the Indian culture and his predators followed the same. Rama is also known as the *maryaadapurushotama* and *sadgunasheela.* We also learn that Rama was a true economist. He followed all the policies of economy. The revenue generated was successfully divided into five parts. One part of it was spent for *dharma,* second was to fulfill his duties, third was to gain fame, fourth part was for the worldly affairs and the fifth one was for spiritual gain.

The ladies of the Royal families also possessed managerial qualities. Kausalya, Sita, Urmila, Maanduki, Shrutkeerti, Mandodari always followed what was asked by them by their husbands. They were true Pativrataas. Kausalya was a true shadow of King Dasaratha. Sita never thought for a while before she escorted Sri Rama to exile. Urmila longed to be in yoganidra, while Lakshmana was away from her, Shrutkeerti stayed away from all the luxuries surrounding her and lived a life of a *sanyasin.* The love and respect towards elder brother kept Bharata and Shatrughna away from the luxuries. Mandodari many a times warned Ravana but failed to convince him. She knew the fact that – *vinaasha kale vipareet budhihee….*

As kahi nayan neer bhari gahi pad
kampit gaat |

Naath bhajahu raghunaathahi achal
hoee ahipaat ||

Ramacharitmanas – Lanka kanda – Doha 7

We can rename the *sanjeevini* mountain as an aushadi mountain. It had many herbs which were rich in medicinal values. Ayurveda form of medicine uses these herbs for cure. The wear and tear of the skin, problems of nerves, bones, scars, marks, healing process, can be cured effectively, with this method. Another mention here would be appropriate. During the Rama-Ravana *yuddha,* people on either side were killed and wounded. Rama proved to be a well wisher at this very incident. He ordered for the herbs with medicinal values to cure the wounded *sena.* The herbs worked as instant medicine and brought life into them. Ravana showed his poor foresight. He ordered the killed and the wounded sena to be thrown into the ocean. The Rama's sena regained and came back afresh. This is a classic example of supporting, motivating and regaining the efficient (Man management). On the other side Ravana's sena remained half its strength giving him emotional set back, because of his own foolishness. Ravana's character thus tells us that a person can never be successful if he is governed by ego.

Seeing the beauty of the golden Lanka, Lakshmana could not control his emotions: `aahaa svarnamayi lanka'. He applauded and said, now that we have conquered the Lanka, let us start our reign from here. Rama too was impressed and stone stuck at the beauty and the description went from one verse to the other.

PaaNduraabhi: pratoleebhiruccaabhi
rabhimvrutaam |

Attaalakashataakeer
Naampataakaadvajashobhitaam ||
Valmiki Ramayana - Sundar kanda – canto 2 - 17

ToraNai: kaamcanairdiwairlataa
pamktiviraajitai: |

Dadarsham sa kapi: shreemaan
pureemaakaashgaamiv |
Valmiki Ramayana - Sundar kanda – canto 2 - 18

Lankaa sikhar upar aagaaraa |
ati bichitr tahun hoi akhaaraa ||

Baith jaai tehi mandir raavan |
laage kinnar gun gan gaavan ||
Ramacharitmanas – Lanka kanda – Doha 9 - 4

Rama composed with controlled emotions said, `janani janam bhoomishc svargaadapi gareeyasee'. The glory of the person is in thy own motherland, let us go back to our motherland. Rama never went back in appreciating the enemy's kingdom. The art of appreciation is an important act of a successful manager.

Aagatyaapeeha harayo
bhavishyanti nirathakaa: |

Nahi yuddhen vai lamkaa shakyaa
tetum surairapi ||
Valmiki Ramayana - Sundar kanda – canto 2 - 27

Vibhishana thanked Rama, Lakshmana and the entire *vanara sena* for having showered him with the kingdom. As a token of gratitude he wanted to felicitate Rama, but Rama refused it coolly saying that Bharata was waiting for him and his very duty now was to get back to his kingdom. Vibhishana pleaded that let his *vanara sena* take the felicitations. *Vanara sena* also refused saying that if their lord was not accepting, thou shall also not accept. Their very duty was to follow their lord. This incident shows us the respect towards the Lord or the Boss.

When Vibhishana learnt that what his elder brother Ravana was doing was adharma, tried to counsel him and put him on the righteous path. When he made sure that it was not in favor to anyone, he shared the secret of his brother to Rama. That one word of his caused heavy to Lanka, but he did not turn back or regret.

Rama was a very good manager, his experiences teach us the Disaster and the crisis management. All the hardships he faced during his exile, could have been minimized if he had put a word to Bharata. Bharata would have sent his kings men, assistants and weapons whenever and wherever necessary. Instead Rama took shelter of the resources available in the forest and managed himself

successfully. The *Vaanaras* were his helpers and the *kanda-mulaas* available in the forest were sufficient for his survival.

An important and noteworthy aspect of Rama was, he always involved himself in learning, he had zeal to learn and was very inquisitive. While he was learning the lessons of archery, he also made sure that he was learning the vedantas and astronomy during the intervals or leisure time. He was comfortable with the *rishis* and the *munis* and allowed them to part their knowledge with him. A true student should possess such qualities.

Conclusion

The study of Ramayana gives us a deep insight of management techniques and each incident motivates us to make our life an example for the others. The essence of Indian culture culminates in Ramayana. Unity is strength, unity in diversity, team building, leadership qualities, motivation, love and affection towards the peer group, respect towards the elders, punctuality, discipline, town planning, personality development and most importantly execution of tasks efficiently.

The author of Ramayana – Sage Valmiki himself is a great motivator. He is a guide for millions even today. Valmiki started his life as a thief, mesmerized by the words of the *sapta rishis*, transformed himself and began his penance.

There is a famous anecdote in Hindi about *Tulsidas,* a great poet and an author of *Ramacharitmanas.* On one rainy day, when the river was in its full form, mistaking a snake to be a rope, beholding it went to meet his wife, *Ratnawali. Ratnawali* shocked to see him at that time, abused him. His lust and desire to meet her could have been much appreciated if it was the same for some spiritual gain. Those mere words made Tulsidas a great poet in Hindi literature.

Motivation can be of positive nature: encouraging a man to do good deeds: the putreshthi yagna by King Dasaratha, negative nature which provokes someone for bad deeds: Kaikeyi and Manthara.

We can say that Vibhishana although spent his complete life amidst evil, did not let evil settle in his life. Kaikeyi even though was accommodated with all the pure and kind hearted people could not stop her wickedness.

Thus we can conclude that Ramayana is a true guide for successful managers.

Kaaryaanaam karmanaa paaram
yo gacchati sa budhimaan |

(One who can reach the goal of his actions by his efforts is really talented)

Valmiki Ramayana - Yuddha kanda – canto 88 – 13

—ᔕᔕ—

Relevance of Ramayana in Modern Times

B. Anantharaj

Dept. of CSE, Thiruvalluvar College of Engineering & Technology, Ponnur Hills, Vandavasi

S. Arunachalam

Thiruvalluvar College of Engineering & Technology, Ponnur Hills, Vandavasi

Abstract

Ramayana, comprising not only stories from ancient times, but it is practically relevant today in many aspects which embodies timeless values. The theme of this paper is to divulge the aspects that are more relevant to the modern times. From "selfishness" to "selfless", shades of illegitimate activity, new perception of 'we', exemplary family, position of women, environment conservation, democracy, and significance of lovable heart.

Introduction

Ramayana's everlasting relevance lies in its power to motivate us to broaden our consciousness from 'selfishness' to 'selfless' and to significantly expand the definition of 'selfishness' from the human to human pattern to the human-divine pattern. The eternal spiritual principles have motivated enterprising individuals to the highest human attainment and beckon us to the supreme adventure and accomplishment. It edifies us on the knowledge on "Embodiments of Divinity" in all the creatures. **"Easwara Sarva Bhoothanaam"** (God dwells in all the living creatures) & God pervade the entire universe - **"Isavasyam Idam Jagat"** is the lessons taught in it. If this is the case then where and what is the need to search for such an omnipresent divinity? God is within, then why to search Him outside. It is beneficial for people of all ages, working as a gateway to bring all the members in the society together irrespective of caste, sex, creed, status etc. Man is drowned in restlessness because of lack in understanding

the principle of unity in diversity which is mentored in Ramayana.

It educates us on the threefold **Dharma** (Code of conduct) relevant to the individual, family and the society. Rama is personified as the ocean of love and compassion. It teaches the devotion to the Guru. Ramayana teaches the importance of human values. It explains in detail the relationship that should prevail between brothers, the father and the son, the preceptor and the disciple.

"From Selfishness to selfless"

The essence of an individual's action is manifested through his action. The character of an individual is exhibited in his verbal, mental and physical actions. It is the code of conduct from which sprouts every deed of a person. Hence the word Dharma (Code of conduct) is comprehensive. There are five Yagnas (Sacrifice).

In the Ramayana, Athithi (Guest) has been given highest regards. Athithi Dhevo bhava (Guest is like deity equal to God). As soon as Rama, Sita and Lakshmana came to forest even the forest monks received them and took utmost care.

The Rama's sacrifice in accepting the sentence of his father to exit from the palace having committed with wrong justice is the best example for the Rama to preserve the word of honor of his father, king Dasaratha, It is the best example for the ever-expanding parent-children generation gaps that prevails in the modern times.

Bharata's sacrifice to refuse to accept the kingdom in spite of the power given to him in the absence of his elder brother Rama is an example for the modern time brothers who are fighting for the wealth after the demise of their parents.

Today's siblings can take the lesson of standing by the side of the person at the time of crisis can be had from the life of Lakshmana who was with Rama.

Sita's sacrifice is the best example of the marital bond. She was with her husband in the forest amidst insecure environment leaving behind the sophisticated palace life.

Shades of Illegitimate Activity

Ramayana at the time of explaining the selfless character of Lord Rama concurrently explains the consequence of selfishness through the characters with varying shades of illegitimate activity.

At the beginning of the spectrum Kaikeyi, whose brief spell of selfishness misrepresents her from her normal kindness, gentleness and wisdom to an unusual cruelty, harshness and recklessness that causes anguish to her family members, brings about the anguished death of her husband and subjects her to a lifelong regret for her insane self-obsession This incident sets the example for modern time people not to have the people who guide us wrongly.

Toward the middle of the spectrum is the monkey-king Vali, who lets himself be misled by a hasty and nasty misjudgment about his brother Sugriva's mentality and so selfishly dispossesses the latter of home, wealth and family, and eventually meets his own end in a heart-rending fratricidal showdown.

At the dark end of the spectrum is the personification of ungodliness, the demon-king Ravana, who due to his selfish lust, commits innumerable atrocities and finally meets his doom when his evil eye extends to Sita, the goddess of fortune. Ravana was the great devotee of Lord Siva, great Musician, and Powerful person. In spite of all these things due to the lustful nature lost all his capacities and died in a miserable way. This is to be remembered by the modern society to overcome the nature of lust character.

New perception of 'we'

The core deep message of Ramayana to the world is fulfilling human relationship. Rama is the portrait of supreme god playing the

role of human being. So all the bond between him and other characters are the example for human-divine relationship. All human-human relationships, even if fulfilling, are eventually stressful due to the certainty of shatter at death. But the human-divine relationship, when understood as a spiritual relationship between the eternal soul and the eternal Supreme, is eternal – and eternally fulfilling. The Ramayana conveys the necessity and the glory of sacrifice in the service of God through its refreshing portraits of extraordinary – and ordinary persons – who achieved deep devotional relationships with the Lord by activating their individual spirit of sacrifice.

Some of the examples for the ultimate relationship are between Rama-Guha (Boatman), Rama-Sukhriva (Monkey King), and Rama-Vibeeshana (Ravana's brother).

Exemplary Family

Today's modern society of immoderation has caused families to fall to pieces. Ramayana exhibits the highest level of family values, with which we are familiar. Lord Ram went into exile as he obeyed his father. Sita gave up the comfort of a palace to go after her husband. And Lakshmana deserted the comfort of his family to serve his big brother and sister-in-law. When Ravan kidnapped Sita, Ram and Lakshmana found some ornaments in the forest that belonged to Sita. Lakshmana stated that he only recognized Sita's toe ring as he had never seen anything but her feet. Nobody can destroy a family that has a brother like Lakshmana. On the other hand, brother Bharata always considered himself incomplete without his brothers even when he was crowned. Sumitra is an ideal mother. She gave Bharata all the love as her own son despite Kaikeyi's ill-treatment of her own son. Hanuman is an ideal devotee, who is ever present to serve the needs of Ram. Ramayana gives us the message on the right path to take. This brilliantly teaches us that the mother - father, husband - wife, brother - brothers and King - What are the duties of subjects.

Position of Women

There is much to be learnt from the characters of Kaikeyi, Kausalya, Sita, and Anusuya described in the Ramayana. Kaikeyi for her intelligence and bravery was the most lovable to King Dasaratha among the three queens. Even though she was a queen she was taken to the battle field with Dasaratha to assist him. Women were given due respect by the husbands that time. But the women knew their limits. Kausalya, mother of the Divine Rama kept herself so silent entire epic. She never projected her as the outstanding woman. Sita the embodiment of beauty, ideal woman is the core of Ramayana. Amidst her troubles she never showed anger with her husband. That's why she is taken as the deity in the modern times. Even an old bird Jatayu could not tolerate the sight of a woman being mistreated and fought with his life to protect her. This indicates that we should respect and protect women. Women of today are able to dress well, and present themselves as civilized. However, the lack of integrity, honor and sacrifice results in happiness and peace of families.

Environment Conservation

In the Ramayana people worshipped river, lake, forest, trees, air and holistic nature. Relationship with animals is like relationship with friends. On the demise of a deer, Maharishi Valmiki produced the entire Ramayana at the bank of river Ganges. We should respect and preserve nature.

Democracy-the Ideal Format

In the past few centuries, the disparity in democracy has been of mounting apprehension. In the age of Ramayana, life was more about being a good social person, now power is more important. Despite being a King, Lord Rama followed rules of democracy, public expression, being cognizant, as well as blended with other people. If we were to follow the same rules today, we could have a more prosperous and complete thriving democracy.

Significance of Lovable Heart

Life is like a game of chess; not merely that, it is like a battlefield. The story of Rama teaches us the threefold *Dharma* (code of conduct) pertaining to the individual, the family and the society. You have to make every effort to understand the duties of the individual, the family and the society. Lord Rama is love personified. It is possible to understand His divinity only through the path of love. Love is the undercurrent of human life. Man will be able to manifest his innate divinity only when he develops love within.

All of us live on the same earth. The same sky is above all of us. We take breaths the same air and gulp the same water. Ignoring this underlying principle of unity man envisage multiplicity, which is a big blunder. The Ramayana's core is on the principle of unity in diversity. Today as man has lost the ability to see unity in diversity, he is wrapped up in restlessness. What we need today is to see unity in diversity and the divinity behind this unity.

The cause for man's suffering is that he has constricted his love to himself and his family. He should develop the broad feeling that all are his brothers and sisters. Expansion of love is life; contraction of love is death. All are the children of God. All are sparks of the Divine. Lord Krishna declared in the Bhagavad Gita: *Mamaivamso Jeevaloke Jeevabhutha Sanathana* (the eternal *Atma* in all bodies is a part of My Being). So, man should have the broad feeling to identify himself with everybody. Humanity can never progress without broad feelings.

These thoughts if practiced in modern times where comes the problem of disintegration in the society.

Conclusion

Relevance of Rama and Ramayana has to be experienced. Mere reading is insufficient and if it is practiced in day to day life any human can become a deity. Anjaneya, even when born as monkey; as having companion with Lord Rama and gave his sincere devotion became a great deity. He lost all the bad qualities of monkeys and gained the entire supreme powers equivalent to Trimurti. A sincere study, understanding and carrying out the principles in Ramayana provide the spiritual imminent required seeing the Vedic truths and culture. It is our responsibility to take the stories and everlasting principles of Ramayana be transferred from generation to generation as it is relevant to all human beings all the time and everywhere.

Refrences

[1] Br. Anantbodh Chaitanya, Shri Yantra Madir, Haridwar. The Importance of the Ramayana in Human Civilization: Relevance of Ramayana.

[2] M.G. Prasad, 1 Osborne Terrace, Maplewood, NJ 07040.

[3] Dr. Ramesh Kumar Gupta, Ramayan for our daily lives.

[4] Tulsidas' "Ramacharita Maanas".

Leaders in Competitive Business Environment: Lessons from Ancient Text Ramayana

Mehul Chauhan

XIDAS, Xavier Institute of Management, Jabalpur

Abstract

Ramayana has been an epic text in a number of ways. It has been a source of inspiration for both ancient and modern scholars in the enquiry of leadership abilities, strategic execution, stakeholders support and community. This Paper makes an attempt to further this enquiry from the angle of leadership by exploring key traits of Rama as an exemplary leader and matching the same with organizational requirements of making a leader who can champion the cause of sustainable competitive advantage. The key traits emerging from the paper are collective decision making, leading by example, compassion, positive view point, etc.

Introduction

With the consistently evolving business environment; the management discipline has gone a long way responding to these changes. Today's changing era questions for corporate approach towards heightened ethical sensitivity and increasing competition to survive. The corporate objectives, role of value systems, a leaders approach, strategic management planning, leaders-member exchange relationship etc. plays a major role in defining the image and prospects of an organization. This again differs with differences in approach of different continents in our globe. For example the management principles practiced in Indian soil is questioned when it comes to American and western economies of management. However

when we connect to our ancient Indian epic texts and literatures they provide an ideal prognosis of management style which are still found to be existing in the governance of an organization. The modern concepts of Management vision, achieving goals, decision making techniques, planning are all discussed in various Indian literatures like Bhagavad Gita, Kautilya's Arthshastra, Mahabharata and Ramayana. Our ancient and sanctified epic "Ramayana" have always proved exceptional in defining a righteous Leader, an inside-out approach to management, a perfect blend in knowledge management approach etc. For example Ramayana critically speaks of "Ram Rajya" which developed advanced systematic management techniques related to division of labor, hierarchy and teams. Lord Rama long created sets of milestones in his arena of personal life and management to won over the evils. Since he won over the evils, it can be concluded that our past era were also excruciating with the same environment we are facing as of today. His techniques and application of management theories have been incarnated with new terminologies in the present business environment. His dharma developed the sense of ethical values and his karma displayed "Ram Rajya". Lord Rama had all the thirteen qualities of a great person and so is called "Maryadapurushottam" whereas Lord Krishna from our epic "Mahabharata" had sixteen qualities of a great person and so is called "Purnapurush" which included three negative qualities. The transformational leadership style, social and ethical management of Lord Rama dates back to more than 5000 years back much more than the ancient Chinese military literature, the Sun Tzu Art of War which was written 2500 years ago. The important aim of this article is to bring into light the various management ethos and leadership qualities of Lord Rama in our ancient India and as of today. Also the article focuses on various management styles and highlighting the gaps being practiced in different continents of our earth and its relevance to our epic "Ramayana".

About Ramayana

Ramayana has always been a source of spiritual, sociological, political, cultural and artistic inspiration for the Indian people as well to the people of South East Asian countries like Cambodia, Indonesia, Thailand, Malaysia etc. Apart from supplementing the national literatures, it has been a source of reference in art form like dance, music, painting and sculpture. In Thailand it is referred to as Ramakein; Serat Rama in Indonesia; Yama Pwe in Myanmar; Maharadia Lawana in the Philippines and Hikayat Seri Rama in Malaysia (J.S. Rosen, 2002). With Ram Rajya standing as a model for Good governance, it offers useful tips on statecraft, politics, values and ethics. This epic comprehends the great heroic life of an ideal person "Lord Rama" who acted as an ideal king, ideal student, ideal husband, ideal friend and most of all an ideal enemy standing to all embodiments of Dharma.

Ramayana has been divided into seven Kanda's. The firsts Kanda i.e "Bala Kanda" speaks relates to the divine birth of Sri Rama and his brothers. It is about his childhood being an ideal student and then going to marry Sita thus narrating the qualities of an ideal Husband. The second book "Ayodhya Kanda" speaks of the coronation of Sri Rama going to become an ideal king and his exile to Ayodhya. The third book " Aranya Kanda" recites for the forest life of Sri Rama, Sita and Lakshmana and kidnapping of Sita by Ravana. "Kishkinda Kanda" relates to meeting of Hanuman and Sugriva with Sri Rama where they form a strategic alliance to crown Sugriva as the king of Kishkinda by killing Bali. Hereafter they start searching for Sita and the role of Vanars (monkeys) in assisting Sri Rama in his search. The fifth book " Sundara Kanda" illustrates the adventures of Hanuman in crossing the ocean to find Sita, his meeting with Ravana and warning him of the dreadful consequences. Yuddha Kanda" the sixth book potrays for the battle between Ravana and Rama and the victorious return

of Rama to Ayodhya after his exile is over. The seventh Kanda "Uttara Kanda" speaks of Rama's son "Kusa and "Lava" born to Sita and her remorseful merging with earth due to her banishment.

Corporate Ethics

kurvann eveha karmaei jijevinec chataa samau evaa tvayi nanyatheto 'sti na karma lipyate nare (Prabhupada, 1998, p.17)

The notion of "Ram Rajya" has become a benchmark to all the rulers in his time and even today for all the corporate. He covered all the essential areas in religion, statesmanship, international relation, war, treaties, administration and collection of revenues, rules of taxation, work motivation, decision making, humanism and equanimity. Lord Rama had a concrete vision towards his kingdom. He provided a compelling dream with a lucid scenario of how it would be accomplished. He believed of an individual in consistently performing his duty in the same manner and that sort of work will not bind him to the law of karma. Lord Rama did set high ethical standards in the warfare and invariably sided with dharma and righteousness which bore fruits for the long term. In today's business context companies like TATA and Siemens stands for ample proof who with their ethics in business environment have been paying dividends to them for the long run. Such institutions enjoy tremendous brand equity in the society through their products and good works.

The US and western economy boasts of themselves being the father of Management practices but they are witnessing a major shakeout in the financial markets. At a time when companies like General Motors, Bank of America, Lehman Bros were the epitome of best practices in their sector had to face failures either due to rising debts or filing for bankruptcy. This is raising doubts about the sustainability of management practices in the European and US institutions. On the other hand, the resilient country India has been in a path of continuous growth even at the time of global financial crisis and stands in a better position to cope with it. Companies like TATA, Bharat Forge and Ranbaxy have shown an aggressive growth in the corporate sector. Above all, India is becoming a dream destination for other countries and economies to invest in. This can be attributed to the ethos derived from our ancient scriptures like Vedas, Upanishads and Ramayana. Indians use their ethos to manage their industries which they have learnt from their great ancestors. As TATA family took the initiative in developing the Jamshedpur city of Jharkhand, similarly Houghton family established Corning Glass and the town of Corning in New York. Lord Rama always referred to company's by-laws to be positive towards the ethics which in today's business scenario exists only in terms of papers. He was very transparency with the kingdom. In today's context very few companies maintain their transparency in corporate accounting and statements and as a resultant this has helped them in gaining and regaining the confidence of shareholders and consumers in all aspects of the business. During the period Sri Rama reined over Ayodhya, the forests, rivers, hills, mountain, seven islands and seas were all favorable in supplying the essentialities to all the beings. All sufferings, diseases, old age, lamentation, distress, fatigue and fear were absent from the people. There were no widows, no diseases and even wild animals gave up their enmity to live in peace with each other. All citizens exhibited righteous character in them and looked up to Sri Rama as their supreme master and protector. Such ideal management transformed entire Ayodhya into a place without Anxiety i.e. Vaikuntha.

Work Motivation

Motivation can be defined as a psychological process that directs one's behavior to satisfy their unmet needs and a will to achieve something. In management terms it is very

essential to understand the motivational factors of an individual and its working group in order to achieve the required high level of productivity and quality. Rama waged a war against Lanka with very limited resources, backed by an army which is pretty out of the box or unconventional. Such was the level of motivation in them. In Ramayana, the human intellect is taken into consideration and simultaneously being segregated into different levels. Under Sri Rama's rule, the intellectual elites (Mahat) were offered prime positions which majorly required decision making and planning. The consistent implementation of regular jobs was handed over to mediocre (Madhyam) people in his kingdom. The lower layers of workers (Jaghanya) were appointed to tasks which required less of intelligence and more of manual work. As per Sri Rama's ideology he believed in assigning work to individuals as per his capability so that he achieves peace and prosperity in his life. This is well versed as below. The concept of people management in Ramayana's era known as "Social Capital" is today termed as "Human Capital Measurement".

(kaccin mukhyaa mahatsu eva madhyameshu ca madhyamaah; jaghanyaah ca jaghanyeshu bhrityaah karmasu yojitaah) (Ayodhya Kanda, Chapter 100, Verse 25).

Extremely pleased with Hanuman's work invading Sri Lanka, he narrated three types of employees or servants. For him the servants who accomplishes the task more than what has been entrusted by his master is the best. A servant who has the ability to perform to its fullest but never aspires to accomplish the tasks is referred to as mediocre servant. The worst servant ranks in those categories that willfully never carry out his master's orders.

(Yuddha Kanda, Chapter 1, Verses 7–9 – yo hi bhrityo niyuktah san bhartraa karmani dushhkare, kuryaattadunuraagena tamahuh puirushhottamam. yo niyuktah param kaaryam na kuryaannaripateh priyam, bhrityo yuktah samarthashcha tamaahurmadhyam naram. niyukto nripateh kaaryam na kuryaadyah samaahitah, bhrityo yuktah samarthashcha tamaahuh purushhdhamam).

The modern management however speaks of motivation in different perspectives. The business goals set in modern management are more audacious than ever thought possible. Such managers need something more than skills, knowledge, tools and techniques to achieve such objectives i.e. to bring in a sense of belongingness of "US" rather than "I". This is compounded by many factors like acknowledgement and maintenance of standards, creating mutual trust and confidence etc. In order to achieve this Sri Rama had advised Bharata to share the fruits of achievements among its people and thus bringing in a collectivist perspective. The current ambitious generation seeks for more pay package and a fast track career growth as its motivational factor in India whereas in US Job profile and other benefits holds the higher note in defining their motivation. The higher pay package (Extrinsic motivator) has led to loss of control in behavior of today's human being leading to his lesser internal satisfaction and thus his intrinsic motivation has declined at workplace. Organizations tend to forget that verbal rewards increase the intrinsic motivation of a human being rather than tangible rewards. Different industries motivate their employees in different manner. For example a German software firm SAP motivates people by stretching their goals which ultimately would double the company's market capitalization. The employees in return would be awarded with bonuses. In Chinese context employees are motivated by being compensated based on seniority rather than based on performance. Japanese companies allow job sharing at work to keep people motivated since they are extremely reluctant in firing people. They believe in "Man Maximum, Machine Minimum".

Team Work and Decision Making

Lord Rama had a firm belief in consulting with his sub-ordinates on important matters and listening to everyone's opinion. The foremost

example can be traced to when Vibhishan was defected; Rama took him under his protection. He had a consultation with his army chiefs of whom some disagreed to his deliberation. Instead of punishing them he assuaged their suspicions and convinced them to accept his decisions. The manner in which he handled the situation left no gap in anyone's mind that his opinions weren't heard and their objections were clarified. Empowering his sub-ordinates to question his decision was one of the unique quality in Rama was never present in Ravana who never allowed anybody to contradict his decision. Sri Rama had a strong conviction that the source of victory for Kings comes from collective decision making which are incorporated by a concealed council of ministers well versed in politics and who hide their thoughts within themselves. The decision does not flow out to the public even before it is carried out.

(Ayodhya Kanda, Chapter 100, Verse 16 – mantro vijaya muulam hi raajnaam bhavati raaghava, susamvr ito mantra dharair amaatyaih shaastra kovidaih) In Ayodhya Kanda, Chapter 100, Verse 18, Sri Rama again says to Bharata, (kaccin mantrayase na ekaH kaccin na bahubhih saha, kaccit te mantrito mantro raashtram na paridhaavati)

While accruing towards collective decision making only the experienced and intelligent beings is to be included in the council of ministers that arrives with positive attitude. People with negative intelligence always try to propel their ideas upon others posing a negative biasness in the overall discussion. According to Sri Rama, even one wise, astute and a learned minister can lead to the prosperity of king and his kingdom. This is well explained in the verse below.

(Ayodhya Kanda, Chapter 100, Verses 38 and 39 – kaccin na lokaayatikaan braahmanaamh taata sevase, anartha kushalaa hy ete baalaah pandita maaninah. dharma shaastreshu mukhyeshu vidyamaaneshu durbudhaah, buddhimaan viikshikiim praapya nirartham pravadanti te).

Indian ethos teaches to co-operate with each other to grow along and share with each other. It instructs one to excel in its one area and concentrate on how to best utilize the resources and serve the people. The ideal decisions are to be directed towards the goal and the best strategy is how well it serves in solving the deeper problems of people and the customer. Dharma (Virtue, Righteousness) should always excel over two other goals i.e. Artha (Wealth) and Kama (Enjoyment). The Indian approach in decision making directs seniors to pay attention to each and every person on the board and not to ignore anyone's opinion be it however young or inexperienced. On the other hand Japanese way of decision making lays down the task of writing proposal to the youngest and newest member of the department involved. This new member talks to everyone soliciting their opinions and in the process he adds his own thoughts to the consensual process. This is how Japanese firm engraves variety in their decision making process. They spend a lot of time trying to develop consensus in the decision group. The virtue of it is although it takes a longer time to conclude to a decision, implementation goes a lot faster since there isn't any resistance or sabotage that works its way through the organization. In Chinese context, they quickly come to a decision point leaving the essence of detailing to the later stage which later on propels them to input their more effort at work.

Personality Attributes of a Leader

Lord Rama didn't undergo any perturbation in his mind while he exited for his exile in the forest. A man of great courage and valor refused everything since he was beyond worldly pain and pleasure. Even the loss of kingdom couldn't diminish the finesse of a great personality like Rama. His mind and soul confined equanimity which allowed him to take judicious decisions even at adversarial times. The character of virtue and integrity helped Lord Rama in being confident about his actions and words with ever a question

of blamelessness. The sense of assurance and a well developed mind gifted Lord Rama faith in him. Quality of understanding or wisdom in his personality attributed him to segregate a human being from his actions and accept for the changes in environment without his heart contracting or resisting to it. One of the special attribute he possessed was insight and freedom. Where insight helped him maneuvering for the deep innate thought into the nature of things; character of freedom built in him the tolerance to let go the reactive tendencies in his heart and visioning a brighter future than what is apparently visible. The below verse explains the character of equanimity in Lord Rama which is also exhibited by his brother Lakshmana while they started for their exile. Sri Rama paid respect to his beloved people and with his subdued senses went to his mother to inform the unpleasant news. He exhibited no such remorse or pain while sharing the information to his mother.

(Ayodhya Kanda, Chapter, 19, Verse 32–39 – na ca asya mahatiim laksmiim raajya naasho apakarsati, loka kaantasya kaantatvam shiita rashmer iva ksapaa. na vanam gantu kaamasya tyajatah ca vasumdharaam, sarva loka atigasya iva laksyate citta vikriyaa. pratishhiddhya shubham chhatram vyajane cha svalamkr ite, visarjayitvaa svajanam ratham pauraastathaa jannaan. dhaarayan manasaa duhkham indriyaani nigrhya ca, pravivesha aatmavaan veshma maatura priya shamsivaan. sarvo hyabhijanah shriimaan shriimatah satyavaadinah, naalakshayat raamasya kimchidaakaaramaanane. uchitam cha maihaabaahurna jahau harshhamaatmanah, shaaradah samudiirnaamshushchandrasteja ivaatmajam. vaachaa madhurayaa raamah srvam sammaanayan janam, maatussamiipam dhiiraatmaa pravivesha mahaayashaah. tam gunaissamataam praapto bhraataa vipulavikramah, saumitriranuvavraaja dhaarayan duhkhamaatmajam)

If we look into today's leadership style being practiced all over the globe, we could find a varied difference in their approach. In European continent, Leaders usually exhibit diplomatic, casual, seeking to be fair even if they may not be. They are helpful and possess willingness to compromise but can be ruthless when necessary. Due to their traditional inheritance of leadership character, they fail to comprehend the differing values in different human beings thus exhibiting inflexibility and intransigence in their character.

The leaders from the US corporate are action and goal oriented. They place individual above the team and are converged towards progressing their own career. Always ready for the change, they are vigorous, confident and optimistic while working in teams or be in individual sense. There exists an emotional contagion between the leaders and his followers which maneuvers his followers in achieving high performance. An excellent example can be cited to that of Mr. Douglas Conant, CEO of Campbell Soup who exemplifies authentic leadership. He is an extraordinary leader who behaves with utmost integrity. People follow him and believe in him. To motivate his employees he has written 16,000 thank you notes to employees ranging from receptionist to Chief Investment Officer.

Similarly German Leaders strive to create a perfect system. They create a clear chain of command in each department through which important information pass by. Considerable value is given more towards innovation and on consensus decision making. German leaders are basically authority based leaders and value functional expertise. They tend to be ineffective communicators but more of a strategic thinker.

The Indian scenario exhibits a lot of favoritism when it comes to leadership context. Family members hold more of key positions than the outsiders since they believe in trust and confidence to achieve results. He is value driven and a result oriented person and employs people to achieve results and to be ethical in every sense.

A classic example can be illustrated to the start of Infosys-Tech giant in India. Four partners (Leaders) at the initiation of the company were giving a thought process towards setting the vision, mission and objectives of the company.

First Partner- We should try to become India's largest software company

Second Partner- Our goal should be to become India's biggest job creator

Third Partner- we should aim at building a firm with the highest market capitalization

Fourth Partner- Why don't we aim to be India's most respected company [stated by N.R. Narayan Murthy- value driven and ethical leader]

Chinese culture emphasizes being polite, considerate and unselfish and moreover collectivist in nature. Leaders are expected to display proper behavior, be considerate, kind hearted and lead through moral character. Above all the whole leadership context is based on paternalism. The head of the institution display autocratic style of leadership wherein he is the decision maker and has power but is obliged to take care of his sub-ordinates. In the process he adheres to acceptance of authority and role conformity.

To be more precise companies in today's context seeks for a transformational leader scoring high on forward thinking and innovative scale when they aspire for a business keen to grow and develop in new directions. Similarly to manage the status quo of an organization, it seeks for a democratic, conventional and rule following scale leader. So it can be said that as per the demand and competition in current business scenario leaders are required to change their role and skill sets in particular.

Conclusion

Ramayana teaches us to attain a righteous living without infringing any rule of the nature. The leaders and the role they play in corporations are vital in ensuring transparency, good conduct and maintaining harmony with the society and environment to keep the optimum balance. The corporate as of today should seek for creating shared value with the society. Shared value means a business needs a successful community to create demand and provide critical public assets whereas a community requires successful business to provide jobs and wealth creation opportunities for its citizens. Profit maximization is essential but economical and societal benefits also accrue to a higher level in community value creation. Such shared values lays down righteous policies and operating practices that enhances the competitiveness of a firm and simultaneously advancing the social and economic conditions of the community in which it operates. Leaders and management researcher's need to dive into the various fields of Ramayana in order to extract valuable management lessons from it and simultaneously emulate to bore fruits. This would help them in analyzing and connecting each variable of that ancient era to that of modern management approaches and predicting how far or close we follow. Defining a team culture Sri Rama helped every individual realized what is required of them in both collective and individual manner. He skillfully analyzed the team values, standards and norms and accordingly suggested on how team members are expected to work together. He critically examined the quality of conflict acceptable or unacceptable. This is what is required of our current managers to exhibit in their leadership and personal role. For application of our rich Indian tradition, we need to maintain our social and ethical values in every sense and manner.

References

1. Akshay Goel, S. S. (2014). Recruiting Professionals with the Mindset of Hanuman. *Journal of Economics, Business and Management*, 2 (3).

2. B. Muniapan, M. D. (2009). An Indian Leadership perspective from literature

works of poet Kannadasn. *International Journal of Indian Culture and Business Management,* 2 (4).

3. Balakrishnan Muniapan, B. S. (2013). The 'Dharma' and 'Karma' of CSR from the Bhagavad-Gita. *Journal of Human Values.*

4. H. Mintzberg. (1973). *The nature of Managerial Work.*

5. Hofstede, G. (1983). National Culture in Four Dimensions. *International Studies of Management and Organisation,* 13.

6. (2002). J.S. Rosen. In *The Hidden Glory of India.* Bhaktivedanta Book Trust.

7. Muniapan, B. (2010). Ancient Indian wisdom for managers: the relevance of Valimiki Ramayana in developing Managerial Effectiveness. *Int. J. Indian Culture and Business Management,* 3 (6).

8. Panthula, M. (n.d.). *10 Management Lessons from Ramayana.* Retrieved from https://www.linkedin.com/pulse/10-management-lessons-from-ramayana-lesson-4-madan-panathula.

9. S.K. Pandey, O. W. (2010). Management Lessons from Indian Epics in context to Theory Z. *Journal of Human Values.*

10. Sharma, S. (1996). Management in New Age: Western Windows Eastern Doors, New Age International Publishers, New Delhi.

11. Sharma, S. (2003). Towards Corporate Veda: Indian Ethos and Corporate Development. *Journal of Human Values,* 9.

12. Shashank Shah, A. B. (2008). Corporate Stakeholder Management:Western and Indian Perspectives - An Overview. *Journal of Human Values.*

13. Shrivastavaa, S. (2012, July). A New Look of Dharma & Karma: Social & Ethical Sense of Management for Management. *International Journal of Trade and Commerce-IIARTC.*

14. Stephen P. Robbins, T. A. (2009). *Organizational Behavior.* Pearson Prentice Hall.

—⚊—

Ethical Behavior and Whistle Blower: Learning from Vibhishan's Approach

Saagarika Ghoshal

HR Practitioner, Bangalore

Abstract

In today's times when companies are facing lot of criticism for getting embroiled in malpractices, it becomes imperative, and an impending call of the hour for the organizations to have a well-drafted Whistleblower Policy. Though in its infancy stage, it's fair to say that in the last few years the whistleblower policy is increasingly becoming a part of the companies' compliance process. This paper takes a leaf from Vibhishan's life, who courageously treaded the righteous path even though it meant going against his own brother, Ravan. He voiced his concerns over Ravan's unethical practices, and strongly opposed Sita's abduction.

Introduction

Vibhishan, younger brother of Ravan was known to be a kind and righteous person. He wanted to lead a life of *Dharm* and was ready to do so at any cost. Vibhishan's dilemma is eulogized in the Sundar Kand, the Lanka Kand and the Yuddh Kand of the Ramayan. In Yuddh Kand, when Ravan calls for a meeting with his council of ministers and senior advisors, Vibhishan is critical of Ravan's action of abducting Sita. Kumbhakaran is also not in favor of Ravan's act but decides against expressing his disapproval. However, Vibhishan refuses to give in; he considers Ravan's action as *Dharma* or against the ethics of society, ethics of the humankind. In his statement, Vibhishan says that a King should follow the path of Dharma and should not commit sins as sins committed by the King compromise the safety and well-being of the

citizens of the Kingdom. His this firm belief on Dharm won praise from Bhagwan Ram too, who called him a *Sant* (तुम्ह सारिखि संत पुरयि मोरें).

The dilemma that Vibhishan must have gone through before deciding what should be the right course of action for him is hard to comprehend for he had taken a stand against his own brother. Did he do the right thing by going against his own brother? Or could he have simply looked the other way?

This paper draws a leaf from Vibhishan's life to enrich the understanding of concept of whistle blower.

Background

Vibhishan was the younger brother of the Lanka king Ravan. He wanted to lead a life of Dharma in every sense. He was always vociferous in expressing his concerns over Ravan's immoral and unethical practices even if it meant going against his brother openly in the sabha in front of Ravan's office of ministers and people of the kingdom. He strongly opposed Sita's abduction and insisted upon returning her to Ram safely to which Ravan didn't pay any heed.

Quoting the verses of Yuddh Kand where in Ravan's assembly Vibhishan voices his concern

Verse 61:

Thus one after another they got up and spoke brave words to please Ravan and then all of them stood up together and, raising their weapons, roared aloud. At that Vibhishan, the younger brother of Ravan, made them all sit down, and said to the king with folded hands:

"Brother, what these people say is sweet to hear but not true or good to act upon. Anything done in violation of *nitishastra* (the Science of Politics) can only lead to grief and ruin. It is only after trying *sama* (conciliation), *dana* (buying off the enemy) and *bheda* (sowing discord) that one should think of using danda (force of arms.) against a foe. We should also consider the demands of Dharma. It was not

right, it was indeed a great sin for you, to have seized and brought Rama's wife here." (Rajagopalachari, 1989)

However, Ravan paid no heed to Vibhishan's words and hence, due to his differences with Ravan, Vibhishan eventually fled Lanka. His mother advised him to go and serve Rama who at that time was assembling an army to conquer Ravan and to rescue Sita.

Rama welcomed Vibhishan warmly. Against everyone's warning, Rama accepted Vibhishan in his army since he believed that Vibhishan had come to him with a genuine desire to help and also to surrender himself in the path of righteousness and hence he could not refuse his request.

In the Lanka war, Vibhishan's knowledge about Lanka and about Ravan proved to be of great help to Rama. He divulged many secrets of Ravan's army which led to the victory of Rama.

Drawing an analogy with the current corporate scenario, Vibhishan's whistleblowing led to Rama's victory. The inescapable question that crosses one's mind is a one that has been debated over centuries now – Did Vibhishan commit treason? Was it sinful of Vibhishan to go against his own brother and join hands with the enemy?

In addition, it is precisely for this reason for not holding Vibhishan in good stead. Many consider he as he went against his brother and disclosed all the secrets to Rama. On one hand, people celebrate his courage and on the other hand history has, let's just say, not forgiven him. We also have a quote in Hindi - *"Ghar ka Bhedi Lanka Dhaye"* which means that someone from the family or someone who is very close and is privy to your inner secrets or has access to any classified information has the potential to destroy you. Such people can cause serious damage to the king or the state and can bring the kingdom down or in the corporate context, can cause serious harm to an organization in terms of money loss and reputation.

Closer home, Vibhishan is also compared to his own brother, Kumbhakarna who also despite not being in favor of Ravan's practices decided to stay with the kin.

Following the characterization of Vibhishan and Kumbhakarna in the epic of Ramayan, it is difficult to put them in the separate buckets of Dharm or Adharm.The epic stresses on the fact that both of them followed *Dharma* in their own sense because there is no right way out of a moral dilemma. Kumbhakarna, also in opposition of Ravan, decided to rally around his brother and stay with the family, whereas Vibhishan decided to take action.

Analysis and Discussion

Understandably, each individual will have his/her own prism to gauge a moral situation. It is difficult to absolutely objectivize a situation that calls for a righteous undertaking, and hence there cannot be only one correct action.

Translating the situation in to the corporate landscape, the applicable concept of ethical or moral understanding will be similar – to raise voice and/or express concern if an unethical or unscrupulous practice or action comes to your knowledge or notice.

An organization is made up of people and processes. Relationships play a key role in creating a collaborative and conducive environment (Martins, & Terblanche, 2003). However, with human behavior at play, it is only natural for situations to arise that may question integrity and moral conduct of the people involved. With organizations dealing with vendors and suppliers, there is a high risk of people getting embroiled in an unethical and compromising situation (Sims, 1992).

Reflecting on Vibhishan's approach to Dharm or righteous living, the inference points out to not only his fearlessness and courage, but also on a conducive environment for him to voice his concerns. There is repeated mention of Vibhishan opposing Ravan in the open sabha for Ravan's unethical practices. From stopping Ravan from killing Hanuman to opposing Sita's abduction and urging Ravan to return her

safely, Vibhishan never feared from asserting his displeasure or declaring his standpoint.

In addition to this, it also highlights the fact that Vibhishan while expressing his concern was always confident and self-assured of his opinion and did that without violating discipline. His opinions were backed by facts and statistics wherever required. For example, it was Vibhishan who stopped Ravan from killing Hanuman. He told Ravan, "This is not statecraft. It is against the rules to imprison or kill an envoy." Ravan had to pay heed as he knew that Vibhishan was right. *(Source: http://www.freeindia.org/biographies/greatdevotees/ vibheeshana/page6.htm)*

पुनसिरिनाइबैठनजिआसन ! बोलाबचनपाइअनुसासन
जौंकृपालपूँछउद्दिमोहिबाता। मतिअनुरुपकहउँहितिताता।।
2-3 (38) Sundar Kand, Ram Charit Manas

Vibhishan does present his views which were contrary to Ravan and his minister. But does that with full respect and discipline, also does not boast about himself, rather says, i am putting these views based on whatever limited i know.

Drawing a further parallel in a corporate landscape, for an employee to blow whistle on an unethical or immoral activity, it requires a huge amount of courage on his/ her part. As much as one might argue that it is an employee's moral duty to safeguard company's interests, it needs gumption to be able to speak up against a fellow employee or someone in authority even if it is behind closed doors and does not require any public declaration or an open forum discussion. An employee's proactiveness in raising a voice against an unethical act is a testimony of his/ her sense of ownership and accountability towards his/her organization. For it is only someone who has a strong sense of ethics and believes in a fair and just working environment would feel the need to voice disagreement on learning of an immoral act.

सचिवबैदगुरुतीनजिौंपरियबोलहभियआस ।
राजधरमतनतीनकिरहोइबेगहिौंनास ।।
37 – दोहा Sundar Kand, Ram Charit Manas

When Secretary or Minister, Doctor and Teacher opine favorable views because of fear or expectations then State, Body and Dharma are respectively bound to suffer.

Hence, it is imperative for an organization in order to be fair and transparent, to encourage its employees to voice concerns for any situation that they may deem unethical or a breach of trust with a potential to harm the company's reputation. In addition, to further support, the company should have a well-defined and easy-access process for its employees to be able to report any unscrupulous activity being carried out by an employee(s) within or without the organization premises.

The company also needs to express its appreciation to the employee for his/her act of courage, for blowing whistle to safeguard company's interests. Apart from keeping the whistleblower's details confidential, the company should offer any other protection, if possible, to make them feel safe and also reward the whistleblower.

कपिन्हिबबभीषनुआवतदेखा। जानाकोउरपिद्ूतबसेिषा।।
ताहिरािखिकपीसपहिआए। समाचारसबताहिसुनाए।।
कहसुग्रीवसुनहुरघुराई। आवामिलनदसाननभाई।।
कहपरभुसखाबूझिएकाहा। कहइकपीससुनहुनरनाहा।।
जानिनजाइनसिाचरमाया। कामरूपकेहिकिारनआया।।
भेदहमारलेनसठआवा। राखिअबाँधिमोहिअसभावा।।
सखानीतितुम्हनीकबिचिारी। ममपनसरनागतभयहारी।।

1-5 (43) Sundar Kand, Ram Charit Manas

Vibhishan reaches to Rama, where initially Sugreev thought of handcuffing him, suspecting his visit. But Rama explained to him that although it would be politically wise to do so, but to give abode to **sharanagat** *is the primary duty. Hence, Vibhishan was welcomed and escorted to Rama.*

When the whistle blower goes to other organization, they might be apprehensive of him. But people like Rama are also there in the corporate world (analogous to ethical organizations).

On the whistleblower's part, apart from being courageous, the whistle blower also needs to be sure of his/her resolve and be absolutely clear in his/her mind to face any consequence once the matter has been reported.

Though the confidentiality of the whistle blower is always maintained, the consequences could be of another nature too. It is possible the report could be against someone whom s/he is friends with and share a great working relationship with. This calls for the whistle blower to maintain a neutral approach while reporting any ethical mishap. The whistle blower should set aside any emotional connect with the person or the situation and be detached from it all.

Another aspect that a whistleblower needs to keep in mind is discretion. As discussed earlier, it was Vibhishan who revealed the secret path to the family deity's temple where Ravan was to perform the puja which eventually led to Ravan's death. But whether he should have revealed such a secret to Rama is something of a questionable nature. While some may argue that Vibhishan did the right thing as there was no other way to kill Ravan who would have continued his tyranny with his unethical and moral practices, there are others who maintain that Vibhishan should not have divulged the secret and should have let Rama fight a fair war.

Analogically, if an employee decides to blow whistle on a fellow colleague, s/he should make sure s/he does it with discretion. Especially, if that fellow colleague at some point had shared a secret or some classified information with the employee, the employee should take a cautious call on whether divulging that secret is required or not. If the employee feels the secret will have no forbearance on the matter whatsoever, s/he should refrain from divulging it. Such situations always generate a moral dilemma, and hence the outcome or the action taken around them solely depends on the ethical understanding of the people involved.

सुनतदसाननउठारिसाई। खलतोहनिकिटमृत्युअबआई।।
जिअससिदासठमोरजिआवा। रिपुकरपच्छमूढतोहिभिावा।।

कहसनिखलअसकोजगमाहीं। भुजबलजाहजितिमेंनाही।।
ममपुरबसतिपसन्िहपरएरीती।
सठमलिुजाइतन्िहहकिहुनीती।।
असकहकिीन्तृहेसचिरनएरहारा। अनुजगहेपदबारहबिारा।।

1-3 (41) Sundar Kand, Ram Charit Manas

Irked even by words of wisdom from Vibhishan, Ravan ousted him from Lanka.

If possible, the whistleblower must first try to talk to the fellow employee and ask them to refrain from getting involved in an unethical situation. However, if the person does not pay heed the whistleblower must follow the process of reporting such cases.

Every organization has a matrix that needs to be followed to report such acts of immoral and unethical nature. Every employee must know whom to contact and how in case an unethical practice or breach of trust is to be reported. Also, as part of the process, the identity of the whistleblower is kept confidential.

Insights for Corporate

Should organizations have a Whistleblower Policy?

In a perfect world we might want to argue on that one, but in today's times when companies across the sectors are coming under criticism for getting embroiled in malpractices, it becomes imperative, and an impending call of the hour for the organizations to have a well-drafted Whistleblower Policy as an essential tool for Risk Management to handle all frauds and crimes. Though in its infancy stage, it's fair to say that in the last few years it is increasingly becoming a part of the companies' compliance process.

However, having said that, as per a recent study released by ASSOCHAM-Ernst & Young, whistle-blowing is being used in a very limited manner by India Inc. for fraud prevention. The report said, "Most frauds result in some form of business disruption as well as reputational and financial losses. Whistle-blowing is still at a nascent stage in India, and most Indian companies do not use it as an effective tool against fraud." (Mehta, 2013).

Whistle Blower Policy and Process Across Companies

METRO India in line with the METRO Group has an Incident Handling Process as part of the company's Compliance system. A Compliance Incident is assumed if there is an indication / allegation of a material violation of METRO GROUP's Business Principles by the employee. This includes all incidents involving corruption, fraud, violation of antitrust or data protection laws, discrimination, harassment including sexual harassment and conflict of interest.

There is an Incident Handling Committee which mandatorily includes the Compliance Officer, Head HR, Head Legal, Head Internal Audit and Management (Director or Functional Head only in deciding on disciplinary and improvement measures after completion of investigation by the above mandatory members, through participation in the CIHC meetings. The CIHC committee has its branches at the store level. A store employee can escalate the matter to the central CIHC committee if not satisfied with the outcome of the unit committee's decision.

There is a toll-free compliance hotline number as well which an employee can use to report an incident.

Maruti Suzuki India Limited believes in the conduct of the affairs of its constituents in a fair and transparent manner by adopting highest standards of professionalism, honesty, integrity and ethical behavior. The company's policy is committed to developing a culture where it is safe for all employees to raise concerns about any poor or unacceptable practice and any event of misconduct, and to provide a framework where to promote responsible and secure whistle blowing.[1]:

Similarly, under The Aditya Birla Group Code

of Conduct / Redressal Process, the purpose of the whistle blowing policy is to articulate the Group's point of view on whistle blowing, the process, and the procedure to strengthen whistle blowing mechanism at Aditya Birla Group. The policy provides a platform and framework to all employees to voice their concerns over unprofessional conduct without any fear and the freedom to promote responsible and secure whistle blowing. Also, it functions as a dynamic source of information about what may be going wrong in the company at different levels[2].

The Wipro Company has adopted an Ombuds process policy with established procedures for receiving, retaining and treating complaints received, and procedures for the confidential and anonymous submission by employees of complaints regarding possible violations of the code of conduct and ethics.

Tata Motors formulated the whistle blower policy with a view to provide a mechanism for employees of the company to approach the Ethics Counsellor / Chairman of the Audit Committee if they found any irregularity going on. The whistle blower's identity is kept confidential and is given legal protection. The committee investigates matter in 45 days post which it discloses the results. The company keeps the investigation report for a minimum period of 7 years (Lata & Agrawal, 2014).

The whistle blower policy of the Steel Authority of India Limited provides protection for all employees from reprisal or victimization. SAIL follows the Central Vigilance Commission; hence CVC receives the complaint and forwards it to the organization for further investigation. CVC does not disclose the informant's identity. In addition, the commission is authorized to call upon CBI or police authority, if need arises[3].

Reliance Industries Limited has quite a sensitive approach towards such ethical breaches. The company has mentioned in its policy that an employee can file report even if there isn't sufficient evidence of the misconduct. The employee needs to inform the Ethics Office and submit any facts that may support the complaint. The Ethics Office needs to complete the investigation in not more than 90 days. The Ethics Office maintains all logs of the cases. The organization keeps these records for a period of 2 years (Lata & Agrawal, 2014).

Even in the personal space, where Vibhishan was fortunate that Ravan let him go. It may not be the fate for a common person. There have been instances where whistleblowers and even their families have had to pay a heavy price.

It raises an important question – Should whistle-blowers expose the culprits but hide their identity or confront the culprit to warn them of their misdeed not worrying about the consequences? Sadly, in the not so ideal world of today, if someone were to warn a culprit that his/her actions are unethical or immoral, it's possible that that person may have to face dire consequences.

Should corporate then expose unethical people or should you deliberately ignore? The response could be a mixed one. However, ideally one must raise his/her voice if faced with such a situation. But whether one should conceal his/her identity to safeguard his/herself from any unseen danger remains a personal decision. A couple of work-arounds could be looked in to protect one's identity if s/he chooses to do so:

1. Leverage social media to create awareness on the malpractice

2. Use a different alias.

3. Use Proxy Chain where all data is redirected to TOR, or use any other IP masking applications like IP Hide Ever.

---

[1] Whistle Blower Policy of Maruti Suzuki.

[2] The Whistle Blower Policy

[3] Whistle Blower Mechanism Followed In Steel Authority Of India Limited (Sail)

4. Create a new email id/Twitter handle/ Facebook profile without any personal details or false ones in the mandatory fields.

5. There are a lot of complaint mechanisms initiated by the police department or NGOs that can also be used. They maintain confidentiality of the whistleblower.

6. Some companies also set up an online portal or put up a toll-free number where employees can report any such incidents. The whistleblower's details are kept confidential.

Having said that, would I want to conceal my identity if I notice something unethical or immoral and want to take action against it? My answer is a firm no. If I report something unethical or immoral I would do so openly, of course following the required procedure and the protocol.

However, as discussed earlier, whistle blowing is a tough decision for any individual whether in a professional or a personal space, and requires lot of courage. Hence, it's a personal call, an individual choice whether to whistle blow under a masked identity or not. What's important is that, as responsible citizens, we are wary of what's happening around us and do not forget our moral obligation towards the organization and the society, and follow the righteous path, the path of Dharm.

Conclusion

Whistle blowing, arguably, is an act of courage in more ways than one. It requires gumption, a strong sense of ethical belief and righteousness to be able to voice concern and disagreement on discovering or coming across an immoral practice or a breach of trust.

If a member of your family is accepting a bribe to get a work done which can cause long term damage to society it is your duty to prevent such actions. In the modern era, we seem to have forgotten one essential belief of human existence and that is that we are ONE – *Vasudhaiva Kutumbakam.*

Vibhishan personifies this philosophy– he considered the whole universe as his family. Though a rakshasa by birth himself, he was a noble character and therefore, raised his voice when he realized that his brother Ravan is practicing acts that are immoral and unethical. Since he also realized that Ravan's act of abducting Sita had put the whole kingdom and its people in danger he knew he had to take action and he left no stone unturned in doing so.

Hence in the corporate world, it is important for all organizations to encourage such behavior from their employees, make them aware of the company's whistle blow guidelines and framework and also the scale of impact that a small act of unethical or immoral nature may have on the company. The loss could be tangible or intangible or both but something that the company will have to live through because of one person's misdeed. The organizations should also reward the whistleblowers appropriately as this would them encourage them to continue to keep a vigilant eye.

References

1. Lata P. & Agrawal A. (2014). "Blowing The Facts" Whistle Blowing Policy In India. Research Directions. 1(7). Retrieved December 4, 2015 from http://researchdirection.org/UploadArticle/90.pdf

2. Martins, E. C., & Terblanche, F. (2003). Building organisational culture that stimulates creativity and innovation. *European journal of innovation management,* 6(1), 64-74.

3. Mehta M. (2013). Whistleblowing policy in a company. Times of India dated September 9, 2013 retrieved December 4, 2015 from http://timesofindia.indiatimes.com/life-style/relationships/work/whistleblowing-policy-in-a-company/articleshow/22433696.cms

4. Rajagopalachari, C. (1989). Ramayana (Vol. 44). Bharatiya Vidya Bhavan.

5. *Ram Charit Manas by Shreemad Goswami Tulsidas, Translation by Hanuman Prasad Poddar. Gita Press, Gorakhpur.*

6. Sims, R. R. (1992). The challenge of ethical behavior in organizations. *Journal of Business Ethics, 11*(7), 505-513.

7. The Whistle Blower Policy. Retrieved December 4, 2015 from http://www.grasim.com/investors/downloads/whistle_blower_policy.pdf

8. Whistle Blower Mechanism Followed In Steel Authority Of India Limited (Sail) Retrieved December 4, 2015 from http://sail.co.in/sites/default/files/sail-pages/WHISTLE%20BLOWER%20 POLICY-28.05.2013.pdf

9. Whistle Blower Policy of Maruti Suzuki. Retrieved December 4, 2015 from http://www.marutisuzuki.com/whistle-blower-policy.aspx).

Other Readings

Vibhishan - Traitor or Nation Builder? by Harsh Verma http://creative.sulekha.com/vibhishan-traitor-or-nation-builder_98865_blog http://www.freeindia.org/biographies/greatdevotees/vibheeshana/page6.htm

—⚍—

Nameless Submission for Responsible Value Chains

Vinay Sharma[1], Rajat Agrawal[2], Anita Sengar[3], Kumkum Bharti[4]

[1] *Indian Institute of Technology, Roorkee* [2] *Indian Institute of Technology, Roorkee*
[3] *University of Petroleum & Energy studies, Dehradun* [4] *Indian Institute of Management, Kashipur*

Abstract

Shri Ram asks for BajrangBali's introduction when they met in the jungle while Shri Ram was searching for Mata Sita during Kishkindha Kand and Hanumanji with tears in his eyes says:

एकु मैं मंद मोहबस कुटिल हृदय अग्यान।
पुनि प्रभु मोहि बिसारेउ दीनबंधु भगवान।।

(Source: Kishkindha Kand – Ramcharitmanas by Goswami Tulsidas
http://www.cincinnatitemple.com/downloads/Kiskindha-Kand4.pdf)

He says that there is no description of a Bhakt it's only the lord who is all pervasive and describable.

आपन चरित कहा हम गाई।
कहहु बिप्र निज कथा बुझाई।।

(Source: Kishkindha Kand – Ramcharitmanas by Goswami Tulsidas
http://www.cincinnatitemple.com/downloads/Kiskindha-Kand4.pdf)

Shri Hanumanji demonstrates that nameless submission of a devotee (bhakt) may only lead him to a situation where he may rise above all. This paper demonstrates this submission to be the most important element of value chains for responsible and sustainable development, business and consumption.

Introduction

Shri Ram asks for BajrangBali's introduction when they met in jungle while Shri Ram was searching for Mata Sita during Kishkindha Kand (Ojha, 2003) and Hanumanji with tears in his eyes says:

एकु मैं मंद मोहबस कुटलि हृदय अग्यान।
पुनि प्रभु मोहि बिसारेउ दीनबंधु भगवान।।

and says that there is no description of a Bhakt it's only the lord who is all pervasive and describable.

आपन चरित कहा हम गाई।
कहहु बिप्र निज कथा बुझाई।।

Shri Hanumanji demonstrates that nameless submission of a devotee (bhakt) may only lead him to a situation where he may rise above all. This paper demonstrates this submission to be the most important element of value chains for responsible and sustainable development (Knutsen, 2012), business and consumption. Referring to various values chains, one may choose any product in general and few most used products specifically, for example, mobile phones on the one hand and cotton on the other hand and the value chain for the said product can be visualized. The structure of that particular value chain, then it may be analyzed with only two elements, i.e. responsibility and transparency the initial conclusion would be perplexing on the following accounts:

- The far end of the value chains does not feel responsible for the initial most end and the partners.

- Though there are accounts of rules, regulations and conventions which govern value chains with the humanitarian perspective, but especially larger manufacturers who owe the responsibility of developing their value chains and businesses at large overlook their responsibilities after a particular stage.

- Branding and market pressures do play a particular role with the perspective of their irresponsible behavior, but they have a scope of diversion as well as going beyond mandatory responsibility enforced upon them.

Consumer's perception of value chains and sustainability

Here it is imperative to understand the levels of consumers and their understanding of value chains along with dwelling on a brief understanding of the understanding of the partners of value chains (Hansen & Birkinshaw, 2007; Kaplinsky, 2000) about the chains they are participating in.

As far as the consumer is concerned, there are few categories:

- URBAN and AWARE Consumer
- RURAL and AWARE Consumer
- Unaware Consumer
- Consumer's with NO OPTIONS
- Consumption driven Consumer

Partners of various value chains do understand about the benefits the farthest end, i.e. the manufacturer and the consumers are getting out of their yield, but it's a bifurcated world and they are unable to do much about it. For example COLTAN the white gold is a point of discussion with respect to larger mobile communication companies and others are getting out of it, but no one is looking into the plight of the people who are involved in the mining process of columbite and tantalite despite of the fact that the United Nations has published a report on the subject.

Role of Marketers

Marketers are focused on:

- Scaled Production
- Advertising
- Larger Market Share

Visiting Value Chains

If one visits the complete value chains in all the respect, the key factors those emerge are insensitivity in terms of:

- Consumer's Awareness
- Marketer's Deception

Key words and phrases those emerge are:

- Greed
- Ignorance

- Moving on
- There are no free lunches
- My life
- How am I concerned?
- What is there in it for me?

Reasons

- Crushable-Equipment, products, processes, water cups, bottles --- RELATIONSHIPS
- Words with 'D' Disposable—Disaster—Devastation. For example GANGES and FORESTS and MANY OTHERS
- Mand, Mohbas, Kutilhrudaya, Agyan.

The key drivers of value chains are driven by the preceding factors. Before dwelling upon the process of eliminating the causes of insensitivity and irresponsibility associated with the discussed subject, we may look into the definitional perspective of Sustainable consumption.

Sustainable Consumption

Sustainable consumption is an umbrella term that brings together a number of key issues, such as meeting needs, enhancing the quality of life, improving resource efficiency, increasing the use of renewable energy sources, minimizing waste, taking a life cycle perspective and taking into account the equity dimensions (Barnett, Darnall, & Husted, 2015; Knutsen, 2012; Komassi & Pal, 2015; Vob, 2005; Yusof, Saman, & Kasava, 2015).

Nameless Submission for Responsible Value Chains:

एकु मैं मंद मोहबस कुटलि हृदय अग्यान।
पुनि प्रभु मोहि बिसारेउ दीनबंधु भगवान।।

Shri Pawansut Hanumanji says "Ekhau" first of all i.e. pointing out at himself with force and accusation demonstrating that we may always point out at the denial aspect of our behavior and aspects of swarth or selfishness which we have been associating with rationality with the deception of taking command of things through deciphering the pros and cons with the help of our limited knowledge not

knowing that AGYAN is synonymous with ANYAYA on the one side and CRUELTIY and SELFISHNESS on the other side.

Further He says "मंद मोहबस कुटलि हृदय अग्यान।" which explains ignorance, selfishness, cruelty, injustice, disguised rationality, greed, meanness, denial, manipulation and so on.

"पुनि प्रभु मोहि बिसारेउ दीनबंधु भगवान।।" meaning thereby it seems that we have selectively started remembering and mentioning Shri Ram without taking his name without much need and except for in the case of desperation.

Shri Hanumanji says "Prabhu Bhakt ki katha nahi hoti, katha prabhu ki hoti hai" i.e. it must be nameless submission towards Shri Ram because he is in the hearts of his devotees as a character and concept if not as a Deity takes care of everything through generating responsibility and sensitivity amongst us. If this comes into being there are business solutions to augment the value chains so as to benefit the partners at the farthest levels all through.

There are major examples of amongst many others:

Nobel Peace Prize winner Kailash Satyarthi who is a child right activist stated that depriving children of their childhood and their freedom is "the biggest crime against humanity"[4]. He was awarded the Nobel Peace Prize in 2014. His award made the world aware of the plight of the most exploited, most neglected children on the planet. His efforts brought in to light issues of child slavery, child labour, education for children and child violence. They became an issue of global discussion. He felt the need to react to the plights of children as all children are our children and said that "I cannot wait because childhood cannot wait." People should not call themselves civilized if one single child is living in slavery anywhere in the world. The

---

[4] http://www.un.org/apps/news/story. asp?NewsID=50354#.VtHg6fl97IU

denial of childhood, freedom, education and children's dream in any form is the biggest crime against humanity. It's a spot on the face of humankind to take away children away from their parents, schools and involving them into slavery.

Patanjali Food & Herbal Park is another such example, which has set standards in responsible value chains. It has a world class forward and backward linkage giving strong foundations for responsible value chains.

Backward linkage of Patanjali Food and Herbal Park is based on Hub and Spoke model. The Spokes are collection and mobile collection centers (CC & MCCs) which act as consolidation points for the PFHPPL. The hub for collection and mobile collection centers are primary processing centers (PPC) whereon material to be primary processed to send it to CPC. Strong backend linkages with the villages through CCs, PPCs and MCC had been established based on the production, production potential and seasonality of the different kind of the raw material. Eighty percent of the total raw material had been sourced though the backward linkages of the PFHPPL while the rest of the raw material which is not grown in Uttarakhand and the area of influence of MFP had been outsourced as per sourcing economies.

Strong backward linkages had been established by involving farmer groups/ traders and federating them into appropriate entities. The backward department/section planned at PPCs and coordinating with CCs and CPC will be primarily responsible for procurement of produces from the CCs. Each collection center consisted of 8-10 growers associations and each association consisted of 10-25 farmers.

Farmers Associations – the Promoters of the food park had strong relations with thousands of farmers and hundreds of Self Help groups (SHG), Village Panchayats in all the fruits and vegetables growing villages surrounding

the CCs. Various groups already entered into agreements and given consent and are supplying their material to the PFHPPL.

SHG Based Approach: First Co-Operative Model (Ujjali, Uttarkashi)

- *Patanjali Krishi Swyam Sahayata Samuh (PKSSS)*
- *Patanjali Mahila Swyam Sahayata Samuh (PMSSS)*
  Approx 100 SHGs formed and successfully working in the *Gomutra* (Cow urine), Apple collection, computer training and other welfare work like awareness of health and healthy /*Swadeshi* Products.

Contract Farming and Corporate Farming – In addition to the above, farmers of the area are entering into contract farming and corporate farming.

Association with govt. organizations and other NGOs: Patanjali has entered and willing to enter in to contracts with State Medicinal Plant Board, Local Mandi Parishad and Horticulture departments for proper coordination with PFHPPL infrastructure of backward linkage.

Forward Linkage

Patanjali had well established forward linkage facilities across the country and some other countries. It had reached even in the remote area of NE states of India. Patanjali had set up thousands of Seva Kendra, Swadeshi Kendra, Arogya Kendra across the country which ensure supply to ultimate consumers. It earns valuable foreign currency by exporting its products to European/Gulfs/African/ American Countries and Australia.

References

1. Barnett, M. L., Darnall, N., & Husted, B. W. (2015). Sustainability strategy in constrained economic times. *Long Range Planning, 48*(2), 63-68.

2. Hansen, M. T., & Birkinshaw, J. (2007). The innovation value chain. *Harvard business review, 85*(6), 121.

3. Kaplinsky, R. (2000). Globalisation and unequalisation: What can be learned from value chain analysis?. *Journal of development studies, 37*(2), 117-146.

4. Knutsen, W. L. (2012). Value as a self-sustaining mechanism: Why some nonprofit organizations are different from and similar to private and public organizations. *Nonprofit and Voluntary Sector Quarterly,* 0899764012457244.

5. Komassi, E., & Pal, R. (2015). Investigating short term strategies in product sustainability index implementation, a case study at IKEA.

6. Ojha, S.P. (2003). *Sri Ram Charit Manas.* Delhi: Diamond.

7. Vob, J. P. (2005). Sustainability foresight: methods for reflexive governance in the transformation of utility systems. *IHDP update, Newsletter of the International Human Dimensions Programme on Global Environmental Change, 1*(2005), 18-20.

8 Wilhelm, M. M., Blome, C., Bhakoo, V., & Paulraj, A. (2016). Sustainability in multi-tier supply chains: Understanding the double agency role of the first-tier supplier. *Journal of Operations Management, 41,* 42-60.

9. Yusof, N. M., Saman, M. Z. M., & Kasava, N. K. (2015). 2.1 A conceptual sustainable domain value stream mapping framework for manufacturing.

—m—

Ram Rajya for Innovation and Entrepreneurship

Rajat Agrawal[1], Vinay Sharma[2], Kumkum Bharti[3], Anita Sengar[4]

[1] *Indian Institute of Technology, Roorkee*   [2] *Indian Institute of Technology, Roorkee*
[3] *Indian Institute of Management, Kashipur* [4] *University of Petroleum & Energy studies, Dehradun*

Abstract

Every Citizen of Shri Ram's Rajya is happy, content and crystal clear about his duties, responsibilities and direction. Every person is aware of the range of benefits they have to look for and expect. The people look towards the society and the world through a very large and everlasting perspective and on an immensely broad canvas. There is trade and business and every other activity related to any social structure but the system functions in a self-propelled self-sustainable manner.

This description of Ram Rajya as detailed upon in Uttarkand creates a self-propelled system of Innovation and Entrepreneurship which brings in prosperity and market development simultaneously.

Introduction

<div align="center">श्रीरामराज्य</div>

श्रीरामराजबैठें त्रैलोका। हरिशितभए गए सबसोका।।
बयरू न करकाहुसनकोई। रामप्रतापबिशमता खोई।।
बरनाश्रमनिजनिज धरम। निरतबेदपथलोग।।
चलहिंसदापावहिंसुखहि। नहिभय सोक न रोग।।
दैहिकदैविकभौतिकतापा। रामराजनहिंकाहुहिब्यापा।।
सबनरकरहिंपरस्परप्रीती। चलहिं स्वधर्मनिरतश्रुतिनीती।।
चारिउचरन धर्मजगमाहीं। पूरिरहासपनेहुँ अघनाहीं।।
रामभगतिरतनर अरू नारी। सकलपरमगति के अधिकारी।।

अल्पमृत्युनहिंकवनिउपीरा। सबसुन्दरसबबिरूजसरीरा।।
नहिंदरिद्रकोउदुखी न दीना। नहिंकोउअबुध न लच्छनहीना।।
सबनिर्दंभ धर्मरतपुनी। नर अरु नारिचतुरसबगुनी।।
सबगुनग्य पण्डितसबग्यानी। सबकृतग्य नहिंकपटसयानी।।
रामराजनभगेससुनुसचराचरजगमाहिं।
कालकर्मसुभावगुनकृतदुख काहुहिनाहिं।।
बाजार रुचिर न बनइ बरनतवस्तुबिनुगथपाइए।
जहँ भूपरमानिवासतहँ की सम्पदाकिमिगाइए।।
बैठेबजाजसराफबनिकअनेकमनहुँ कुबेरते।
सबसुखीसबसच्चरितसुन्दरनारिनरसिसुजरठजे।।

Shri Ram Rajya is iconic in terms of not only leadership but idealistic leadership. It describes the character of Shri Ram and is significant because ideals if not exemplified by character of the leader would be acknowledged but not followed. *Maryada Purushottam* Shri Ram demonstrated the character in terms of:

- Duties of a Son
- A Friend and a Master
- A Brother
- A Soldier and a Field Marshall
- A Strategist, and
- A King

Description of the Chaupayees

श्रीरामराजबैठें त्रैलोका। हरशितभए गए सबसोका।।
बयरू न करकाहुसनकोई। रामप्रतापबिशमता खोई।।

There is a unified command and leadership in Shri Ram Rajya. Everyone is happy and content. Happiness and contentment goes hand in hand and it is also associated with the reduction of insecurities or enhancement of securities which is credited to the divinity and idealism demonstrated by the leadership.

It is unimaginable in these times that there would not be any comparison between people. We live in a world where competition is the key word and we seldom know when competition may be termed as fare and when does it cross the line. Litigations newer rules and regulations and several amendments in all the spheres through endless negotiations, whether it be in terms of climate change mitigation or in terms of politics or business between Maggi and others or Volkswagen and others is a live demonstration of our confusion with competition and comparison.

Could we live in a world without animosity led comparison or vice versa?

Shri Ram Rajya exemplified a world where everyone had a place for others and regarded everyone important for his existence.

बरनाश्रमनिजनिज धरम। निरतबेदपथलोग।।
चलहिंसदापावहिंसुखहि। नहिभय सोक न रोग।।

Everyone was culturally groomed to follow their own duties and they always demonstrated their conduct according to the book. Here book refers to *'Vedas'*. People followed the way guided by *'Vedas'*.

These lines are suggestive of a regime where no one was required to be reminded of the codes of conduct. People knew what and how is to be done? Therefore they were fearless without ailments, which refers to mental as well as physical ailments and achieved happiness.

Here again it is to be seen that fundamentally it is not the social structure or rituals which guide happiness and *swadharm* aspect but it's the elimination of unjustified comparison and race which is harmful.

This may be seen with the perspective of a zest of demand enhancement through propulsion of consumerism also where for example despite of the fact that society understands that dowry causes social depletion and death of girls most of the products they tend to associate their advertising and marketing program with marriages.

दैहिकदैविकभौतिकतापा। रामराजनहिंकाहुहिब्यापा।।
सबनरकरहिंपरस्परप्रीती। चलहिं स्वधर्मनिरतश्रुतिनीती।।
चारिउचरन धर्मजगमाहीं। पूरिरहासपनेहुँ अघनाहीं।।
रामभगतिरतनर अरू नारी। सकलपरमगति के अधिकारी।।

Preceding Chaupayees are suggestive of components of Dharma, which are *tap, pavitrata, satya,* and *daya*. These elements are prominent in Shri Ram Rajya and yield solace for humans and the solace of purpose.

Here for a while if we consider that Shri Ram Rajya dwells in our hearts then these elements would create an automatic and self-propelling existence. The existence of these elements at least renders truth for one's own enablement and we start believing in non-denial, which is beyond acceptance.

Tap develops focus, submission, belief and trust which brings in *pavitrata* (purity) which is purity of heart and is beyond social structures

and is also demonstrative of standing-by the truth which is *shaswat* and self-propelling. Here, it is imperative to mention that truth is not uncovering other's deeds and being selective for oneself in terms of social conduct. Truth is beauty.

Pavitrata and *satya* are always associated with *daya* and benevolence which is the motivating factor for doing something for others and here comes in innovation.

अल्पमृत्युनहिंकवनिउपीरा। सबसुन्दरसबबिरूजसरीरा।।
नहिंदरिद्रकोउदुखी न दीना। नहिंकोउअबुध न लच्छनहीना।।
सबनिर्दंभ धर्मरतपुनी। नर अरू नारिचतुरसबगुनी।।
सबगुनग्य पण्डितसबग्यानी। सबकृतग्य नहिंकपटसयानी।।
रामराजनभगेससुनुसचराचरजगमाहिं।
कालकर्मसुभावगुनकृतदुख काहुहिनाहिं।।
बाजार रुचिर न बनइ बरनतवस्तुबिनुगथपाइए।
जहँ भूपरमानिवासतहँ की सम्पदाकिमिगाइए।।
बैठेबजाजसराफबनिकअनेकमनहुँ कुबेरते।
सबसुखीसबसच्चरितसुन्दरनारिनरसिसुजरठजे।।

If Shri Ram Rajya until now may be seen with the perspective of values which are actually universal in character the tangible realization of values through innovations in the functionalities we belong to in our work life may also be understood.

Before projecting the role of innovations propelled by values with my individual understanding, we prefer to put forth some key aspects through terms of reference which would be supportive of the arguments throughout this article.

The first key word is imperfection. We humans though live with imperfections but search for perfections all the way, especially in others and specifically with reference to the social structures we live with.

Shri Ram Rajya had higher scale of perfection because Shri Ram himself but one may argue that it might not be possible now because of an irreversible process of value destruction through the misleading benchmarking of social structures riding on the back of killing competition and making everything a question of survival.

But we must try to remember a simple saying that "no one is perfect". If people cannot be prefect situations cannot be perfect too. Therefore why to search for perfection? Formats, regulations, structures, constructs and measurement scales are facilitations to assist not to rule and not to rule the human's lives at all.

The second key word is non-denial. Because of the reason that we usually are driven by measurement criteria and structures whether, social, psychological or based on reasoning we deny things, people and situations. We tend to search for reasons and logic in everything we do, everyone we meet and all the spheres of life and when we are unable to find instances close to the benchmarks we follow we tend to deny things, we even tend to deny people and relationships. Remember defining things and generating nomenclature and classification is also measurement. It does not mean that we should not name anything but, furthering the nomenclature beyond limits kills the fundamental beauty of a situation, a person, work, cause or even a relationship.

Let us demonstrate this with some relevant instances. For example, how does a person defines a Guru or a teacher? One who teaches the subject, extends the knowledge or in much larger terms. Another example could be when we meet someone. We tend to give a name to the relationship. If we are working together we say we are colleagues. Then we tend to describe that relationship as for example departmental colleagues and after a stage we get perplexed on further differentiation.

In organizational culture there is a popular term called 'Corporate Social Responsibility', which is a specific task based activity now a days but the question is that which corporate should be or should not be socially responsible?

Here comes innovation. All the people if tend to believe in values with the fundamental orientation, ethics merges with values. How? Let's see.

Humans are born with some inbuilt skill and they further that skill or add to that skill with the help of education dependent knowledge or otherwise. But the point of concern is that while earning our living and justifying our jobs, how we may tend to use this knowledge for others or humans at large.

For example, Mansukhbhai Raghavjibhai Prajapati is a famous rural innovator known for his earthen clay based functional products like: *Mitticool,* nonstick clay *Tawa,* and low cost water. Slingshot is a water purification device created by inventor Dean Kamen, who has invented so many other useful products also. Dr. Devi Shetty has innovated upon Health Care delivery model and has reached to the masses. Salman Khan of https://www.khanacademy.org/ has created a platform for learning for all. Husk Power Systems is trying to provide low cost energy solutions.

Anand Kumar is a mathematician and a columnist for various national and international mathematical journals and magazines. He is best known for his Super 30 program, which he started in Patna, Bihar in 2002, and which coaches economically backward students for IIT-JEE, the entrance examination for the Indian Institutes of Technology (IITs). Verghese Kurien was a renowned Indian social entrepreneur and is best known as the "Father of the White Revolution", for his 'billion-litre idea' (Operation Flood) – the world's largest agricultural development program. This transformed India from a milk-deficient nation to the world's largest milk producer.

Padma Shri Jadav "Molai" Payeng is an environmental activist and forestry worker from Jorhat, India. Over the course of several decades, he planted and tended trees on a sandbar of the river Brahmaputra turning it into a forest reserve. The forest, called Molai Forest after him, is located near Kokilamukh of Jorhat, Assam, and encompasses an area of about 1,360 acres.

Daripalli Ramaiah of Khammam district presently in Telangana State 'Chettla Ramaiah', has planted more than 10 million trees.

Abdul Kareem, 66, of Parappa, Kasargod, and Kerala had a liking to 'Kavu', the sacred forests of Kerala, right from his childhood. He would frequently visit his wife's house in Puliyankulam village and it was during such visits that he noticed the barren hillside land nearby and started planting a forest which now by Kerala Tourism is called as Kareem's Forest.

Shubhendu Sharma left his high paying job as an engineer to plant trees for the rest of his life. He uses the unique *Miyawaki* methodology to grow saplings. He has successfully created 33 forests across India in two years.

The list of innovators who have made a difference to the lives of people is endless. The important factor is how one gets inspired by these instances.

But the questions remains that how is innovation finally associated with Shri Ram Rajya. The examples in a self-explanatory manner demonstrate that if we get associated with the cause of serving humans, considering the fact that humans are born for humans and the rest of the world we tend to get associated with values, because of the prime reason that the values have their origin in the non-denial or acceptance of the fact that we live for others and because of others which is the prime teaching of Sri Ram Rajya. Subsequently we tend to innovate and do whatever we can to make others happy and for the better of people's lives.

An example would justifiably establish the context here. Remember the story of Robinson Crusoe, a casteaway who spends thirty years on a remote tropical island and the related movie called 'Castaway' where a person had to stay alone on an island and the stages, situations and trauma he had to face.

Try and imagine that if we had to live all by

ourselves and suddenly we would realize that we won't be able to.

Therefore, think discuss and emphasize upon to converge your experiences, thoughts and lives towards innovation led values or values led innovations and it may be a demonstration of Shri Ram Rajya which exists but awaits acknowledgement.

The Multifaceted Leadership Model from Ramayana

Prema Ramachandran

Indus Business Academy, Bangalore

Introduction

India has a long and distinguished history of civilization, literature, spirituality, knowledge and values recognized by the world. Ancient Indian scriptures and Vedic literature contain priceless nuggets of wisdom for the sincere seeker. This wisdom is not dated and after more than five millennia still holds relevance and applicability in the context of the modern world as it did in the era that it was scripted. The Vedas, Upanishads and classics like Ramayana and Mahabharata are repositories of knowledge and wisdom packed with lessons for mankind irrespective of the passage of time and the innumerable changes the world has gone through.

Management as a concept has fascinated the thinkers of the world for a long time. It has evolved with the times and continues to occupy an exalted place in the list of prerequisites for success in life, personal or professional. Management has always been mostly considered a Western concept, practiced and perfected in the Western business world. While Western management thinkers and practitioners have given major contributions to the management thought, the contributions from the earliest seats of wisdom and civilization, the Eastern world, have largely been overlooked. Olden civilizations like China and Japan, had developed distinct paths in managerial philosophy through the teachings of Chinese thinkers like Confucius, the military philosopher Sun Tzu, the founder of Taoism Laozi, Japanese thinkers Kukai, Honen and Shinran etc. The distinguished line of Indian philosophers and teachers starting from third millennium BCE include renowned masters like Vyasa, Chanakya, Bodhidharma, Adi Shankara and many more. The contribution of Eastern writers and

seers to the codification of basic principles for living a fulfilling and peaceful life has been considerable. The Eastern ethos in management is thus quite significant.

The major difference between Indian and Western ways of finding success in personal and professional lives is that while the Western managerial theory is focused on profit and centered around the market, the Indian thinking is aimed at finding fulfilment and self-realization. Indian mythology, classics, military and economic philosophy and statesmanship all have the underlying motive of 'Vasudhaiva Kudumbakam' (the world is a family (Mahopanishad VI.71-73). Most of the management thinking was based on how to achieve the best results for the maximum number of people. According to the seers of ancient India, the four values, Dharma (righteousness), Artha (wealth), Kama (desire for enjoyment) and Moksha (ultimate liberation) serve as milestones of a man's journey of life. All management principles are based on this framework and therefore the content of management thought is more important than the context.

The Western world is beginning to realize that the management school of thought based only on empirical studies and profit centric market philosophy is not enough to provide the kind of success that brings lasting happiness with it. World Health Organization defines life skills as 'abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life' (WHO 1993). This ability is essential to live a successful life and more and more thinkers are now looking to the East, especially India to provide the missing factor for achieving worldly success that brings lasting happiness and joy with it. This can be learned from an analysis of the great Indian epics and the avataric figures portrayed in them.

Ancient India or Arshabharath (India of Rishis and sages) as it is known was a land of advanced knowledge, philosophy, arts and literature. It has produced timeless classics which continue to provide guidance to generations of human beings. Ramayana, the Adi Kavya, or the first poetic work, written thousands of years before management theories came into being is a treasure trove of Eastern management philosophy which presents certain leadership models which are relevant even today. Ramayana provides example of power and politics in organizations, creating synergy, managing in times of change and upheaval, subjugating personal goals and objectives to organizational objectives, communication, teamwork, innovative strategy and many other managerial concepts and constructs. Among these the characterization of Rama, the founder of Rama Rajya - the ideal state, and his distinctive leadership styles and practices stand out.

Ramayana tells the story of Rama, considered the Ideal Man, or Maryada Purushotam, the trails and travails faced by him in his life's journey. Though modern management theories are a product of 19th and 20th century management thinkers, some of the most celebrated leadership styles have parallels in Rama's life. His guiding principle of upholding dharma as it was interpreted in his times, shapes the course of his life. All through his life roles of the prince of Ayodhya, the heir apparent, the forest dweller, the avenger of his wife's abduction and finally the adored and highly revered king of Ayodhya, he exhibits sterling examples of effective leadership. As the situation and the objectives change his leadership style also evolves to accommodate the change. It is a mix of several styles that we see in Ramayana, not just a unidirectional approach to leadership.

This paper attempts to analyze Rama's leadership style in the context of some of the Indian models of leadership. This is important because the ideals held dear by the Indian society and the foundation of their very way of life is derived from the classics. It is important to know more about this intriguing

leadership style of Rama, because a growing body of research indicates that the ancient epic has a veritable treasure trove of lessons to teach modern managers. The data used is drawn from the epic Valmiki Ramayana after an intensive literature search. Qualitative interpretation of the slokas is used to find proof of the assertions made after studying the text in detail.

Leadership Traits

The concept of leadership has fascinated the world of management for ages. The seemingly simple question of what makes a person a leader, has been found proverbially difficult to answer. An oft repeated definition is leadership is the art of influencing, motivating, inspiring, and transforming people to achieve organizational objectives. The greatest achievements have been more often than not, group efforts. Society as well as successful institutions is made up of groups of people who work effectively together. This makes leadership of paramount importance. The group or team performs according to the leader's capability. The roles that a leader has to play are more of coach, mentor, and counsellor rather than authority figure and task master. Hence looking at the distinctive personality traits that sets one apart from the others is a necessary prerequisite to analyzing one's leadership style. The distinctive leadership traits exhibited by Rama needs to be studied extensively.

One of the outstanding traits that we see in Rama is his ability to detach or separate himself from his surroundings and the life experiences he goes through. His ascension to the throne of Ayodhya is a foregone conclusion from his childhood, to which his father, the royal mothers, his brothers and the citizens look forward to with enthusiasm and anticipation. To be asked to renounce this and take on the hardships of a 14 year stint in the forest, that too by Queen Kaikeyi, who has always showered her love and affection on him, must be a harrowing experience for

anyone. But while everyone around him loses their head and gives in to emotional turmoil Rama stands like a rock, upholding the performance of his duty as a son.

He as the eldest and most suitable of the four sons of Dasharatha has been earmarked for the kingship form the beginning. The King his father makes no secret of his wishes to see Rama in the throne. The sage Viswamitra, who takes Rama and Lakshmana on a sort of tour of duty to conquer the rakshasas creating havoc among the gentle 'tapasas', the raj guru (royal teacher) and the ministers all agree with the King that Rama is the ideal candidate for being crowned as the future king.

The people of Ayodhya loved Rama and were overjoyed at the news of his coronation. Yet, when the king is coerced into ordering him to forsake all that and banish him to spend fourteen years in the forest, he accepts without any protest. He calms down the outrage of his brother and the courtiers on his behalf.

dharmah hi paramah
loke dharme satyam pratishthitam |
dharma sa.nshritam etac ca pitur
vacanam uttamam || 2-21-40

sa.nshrutya ca pitur vaakyam
maatur vaa braahmaNasya vaa |
na kartavyam vR^ithaa viira dharmam
aashritya tiShThataa || 2-21-41

tat enaam visr^ija anaaryaam
kshatra dharma aashritaam matim |
dharmam aashraya maa taikshnyam mad
buddhir anugamyataam || 2-21-43

"Righteousness is the best of all qualities in the world. Truth is established in righteousness. Even these best words of father are enjoined with righteousness. One who follows righteousness, does not waste his promise given to one's father or mother or Brahmana. Hence, leave this mean mentality of military heroism. Observe righteousness and not rudeness. Follow my perception." Though he goes through a myriad of experiences

subsequently, most of them unsettling and unpleasant, he manages to hold on to his integrity and sense of self, irrespective of what happens around him. This is possible because he is able to practice non attachment and act in the best interests of the stakeholders irrespective of the emotional fallout. His awareness of self is developed early and stays intact irrespective of his experiences. This ability of separating self from happenings is what anchors him in times of chaos.

Throughout the journey of life Rama functions as a mentor to all those who come under his protection or tutelage. Starting with his brothers Lakshman and Bharat, Sugreev, Hanuman, Vibheeshana, and the many others who come into contact with him are taught major life lessons and helped to attain their potential. This can be seen in the transformation that they undergo as a result of Rama's teachings. Sugreev himself says about his condition when he meets Rama

"Rama, I am ridiculed, stolen is my wife, I move here about in these forests with dread and fear haunting me... I took refuge in this impenetrable forest... [4-5-21b, 22a]

From being an outcast Sugreev goes on to become the king of Kishkinda and is coached by Rama in the duties of the king and the responsibilities that comes with position. Hanuman realizes that in Rama he has found his guru and utilizes the opportunity so that he moves quickly ahead on the path of self-realization. The same can be seen in the case of Lakshman and Bharat. It is Rama's coaching and mentoring that helps them to retain levelheadedness in trying times of emotional upheaval.

His resilience under trying circumstances and ability to learn from adversity is unparalleled. Most of the experiences he goes through are traumatic and unplanned situations. In fact Rama's life is an object lesson in the various hardships that a human being can face. Being transplanted to the forest from the luxury of

the palace is seen as an opportunity to meet sages and learn from them. Rama's objective in life is not to enjoy power, position and the pleasures that both bring. Power and position are seen as a responsibility for the optimal use of which he is accountable.

Because of this he is able to transform each difficult experience into a learning process and transform such experiences to achieve success. Sita's abduction is a wrenching experience but he transforms it into a means to rid the world of Ravana and Bali and win powerful allies like the kings of Kishkinda and Lanka. He utilized this opportunity to show the world that no matter how exceptional an individual is like Ravana and Bali when the moral fiber of a leader is corrupted it will result in the downfall of his organization also. So in the larger interest of the people it was necessary to bring down these two rulers. Rama presides over the change process making sure that it is achieved with as little upheaval as possible.

Rama is a nurturing leader. Looking after the physical and spiritual wellbeing all those he comes into contact is a major facet of Rama's personality. He is unfailingly considerate, trusting, and willing to collaborate with even untried and untested followers. Their dedication and sincerity is all that matters to him. This nurturing is seen throughout in Ramayana, with his brothers, his subjects, the vanaras, his allies and most surprisingly even his enemies. He is always considerate about their needs and unfailingly affectionate even to the lowest of the low. Sabari's story where he knowingly eats the fruit she offered after biting into them to make sure they are sweet, is an example. His benevolence is never a result of their best performance or dependent on it. He treats his associates as his family.

In the Corporate LCM model proposed by the renowned management thinker and scholar, Dr. Subhash Sharma (Sharma, 2005), success is the result of leadership, communication and motivation. Rama's motivation is based

on the inspiration he is capable of creating in his followers' minds. An untried rag tag army of monkeys turn into a successful army because they want to do their best for Rama. His communication style is also uniquely effective. When Hanuman comes back after achieving the feat of crossing the ocean and brings news of Sita, what Rama says to him is surprising. He says "I wish I never get an opportunity to repay this debt because it would mean that you are in a similar painful situation". His ability to calm down an angry and suspicious Lakshman, to persuade Bharat to go back and take care of Ayodhya in his stead, are also examples. When Sugreev in the first flush of regaining his kingdom forgets his oath to help Rama, Lakshman gets furious. But Rama is the soul of discretion and all he says to Sugreev is that

तवत् स नाथः सखे संख्ये जेता
अस्मसिकलान् अरीन् |
तवम् एव मे सुहृत् मतिरम्
साहाय्यम् कर्तुम् अर्हसि || ३-३९-५

"With you as the helmsman, oh, friend, I will be triumphing over all the enemies, and you alone are worthy to proffer a helping hand to me as a good-hearted friend of mine. [3-39-5]

Khatri (2005) stated in his alternative model of transformational Leadership that Charisma and vision are the most important and central aspects of new leadership. The Charisma is evident from the way everyone flocks to and follows Rama. His charisma is evident in the actions and reactions of all those he meet in his life's journey. He has the good fortune to come under the tutelage of sages like Vasishta and Viswamitra and this combined with his natural propensity results in a wisdom that is far beyond his years and can only be called spiritual wisdom. It combines the ability to see the whole picture and to encourage and enable his followers to reach their true potential along with compassion and understanding of human faults. There is no ill will towards those who wrong him and he is willing to give

them more than one chance to reform. When he has to take punitive action it is not because of a personal agenda but because it had to be done for the larger good. Ramayana says,

स च नित्यं प्रशान्तात्मा मृदुपूर्वं तु भाषते |
उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते || 2-1-10

That Rama was always peaceful in mind and spoke softly. He did not react to the hard words spoken by others.

कथंचिदुपकारेण कृतेनै केन तुष्यति |
न स्मरत्यपकाराणां शतमप्यात्मवत्तया || 2-1-11

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.

The trait theory identifies certain traits that leaders possess. In Rama's case the list is practically endless. Coaching, creativity, courage and competence are evident in his interactions, decision making and execution of his duties. He doesn't need to be considered an avatar with supernatural powers, his very human actions bear witness to these traits in his character.

This brings one to the conclusion that Rama is a self-realized and enlightened leader. When he renounces the kingdom and accepts Vanvas for 14 years, he is very young but he has already learned control over his emotions. His worldview is tolerant, merciful and forgiving, but when need be he can take tough decisions because he is totally detached from the drama of life while participating in it with total dedication. He embodies the optimal combination of skills, values, wisdom, vision and this makes for an enlightened leader (Sharma, 2007).

Leadership Models

Western management thinkers have put forth innumerable theories of leadership. Eminent Indian management thinkers, like Dr. Subhash Sharma, Prof. S.K. Chakraborty and M.B. Athreya who has had the advantage of

being familiar with the rich heritage of Indian classics, and who belongs to a rich culture which advocates looking at people in a holistic manner and taking into consideration the worldly as well as spiritual aspects of success and effectiveness, have also introduced many leadership models which has more relevance in the present day world. In this context it is necessary to look at Rama's leadership in the perspective of some of the preeminent Indian leadership models.

OCTAPACE Model

Proposed by Uday Pareek (Pareek,1981), this model upholds 8 values, Openness, Collaboration, Trust, Authenticity, Proactivity, Autonomy, Confrontation and Experimentation as leadership attributes. Each of these values can be seen reflected in Rama. He is an open book and always takes his followers into confidence. When change is necessary for the good of the maximum people he initiates it through confrontation and functions as a successful change agent. Change based on utilitarian principles is brought about when the rule of Kishkhinda is taken from Bali and given to Sugriva and that of Lanka from a power hungry Ravana to the better statesman Vibheeshana. Both Bali and Ravana were exceptional individuals in their own rights, learned and capable. So the question arises whether Rama's compliance and complicity in their removal is ethical. The answer is that when the moral fiber of a leader is corrupted it will result in the downfall of his organization also. So in the larger interest of the people it was necessary to bring down these two rulers. Rama presides over the change process making sure that it is achieved with as little upheaval as possible. This is the mark of an effective change agent.

He inspires followers by the implicit trust they repose in them. Rama shows this trust at every juncture. When Kaikeyi's machinations to crown Bharat as king are revealed Lakshman is livid with anger. He threatens to attack Bharat believing him to be a party to the plan. Rama calms him down and is very sure about his brother's loyalty to him. He tells his mother,

> bharatashchaapi dharmaatmaa
> sarvabhuutapriyaMvadaH ||
> bhavatiimanuvarteta sa
> hidharmarataH sadaa 2-24-22

"Bharata also, who is a righteous person and who speaks lovingly to all beings will be obliging to you. He is indeed always devoted to righteousness".

His trust in Sugreev seems misplaced when the monkey king forgets his promise in the first flush of happiness at getting his kingdom back. Again Lakshman is angry and threatens violence but Rama prefers to believe in the innate goodness of his allies. His trust in the Vanaras' ability to find a solution to the daunting task of crossing the sea leads to the design and building of the bridge, an unheard of engineering feat. He hurries home after conquering Lanka because Bharat had said he will immolate himself in a funeral pyre if Rama does not return at the end of fourteen years, to the day. His trust in his brother's intentions and his wow of holding the stewardship of the country for Rama is such that he does not think even for a minute that Bharat might have succumbed to temptation and usurped his rightful place as Ayodhya's king. He tells Vibheeshana, that he cannot linger any longer because he has to hasten to Bharat.

> na khalvetanna kuryaam te vachanaM
> raakShaseshvara |
> taM tu me bhraataraM draShTum bharataM
> tvarate manaH || 6-121-18

"O king of demons! It is not that I am not carrying out your words. But, my heart is hastening to see Bharatha, my brother."

PI (Pioneer Innovative) Model

Proposed by Pradip Khandwalla (Khandwalla, 1987), this model described the entrepreneur leader. This is the leader who changes the status quo, in uncommon

or distinctive ways. This leader's forays into the unexplored and uncharted waters results in path breaking achievements. He manages this through innovation which challenges the existing norms and conditions. Creation of the Ramsethu is a case in point. Using unskilled Vanarasena, and utilizing the advantage that one of them, Nala, possesses he is able to build a bridge across the ocean. Before the construction of the bridge Rama aims an arrow at the ocean in his anger. When the Ocean god appears and appeases him he sends the arrow to cleanse an area inhabited by robbers, at the behest of the Ocean god. The arrow cleanses the place and opens an aquafer which makes the place, Drumatulya, which was a desert before, most fit for rearing cattle.

Leadership and Teamwork Model

Rama personifies the leadership model proposed by Chakraborty (Chakraborty, 1989). His love for his followers is impersonal and independent of what they do for him. Tempered by an all-encompassing mercy for the whole living world, it is based on self-restraint, self-control and renunciation and charisma. Chakraborty's study was in large hierarchical organizations like Shree Ramakrishna mission and Buddhist groups. Rama did not have a well-structured and official team like that till he becomes the king of Ayodhya but the leadership traits that he shares with Buddha and Ramakrishna include all these as well as a tolerance for human follies and foibles.

Workship Model of Leadership

The Worship model (Chatterjee,1998) talks about the leader who makes the maxim, work is worship, his motto and bestows even mundane or commonplace actions with the devotion accorded to worship. This transcends the action into a path to realization. Elements of Karma yoga can be seen in this model. Chatterjee further specifies the path to Workship as consisting of Discipline, Righteousness, Sacrifice and Transcendence. Here work or performance of one's duties

becomes the path to realization of the ultimate truth because they are offered and undertaken in the spirit of worship. It is this adherence to righteousness that compels Rama to forsake Sita. He did not have any suspicions about her chastity but he believed that as a ruler he has to be seen to uphold dharma as he interpreted it, at any cost. These leaders have given the world ideals worth following and it is interesting to note that Gandhi who was fascinated by Rama's example and Vivekananda are considered examples of the Workship model.

VEDA Model

One of the best fit models is the VEDA model proposed by Dr. Subhash Sharma (Sharma, 1995). He has proposed a number of leadership models synthesized from extensive study of Eastern as well as Western management literature and classic literature. His VEDA model presents four aspects of leadership, i.e., Vision, Enlightenment, Devotion and Action, wherein four life paths to salvation, Raj yoga, Gyan yoga, Bhakti yoga and Karma yoga, are combined. This can be seen in Rama through his actions.

His idealized influence is seen on the people of Ayodhya, the leaders of Kishkhinda like Hanuman, Sugriva etc., on Vibheeshana who is willing to forsake his beloved brother for Rama's sake, on his own brothers and on his courtiers. The intellectual stimulation provided by him makes Sugriva a king in the real sense of the word, Nal and Neel into structural engineers, and gives Ravana the satisfaction of being defeated by none other than a worthy opponent. His inspirational motivation gives Sugriva hope, Vibheeshana courage to take emotionally painful but morally right decisions, and Bharatha the ability to hold the fort and dispense the duties of the king of Ayodhya flawlessly while personally living the life of an ascetic. Most of all, as the king he considers himself beholden to his people and duty bound to look after their welfare. As he says,

Sakrudeva prapannaya
tavasmiti cha yachate;
Abhayam sarva bhutrubhyo
dadamyetadh vratam mama

It is my wow to provide shelter and protection to any living entity that begs me for it. Ravana is included in this promise. In the first day of battle Ravana finds himself overwhelmed by Rama's Warcraft and he is disarmed of his weapons .He stood on the battlefield, wounded, and unarmed. This would seem an ideal opportunity to dispose of the enemy and win the war. But according to the edicts of ethical warfare killing an unarmed enemy is forbidden. So Rama tells Ravana to go back to his citadel, tend to his wounds and come back the next day, knowing fully well that he will be more formidable than ever the following day.

His early association with sages Vasishta and Viswamitra inculcate the seeds of thirst for knowledge in him and he synthesisez the knowledge he gained to wisdom with the help of the various sages he makes it a point to meet throughout his life. His staunch faith in God's master plan and cosmic design helps him to look at happenings and events in perspective. As king he performs his duties to the best of his ability without hankering after the benefits of his position. And throughout his life he never once stops fulfilling his responsibilities. Only when Lav and Kush come to Ayodhya and are finally identified as Rama's sons, does he think of relinquishing his life. Thus the four paths or yoga are combined in Rama's life to structure an exceptional whole.

3T / Theory T Model of Leadership

Dr. Subhash Sharma (Sharma, 2003) proposed a 3 T/ Theory T model of leadership, $T = T1^a + T2^b + T3^c$ where T1 is Transactional Leadership, T2 is Transformational Leadership and T3 is Transcendental Leadership and a ,b, and c are the intensities. According to situations these three styles must be used and a leader should be able to combine all three. While transactional leadership highlights tasks, standards and outcomes, transformational leadership motivate their followers by propagating higher ideals and values. Transformational leaders inspire and motivate followers to go beyond expectations by giving significance and rationale to their work (Shamir, 1991). Transformational leaders make their followers want to be better people, on all fronts. They focus on fulfilling the current needs of the followers. The transcendental leader empowers and facilitates involving diverse stakeholders in true sharing of responsibilities and power.

Rama employs the astute use of these three styles as the occasion suits. When the people follow him to the forest, he asks them to go back and live as ideal citizens. Valmiki says that he looks at them as fondly as if he was looking at his children. He tells them of the excellence of Bharatha and asks then to give their loyalty to him.

yaa priitir bahumaanaH ca mayy
ayodhyaa nivaasinaam |
mat priya artham visheSheNa bharate saa
niveshyataam || 2-45-6

sa hi kalyaaNa caaritraH kaikeyyaa
aananda vardhanaH |
kariShyati yathaavad vaH
priyaaNi ca hitaani ca || 2-45-7

GYaana vR^iddho vayo baalo
mR^idur viirya guNa anvitaH |
anuruupaH sa vo bhartaa bhaviShyati
bhaya apahaH || 2-45-8

na ca tapyed yathaa ca asau
vana vaasam gate mayi |
mahaa raajaH tathaa kaaryo mama
priya cikiirShayaa || 2-45-10

"The respect and affection that has been bestowed upon me by you (the residents of Ayodhya) may for my satisfaction be bestowed in a special measure on Bharata. Bharata who enhances the delight of Kaikeyi and who possesses excellent conduct will indeed do pleasing and beneficial things to

you appropriately. Bharat who is matured in knowledge but young in age, who is gentle but endowed with virility and virtue, will become your worthy master who can dispel your fears. If you desire to please me, see that the king does not suffer agony when I have gone to forest for exile".

The message he gives is that the institution, in this case the kingdom, is bigger than the individual and everyone must strive for its progress, irrespective of personal feelings. He creates a vision for Ayodhya and charges the people to make their lives' mission. When this strategy proves futile he decides to steal away quietly while the tired citizens are sleeping on the banks of Tamasa because, as he tells Lakshmana, he cannot see them suffer. Moral courage in the face of trouble and seemingly unsurmountable odds are the mark of transformational leaders. From renouncing the kingdom which was within his grasp to deciding to go up against a powerful foe like Ravana, Rama exhibits this moral courage throughout. Striking up an alliance with Sugriva, who is also a banished prince who has no resources at present, and offering to help him to regain his kingdom in exchange for help in looking for Sita is the act of someone who is supremely confident of his ideals, reasons and abilities. Rama embodies the concept of having the courage of one's convictions, and acting only when one is justified and then not pulling any punches.

Rama is able to convey the values he lived by to his followers by strictly adhering to them in spite of the consequences. When meaning and purpose is given to the work they do, it is possible to inspire and motivate followers beyond all expectations (Shamir, 1991). He was an ideal son, and then an ideal ruler who held high ethical standards to be the norm, thus creating the ideal state or Rama Rajya. Even during warfare, when hopelessly outnumbered by the experienced, well trained and much bigger army of Ravana, he would not permit any actions that did not confirm to the norms of ethical warfare. Though he prepares for war, and knows it to be inevitable in the face of Ravana's intractableness, he makes attempts till the last minute to avoid war, by sending a message to Ravana through Angada that if he returns Sita, he will not be attacked. And once conquered the fabled wealth of Lanka does not hold any appeal for him because his value system in different. He tells Lakshmana

> mitraaNi dhana dhaanyaani
> prajaanaaM sammataaniva |
> jananii nanma bhuumishcha
> svargaadapi gariiyasii || 6-124-17

"The friends, the riches and the grains are highly honored in this world. Mother and mother-land are far superior to even the heaven".

Transformational and Transcendental leaders (inspiration + motivation + nurturance) are able to earn trust, respect, and admiration from their followers and impact the motivation and performance of the followers. Rama, through his value driven and compassionate style (inspiration + motivation + nurturance), enables his followers into becoming truly successful individuals. All those who associate with Rama benefit in the true sense of the word. They not only become more successful or prosperous or free of worries their spiritual development also happens. This he achieves trough a judicious mix of the transactional (motivation), transformational (inspiration + motivation) and transcendental (inspiration + motivation + nurturance) style of leadership.

Theory K Model

Dr. Subhash Sharma (Sharma, 1998) created the Theory K model which is a combination of the three style theories, X, Y and Z (K = $X^a + Y^b + Z^c$). Douglas McGregor's Theory X and Theory Y approach is extensively studied and debated and Ouchi's Theory Z was an extension of these two theories. Dr. Sharma proposed Theory K which states that it is unrealistic to believe that people

behave exclusively according to X or Y or Z orientations through life. Each individual combines the three theories in his dealings with the outside world and the style he/she uses at a particular point may depend on the situation. But each of us might have a propensity to use one style predominantly. If one is inclined to use X more, he/she can be considered X oriented. Looking at Rama's leadership style from this framework it can be seen that Rama is Z oriented in that he believes in interdependence and team approach based on close interaction. Dr. Sharma compares the style theories to the Guna theory, that classifies human beings based on their basic orientation towards Tamas, Rajas or Sattva i.e.darkness, action or purity. The X oriented person is more likely to be Tamasik, Y oriented Rajasik and Z oriented sattvik. Rama being a king and responsible for the well being of his subjects cannot eschew rajas, the path of vibrant action. He combines the elements of Rajasik and Sattvik by being detached from the karma that has to be performed for the greater good.

An extension of Theory K, 5 K model (Sharma, 2007) uses the Kannada names of f body parts, Kannu (eyes), Kivi (ears), Kuttige (neck), kai (hand) and Kaalu (legs) to construct an eminently suitable model of leadership. The leader who keeps his eyes and ears open, neck straight, hands busy with work and most of all who walks the talk will be eligible to be called the corporate rishi. Here again we see the various roles that Rama plays effectively. Instead of staying in comfort in one of the hermitages and waiting for the 14 years to be over Rama takes tvee opportunity to go on a kind of pilgrimage and meets sages like Sharabhanga, Suteekshna, Mansakarani and Agastya and take their counsel. He takes and oath to destroy the demons that are plaguing the sages, much to Sita's disquiet and kills demons like Khara and Dushana.

CH³ Model

Similarly Rama is the strategic thinker and tactician who practices the CH3 model

(Sharma, 2010, 2016) where Head, Heart and Hand as represented by action combines with Consciousness and result in 'a quantum jump over existing competition. Here the jump happens both literally and figuratively. Ravana was secure in the belief that no force on earth can reach him overcoming the obstacle of the vast ocean that separates his kingdom from the rest of the world. To think of two young princes and a group of monkeys being able to reach his citadel, engage him and his experienced demon warriors in war and defeating them must have been impossible. Rama does not allow his anxiety and fear for Sita's well being or the enormity of the task before them to overwhelm him while planning his strategy. We see the cool head in operation here. The almost maternal compassion that he has for everyone around him is what inspires the undying loyalty in the Vanara sena. His decision to perform the last rites of Jatayu who gives up his life in Rama's service is an example. The dexterity he has in the royal art of archery and the way he choreographs the attack on the army of Ravana shows the mastery of the hand. Combined with the realized, enlightened consciousness it becomes CH³ model of leadership.

SHARMAN Model

Dr. Subhash Sharma proposed an integrative model called the SHARMAN model (Sharma, 2009) which identified seven states of consciousness, namely Scientist, Humanist, Artist, Rishi, Muni, Avatara and Nirvana. Rama in all his manifestations, as the prince, the banished and friendless tapas, the beleaguered commander of a rag tag army, and the king combines courage and compassion to rise to the level of the SHARMAN leader. He refuses to let Ravana's obvious advantages dissuade him from the apparent folly of attacking him. He refuses to give in to the demand of his brother Bharatha and all the people he has brought with him to come back to Ayodhya. He also refuses to let his personal feelings for his wife stand in the way of taking necessary

measures to make sure that the credibility and goodwill of the dynasty is not besmirched. Combined with this is his personal humility. While wandering the forest in search of Sita, Rama and Lakshmana come across an old woman from a lower caste, a hunter named Sabari. She is an ardent fan of the beloved prince of Ayodhya, and invites the brothers to rest in her humble abode. In a frenzy of love and devotion, she offers a basket of fruits to Rama, after ascertaining that they are sweet by taking a bite out of them. Rama accepts this offer with the dignity that it deserves and eats the fruits that Sabari selects for him. In another instance, when Vibheeshana defects from the Ravana camp and comes over to him, Rama's generals are very suspicious. Instead of ordering them to accept Vibheeshana into their fold Rama takes time to confer with and convince them. Rama, operating from the higher levels of consciousness is a SHARMAN leader.

Corporate Rishi Model

Proposed by Dr. Subhash Sharma (Sharma 2001) this is one of the most comprehensive, integrated and cohesive models of leadership. It looks at the function of leadership from a universal perspective. Rishi is one who re sees, who looks at events from new perspectives and sees the whole picture. This leader operates from the highest consciousness and truly has the welfare of all the stakeholders as his objective. He understands the concept of Nishkama karma (work for work's sake not for benefit) and is rooted in ethical practices. The corporate Rishi uses his visionary aspect and intuition to arrive at revelations that bring about radical changes in the society. This model combines all the edicts pf leadership passed down to generation after generation of Indians and also highlighted in epics like Gita.

Rama is the ideal candidate to demonstrate the corporate rishi model. He has unlimited love and compassion for everyone but never allows his emotions to come in the way of his duties. He is non attachment personified

yet fulfills all his responsibilities flawlessly. The order from Kaikeyi to spend 14 years in the forest is not seen by him as a curse but as an opportunity to meet and learn from pious sages. The hopeless task of finding his abducted wife is turned into an opportunity to unite and enable a race considered substandard till then. He combines the utmost care for his followers and an unflinching devotion to their welfare with utmost humility and respect for his followers. He is the Self-Responsible individual whose every action is taken with the objective of bringing benefit to the maximum number. He enhances their emotional healing by being sensitive to the follower's setbacks. Rama's handling of Bharat's guilt and chagrin, Sugriva's sense of defeat and Vibheeshana's gut wrenching feelings of having betrayed his brother are all examples. Creating value for community is seen in the way his impact makes the 'Vanara sena' (monkey brigade) volunteer to perform complex tasks which build value and benefit the whole community. He has exceptional conceptual skills combined with a unique vision which shows in his problem solving abilities, task allocation to the followers and guidance in task performance. He believes in empowering subordinates as seen by his handling of Sugriva, Hanuman, and the members of the Vanara sena. Helping subordinates grow and succeed by gently guiding them towards tasks fitted best for them and by providing inspiration and motivation is evident from the same instances. But more than all these Rama embodies the characteristic of placing the followers before himself. In the battlefield when Lakshmana is killed by Meghanad, Hanuman brings the miracle herb Mritasanjivani to revive him. Rama insists that all the monkey soldiers who were killed in the war be resurrected before Lakshmana. Rama realizes the concepts of Servant leadership by making service to his followers his life's motto and providing concrete support to their physical, emotional and spiritual needs as well as subordinating his

personal happiness to that of his subordinates. They in turn treat the leader as the role model and willingly expend all efforts in living up to his example and reach their potential. Though Greenleaf propounded servant leadership theory in the 20th century, Rama has shown how to walk the talk long before.

He knows that a leader is a role model and this may have led to the controversial decision to forsake his wife. The message here is that a ruler cannot put anything above the wishes of his subjects. No matter what the personal cost. He can hold nothing and nobody above the wellbeing and satisfaction of his subjects. He inspires motivation and team spirit, stimulates creativity and innovation, and mentors and supports each follower. A leader who is most effective in motivating and inspiring followers is the one who subjugates his/her interests to the fulfilling the needs of the followers. When leaders are more concerned about their followers than themselves, when satisfying personal needs takes a back seat to ensuring the welfare of the followers, when personal humility of the leader forges strong bonds of loyalty between leader and followers, the follower is more likely to be completely engaged and productive.

Thus perhaps the most apt model for Rama is the Corporate Rishi model. Rama even when he lives in the palace was an ascetic at heart. He embraced the Vanvas to uphold his father's word, but he takes to it like naturally born to it. He does not see it as a hardship but as an opportunity to grow. Even when he comes back to Ayodhya as the king he is at heart an acetic. May be this is the reason why Tulsi Das the renowned sage poet calls Rama, Tapaswi raja - The ascetic king.

Conclusion

Rama's leadership style as narrated by Valmiki is multifaceted. It combines the elements of all the finest leadership models, Indian or Western, to create an integrated model which enables Ayodhya to overcome the chaotic changes in the environment to become an example of stellar management and governance. Over and above these his leadership style contains traits such as spiritual wisdom, nurturing, mentoring etc. He was a CEO in the true sense of the word, Creative, Enlightened leader who cultivated Organic relationships (Sharma, 2005). A new model needs to be created to encompass the truly multifaceted leadership style of Rama which encompasses all the preeminent styles and yet contains much more. Rama created brand equity for Ayodhya that lives on after ages. Even now, the ideal State is referred to as the Rama Rajya. This integrated model of leadership with its emphasis on humility, putting others before oneself and strong ethical base is very relevant in today's VUCA (Volatile, Uncertain, Complex, Ambiguous) world. Further research might yield an instrument like The MACH-IV to evaluate the leadership styles of present day managers against one of the finest leaders that ever existed In the arrogant and intolerant atmosphere prevailing in the global context, where people divided on the imaginary lines of geography, religion and ideology feel suspicious of and hostile to one another, the integrated model of leadership embodied by Rama has more significance than ever.

Bibliography

1. Bass, B.M. (1985), Leadership and Performance Beyond Expectations, New York, NY: Free Press.

2. Bass, B. M. & Avolio, B. J. (1989), Manual: the Multifactor Leadership Questionnaire, Palo Alto, CA: Consulting Psychologists Press.

3. Bass, B. M. (1990), Handbook of Leadership: A Survey of Theory and Research, New York: Free Press.

4. Chakraborty, S. K. (1989), Foundations of Management Work: Contributions from Indian Thought, Bombay: Himalaya Publications.

5. Chakraborty, S. K. (1998), Values and Ethics for Organizations, New Delhi:Oxford University Press.

6. Greenleaf, R. K. (1970), The Servant as Leader, Newton Centre, MA: The Robert K. Greenleaf Center.

7. Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008), Servant leadership: Development of a Multidimensional Measure and Multi-level assessment, Leadership Quarterly, 19: 161–177.

8. Owens, B. P., & Hekman, D. R. (2012), "Modeling How to Grow: An Inductive Examination of Humble Leader Behaviors, Contingencies, and Outcomes, Academy of Management Journal, 55, pp. 787–818.

9. Shamir, B. (1991), "The Charismatic Relationship: Alternative Explanations and Prediction", Leadership Quarterly, 2, 81-104.

10. Hanumanta Rao Desiraju and Murthy K. M. K (1998-2008) Valmiki Ramayanam.

11. Khatri, N. (2005), "An Alternative Model of Transformational Leadership", Vision: The Journal of Business Perspective, 9(2), pp. 19-26.

12. Khandwall Pradip N (1987)," Managing Power: Corporate Humanism", in Leadership and Power, S. K. Chakraborty and Pradhip Bhattacharya (eds), New Delhi: Oxford University Press.

13. Pareek, Udai (1981), Beyond Management, New Delhi:Oxford and IBH.

14. Chatterjee, Debasish (1998), Leading by Consciosness: A Pilgrimage Towards Self Mastery, New Delhi, Viva Books.

15. Sharma, S (1996), Management in New Age: Western Windows Eastern Doors, New Delhi: New Age International Publishers 2nd edition., 2006.

16. Sharma, S (2003),"Towards Corporate VEDA: Indian Ethos and Corporate Development", Journal of Human Values, Volume 9, pp.163-172.

17. Sharma, S (1998),"Enlightened Leadership in Indian Ethos: The Way of the Theory K" Management and Change, 2:1, pp. 93-104.

18. Sharma, S (2002),"Corporate Rishi Leadersjip Model:An Indian Model for Corporate Development and Ethical Leadership", in Uday Pareek, Ahad M Osman-Gani,S Ramnarayan and T.V.Rao (eds), Human Resource Development in Asia:Trends and challenges.New Delhi:Oxford and IBH, pp. 291-296.

19. Sharma, S (2007), New Mantras in Corporate Corridors: From Ancient Roots to Globa Routes. New Delhi: New Age International Publishers.

20. Sharma, S (2016), New Ideas in Strategic Thinkng & Management: A Knowledge Tree of New Age Mantras, New Delhi: New Age International Publishers.

—⚇—

Management Learnings from
`Valmiki Ramayan` - The Oldest Indian Epic

Reena Agrawal

Jaipuria Institute of Management, Lucknow

Introduction

Managerial efficiency and effective have gained significant relevance in the current economic scenario. Due to globalization the economic boundaries have become blurred and the events happening in one or some of the economies create colossal impact on the rest of the world. The business environment has become highly volatile, competitive and unpredictable. Therefore, the managerial effectiveness is crucial for organizations to develop competitive advantage and to sustain growth (Samson and Daft, 2009). Several theories, prototypes, approaches and outlooks on managerial effectiveness have been presented in the western management literature; but there seems to be no common standards which can be applied to every country or every economy. Therefore, new styles and approaches towards managerial effectiveness keep on being evolved and designed from varied perspective. In recent times there has been a growing interest in integrating philosophy in management education (Kale and Shrivastava, 2003). There seems to be an increasing curiosity and interest in exploring the role of philosophy, psychology, yoga, meditation, and other ethical and philosophical schools of thought in developing and enhancing managerial efficacy.

The Indian civilization is one of the oldest civilizations in the world. Numerous scholars have explored the Vedic literature and philosophies to discover the ancient Indian wisdom used by the kings/emperors to rule the nation and to ensure sustainable economic growth. In the Indian context, the studies to explore Vedas, Upanishads, Bhagavad-Gita, Ramayana, and Kautilya`s Arthashastra were made by scholars such as Chakraborty (1993, 1995, 1999, 2000), Chakraborty and

Chakraborty (2008), Sharma (1996, 1998, 1999, 2002, 2003, 2007, 2013), Krishnan (2001, 2003), Kejriwal and Krishnan (2004), Roka (2006), Satpathy (2006; 2007), Muniapan (2006, 2007, 2009), Parashar (2008), Satpathy and Muniapan (2008), Muniapan and Dass (2008, 2009), and many others. These studies were limited to certain aspects and yet there is lot that needs to be discovered within the vast Indian literature. One of the literatures which need to be explored in the context of management education is Valmiki Ramayana, the most glorious Indian epic in the world. Ramayana has been the source of spiritual, cultural, sociological, political and artistic inspiration for ages not only to the people in India but also to the people of South East Asian countries like Thailand, Cambodia, Indonesia and Malaysia Muniapan and Satpathy (2010).

Over the centuries, several authors have explored various dimensions of Valmiki Ramayana ranging from philosophy, spirituality, politics, economics, sociology, culture, literature, language, poetry, technology and others. However, management has not been a subject of analysis from the Valmiki Ramayana, although Valmiki Ramayana is full of valuable insights for managers. Therefore, this paper aims to fill the gap in the literature by exploring the relevance of Valmiki Ramayana for development of contemporary managers. The objective of the study was to discover indigenous theories and approaches adopted for administration, decision making, strategic management, people management etc. The aim was to draw vital learnings from the ancient literature which can be used in the contemporary context, to enhance managerial effectiveness and goals realization.

Management Learnings from Valmiki Ramayan

Valmiki Ramayana is considered the *Adi Kavya*, the first ever epic poem written. Valmiki Ramayana pictures the whole gamut of life of an individual and it illustrates the duties and responsibilities of an individual in the varied capacities that of father, son, teacher, pupil……….. ruler / king and citizen. The thoughts, philosophies and ideals contained in them form what is known as *sanatana dharma* and is ultimate truth for all generations. The figure below exhibits some management learnings comprehended from Valmiki Ramayana which are aptly applicable in today`s corporate world.

Figure: Management Lessons from Ramayan

1. Succession Planning: When Lord Ram returns from his gurukul fully equipped with the knowledge and skill King Dhashrath thought it was the right time to reinstate Lord Ram to the throne. He discussed this with his guru. Both Guru Vashishta and King Dashrath knew that the people in Ayodhya valued Lord Ram, as he was an ideal human being and had capability to become a king. So when they announced that Ram would be made the king, every person in Ayodhya was happy with the decision. This explains that the veterans who steer the company must plan succession well in time to avoid any crisis. They should pick a person, who has proved his mettle and enjoys confidence and support of the majority, as their successor. This will make the succession smooth and people will readily accept instructions from their new leader.

2. Essential Traits of Successor: Lord Ram displayed exemplary personality traits and code of conduct. He was knowledgeable, diligent, compassionate, humble, simple, tolerant, truthful, fair and just. Lord Ram demonstrated emotional resilience and self-discipline in times of distress and was always mindful of his duties and responsibilities. He gave priority to his responsibilities rather than to his personal pleasures. This made him rule the hearts of people living in Ayodhya. Ramayan clearly demonstrates that a management successor must be competent, empathetic, righteous, tolerant, humble and impartial. He should adopt a balanced approach and should keep organization before self, only then will he receive love and respect of his subordinates and will be able to win the confidence and cooperation of his team members.

3. Governing Style: The Valmiki Ramayana highlights two styles of governing and management - the democratic and autocratic (dictatorial) style. In Ayodhya King Dashrath always consulted his Council of Ministers and Advisers (e.g. guru Vashishta etc.) in decision-making and policy matters. Sometimes consultation was also done using bottom-up approach, which allowed local participation and consensus. Ayodhya thus was an exemplary example of an inclusive and democratic society. Similarly Lord Ram took advice from Jamvant, Hanuman, Sugriv and Vibhishan when he was planning a war against Ravan. Lanka was beset with suppressions and absolute intimidation. Ravan was an absolute autocrat, arrogant, unfair, and dis-respectful towards human rights and freedoms. He used coercive power and never heeded to the advice and guidance by his ministers and other consultants. His decisions and policies were made to suit his whims and fancies. He favored only those who were in favor of his decision. He sacked his brother Vibhishan from his Cabinet and sentenced him to exile, because the latter advised him to resolve with Lord Ram in the interest of dharma. He even

sacrificed his gallant sons Akshay Kumar, Indrajit and his brother Kumkaran to fulfill his own desires. His downfall was attributed to autocratic leadership led to poor decision-making. The Valmiki Ramayana clearly brings out democratic style of management is much better than autocratic style. Advice and consultations should be sought from veterans in the company and if the need be from the other stakeholders, prior to decision-taking and policy-making. The inclusive approach to problem solving and decision-making, enhances the chances of growth and development of an organization, whereas the autocratic style of management may result into catastrophic consequences. Leaders should be approachable, accommodative and humble in their approach.

4. Transformational Leadership: Lord Ram`s strong leadership revealed in his wisdom, firmness, commitment, empowerment, motivation and open communications, instilled the 'esprit de corps' (team spirit) in his army. He consulted and followed the advice of veterans in his army. Jamvant, Sugriv, Hanuman and Vibhishan made the strategy and created a road map of war against Lanka. Lord Ram believed in creating leaders in his team. He appointed Hanuman who was versatile, as team leader, to ensure unity of command and direction; and Angad, as commander-in-chief to manage and coordinate the ground operations. Lord Ram sent Hanuman and Angad as mediators to Ravan prior to the war. Both Hanuman and Angad were delegated authority, were given full authority to operate and were responsible to bring valuable insight and feedback. Both Hanuman and Angad, acted smartly and displayed a great sense of maturity and responsibility in completing the given task. This explains that dynamic leadership can transform the coworkers into promising leaders and inspire them to achieve unattainable targets. The top management should make effort to develop new leaders from within the team this would help the

company to attain new heights. They should delegate relevant authority and necessary freedom to their subordinates to carry out their task, this would instills confidence in the subordinates and they would perform their very best. When Vibhishan defected Lanka, Lord Ram wanted to take him under his protection, but there was lot of disagreement amongst the members of Lord Ram`s army. Lord Ram discussed the issue with the rest of the team members, tried to understand their opposition, managed to assuage their suspicions and eventually got their consent. Everybody in the army were contented that their opinions was heard and their disapproval was taken into consideration. Empowerment of subordinates to question his decisions was a key and unique quality of Lord Ram. It is important that managers should empower their subordinates to question their decisions. They should be courageous enough to admit their short-comings and should be willing to work on them.

5. Good Governance: When Bharat, goes to meet the Lord Ram in the forest to request him to return to Ayodhya and rule the kingdom, the two brothers had a lengthy dialogue. Lord Ram advised Bharat on how to govern: from quality of ministers he should appoint to the significance of strategic meetings, to temperance in administration to justice, Lord Ram explains all the intricacies of administration in a simple manner. He stressed that quality of ministers was critical for good governance. Lord Ram asked Bharat whether he had appointed courageous, knowledgeable, strong-willed men with a high emotional quotient as ministers, because quality advice was key to effective governance. There was emphasis was on ability and privacy. Lord Ram's advice to Bharat was to take decision on intricate issues neither individually nor in discussion with large group of people. It should be rather done in a proficient core group. Thus, he stressed on the need to form committee with rational number of members. Lord Ram advised his brother, Bharat to

choose one wise man against a thousand fools, as the wise will ensure prosperity in times of emergency. One efficient and effective minister can help the king gain enormously. Lord Ram asserted that appointing tried men of noble ancestry and integrity for strategic positions was the key to successful government. Lord Ram also suggested that sticking to some core values which are steeped in righteousness eventually led to success. The main protagonist of Valmiki Ramayana, Lord Ram, is depicted as an epitome of virtue. He was an ideal king, an ideal son and a pragmatic person. He set high ethical standards in warfare and invariably practiced dharma or righteousness. Ravan though was a highly learned and accomplished person neglected the advice of nay-sayers instead, he chose to listen to his courtiers who played yes man, and this resulted in his downfall. Thus, it is evident a company should have a value based system in place to enjoy sustainable growth. The core management group who pilot the company, should comprise of people who are competent, trustworthy and have high emotional quotient.

6. Human Resource Management: Lord Ram advised to Bharat he should treat his soldiers well and pay their legitimate wages on time. Delays in payment of wages and other allowances could lead to dangerous results. Moderate taxes should be levied on the subjects, or else they will revolt. This explains that timely and reasonable payments should be given to the workforce. Undue taxes and unwanted delays in payments can lead to demotivation of the employees and may excite them to adopt unfair means. Lord Rama who always 'walked the talk', epitomized the conduct of a CEO in an organization. When Hanuman successfully completed his Lanka trip Lord Ram took him in his arms and referred to him as younger brother, this was so rewarding for Hanuman that he decided to serve Lord Ram forever. Lord Ram did not show any discrimination among his team members whether they

were apes or human beings and loved and respected all, therefore every member of his army worked hard to accomplish the goal. It is also evident from Valmiki Ramayan that the primary skills required to become a successful leader are technical skills, cognitive and analytical skills and emotional intelligence. But it is the emotional intelligence, which is an embodiment of motivation, empathy and social skills, which is far more significant than the other two attributes. Valmiki Ramayan elucidates the significance of teamwork in management. It reveals that if a person wanted to have satisfying and sustainable relationships in workplace, then he / she needs to shift from the myopic "me" paradigm to the holistic "we" paradigm. Another learning is that team motivation is vital for organizational success. A good managers should be capable of identifying the inherent capability of his team members and motivate them to excel in their work. Like Jamvant helped Hanuman to realize his inbuilt potential and motivated him to act accordingly. It is also important the managers value their subordinate. Ravan's autocratic approach, arrogance and mismanagement forced Vibhishan (one of the wisest man in his kingdom) to abandon him amidst a crisis, and join Lord Ram, as the later valued his subordinates. A good manager needs to listens to what his subordinates have to say and must try to keep them together especially in times of organizational crisis. The Rakshasa army was a powerful one, which had defeated the formidable, devas and vanquished powerful kings. In contrast, Lord Ram`s army comprised of soldiers from indigenous tribes who had never confronted an experienced army. Yet Lord Ram kept confidence in the ability of his army to surmount this apparently impossible odd and enthused by his confidence his army fought to achieve victory. So the learning drawn is that managers should set aspiring goals and motivate their team to achieve those goals, the managers must show faith in their team only then will the team deliver their best. Lord

Ram army comprises of simple soldiers, but when some of them were given cumbersome task they excelled in that. Valmiki Ramayan teaches that managers should not restrict the employee to their job description despite them being versatile in nature, this is rather unfair for the organization. How the organization uses wide-ranging skills-sets and linkage of its employees, is very important in the larger picture.

7. Effective Execution: Lord Ram's clear vision was to rescue his wife Goddess Sita and defeat the evil forces. This clarity about the mission and vision enabled his army to put its heart and soul in the battle to rescue Goddess Sita. A foreseen vision will always be a motivating factor to focus on the goal and to not get deviated. Every manager needs to have a clear vision of what he is aiming at and what will it bear in future. Also he needs to think in line with his subordinates who will assist in achieving those goals. Valmiki Ramayan also exhibits that it is essential that one should stick to the plan. The plan to locate Goddess Sita got brilliantly executed by Hanuman. The wisdom with which he conducted the search is an example worth emulating by managers at all levels. While crossing the sea, Hanuman declined an invitation from Mount Minaka to take some rest on the way. The manner in which Hanuman assured Sita of his genuineness exhorts managers to conduct commercial negotiations by first setting the anxieties of the opposite party at rest. Lord Ram told Hanuman to go to Lanka and analyze the situation so that accordingly he can plan his next move. On reaching Lanka the first thing he did was to assess their strengths and weaknesses, threats and opportunities of the enemy's camp. So Valmiki Ramayan clearly brings out that as there is intense competition in the market it is necessary that managers should conduct a SWOT analysis of their competitors this would help them plan efficiently and perform effectively.

8. Strategic Alliances: Following Goddess Sita's abduction, Ram wandered helplessly in

the forests searching for Sita. The Ramayan is full of poignant details of Lord Ram's sadness in remembrance of Goddess Sita. Yet this grief did not prevent him from searching for allies even when the enemy was unknown. Lord Ram knew he would require a big army to fight against Ravan to get Goddess Sita back. He assisted Sugriv (king of apes who was dethroned by his younger brother Bali) in getting bank his kingdom, this help Lord Ram to win the confidence of Sugriv, who then with his army of apes joined Ram and moved toward Lanka. He used his tactfulness to motivate Angad to join his army. When Vibhishan deserted Ravan, Lord Ram invited him to join his army in his fight against Ravan. In today`s times of globalization strategic alliances are crucial for growth and development. Managers who are brilliant at creating cross sector, cross border, alliances can win huge success for the company. Valmiki Ramayan clearly illustrates that strategic alliance may be developed with rivals / competitors to achieve predetermined targets. Lord Ram was so competent he convinced Ravan to share important lessons he had learnt in his life, while the latter was lying wounded in the battle field and was about to die.

9. Effective Communication: When Hanuman met Goddess Sita in Ashok Vatika, she thought it to be her hallucination. But Hanuman jumped down and introduced himself, described Lord Ram in detail, gave her the ring of Lord Ram. Goddess Sita trusted Hanuman and asked him about his association with Lord Ram and enquired about Lord Ram's well-being. Hanuman told Goddess Sita about Lord Ram`s plan to conquer Lanka and take her with him. Hanuman asked Goddess Sita for give a symbol as proof of their meeting which he could give to Lord Ram. The Valmiki Ramayan clearly brings out that trust building, positive body language, evidence of genuine intention, two- way flow of information are the basic essentials of an effective communication and the same is

relevant for effective business communication as well.

10. Knowledge Transmission: In Ramayan war ends not with celebration of victory but with transmission of knowledge. When Ravan lies seriously wounded on the battlefield Lord Ram said to Lakshman, "while Ravan was a brute, he was also a great scholar. Go to Ravan and request him to share his wisdom". Though Lakshman was astonished he obeyed his brother, Ravan said "things that are bad seduce you easily; you impatiently move towards them. But things which are good fail to attract you; you shun them creatively, give strong excuses to justify your procrastination". Every day, large number of people leave organizations and with them they take the knowledge about the clients, competitor, markets, business processes, tricks of the trade etc. Though these may not be confidential information, yet it may give them a competitive edge. Thus Valmiki Ramayan exhibits that it is important that managers should create a knowledge management system to retrieve, harness and transmit this knowledge for the benefit of the organization. Tacit and fluid knowledge are the most resourceful and most difficult to capture. The simplest method is talking to people, while they are on the job and creating a repository of their body of knowledge.

11. Combating Challenges: On his flight to Lanka, Hanuman encountered three obstacles. (1) First was Minaka – the Mountain who requested him to rest for a while before proceeding towards Lanka. Hanuman politely refused and told that he was on a mission and had limited time. If he would take rest, his plans would suffer. (2) Second was Surasa, a serpent who insisted on eating Hanuman. Hanuman asked the serpent, to open her mouth wide enough to accommodate his gigantic body. As she opened her mouth Hanuman reduced to thumb size, entered her mouth and flew out of it before the serpent could realize. (3) Third was Simhika - a demon. Hanuman once

again reduced his size and entered the mouth of the demon, destroyed her vital organs and emerged through her ear. Thus Hanuman, with his sharp intellect, decision-making skills and courage overcame all the obstacles in his way to Lanka. Valmiki Ramayan illustrates that manager may encounter numerous obstacles when they pursue their mission. These obstacles may be: (a) Well-meaning obstacle: These obstacles like Minaka are not harmful. They are put forward by the stakeholders in the interests of the organization. Managers should to have clarity of the goal they want to achieve and should not fall prey to naysayers. They should avoid deviations and politely convince the stakeholders to get their consent. (b) Obstacles that are actually challenges: These obstacles are blessings in disguise. These are the inevitable pitfalls every project would face like cost overrun, schedule overrun, change in environment, etc. These obstacles force managers to stretch hard to ensure successful completion. The hardships posed by the roadblocks provide new insights and learnings which can be used for the subsequent projects. Managers need to be equipped with critical thinking and problem-solving attitude to overcome such challenges and need to take the unprejudiced decisions to resolve such problems to get success. (c) The real obstacles: These are the unknown demons that creep around to catch you unaware. These have no positive impact on your project or mission. Managers should be ready to tackle such problems head-on, they should be capable of risk analysis and risk mitigation. Only then will they be able to navigate through the rough seas to reach the desired destination.

Conclusion

In the current times of economic volatility and social disturbance it is all the more essential for us to go back to these basic tenets and philosophies which we have almost forgotten in chasing the materialistic goals. The Valmiki Ramayana elucidates excellent illustrations from historical fundamentals of management, which encompass the basic managerial tenets, the social and psychological dimension of people, humanistic approach to leadership, and creating a learning organization. Valmiki Ramayana thus offers lessons on administration and statecraft, transcending time and space. Therefore rather than looking westwards for finding a way out, let us look inwards for solutions.

References

1. Chakraborty, S.K. (1993) Managerial Transformation by Values: A Corporate Pilgrimage. New Delhi, India: Sage.

2. Chakraborty, S.K. (1995) 'Wisdom leadership: leading self by the SELF', Journal of Human Values, Vol. 1, pp.205–220.

3. Chakraborty, S.K. (1999) Wisdom Leadership: Dialogues and Reflections. New Delhi, India: Wheeler Publishing. Ancient Indian wisdom for managers 665

4. Chakraborty, S.K. (2000) Ethics in Management Vedantic Perspective. New Delhi: Oxford University Press.

5. Chakraborty, S.K and Chakraborty, D. (2008) 'Spirituality in Management: Means or End?', Delhi: Oxford University Press.

6. Kale, H.S. and Shrivastava, S. (2003) 'The enneagram system for enhancing workplace spirituality', Journal of Management Development, Vol. 22, No. 4, pp.308–328.

7. Kejriwal, A. and Krishnan, V.R. (2004) 'The impact of Vedic worldview and Gunas on transformational leadership', Vikalpa, Vol. 29, No. 1, pp.29–40.

8. Krishnan, V.R. (2001) 'Can Indian worldview facilitate the emergence of transformational leaders?', Management and Labour Studies, Vol. 26, pp.237–244.

9. Krishnan, V.R. (2003) 'Modernization without demolishing cultural roots: the role of transformational leadership', In J. Gifford and G. Zezulka-Mailoux (Eds.), Culture and the State, Volume IV (Alternative Interventions). Edmonton, Alberta: Canada Research Chairs Humanities Studio, University of Alberta, pp.164–173.

10. Muniapan, B. (2006) 'Can the Bhagavad-Gita be used as a manual for management development of Indian managers worldwide?', 5th Asia Academy of Management Conference, Asian Management: Convergence and Divergence, Tokyo, Japan, 19–21 December.

11. Muniapan, B. (2007) 'Transformational leadership style demonstrated by Sri Rama in Valmiki Ramayana', Int. J. Indian Culture and Business Management, Vol. 1, No. 1, pp.104–115.

12. Muniapan, B. (2009) 'The Bhagavad-Gita on leadership for good governance and sustainable development', 15th Annual International Sustainable Development Research Conference, Taking up the Global Challenge: Analyzing the Implementation of Innovations and Governance for Sustainable Development, University of Utrecht, Utrecht, 5–8 July.

13. Muniapan, B. and Dass, M. (2008) 'Corporate social responsibility: a philosophical approach from an ancient Indian perspective', Int. J. Indian Culture and Business Management, Vol. 1, No. 4, pp.408–420.

14. Muniapan, B. and Dass, M. (2009) 'An Indian leadership perspective from literature works of poet Kannadasan', Int. J. Indian Culture and Business Management, Vol. 2, No. 4, pp.326–340.

15. Muniapan Balakrishnan, Biswajit Satpathy (2010). Ancient Indian wisdom for managers: the relevance of Valmiki Ramayana in developing managerial effectiveness. Int. J. Indian Culture and Business Management, Vol. 3, No. 6, 2010 645.

16. Panda, A. and Gupta, R.K. (2007) 'Call for developing indigenous organizational theories in India: setting agenda for future', Int. J. Indian Culture and Business Management, Vol. 1, pp.205–243.

17. Parashar, S.P (2008) 'Winning over equals: insights from Bhagwad Geeta (Krishna–Arjun framework)', Int. J. Indian Culture and Business Management, Vol. 1, No. 3, pp.354–359.

18. Roka, P. (2006) Bhagavad Gita on Effective Leadership: Timeless Wisdom for Leaders. Lincoln: I Universe.

19. Samson, D. and Daft, R.L. (2009) Fundamentals of Management (3rd ed.). South Melbourne: Cengage Learning Australia.

20. Satpathy, B. (2006) 'Transformational management and courage: evidences from the Bhagavad-Gita', The Annual Journal of SETU, Vol. 2006, pp.24–39.

21. Satpathy, B. (2007) 'Hierarchy of values in the Bhagavad-Gita', The Journal of SETU, Vol. 2007, pp.15–27.

22. Satpathy, B. and Muniapan, B. (2008) 'The knowledge of 'self' from the Bhagavad-Gita and its significance for human capital development', Asian Social Science, Vol. 4, No. 10, pp.143–150.

23. Sharma, S. (1996) Management in New Age: Western Windows Eastern Doors. New Delhi, India: New Age International Publishers.

24. Sharma, S. (1998) 'Enlightened leadership in Indian ethos: the way of the theory K', Management and Change, Vol. 2, pp.93–104.

25. Sharma, S. (1999) 'Corporate Gita: lessons for management, administration and leadership', Journal of Human Values, Vol. 5, pp.103–123.

26. Sharma, S. (2002) 'Corporate Rishi leadership model: an Indian model for corporate development and ethical leadership', In U. Pareek, A.M. Osman-Gani and T.V. Rao (Eds.), Human Resource Development in Asia: Trends and Challenges. New Delhi, India: Oxford and IBH, pp.291–296.

27. Sharma, S. (2003) 'Towards corporate Veda: Indian ethos and corporate development', Journal of Human Values, Vol. 9, pp.163–172.

28. Sharma, S (2007), New Mantras in Corproate Corridors: From Ancient Roots to Global Routes, New Age International Publishers, New Delhi.

29. Sharma, S. (2013), Wisdom & Consciousness from The East: Life, Living & Leadership, IBA Publications, Bangalore.

30. Valmiki Ramayana (2012), Gorakhpur: Gita Press, pg 1-1101.

A Strategic Management Approach to India's Classical Wisdom: Ramayana

Brijesh Singh

Department of Management Studies, PES University, Bangalore

B.N. Balaji Singh

Faculty of Management, PES University, Bangalore

Abstract

Ramayana has 24000 shlokas (verses) categorized in 500 sargas (chapters), divided over 7 kandas (books). The teachings of Ramayana have been explored by different experts and applied to the disciplines of politics, philosophy, spirituality etc. but not extensively to the field of Strategic Management. This paper fills the gap by applying the teachings of Ramayana to the Modern Strategic Management discipline. The authors have employed "Vedic Hermeneutics", a qualitative methodology, to explore the 7 kandas and establish a correlation between teachings of Ramayana and different facets of strategic management process like environment scanning, goal setting, strategy formulation, and strategy implementation.

Introduction

Valmiki Ramayana was authored by Sage Valmiki between 400-500BC.It is among the first text in the Indian history whose significance cuts across the genres of different ages, caste, gender, income etc. Its meaning has been construed in different contexts for different disciplines like spirituality (Prasad 2001), ethics (Sarma B 1978), politics (Pollock, S. 2004), history (Lee, D. 2000) etc. Management is one of the disciplines where the exploration and application of Valmiki Ramayana is limited (Muniapan and Satpathy 2010). Even within management the application of Valmiki Ramayana to strategic management is sparse. Various other Indian

scriptures Bhagvad Gita, Vedas, Upanishads have been explored to extract the management learning's by researchers like Hee, C.C.H (2007), Muniapan and Dass (2008, 2009), Satpathy and Muniapan (2008), Sharma (1996, 1998, 1999, 2002, 2003), Krishnan (2001, 2003), Chakraborty (1993, 1995,1999), Chakraborty and Chakraborty (2008) but there is a huge literary gap in the application of Ramayana to the strategic management arena. This paper is an attempt to build this literary gap. This paper is probably the first written account of existence of Strategic Management Process in different books (kandas) comprising Ramayana.

Ramayana and Strategic Management are 2 different philosophies and finding a common ground between them requires judicious inquiry into the literature. Strategic Management Process has different definitions and perspectives as found in both academic research and in practice (Henry Mintzberg 1988). Understanding these nuances and then applying them to Valmiki Ramayana required prudent understanding of both Ramayana and Strategic Management Process. The authors used a methodology **"Vedic Hermeneutics"** to explore different Kandas. Authors have highlighted different episodes from Ramayana where Strategic Management Process was successfully applied and also an episode where the improper application of Strategic Management Process did not yield desired results. In this paper authors have quoted verses from different chapters in 7 kandas to support their work holistically.

Strategic Management Process

Strategy forms the root of Strategic management process (Porter 1980). Strategy is synonymous to goal achievement under uncertain conditions by employing limited resources of an organization. The Strategic Management process is undertaken for the achievement of strategic goals by formulating and implementing strategy in an uncertain environment with an effective use of

resources. Hence strategy is an integral part of the Strategic Management Process applied to achieve the organization goals (Peter Drucker, 1954). The different phases of Strategic Management process are as follows:
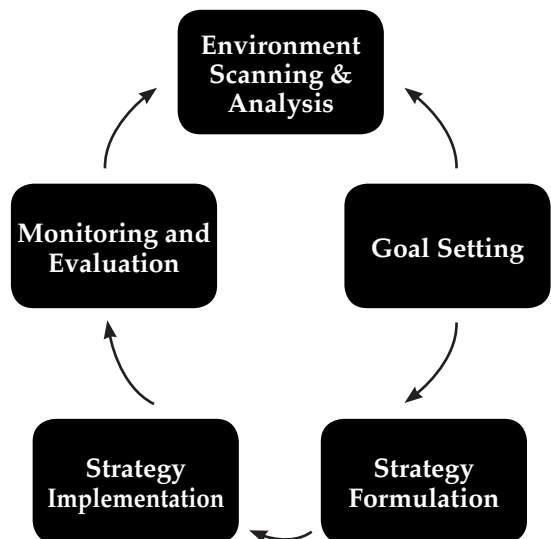
1. Environment Scanning and Analysis

   The first stage in the Strategic Management Process is to scan the external environment and analyze the present trends and future projections. Both the broad and the task environment need to be analyzed. Over the years researchers and management experts have provided several frameworks like PESTLE (Francis Aguilar, 1967), SWOT (Albert Humphrey 1960), Porter 5 forces analysis (Porter, 1980), etc. to analyze the environment in which an organization and its stakeholders operate.

2. Goal Setting

   After environment analysis, organizations set their goals. Generally these goals are further broken down in different objectives so as to provide a better strategic direction to the organization and help achieve its goals much more effectively.

3. Strategy formulation

   The Strategy formulation is the heart of the Strategic Management Process. After

a thorough analysis of the organization's operating environment along with the goals it wants to achieve, strategy is formulated. Different scenarios are being planned (Peter Schwartz, 1991) and an outcome of all those scenarios is analyzed. The resource allocation is done so as to maximize the productivity of the resources and also to maximize the probability of attainment of set objectives. During the Strategy formulation process organizations also plan alternative strategies as a part of the backup plan to reach their goals. Some of the important strategy concepts include core competence (Gary Hamel, C K Prahlad, 1990), experience curve (BCG, 1966), corporate strategy and portfolio theory (BCG, 1970), competitive advantage (Porter, 1980), generic competitive strategies (Porter, 1980), Value Chain (Porter, 1985) etc.

4. Strategy Implementation

The execution of the formulated strategy happens during the strategy implementation phase. The implementation phase witnesses the real action on the ground. This is when the rubber meets the road. All the factors of business success like men, machine, material, money, methods are aligned to reach the goals at the corporate, business and functional level. The implementation process synergizes the effort of all the functions to minimize the gap between planning and execution.

5. Monitoring and evaluation

Monitoring and evaluation goes hand in hand with the strategy implementation process. The strategy thus formulated requires acumen to execute during the implementation process. Various controllable and uncontrollable factors, which may have skipped organization's attention during the strategy formulation process, will come into play during the implementation phase. The implementation phase needs to be keenly monitored and evaluated and a corrective action is to be taken wherever required. This phase is crucial in correcting intermittently, the strategic direction of the organization. The improved strategy acts as an input to the 2nd cycle of Strategic Management Process. This cycle continues till the organization achieves its goals. Some of the tools used during this process include balanced scorecard (Kaplan & Norton, 1992), strategy maps (Lawrie & Cobbold, 1990) etc.

About Valmiki Ramayana

यावत् स्थास्यन्तिगिरियः सरितः च महीतले || १-२-३६
तावत् रामायण कथा लोकेषु प्रचरिष्यति |

"As long as the mountains and even rivers flourish on the surface of the earth, so long the legend of Ramayana will flourish in this world. (verse 36b-37a, Sarga 2, Book 1, Bala Kanda).

Ramayana is a Sanskrit epic poem written by Shri Valmiki, a Hindu sage and a Sanskrit poet. It is regarded as one of the two great works of Indian Literature along with Mahabharata. Sage Valmiki collected songs and legends connected to Lord Rama, and wrote down his version of the Ramayana in 400 BC. He is said to have invented the verse metre, the sloka, in which he wrote his poem. This metre has influenced Indian poetry ever since. Sage Valmiki wrote 24,000 verses in 500 chapters (sargas) and 7 books (kaṇḍas), telling the tale of Lord Rama. The Ramayana has played an important role in developing ethos and morality in Hinduism. It depicts the duties and relationships of individuals, portraying ideal characters like the ideal father, the ideal servant, the ideal brother, the ideal wife and the ideal king. The name Ramayana is derived by compounding Rama and ayana ("going, advancing"), translating to "Rama's Journey". The verses in the Ramayana are written in a 32-syllable meter called anuṣṭubh. The Ramayana was an important influence on later Sanskrit poetry and Hindu life and culture. Like the Mahabharata, the Ramayana

is not just a story: it presents the teachings of ancient Hindu sages in narrative allegory, interspersing philosophical and devotional elements. The characters Lord Rama, Mata Sita, Lakshmana, Bharata, Hanumana and Ravana are all fundamental to the cultural consciousness of Hindu Religion.

There are 7 kandas (books) in Ramayana namely:

1. Bala Kanda: The first book narrates the childhood and the adolescence stage of Lord Rama.

2. Ayodhya Kanda: Book 2 in the series depicts the rule of King Dashratha and his love for Lord Rama. This book includes the episode of Kaikeyi asking Dashratha for coronation of Bharata to throne and Lord Rama's exile.

3. Aranya Kanda: Book 3, also known as "The Book of the Forest," depicts the life of Lord Rama, Lakshmana and Mata Sita in the forest during their fourteen year exile. It also narrates the tale of abduction of Mata Sita by Ravana.

4. Kishkindha Kanda: Book 4 in Valmiki Ramayana also known as "The Book of The Empire of Holy Monkeys," includes the tales of Lord Rama befriending Sugreeva, killing of Bali and start of search for Mata Sita.

5. Sundara Kanda: Book 5, it includes the journey of Sri Hanumana to Lanka, exploring the abundance in Lanka, finding Mata Sita and returning to kishkinda after setting fire to Lanka.

6. Yuddha Kanda: Book 6 also known as "The Book of War," narrates the defeat of Ravana, finding Mata Sita, the return to Ayodhya, and the coronation of Lord Rama.

7. Uttara Kanda: Book 7 detailing Lord Rama's life as a king, the banishment of Mata Sita, the birth of Lava and Kusha, the reconciliation of Lord Rama and Mata Sita, her death or return to the earth, and Lord Rama's ascent into heaven.

The Ramayana always reminds us the choices we have as human beings

a) To follow the path of righteousness as done by Lord Rama, or,

b) To get swayed by distractions and let the evil rule us as in the case of Ravana.

Methodology

Ramayana has played a central role in the development of Indian spiritual consciousness. Various experts and learned people have applied the teachings of Ramayana in different arenas namely history, spirituality, politics, philosophy and even science. Lately management discipline too has embraced the teachings of Ramayana for highlighting the effective management practices. The authors have employed "Vedic Hermeneutics", a qualitative methodology, to explore the 7 kandas and establish a correlation between teachings of Ramayana and different facets of strategic management process like environment scanning, strategy formulation, strategy implementation etc. for increasing the organizational effectiveness. The following 3 phases summarizes the qualitative methodology used by the authors:

1. Phase I – Reading and Understanding Ramayana

   Authors have studied the different verses in 7 kandas and understood the meaning of those verses as narrated by Sage Valmiki. In this process an overview of all 7 books was undertaken and meaning of different verses as narrated by Sage Valmiki was studied.

2. Phase II – Analysis and establishing relationship between Ramayana and Strategic Management process

   Phase II constituted analysis of different kandas and authors have tried to establish a pattern and a relationship between the progress of few important episodes (stories) in the respective kandas and the strategic management process. The following

episodes were hand picked by authors to display the Strategic Management Process in Ramayana:

Episode 1	Kaikeyi asking Dashratha for Lord Rama's Exile
Episode 2	Mata Sita Haran (Abduction)
Episode 3	Lord Rama meets Sri Hanumana & Sugreeva
Episode 4	Death of Bali
Episode 5	Lord Rama's search for Mata Sita

These episodes along with their verses from different chapters have been extracted and a strategic management process has been displayed later in the document.

3. Phase III – Strategic elements interpreted from Ramayana, extended to modern day management practices.

The authors have tried to draw parallel between the Strategic Management elements found in Ramayana and the present day management practices.

Strategic Management and Ramayana

Ramayana is full of episodes depicting the Strategic Management Process; rather it will not be an exaggeration to say that Ramayana depicted the Strategic Management Process thousands of years before, even the word strategic management was coined and put in usage for the masses. The mission of Lord Rama was to find Mata Sita and as his journey progressed based on challenges to be surmounted and opportunities to be reaped, goals were set. Some of these goals were further divided into objectives. For the fulfillment of these goals and objectives, strategies were formulated and implemented. The authors have selected the episodes as mentioned in the section above, to depict the occurrence of Strategic Management process in Ramayana.

Authors have highlighted not only the

episodes which can be showcased as successful Strategic Management Processes but also an episode of 'Shupranakha offering wifehood to Lord Rama" as an example of failed Strategic Management Process. The strategic management framework used is the same as mentioned in the section 2 above. Let us review the Strategic Management Process in these episodes:

Episode 1: Kaikeyi asking Dashratha for Lord Rama's Exile

Environment Scanning:

Manthra played a crucial role in the environment scanning and analysis phase of this episode. The environment scanning started with Manthara getting a lowdown on the day of anointment of Lord Rama to the throne of Ayodhya and then telling Kakeyi the impact of Lord Rama's anointment on her and her son Bharata. She paints a grim picture of the future showing them destitute and miserable, if Lord Rama is anointed to the throne. Manthra convinces Kakeyi to stop the coronation of Rama. The environment scanning in this episode has been discussed extensively in Sarga 7 -8, Book 2, Ayodhya Kanda.

Goal Setting

Based on this analysis of Manthara, Kakeyi sets a goal (verse 2, Sarga 9, Book 2, Ayodhya Kanda)

अद्य राममितः क्षिप्रं वनं प्रस्थापयाम्यहम् |
यौवराज्ये च भरतं क्षिप्रमेवाभिषिचये || २-९-२

"Now itself, I shall send Rama quickly to forest. I shall get Bharata anointed for princely kingdom immediately."

Strategy Formulation

The strategy formulation happens between Kakeyi and Manthara after the goal is set. Manthara reminds Kakeyi of her 2 pending boons, given to her by Dashratha for saving his life. She tells her to enter into the "room of wrath" as if angry with him and lie down

on the floor without any spread underneath and wearing soiled clothes. Kakeyi has to look sorrowful and keep on crying, without looking at Dashratha and without talking to him face to face. The strategy formulation part of this episode is beautifully depicted in Sarga 9, Book 2, Ayodhya Kanda. Sarga 9 has 66 verses and most of these verses deal with Strategy formulation between Kakeyi and Manthara to achieve the set goal.

Strategy Implementation

Strategy once formulated was well implemented. This has been captured in Sarga 10-11, Book 2, Ayodhya Kanda. Sarga 10 narrates in detail the setting of "room of wrath" before the conversation between Kakeyi and Dashratha begins. Sarga 11 narrates the conversation between Kakeyi and Dashratha and in the end of this sarga (verses 26-27-28) she unravels her twin objectives of making Bharata the king and sending Lord Rama to Dandaka forest for fourteen years. Sarga 12 & Sarga 13 depicts the shocking state of King Dashratha after hearing Kakeyi's demands and his relentless pleading to her to change her mind but as decided by Manthra and Kakeyi during strategy formulation process, Kakeyi was completely focused on fulfilling her twin objectives.

Monitoring

After the implementation of her strategy, Kakeyi monitored the situation till the time her goal of sending Lord Rama to forest was achieved. This is described in Sarga 18 and Sarga 36. Kakeyi makes sure that Sumantra should bring Lord Rama to her palace and the news of Bharata's coronation and his exile should be told to him. She herself broke the news to Lord Rama (Verse 34 – 40, Sarga 18, Book 2, Ayodhya Kanda). Also in Sarga 36 when Dashratha decided to send his army along with Lord Rama for his protection to forest, she made sure that Lord Rama should go to forest without any army or treasure to aid him (verse 12, Sarga 36, Book 2, Ayodhya Kanda).

Hence a complete strategic management process was followed by Manthara and Kakeyi in this episode to achieve their twin objectives of Lord Rama's exile and Bharata's coronation to the throne.

Episode 2: Sita Haran (abduction)

Environment Scanning

Shurpanakha played an important role in environment scanning and analysis in this episode. She went to Ravana after she was disfigured by Lakshmana. She told her tale of being insulted and killing of their brothers Khara & Duushana along with fourteen thousand demons by Lord Rama & Lakshamana. She updated Ravana about the valour of Lord Rama and Lakshmana and also about the beauty of Sita. She invigorated Ravana to have Sita as his wife (Sarga 34, Book 3, Aranya Kanda)

Goal Setting

Ravana after listening to Shurupnakaha, met his brother Mareecha and during this time he sets his goal for abducting Mata Sita:

येन वैरम् विना अरण्ये सत्त्वम्
आश्रत्यि केवलम् || ३-३६-१२
करण नास अपहारेण भगिनी मे विरूपिता |

तस्य भार्याम् जनस्थानात् सीताम्
सुर सुत उपमाम् || ३-३६-१३
आनयष्यिामविविक्रमय सहायः तत्र मे भव |

"By whom my sister is disfigured stripping off her nose and ears, that too, without any enmity but just depending upon his own brawn, I would like to inveigle such a man's nymphean wife Sita holding sway on her in Janasthaana, and in that matter I want you to be my aide in Dandaka forest. [3-36-12b, 13, 14a].

The goal setting is highlighted in verse 12b-13-14a, Sarga 36, Book 3, Aranya Kanda.

Strategy Formulation

Strategy formulation for this episode is mentioned in detail in Sarga 40-41, Book 3, Aranya Kanda. In these chapters Mareecha tries to dissuade Ravana from any ill doing.

According to Mareecha the path embraced by Ravana was immoral and unethical but Ravana threatens to kill Mareecha if he did not obey him. They plan that Mareecha will become a silver-potted golden deer and divert Lord Rama and Lakshamana away from Hermitage where Mata Sita is residing. With both Lord Rama and Lakshamana away from the hermitage, he will abduct Mata Sita.

Strategy Implementation

After strategy was formulated, the strategy implementation part is discussed at length in Sarga 42-49, Book 3, Aranya Kanda. All these 8 chapters tell a story of successful strategy implementation of the strategy being planned between Ravana and Mareecha. The goal of abducting Mata Sita was achieved by Ravana.

Yet another example of a successful strategic management process from Ramayana.

Episode 3: Lord Rama meets Sri Hanumana and Sugreeva

Environment Scanning and analysis:

Environment scanning in this episode starts when Sugreeva gets petrified after seeing Rama and Lakshamana at Mt. Rishyamuka (verse 128, Sarga 1, Book 4, Kishkinda Kanda). Sugreeva thinks that Lord Rama and Lakshmana have been sent by Bali to kill him. Sarga 2, Book 4, Kishkinda kanda talks about the environment scanning and analysis by Sugreeva, the king of vanaras.

Goal Setting

तौ त्वया प्राकृतेन एव गत्वा ज्ञेयौ प्लवंगम |
इङ्गितानाम् प्रकारैः च रूपव्या भाषणेन च ||
४-२-२४

"Begone to them oh, monkey Hanuman, in a commoner's form, for your monkey-hood is distinguishable by Bali's agents, and know the intentions of those two by their conduct, by their semblance, and by their conversation, as well... [4-2-24].

1. First goal set for Sri Hanumana was to unravel the identity of Lord Rama and Lakshmana

शुद्ध आत्मानौ यदिएतौ जानीहितिवम् प्लवंगम |
व्याभाषितैः वा रूपैः वा विज्ञेया दुष्टता अनयोः ||
४-२-२७

"You shall know whether those two are clean at heart or otherwise, or about their evil-mindedness or otherwise by conversation..." Thus Sugreeva said to Hanuma. [4-2-27].

2. Second goal was to create a bonhomie between Lord Rama and Sugreeva

लक्षयस्व तयोः भावम् प्रहृष्ट मनसौ यदि |
विश्वासयन् प्रशंसाभिः इङ्गितैः च पुनः पुनः ||
४-२-२५

मम एव अभिमुखम् स्थित्वा पृच्छ त्वम् हरिपुंगव |
प्रयोजनम् प्रवेशस्य वनस्य अस्य धनुर् धरौ ||
४-२-२६

"<u>A</u>im at their concepts and if they are pleasant-hearted, duly create confidence in them by conducting yourself, and also commending them again and again... oh, best of monkeys, Hanumana, set their face towards me alone in a compassionate manner, and you inquire about the reason of their entering this forest alone... of those bows wielders... [4-2-25, 26].

Strategy Formulation & Strategy Implementation

Sri Hanumana in this case had a broad strategic plan but his strategy had to develop impromptu based on his conversation with Rama and Lakshamana. Hence these two phases of Formulation and Implementation have been dealt with together in this episode. Verses 28-29, Sarga 2, Book 4, Kishkinda Kanda is the start of the strategy formulation and implementation phase. During this phase Sri Hanumana approaches Rama and Lakshmana in the guise of an ascetic to know their identity. After a brief conversation with them he establishes their identity and then Sri Hanumana reveals his identity also. Lakshmana narrates the story of Mata Sita's abduction to Sri Hanumana and tells him about their search for Monkey King Sugreeva. Hanuman befriends them and takes them to Sugreeva so that his 2nd objective of creating

a bonhomie between Rama and Sugreeva is achieved. Sarga 3-4, Book 4, Kishkinda Kanda, narrates the phase of strategic formulation and implementation in detail.

Episode 4: Death of Bali

Environment Scanning and Analysis

The bonhomie between Lord Rama and Sugreeva had taken roots and both of them required each other. Sugreeva required the assistance of Lord Rama to win back his kingdom and Lord Rama certainly required Sugreeva's help to find Mata Sita.

भाव्यो राज्यागमः तस्य सुग्रीवस्य महात्मनः |
यत् अयम् कृत्यवान् प्राप्तः
कृत्यम् च एतत् उपागतम् || ४-४-२

"Conceivable is the retrieval of the kingdom by that great souled Sugreeva...and for which deed, this purposive Rama has come, and that deed desired by Rama is also achievable by Sugreeva, and thus all this has come by..." [4-4-2].

Their friendship has been a foundation to the discussions that took place between Lord Rama and Sugreeva. Sugreeva narrates to Lord Rama the tale of Mata Sita's abduction by Ravana (Sarga 6, Book 4, Kishkinda Kanda). Sugreeva also tells Lord Ram in detail regarding the tale of enmity between Bali and him, the strength of Bali, banishment of Sugreeva by Bali and the incident of Dundubhi, a mountainous buffalo demon (Sarga 8-11, Book 4, Kishkinda Kanda). Sugreeva helped Lord Rama understand the strength and weaknesses of Bali.

Goal Setting

After environment scanning and analysis, twin goals were set as depicted below

उपकार फलम् मित्रम् विदितम् मे महाकपे ||
४-५-२५
वालनिम् तम् वधष्यियामतिव भार्य अपहारणिम् |

"A friend is the resultant factor of helpfulness... that I know... oh, great monkey I intend to eliminate that Bali, the abductor of your wife... [4-5-2b, 26a5].

Goal 1 was to kill Bali

तव प्रसादेन नृसिंह वीर
प्रयिाम् च राज्यम् च समाप्नुयाम् अहम् |
तथा कुरु त्वम् नर देव वैरिणिम्
यथा न हस्यित् स पुनर् मम अग्रजम् || ४-५-३०

"By your grace, oh, lion among men, let me regain my wife and kingdom too... oh, god of humans, as to how he does not suffer me again, thus you may please make happen... let not my elder brother turned as an enemy of mine suffer me again... [4-5-30].

Goal 2 was to regain Sugreeva's kingdom and hand over his wife to him.

Strategy Formulation

Not enough thought was being put in formulating the strategy for the first time. This is captured in verse 13, Sarga 12, Book 4, Kishkinda Kanda. Lord Rama with a pledge to eliminate Bali tells Sugreeva to go to Kishkinda and challenge Bali for a duel.

Strategy Implementation

The strategy formulated above was implemented. The strategic implementation part is covered from verse 14-23, Book 4, Kishkinda Kanda. The implementation was a failure because not enough thought was being put during the planning phase. Sugreeva challenged Bali for a duel. Bali accepted the challenge and defeated Sugreeva. Sugreeva fled towards Mt Rishyamuka to save his life.

Evaluation

Sugreeva asked Rama why did he not kill Bali with his arrows during the duel between Bali and him. Lord Rama told him that he did not release arrows from his bow as he was not able to differentiate between Bali and Sugreeva. This is narrated from verse 24-34, Sarga 12, Book 4, Kishkinda Kanda.

Strategy Reformulation

Lord Rama urged Sugreeva to challenge Bali again for the duel but this time he decided that Sugreeva should wear an identification mark. Lakshmana garlanded Sugreeva with a gaja creeper as an identification mark (verse 35-42, Sarga 12, Book 4, Kishkinda Kanda).

Strategy Re-implementation

Sugreeva along with Lord Rama and Lakshmana goes to Kishkinda again and challenges Bali for a duel, the second time. This time because of Sugreeva's identification mark, Lord Rama did not have trouble differentiating between Sugreeva and Bali. He released his arrow towards Bali, ultimately killing Bali. Sarga 13-16, Book 4, Kishkinda kanda, deals with Death of Bali.

Episode 5: Lord Rama's Search for Mata Sita

Environment Scanning and Analysis

Lord Rama and Lakshmana were on a mission to find Mata Sita and this mission got a big boost after Lord Rama befriended Sugreeva. The environment scanning and analysis has been depicted in Sarga 6, Book 4, Kishkinda Kanda, where Sugreeva narrates the abduction of Mata Sita to Lord Rama. After Sugreeva is anointed as king of kishkinda a strategy is being formulated to find Mata Sita

Goal Setting

Goal Setting is depicted in the verse 6, Sarga 6, Book 4, Kishkinda Kanda

रसातले वा वर्तन्तीम् वर्तन्तीम् वा नभः तले |
अहम् आनीय दास्यामितव भार्याम् अरन्दिम ||
४-६-६

"Oh! Enemy destroyer, Rama, I will fetch your wife to give her to you whether she is in netherworlds or even in empyrean worlds. [4-6-6].

Strategy Formulation and Strategy Implementation

Strategy formulation and Implementation is narrated from Sarga 37-52, Book 4, Kishkinda Kanda. This covers Sugreeva's summoning to all monkey chiefs to kishkinda and assigning them the role to search Mata Sita. Vanaras were divided into different troops and each of those troops was sent to 4 different directions. Lord Rama gave his ring to Sri Hanuman to show it to Sita, incase he finds her. The ring will establish instant credibility with Mata Sita. The strategy implementation part of this episode ends when troops of Vanaras who

went southward under the command of Angad were able to locate Mata Sita. Hanumana realizing his potential jumps across the ocean and returns after finding the whereabouts of Mata Sita. This episode is extensive in nature and covers the sargas from Book 4, kishkinda kanda and Book 5, Sundara Kanda

Example of Failed Strategic Management Process

Ramayana is not only rich with successful instances of Strategic Management Process but also depicts few instances where the strategic management process was not adhered to, hence the outcome was a failure.

Episode 6: Shurpanakha Offering Wifehood to Ram

Environment Scanning & Analysis

This episode starts in verse 6, Sarga 17, Book 3, Aranya Kanda, when Shurpanakha sees Lord Rama and gets a desire to marry him. She gets infatuated after seeing Lord Rama (verse 7, 8,9a, Sarga 17, Book 3, Aranya Kanda) and does not even analyze the situation before jumping to action. No scanning and analysis is being done in this episode.

Goal Setting

तान् अहम् समतिक्रान्ता राम त्वा पूर्व दर्शनात् |
समुपेता अस्मभिवेन भर्तारम् पुरुषोत्तमम् ||
३-१७-२४

"I can excel all of them by my bravery, oh, Rama, and on seeing you for the first time I had a notion that you being the choicest among men you alone are my husband, hence I neared you. [3-17-24].

Shurpanakha wanted to marry Lord Rama as expressed in the verse 24, Sarga 17, Book 3, Aranya Kanda.

Strategy Formulation

No strategy was formulated and she directly approached Lord Rama to tell her desire of marrying him and offering him her wifehood.

Strategy Implementation

Shurpanakha approaches Lord Rama and asks him about his whereabouts. Lord Rama tells

her briefly about his story and then asks her to introduce herself. Shurpanakha reveals her identity along with the desire to marry Lord Rama. Lord Rama chuckles and diverts her to Lakshmana, Lakshmana uses wordplay in retorting her in her own words. But she takes the apparent meaning of Lakshmana's words and rushes to eat Mata Sita. Lakshmana defaces her and she noisily runs away from there. This is narrated in Sarga 17 and Sarga 18, Book 3, Aranya Kanda.

Ramayana Depictions of some strategic elements and their similarities with the Modern day Management

Ramayana is one of the ancient texts whose teachings can be applied across the disciplines. In the following section authors have drawn a parallel between the strategic management elements depicted in Ramayana vi-a-vis the modern day management:

1. Leadership
- **Ramayana Depictions**

   An important verse in Ramayana depicting the role of a leader and importance of the king is inscribed in Book 2, Sarga 14, verse 56-57. These words were spoken by Sage Vashishta to King Dashratha advising him to expedite the coronation ceremony of Ram.

क्षिप्रमाज्ञप्यतां राजन् राघवस्याभिषेचनम् |
यथा ह्यपालाः पशवो यथा सेना ह्यानायका ||
२-१४-५६
यथा चन्द्रं विना रात्रिर्यथा 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."

   These words establish the importance of the leadership position of a king in a kingdom

- **Modern Day Management**

   Extending the analogy mentioned above from Ramayana, the role of a leader in an organization is paramount. An organization without an able leader will never be able to grow consistently. All the top organizations of today are characterized by strong leaders at their helm. Few examples include Bill Gates, Michael Dell, Larry Allison, Kumar Mangalam Birla, Anand Mahindra among others.

2. SWOT Analysis
Ramayana Depictions

   Before finding and meeting Mata Sita, Sri Hanumana had already scanned and assessed the environment of Lanka (Sarga 4 – 10, Book 5, Sundar Kanda). After meeting Mata Sita, Hanuman decided to test the strength of the demons. His thinking is depicted in the following verse (verse 9, Sarga 41, Book 5 Sundar Kanda)

ततः समासाद्य रणे दशाननं |
समन्त्रिविर्गम् सबलप्रयायिनिम् |
हृदस्थितिम् तस्य मतम् बलं च वै |
सुखेन मत्त्वाऽहमितः पुनर्व्रजे || ५-४१-९

"Then meeting Ravana with his troop of ministers, his army and his followers in battle as well as knowing his designs and strength, I will go back from here happily."

Modern Day Management

   SWOT Analysis is an important business tool today. Organizations before taking an important decision in an uncertain environment of today does a SWOT (Strength, Weakness, Opportunity and Threat) analysis. The SWOT analysis minimizes the risk and helps organization focus on the opportunities aligned with its strength.

3. Strategic Alliances
Ramayana Depictions
A win-win-win alliance was there among Lord Rama – Sugreeva & Vibhishana and all 3 of them succeeded in achieving their

goals. Lord Rama found Sita, Sugreeva was reinstated as the king of kishkinda and Vibhishna was made the king of Lanka after Ravana's death.

Modern Day Management

Strategic alliances in the modern business world help organizations grow together. Organizations having complementary skillsets come together to fulfill their goals of achieving a higher share of the market. In the process of achieving their individual goals they also create a higher value for their customers.

4. Resource Allocation
Ramayana Depictions

Lord Rama's division of army into battalions and allocating commanders to each battalion based on their strengths, talks about his acumen in resource allocation and utilization. This is depicted in verse 13-18, sarga 24, Book 6, Yuddh Kanda. Resource allocation has again been discussed based on the updated news brought to him by Vibhishana's spies in verse 26- 32, sarga 37, book 6, Yuddh Kanda.

Modern Day Management

Modern day management is all about managing resources to provide an optimal output. Resources especially human resource forms the backbone of any organization. An adept leader knowing the skills of his people assigns work to them based on their strengths. This helps in completing designated work keeping other resources under control.

5. Competitor Information
Ramayana Depictions

Competitor information is enumerated in Sarga 27-28, Book 6 Yuddh Kanda. In this episode Sharana & Shuka are updating Ravana on key skills and abilities of each of the commanders of Lord Rama. This was done to help Ravana plan his strategies much more judiciously.

Modern Day Management

Competitor strongly impacts the working of an organization in the marketplace. In modern times organization use several ethical ways of tracking the information of the competitor. Some of them include secondary research in journals, attending industry conferences, networking, customer panels, newspapers, talking to people etc. This is all done to plan their strategies much more prudently and win in the marketplace.

6. Corporate Espionage
Ramayana Depictions

Vibhishana sent his counselors as spies into Lanka to overlook their preparations of war. This has been detailed in verse 7-20, sarga 37, Book 6, Yuddh Kanda. The following verse from Sarga 37, Book 6 captures the essence of espionage

<div align="center">

भूत्वा शकुनयः सर्वे परविष्टासः
च रिपोर् बलम् |

विधानम् विहितम् यच् च तद्
दूर्षट्वा समुपस्थतिाः || ६-३७-८

</div>

"Assuming the form of birds, all the four entered that enemy's citadel and observed the measures taken by Ravana closely."

Modern Day Management

Corporate espionage is unethical in nature but in the past renowned organizations were involved in aerial survey, buying garbages, poaching senior people from the competitors. Generally it is being discouraged as it sullies the image of an organization in the marketplace.

7. Impulsive Decisions
Ramayana Depictions

The best example of this is Mata Sita's infatuation with the golden deer. Sage Valmiki has captured her emotions in Sarga 43, Book 3, Aranya Kanda. An impulsive decision to have a golden deer despite repeated logical arguments presented by Lakshmana lead to her abduction by Ravana.

Modern Day Management

Impulsive decisions also land Customers and organizations in precarious situations. Impulsive decisions based on the aesthetics or price of a product or a service has lead to grave lapses both in an individual customer and a corporate scenario. Generally an informed decision especially in a corporate setting is encouraged to yield impactful results.

8. Succession Planning
Ramayana Depictions

Succession planning has been highlighted in verse 35, Sarga 1, Book 2, Ayodhya Kanda.

अथ राज्ञो बभूवैवं वृद्धस्य चरिजीवनिः || २-१-३५
परीतरिषा कथं रामो राजा स्यान्मयिजीवति |

The long living and aged Dasaratha thought: "Will Rama become king while I am still alive? Shall I enjoy that happiness?"

Modern Day Management

Succession planning is an important responsibility of the leadership team today. A good succession planning process in place ensures the longevity of the organization and a lead time to inculcate desired skillsets in the successor.

9. Democratic Decision Making Process:
Ramayana Depictions

Democratic decision making process is depicted in Sarga 2, Book 2, Ayodhya Kanda. Dashratha's desire of coronation of Rama was approved by an assembly comprising of sages, important people and citizens of his kingdom.

Modern Day Management

The organizations of today are increasing the participation of their employees and customers in the decision making process. The opinions of the employees and customers are being captured at different intervals of time through technology and processes embedded in the organization's ecosystem.

10. Strategic Alternatives:
Ramayana Depictions

A good example of strategic alternatives available and their evaluation is narrated in verse 3, Sarga 41, Book 5, Sundar Kanda.

न साम रक्षहसु गुणाय कल्पते |
न दनम् अर्थ उपचतिषु वर्तते |
न भेद साध्या बल दर्पता जनाः |
पराक्रमः तु एष मम इह रोचते || ५-४१-३

"In the case of demons, the strategy of negotiation is not practicable. For those persons having abundant wealth, the strategy of bribery is not suitable. For persons who are proud of their strength, the strategy of sowing dissension is not amenable. Prowess alone is agreeable for me here."

Hanumana had four alternatives available to him to him after meeting Mata Sita to know the strength of Asuras at Lanka. They were sowing dissension, negotiation and bribery; he chose the fourth strategy of open assault."

Modern Day Management

Modern day management analyses different strategic alternatives before coming to a concrete decision. The Board of Governors comprises of corporate big-wigs to provide an astute analysis of strategic alternatives and which alternative to embrace as the future of the organization is dependent on such decisions.

Conclusion

Valmiki Ramayana is rich in depicting several instances of strategic management process. Authors have depicted the various episodes in this paper with appropriate references to the verses, sargas and kandas in which the episodes occur.

Lord Rama, in the form of a human, with an army of monkeys and bears was able to defeat Ravana, an asura with incredible powers having an army of well-known warriors. This shows the importance of a right strategy formulation and implementation.

The authors advocate the widespread teachings of Ramayana especially in Business Schools for exploring management lessons from the business viewpoint. The authors sincerely hope that the present day managers can use this invaluable text to find out strategic management answers in their everyday lives. Managers of modern times need to engrain this in their psyche that Lord Rama's triumph apart from having followed the path of righteousness, ethics and morals, also comes from following a right strategic management process highlighted in various episodes across Ramayana.

References

- Muniapan, B. and Satpathy, B. (2010) 'Ancient Indian wisdom for managers: the relevance of Valmiki Ramayana in developing managerial effectiveness', Int. J. Indian Culture and Business Management, Vol. 3, No. 6, pp.645–668.

- Sharma, S. (1996) Management in New Age: Western Windows Eastern Doors. New Delhi, India: New Age International Publishers.

- Sharma, S. (2003) 'Towards Corporate Veda: Indian ethos and corporate development', Journal of Human Values, Vol. 9, pp.163–172.

- Sharma, S. (2002) 'Corporate Rishi leadership model: an Indian model for corporate development and ethical leadership', In U. Pareek, A.M. Osman-Gani and T.V. Rao (Eds.), Human Resource Development in Asia: Trends and Challenges. New Delhi, India: Oxford and IBH, pp.291–296.

- Muniapan, B. (2007) 'Transformational leadership style demonstrated by Sri Rama in Valmiki Ramayana', Int. J. Indian Culture and Business Management, Vol. 1, No. 1, pp.104–115.

- Chakraborty, S.K. (1993) Managerial Transformation by Values: A Corporate Pilgrimage. New Delhi, India: Sage.

- Chakraborty, S.K. (1995) 'Wisdom leadership: leading self by the SELF', Journal of Human Values, Vol. 1, pp.205–220.

- Chakraborty, S.K. (1999) Wisdom Leadership: Dialogues and Reflections. New Delhi, India: Wheeler Publishing.

- Goldman, R. P. (2007). The Rāmāyaṇa of Vālmīki: An Epic of Ancient India. Sundarakāṇḍa (Vol. 5). Motilal Banarsidass Publishers

- Prasad, H. (2001). SRI RAMACHARITAMANASA: A TESTAMENT OF INDIAN SPIRITUALITY. Critical Perspectives on the Rāmāyaṇa, 276

- Sarma, B. (1978). Ethico-literary values of the two great epics of India: an ethical evaluation of the Mahabharata and the Ramayana (No. 13). Oriental Publishers & Distributors

- Pollock, S. (2004). Ramayana and Political Imagination in India. Lorenzen, D.(ed.), 153-208.

- Lee, D. W. (2000). A natural history of the Ramayana.

- Hee, C. C. H. (2007). A holistic approach to business management: Perspectives from the Bhagavad Gita. Singapore Management Review, 29(1), 73.

- Drucker, Peter, 1968. The Practice of Management, PanBooks, London

- Valmiki Ramayana. (n.d.). Retrieved December 6, 2015, from http://www.valmikiramayana.net

- Dr.Sasidharan's Personal Website. (n.d.). Retrieved December 2, 2015, from http://drsasidharanspersonalwebsite.blogspot.in/2012/07/strategic-management-lessons-from.html

- Top 10 Management Lessons from Ramayana - Lesson 3 - KNOLSKAPE. (n.d.). Retrieved December 1, 2015, from

https://www.knolskape.com/blogs/10-management-lessons-from-ramayana-lesson-3/

• Management Lessons from Ramayana - Ritesh Seth. (n.d.). Retrieved November 16, 2015, from https://sites.google.com/site/riteshseth/Home/general-reads/management-lessons-from-ramayana

• THE RAMAYANA: A Classic of Human. (n.d.). Retrieved November 28, 2015, from http://www.lemauricien.com/article/ramayana-classic-human

• Management Lessons from Ramayana. (n.d.). Retrieved December 2, 2015, from http://www.speakingtree.in/blog/management-lessons-from-ramayana

• Sunday Edition. (n.d.). Retrieved November 19, 2015, from http://www.dailypioneer.com/sunday-edition/agenda/spirituality/the-wisdom-of-ramayana.html

—ᴍ—

वर्तमान जीवन संदर्भों के अंतर्गत रामकथा की प्रासंगिकता

सुप्रिया सिंह

प्रवक्ता एस इन्सटीट्यूट् पीन्या बैंगलूर

आज के जीवन सन्दर्भों के परिप्रेक्ष्य में जब मैने रामकथा की प्रासंगिकता तलाशने की शुरूवात की तो अनुभव किया कि आज भी भारतीय समाज की मूलभूत समस्यायें वही है जो आज से हजारों वर्ष पूर्व रामायण के रचनाकार के समय में थी और जिनका उल्लेख तुलसी ने भी किया है। इनमें से कुछ विषय ऐसे हैं जिनका उल्लेख मैं अपने इस लेख में करना चाहती हूँ। ये विषय हैं-

नारी की स्थिति - रामकथा में वर्णित नारी चरित्रो की यदि हम बात करें तो सर्वप्रथम हमारा ध्यान अहिल्या की कथा की ओर जाता है। यहॉ मै अहिल्या का परिचय दे दूँ अहिल्या गौतम ऋषि की पत्नी थी और गौतम के परित्याग (वाल्मिकि रामायण) अथवा शाप वश (तुलसीकृत मानस) शिलावत हो गई थी। अधिकाशं राम कथाओं में स्वीकार किया गया है कि अहिल्या के साथ बलात्कार नहीं हुआ था, वह स्वयं इन्द्र में आसक्त थी। ऐसे में गौतम ऋषि द्वारा आवेश में दिया गया शाप उचित ही था।

इस विषय पर एक प्रश्न मेरे मन मे आता है कि, यदि अहिल्या सचमुच दोषी तो गौतम उसे पुनः अंगीकार करने को तैयार कैसे हो गये और विश्वामित्र जैसे चिन्तक को उनके उद्धार की इतनी चिन्ता क्यूं थी कि वे राम को उनके आश्रम तक ले आये यदि

अहिल्या इतनी ही पतित थी तो राम ने उनका उद्धार क्यूं किया। इन समस्त तथ्यों पर गहन चिन्तन के बाद ऐसा लगता है कि अहिल्या स्वयं दोषी नहीं थी अपितु वे पडयन्त्र का शिकार हो गई थी और निश्चित रूप से समाज के अत्याचार से पीडित थी। तभी तो स्वंय राम को चलकर उनके उद्धार के लिए आना पडा। वाल्मिकि रामायण में तो स्पष्ट वर्णित है कि राम और लक्ष्मण ने अहिल्या के पैर छुए और उन्हें सम्मान दिया। तुलसी ने इस संबध में थोडा सयंम बरता वे शायद अपने प्रभु से यह करवाना नहीं चाहते थे इसलिए उन्होनें राम के चरणों के स्पर्श से अहिल्या के उद्धार की बात कही।

इसी संदर्भ में नरेन्द कोहली जी कहते है कि "वह समाज कुछ ऐसा प्रतीत होता है जहॉ मान लिया गया कि स्त्री की इच्छा हो या न हो पराये पुरूष के सम्पर्क से वह दूषित हो जाती है। ऐसे में समाज में उसकी प्रतिष्ठा कैसे हो सकती है। अहिल्या के सम्बन्थ मे भी सबने इन्द्र का विरोध न करके उसे ही दूषित माना।" 1

इधर विश्वामित्र भी अहिल्या के प्रति हुए अत्याचार से दुखी थे और उसे सामाजिक प्रतिष्ठा दिलवाना चाहते थे इसीलिए वे राम को लेकर वहॉ गये।

भारतीय समाज में इस बात के अनेकों प्रमाण है कि जिन स्त्रीयों का स्तीत्व सुरक्षित नहीं रहा उस स्त्री का सम्मान कभी इस समाज में नहीं रहा। यहाँ महत्वपूर्ण यह है कि अहिल्या अपने सतीत्व की रक्षा नही कर पायी और पति तथा समाज द्वारा तिरस्कृत हुयी।

आज भी इस देश में महिलायें स्वयं को सुरक्षित महसुस नहीं करती आये दिन एसिड अटैक, अपहरण, बलात्कार और हत्या की घटनायें सुनाई देती है और स्थानों की तो बात ही छोड़िये।

जब देश की राजधानी ही इस प्रकार की घटनाओं में सर्वोच्च स्थान पर है। यहाँ दुख इस बात का होता है जो स्त्री शारीरिक तथा मानसिक यातना का शिकार होती है हमारा समाज उसके प्रति दया और सहानुभूति तो दिखाता है किन्तु सम्मान देने के मामले में पीछे रह जाता है।

बुद्धिजीवी वर्ग

रामकथा में आये ऋषिगण आज के बुद्धिजीवी वर्ग के प्रतीक लगते है। इस सम्बन्ध में सर्वप्रथम नाम विश्वामित्र का आता है, वे पूर्व मे राजा थे फिर राजर्षि और बाद में ब्रम्हर्षि उनके पास शस्त्र थे, संगठन क्षमता थी, किसी सीमा तक वह शायद अपने क्षेत्र की सुरक्षा भी कर सकते थे किन्तु हम उन्हें एक ऐसे चिन्तन वादी के रूप में देखते है जो अपनी कार्यक्षमता खो चुके है तथा राक्षसों से लडने तथा अहिल्या के उद्धार के लिए राम का चयन करते हैं।

इसीप्रकार शरंभंग ऋषि जिनके आश्रम में अस्थियों का ढेर लगा है वे भी राम के आने के पूर्व या शायद बाद में स्वयं को योगाग्नि में जला देते है इसप्रकार हम देखते है कि वहाँ घोर निराशा का वातावरण है। उसी वन में माण्डकर्णि नाम के एक अन्य ऋषि भी है, जो साधन सम्पन्न होते हुए भी किसी के दुख से कोई सरोकार नहीं रखते। दरअसल माण्डकर्णि आज की भाषा में बिके हुए बुद्धिजीवी वर्ग का प्रतीक है। इसीकम मे आगे सुतीक्ष्ण ऋषि का नाम आता है जब राम सुतीक्ष्ण से पूछते है कि हम कहाँ निवास करे तो वे कहते है, "राम वैसे तो मेरा अपना आश्रम भी बहुत मनोरम है। तुम चाहो तो यहाँ भी निवास कर सकते हो किन्तु यहाँ कुछ उपद्रवी मृग आया करते है।"2 राम ने ऋषि के कथन का मर्म समझा और मुस्कुरा कर कहा कि वह वहाँ निवास नहीं करेगें। दरअसल सुतीक्ष्ण राम विरोधी नहीं है किन्तु उन्हें भय है कि यदि राम उनके यहाँ रहेगे तो राक्षस अवश्य ही उनके आश्रम पर आकमण करेगें। यहाँ सुतीक्ष्ण एक ऐसे बुद्धिजीवी के रूप में दिखाई पडते है। जो बिना संकट झेले शुभ के साथ है किन्तु शुभ और अशुभ के युद्ध में किसी प्रकार का मूल्य चुकाने का साहस उसमें नहीं हैं।

लेकिन इसी निराशा में आशा की किरण के रूप में अगस्त ऋषि और जटायु भी दिखाई पडते है जहाँ अगस्त मुनि राक्षसों के मध्य रहकर निरन्तर संघर्ष कर रहे थे, वही दूसरी ओर जटायु ने भी सीता की रक्षा करते हुए अपने प्राण त्यागे। जटायु राजा दशरथ के मित्र बताये जाते है, राम भी उनके प्रति आदर का भाव रखते हैऔर जटायु ने ही राम को सीता के अपहरण कर्ता का नाम बताया। जटायु उन लोगो में है जो सच्चे वीर की भांति असहाय लोगों की रक्षा के लिए अपने प्राणों का त्याग कर देते है। यहाँ जटायु की कथा अत्याचार के विरूद्ध संघर्ष की प्रेरणा देती है।

आतंकवाद

आतंकवाद आज भारत और विश्व के समक्ष एक चुनौती के रूप में खड़ा है। भारत में चाहे पाकिस्तान समर्थित आतंकवाद हो या पश्चिमी देशों में आई एस आई एस का यहाँ पर ध्यान देने योग्य बात है कि आतंकवाद की गतिविधी का शिकार अधिकतर साधारण जन ही होते है। आतंकवादी सीधे किसी सेना से सामना नहीं करते वरन् आतंक की गतिविधियॉ करके जनता में अपना भय उत्पन्न करते है। यदि रामकथा में देखे तो कुछ ऐसा ही कार्य रावण द्वारा भेजे गये राक्षस भी कर रहे थे। इन राक्षसों ने कभी भी अयोध्या के राजा दशरथ या मिथिलानरेश जनक से सीधे मुकाबला नहीं किया, वरन उनके राज्यों के बीच स्कन्धावार स्थापित करके जनता में अपना आतंक फैलाया।

गहराई से देखे तो सुदुर दक्षिण में बैठा रावण ही अपनी सेनाओं को सुनियोजित रूप से आगे बढा रहा था। जहाँ उसकी बहन सूपर्णखा मध्य देश में अपना आतंक फैला रही थी वहीं उसकी मौसी ताडका पूर्वी क्षेत्र में अपना बल प्रदर्शन कर रही थी। इस प्रकार वे धीरे धीरे पूरे जंबूद्वीप पर अपना आधिपत्य जमा रहीं थी। उन्होने आश्रमों और साधरण जनों पर अपना आंतक स्थापित कर रखा था। विश्वामित्र के आह्वान पर राम और लक्षण ने पूर्वी क्षेत्र की समस्त आसुरी शक्तियों का विनाश कर दिया और अपनी आगे की योजना के तहत प्रकारान्तर से अन्य राक्षसों का वथ भी किया। राक्षसों ने अभी तक सबको भयभीत करके रखा था उन्होनें कभी कल्पना भी नहीं की थी कि कोई इतनी दृढता से उनका वध करने का साहस करेगा। दरअसल वहाँ भी समस्या संकल्प के अभाव की थी जो भारत सरकार की पाकिस्तान तथा उसके आतंकवादियों के प्रति रही है। राक्षसों को कभी आशा भी नहीं थी कि आश्रमवासी उनका विरोध करेगें लेकिन राम के आते ही सारी स्थिति बदल गई। राम ने ऋषियों के यज्ञों की ही रक्षा नहीं की वरन साधारण जनों मे भी उर्जा और साहस का संचार किया।

सत्तामोह

सत्तामोह राजनीति का सर्वाधिक जटिल विषय है।

रामायण की समस्त कथा के मूल में भी कैकयी की पुत्र के लिये राज्य की कामना ही थी। सर्वविदित है महाभारत का युद्ध भी सत्ता के लिए ही लडा गया।

सत्तामोह का प्रश्न राम के संदर्भ में भी उठाया जाता रहा है कि अयोध्या आकर उन्होने अश्वमेघ यज्ञ किया। जब कि तुलसीकृत मानस में इसका उल्लेख नहीं है। यदि हम रामकथा का अवलोकन करे तो यह आरोप निराधार प्रतीत होता है क्योंकि हम देखते है कि अयोध्या जैसे वैभवशाली राज्य को भी राम बिना किसी शोक के त्याग देते है। मानस के प्रसंगो में देखा जाये तो ऐसा लगता है कि वे स्वयं वन जाने को उत्सुक है। वे कैकेयी से कहते हैं

मुनिगन मिलनु विसेषि बन सबहिं भांति हित मोर।

****

जौ न जाउ बन ऐसेहुं काजा। प्रथम गनिय मोहि मूढ समाजा।3

राम ने अपने वनवास काल में निषाद द्वारा समर्पित श्रृंगवेरपुर का राज्य, बालिवध के बाद किष्किन्था का राज्य तथा अपने बाहुबल से विजित लंका का राज्य भी ग्रहण नहीं किया। ऐसे राम पर सत्तामोह का प्रश्न तर्कसंगत नहीं लगता और एक आजकल के नेता है जो अपने सत्ता के मोह और मद में इतना डूब चुके है कि उन्हें नैतिक और अनैतिक का कोई विवेक नहीं रह गया। हद तो तब है जब योग्यता और अयोग्यता का विचार किये बिना सत्ता और पद वंश को दे दिया जा रहा है।

संस्कार - वर्तमान समाज में निरंतर सामाजिक संस्कारो में गिरावट दिखाई पड रही है। बढते अपराध, राजनैतिक घोटाले, अराजकता, बेरोजगारी, सामप्रदायिकता, अपहरण, बलात्कार ये ऐसी घटनायें हैं जो हमारे रोजमर्रे के जीवन की सच्चाई है। अनेक कानून तथा व्यवस्थाओं को बनाकर भी हम इन समस्याओं से निकल नहीं पा रहे हैं। मेरा प्रश्न है कि क्या कोई कानून इस बदलते परिवेश की गिरावट को रोक सकता है। मेरा अपना विचार है कि इस समय आवश्यकता है, रामकथा में वर्णित मूल्यों के पुनर्मूल्याकंन की। जिन्हें अपना कर हम अपना वर्तमान ही नहीं भविष्य भी सुरक्षित कर सकते हैं। आज की शिक्षा व्यवस्था हमें धनोपार्जन तो देती है लेकिन शायद संस्कारी बनाने में चूक जाती है। इसीलिए आज आवश्यक है कि पारिवारिक संस्कारो के साथ ही शिक्षा व्यवस्था में ऐसे तत्वों का समावेश किया जाए जिससे व्यक्ति का सर्वांगिण विकास हो। आज की शिक्षा मूल्यपरख होनी चाहिए ताकि आने वाली पीढी मानस में वर्णित मूल्यों को पुरानी बात कहकर न छोडे। आज जरूरत है कि हम अपनी परम्परा और अपनी प्राचीन धरोहरों से अपनी पीढी को जोडें और अपनी भावी पीढी हेतु सुन्दर भारत का निर्माण करे।

सन्दर्भसूची
1 मेरे राम मेरी राम कथा, पृ 32
2 19/7 अरण्यकाण्ड, रामायण
3 41, अयोध्याकाण्ड, रामचरितमानस

आज के समय और समाज में मानस की उपयोगिता

पियूष कुमार श्रीवास्तव

श्री सत्य साई इन्स्टीट्यूट आफ हायर लर्निंग, प्रशांतिनिलयम

श्रीरामचरितमानस में लोकमंगल प्रेरित लोकमत प्रधान है। *धीर, वीर गंभीर उदात्त चरित्र इसके नायक मर्यादापुरुषोत्तम राम लौकिक क्षेत्रों में प्रवेश कर आदर्श की स्थापना करते हुए अलौकिकता का आभास कराते हैं।* मानस, कर्मठता का पाठ पढ़ाता है कपोल कल्पनावाद का नहीं। *यह अभिशाप या अपने वनवास को दूसरों के लिए वरदान बना, जीवन को धन्य बनाने की कथा है।* लेकिन फिर इस कोशिश में अपनी गरिमा और दूसरों के स्वाभिमान को कभी - कहीं ठेस नहीं पहुँचने दी गयी है।

तुलसी के युग की परिस्थितियाँ हमारे समय और समाज की परिस्थितियों से मिलती - जुलती ही थीं जिसमें अस्तित्व के लिए सतत संघर्ष आवश्यक ही नहीं अनिवार्य हो गया था। जर्जर हुए सामाजिक ढाँचे को फिर से मजबूत बनाने के लिए तुलसी ने ग्रंथों का गहन - गम्भीर अध्ययन किया और उनमें मिलने वाले उन आदर्शों को चुन-चुन कर समाज के सामने रखा जो उसमें घुस बैठी बुराइयों और कमजोरियों को दूर कर सकते थे। तुलसी इन आदर्शों से दीन - दुखी और दाताओं दोनों को परिचित कराना चाहते थे। मानस को लोकोन्मुख बनाए रखने हेतु ही तुलसी ने सब कुछ को लोकजीवन से ही चुना। तुलसी वर्णित रामराज्य व्यवस्था एक आदर्श सामाजिक व्यवस्था है जिसमें मनुष्य के व्यक्तित्व और चरित्र दोनों के विकास हेतु सुनहरा अवसर मिलता है। अपनी - अपनी रुचि, योग्यता, दक्षता और क्षमता मुताबिक काम चुन सकने की स्वतंत्रता होने से सभी अपने कार्य क्षेत्र में कुशल और तत्पर दिखलाई पड़ते थे। अस्तु कार्य उत्साह वर्धक था, अंततः आत्महंता या आत्महत्या के लिए प्रेरित करने वाला नहीं। कर्म प्रधानतावश कार्यविधि भले भिन्न रही हो परन्तु उद्देश्य मात्र लोकमंगल ही था।

आज हर माँ - बाप अपने बच्चों को डॉक्टर, इन्जीनियर या किसी कार्पोरेट का सी. ई. ओ. बनाना या बनते देखना चाहते हैं केवल इसलिए कि वे किसी से कम या पीछे नहीं रहना या कहलाना चाहते। आज महत्व कार्य का नहीं, अपने - अपने अहंकार को शांत करने का रह गया है अन्यथा हम देख रहे हैं कि आज के समाज में भी महत्ता सबको प्रदान की जा रही हो चाहे वो पहाड़ को अकेले काट कर दूरी घटा देने वाला दशरथ माँझी हो, अखबार बेंचते हुए अपनी कर्मठता के सहारे दुनियाँ को अपनी मिजाइलों से दहलाकर एकबार फिर राष्ट्रपति के पद को सुशोभित करने वाले श्रीअब्दुलकलाम हों अथवा चाय बेंचने वाले से प्रधानमंत्री के पद को प्राप्त करने वाले श्रीनरेन्द्र मोदी हों। गलियों में गिल्ली ड्न्डा खेलते हुए विश्व का सबसे बड़ा

बल्लेबाज बनने वाले श्रीसुनील गवास्कर हों या सचिन तेन्दुलकर अथवा फिर ऐसा ही कोई और। कहने का तात्पर्य यही है कि आज भी कठिन परिश्रम के सहारे हॉसिल की गई दक्षता और योग्यता का सम्मान किया जाता है। लेकिन सच तो ये है कि लोग आलसी हो गए हैं, श्रद्धा और सबूरी का सर्वथा अभाव दिखलाई पड़ रहा है, क्योंकि लोगों को अपनी ही योग्यता, दक्षता, शक्ति और सामर्थ पर विश्वास नहीं रह गया है। उनमें आत्मविश्वास, स्वाभिमान, उत्साह और उमंग का अकाल सा देखने को मिलता है, जिसके होते सच्ची प्रगति संभव नहीं।

मानस में देव या दानव, सुर या असुर, मनुष्य या देवता, स्त्री या पुरुष जो कुछ भी कह या कर रहे हैं, पूरे विश्वास, उत्साह और उमंग के साथ। क्योंकि उन्हें अपने-अपने गुरु और उनसे मिली शिक्षा पर पूरा विश्वास है इसीलिए उन्हें किसी और सहारे की जरूरत नहीं। अगर कोई, कहीं अनुचित मार्ग अथवा असमंजस की स्थिति में है तो उसे उबारने की कोशिश भी की गई है। क्षमा को प्रथम और दन्ड को अन्तिम अस्त्र के रूप में रखा गया है परन्तु लोक कल्याणार्थ अगर अनिवार्य समझा गया, तो दन्ड देने में कहीं संकोच का अनुभव नहीं किया गया है। लोककल्याण सर्वोपरि इसीलिए समाज सुखी था क्योंकि व्यक्ति, परिवार अथवा समाज लोक के ही अपने अनिवार्य और अविभाज्य अंग होते हैं। किसी को कहीं त्यागा अथवा उसकी अवहेलना नहीं की गई है। पूरी कोशिश की गई है परिमार्जन, पश्चाताप के सहारे परिवर्तन लाने की। लेकिन अगर अमार्जनीय और समाज के लिए अहितकर है तो उसे लोककल्याण ही की दृष्टि से समाप्त कर दिया गया है।

आज शिक्षा, स्वास्थ्य, संबंध यहाँ तक कि सहानुभूति और संवेदनाएँ भी खरीदी / बेंची जा रही हैं। नीति, नियम, कानून, दन्ड विधान, गोष्ठियाँ, सभाएँ, प्रचार - प्रसार, कार्य या सीख, यहाँ तक कि सम्मान या अपमान सब कुछ स्वार्थ की सीमाओं में सिकुड़ कर रह गया है। प्रसाद जी की एक बहुत ही सुंदर सारगर्भित पंक्ति है *भयभीत सभी को भय देता, भय की उपासना में सब विलीन।* अर्थात भयभीत अपने चारो ओर भय का वातावरण ही जगाता है लेकिन दुख की बात तो ये है कि सब के सब इस भय की भक्ति में ही लीन हैं। आज भगवान की भक्ति, पूजा, दान, ग्रह शांति आदि भी अधिकांशतः अपने पापों से मुक्ति के लिए, किसी का सम्मान उसके पद अथवा स्तर के भय से, त्याग अथवा दान इनकम टैक्स डिमार्टमेन्ट के डर से, आहार पर नियंत्रण रोग के भय से, विहार नियंत्रण पकड़े जाने के भय से ही होता दिखलाई पड़ रहा है इसीलिए इनका कोई अर्थ नहीं। *अगर यही स्वेच्छा से, भय जागने से पहले ही अपनाया या किया गया होता तो भय या सन्देह नहीं, आत्मविश्वास जागता जो कल्याणकारी होता।*

रामायण और महाभारत सदियों - शताब्दियों से विशेषकर भारतीयों के उपजीव्य काव्य रहे आए हैं इसलिए आज इनकी उपयोगिता पर पुनर्विचार जीवन आदर्शों पर सन्देह सा लगता है। लेकिन फिर आज भारत की दशा को देख यह प्रश्न सहज रूप से उठता है कि क्या सचमुच हम उसी भारत में रह रहे हैं जहाँ तुलसी के मर्यादापुरुषोत्तम श्रीराम का राज्य था ? और क्योंकि हम इसका उत्तर सकारात्मक पाते हैं, एक बार फिर प्रश्न उठता है कि तब क्या - कहाँ बदल गया जिसके परिणामस्वरूप आज भारत की सभ्यता और संस्कृति पतनोन्मुख दिखलाई पड़ रही है ? तब क्या था, जो आज नहीं है ?

स्वार्थ स्वरूप मर्यादाओं का उल्लंघन ही इसका प्रमुख कारण है। आज - संवेदना सहानुभूति शून्य समाज में वैभव - विलास विलीन ज्ञानी और अधिकारी वर्ग मोह, मद रिस - राग रंजित हो अपनों से ही नीति और धर्म विरुद्ध आचरण कर रहा है। वाणिज्य वर्ग वशीभूत अर्थ व्यवस्था पूर्णतः स्वार्थ केन्द्रित है। अस्तु अज्ञानी, असमर्थ, असहाय और अनुकंपा पर जीने वालों में कृतज्ञता और सेवा भाव का सर्वथा अभाव और अकाल सा देखने को मिलता है; कुल मिलाकर व्यवस्था नाम की कहीं कोई चीज नहीं रह गई है। *शोषण और स्वार्थ ही सामाज से जुड़ी हर व्यवस्था के मूल आधार बन कर रह गए हैं।* छोटे - बड़े का कहीं, कोई लिहाज नहीं रह गया है। चरित्र-सदाचार जैसी कोई चीज देखने-सुनने को नहीं मिलती। ऐसी अवस्था में हमारे समय और समाज को उसी मानस से, जिसने इस्लाम काल में भारत को पतन के गर्त में गिरकर मिटने से बचाया था, क्या लेना देना है ?

मानस में हमें आदर्श - भाई, बहन, पति, पत्नी, सेवक, स्वामी, पुत्र, पिता, गुरु, शिष्य, सलाहकार, भक्त, मित्र, प्रजा, योद्धा, राजनीति आदि के सुन्दर स्वरूप देखने को मिलते हैं साथ ही निर्गुण - सगुण, ज्ञानमार्ग - भक्तिमार्ग, शैव - वैष्णव, छुआछूत आदि जैसी समस्याओं के समाधान भी। इन्हें दुहराना पृष्टपेषण होगा।

लेकिन फिर मानस में दोनों *दलितोद्धारक और सेवक - सेव्य भाव वाले प्रसंगों में राम का जो रूप आता है* वह इन दलितों और सेवकों को आश्वासन देता मालूम पड़ता है कि मैं तुमसे अलग और दूर नहीं हूँ। जीवन के हर मोड़ पर तुम्हारे साथ हूँ। मानस में राम का यह रूप बार - बार उभरकर सामने आता है। कोई भी दास या सेवक अपने स्वामी को अपने सुख-दुख में शामिल होता देखे तो विशेषकर उसका दुख अपना दुख नहीं रह जाता। उसमें नवचेतना, नवस्फूर्ति, नए साहस का उदय होता है और वह काल से भी भिड़ जाने को तैयार हो जाता है। राम की उपस्थिति में लंकाकान्ड में वानरों और अरण्यकान्ड में कोल - किरातों एवं भीलों के साथ ऐसा ही हुआ। आज हमारे समाज में इसकी सबसे बड़ी जरूरत है।

बयरु न कर काहू सन कोई, राम प्रताप विषमता खोई ।
सब नर करहिं परस्पर प्रीती, चलहिं सुधर्म निरत श्रुति नीती ।।

सेवकों में शिष्टाचार और स्वामिवर्ग में स्वाभिमान था इसीलिए राम राज्य में सेवक जितना झुकता, स्वामी उसे उतना ऊपर उठाता था।

भय से दूर, स्वामी की सुशीलता में सराबोर प्रजा चन्द पैसों का नहीं, सुन्दर सद्भावनाओं, सद्वृत्तियों और सद्कर्मों का कर स्वेच्छा से समर्पित करती थी क्योंकि स्वामी सक्षम, समर्थ होने के साथ ही संवेदनशील थे और इसीलिए तन, मन, धन से प्रजा के प्रति अपने उत्तरदायित्वों का पालन करते दिखलायी पड़ते थे। स्वामी प्रजा की रक्षा स्वयं पर चोट सहकर करता था -

तुरत विभीषण पाछे मेला, सन्मुख राम सहेउ सोइ सेला ।।

प्रजा तो आज भी अधिकांशतः अपने स्वामी या नेताओं का अनुशरण करती है किन्तु इन स्वामियों या नेताओं में सद्गुणों और सद्विचारों के सर्वथा अभाव में उनकी वेश - भूषा, चाल - ढाल, रूप - केश और घिनौने आचरणों तक ही यह अनुकरण सीमित रह जाता है। हमें राजनीति एवं चलचित्रों में ऐसे नित्य नए नमूने देखने को मिलते हैं। कहने का तात्पर्य यह कि *आज के स्वामी या नेता वर्ग में सद्गुण एवं चरित्र के अभाव के साथ ही अधिकार की आसक्ति एवं उत्तरदायित्वों के प्रति उदासीनता ही प्रजा के पतन एवं कष्टों का मूल कारण है।* राम ने अपने सेवक जटायु की मृत्यु पर ही नहीं बल्कि उसका प्रति-उपकार न कर सकने की वजह से ऑंसुओं से उसका तर्पण किया, अपनी पत्नी के समान ही अपने सेवक सुग्रीव की पत्नी की सुरक्षा का मूल्य समझा, अपने को अपने सेवकों का दास कहा और समझा, उनका ऋणी माना। अपने राजतिलक के अवसर पर सर्वप्रथम उनका खयाल रखा, हृदय पर पत्थर रख उन्हें विदा किया लेकिन फिर अपने प्रेम और अपने स्वार्थ हेतु उन्हें उनके सगे - संबंधियों एवं परिवार से दूर नहीं रखा और न ही उन्हें उनके उत्तरदायित्वों से विमुख करने की कोशिश की।

आज भारत ही नहीं सारा संसार सच्ची सहानुभूति और संवेदना के अभाव के साथ ही रामराज्य में स्वामी - सेवक, छोटे - बड़े, अमीर - गरीब, आश्रित - आश्रय के बीच मिलने वाले आदर्शों के अभाव में आतंक, अत्याचार, अनाचार एवं अशांति का अनुभव कर रहा है। जो कुछ कहीं थोड़ा होता दिखलाई पड़ रहा है, केवल स्वार्थप्रेरित भावना से। तुलसी के राम को आज के राजनीतिज्ञों की यह स्वार्थपूर्ण विद्या नहीं आती थी। श्रीरामचरितमानस के नायक मर्यादापुरुषोत्तम राम का सबसे बड़ा गुण है *सेवकों के लिए सब कुछ करते हुए भी अपने में कर्ता का अहंकार न आने देना।*

रामराज्य में पारदर्शिता शत - प्रतिशत थी। प्रजा को अपने राजा के व्यवहार और व्यक्तिगत जीवन को केवल देखने ही का नहीं, टीका - टिप्पणी करने का भी अधिकार था जिसे उसने विद्रोह करके नहीं, स्वयं अपने स्वामी राम से बिना माँगे, सहर्ष प्राप्त किया था

जौं अनीति कछु भाखौं भाई, तौ मोहि बरजेहु भय बिसराई ।

राम राजा थे, प्रजा उनके साथ थी इसलिए अगर वे चाहते तो सीता के चरित्र पर लांछन लगाने का दुस्साहस करने वाले मात्र एक धोबी के

प्रति कड़ा रुख अपना सकते थे। लेकिन बदले में सीता सहित घोर मानसिक वेदना सहकर भी उस दोष के परिहार और प्रजा को संतुष्ट कर राजा - प्रजा मध्य विश्वास को बनाए रखने का सच्चा प्रयत्न किया गया; क्या आज इसकी कल्पना भी संभव है ?

मानस में स्त्री को अत्यन्त श्रद्धा से देखा और पुरुष वर्ग द्वारा सम्मानित दिखलाया गया है। स्त्रियों को स्वयं भी संयम-शील, सदाचार से युक्त सती - सीता, अनसुइया और अरुन्धती के रूप में दिखलाया गया है। असुर रावण और बालि की पत्नी को भी आदर्श नारी के रूप में ही दिखलाया गया है। लेकिन सूर्पणखा जैसी उदन्ड नारियों को शील - सदाचार और संयम की सीख देने और समाज प्रताड़ित अहल्या का उद्धार करने में संकोच भी नहीं किया गया है। कहीं किसी पुरुष को किसी भी पर स्त्री को बुरी नजर से देखते नहीं दिखलाया गया है। अगर रावण और बालि जैसे किसी दुराचारी ने ऐसा दुस्साहस किया तो उसे कठोर दन्ड दे समाज को सावधान किया गया है। लोकमंगल की भावना प्रधान होने से कार्यक्षेत्र में कोमलता या कठोरता अपनाने में कहीं संकोच का अनुभव नहीं किया गया है। क्या आज के समाज और आज की राजनीति में ये चीजें सचमुच देखने को मिलती हैं? घ्मातृदेवो भवड किन्तु इसी 30 नवंबर, 2015 के दैनिक हिन्दु समाचार पत्र के प्रथम पृष्ठ पर सब ने पढ़ा होगा 'महाराष्ट्र के अहमद नगर जिले के भगवान शानी मन्दिर में एक स्त्री के भगवान की प्रतिमाँ के निकट पहुँच उनकी पूजा करने पर उस मन्दिर को पुनः पूजा द्वारा पवित्र बनाया गया'।

इसी तरह राम वनवास को लेकर तनिक सोचिए कि उस समय राम की मनोदशा क्या रही होगी ? अचानक, अकारण तपस्वी वेष में चौदह वर्ष का वनवास, प्रियजनों से बिछोह, जीवन और मृत्यु के बीच पानी से निकाल फेंकी मछली के समान छटपटाते पिता चक्रवर्ती राजा, कैकेयी की कुटिलता, कौसल्या का उमड़ता घायल मातृस्नेह, जंगल में पत्नी के साथ रहने पर आ सकने वाली विपत्तियों की आशंका, पिता की निश्चित निहारती मृत्यु, भरत के सच्चे प्रेम को पहचान उनके मन में आने वाले समय में होने वाली ग्लानि-वेदना के प्रति करुणा - आर्द्रता, माताओं के पुछते सिंदूर, टूटती चूड़ियों के साथ उनके विधवापन की झलक का पूर्वाभास, अयोध्या पर टूटते वज्र एवं आते दुख की आशंका आदि को लेकर राम के मन पर क्या बीती होगी ? लेकिन फिर दीन दुखियों पर सदा दया करने वाले गरीबनेवाज राम, राम थे। मन और हृदय में उठे इस प्रचन्ड झंझावात के प्रबल थपेड़ों को अपने तक सीमित रखते हुए राम ऐसी हृदय विदारक परिस्थिति में भी

दासी दास बोलाई बहोरी, गुरहिं सौंपि बोले कर जोरी ।
सब कै सार सँभार गोसाईं, करब जनक जननी की नाईं ।।

क्या पड़ी थी राम को यह सब करने या कहने की ? जिस राज्य ने

उन्हें दुतकार दिया, निष्कासित कर दिया उसके प्रति इतनी चिंता, इतनी संवेदना और सहानुभूति क्यों ? इतनी अनुनय, विनय क्यों ?

इसका कारण यही था कि राम में एक अच्छे शासक, एक अच्छे नेता के गुण थे। एक अच्छे शासक या नेता का सबसे बड़ा और सबसे पहला गुण या उत्तरदायित्व होता है, प्रजा के हितों का ध्यान रखते हुए उसे सुखी रखना। तुलसीदास जी ने स्वयं ही कहा है

जासु राज प्रिय प्रजा दुखारी सो नृप अवसि नरक अधिकारी।

जहाँ राम एक आदर्श स्वामी, राजा और शासक का उदाहरण प्रस्तुत करते हैं वहीं अपनी प्रजा से भी ऐसे ही आदर्श गुणों की अपेक्षा करते हैं। राम जानते थे कि उनके पिता महाराज दशरथ ग्लानि के मारे घोर वेदना का शिकार हो गए हैं, सारी प्रजा उन पर लांछन लगाएगी, उन्हें दोषी ठहराएगी इसलिए उन्होंने एक बार नहीं

बारहिं बार जोरि जुग पानी, कहत रामु सब सन मृदु बानी
सोइ सब भाँति मोर हितकारी, जेहिं तें रहे भुआल सुखारी ।।

यहाँ बारहिं बार जोरि जुग पानी की आवश्यकता इसलिए थी कि यदि किसी कारण वश प्रजा के मन में कुछ भावना आए तो भी राम की अनुनय - विनय पूर्ण वह मूर्ति उनके समक्ष प्रकट होकर उन्हें ऐसा करने से रोकती रहेगी। यहाँ, यह भी ध्यान देने योग्य है कि वन गमन के समय राम ने अपना सबसे अधिक विश्वास प्रजा पर दर्शाते हुए, दशरथ महाराज को सब भाँति सुखी रखने का भार प्रजा पर ही डाल दिया। राजनीति की दृष्टि से यह प्रसंग जहाँ राम की सूक्ष्म बुद्धि एवं दूरदर्शिता दर्शाता है वहीं उनके मन और हृदय में प्रजा के प्रति विश्वास भी।

एक पत्नीव्रत और भावना के वशीभूत हो जल्द ही बिना सोचे समझे किसी को वचन न देने की शिक्षा हमें महाराज दशरथ के जीवन से मिलती है। हमें कुछ करने से पहले ही संभावित परिणाम के बारे में सोच समझ लेना चाहिए विशेषकर अधिकारी वर्ग को अन्यथा उसके साथ ही उसकी प्रजा अथवा अधीनस्थों को भी उसका परिणाम भुगतना पड़ता है।

आगे राम केवट से गंगा पार कराने के लिए कहते हैं लेकिन केवट नाव नहीं लाता और कहता है

छुअत शिला भइ नारि सुहाई, पाहन ते न काठ कठिनाई ।
तरनिउ मुनि घरिनी होइ जाई, बाट परइ मोरि नाव उड़ाई ।।

राम क्रोध नहीं करते बल्कि उसके बरु तीर मारहिं लखनु वाली बात कह देने पर भी मुस्कुराते हुए कहते हैं सोइ करु जेहिं तव नाव न जाई। इसी प्रसंग में आगे *बहुत कीन्ह प्रभु लखन सिय नहिं कछु केवट लेइ बिदा कीन्ह करुणायतन भगति बिमल बरु देइ ।।*

कितना सुन्दर उदाहरण है सेवक और स्वामी के परस्पर कर्तव्य निर्वाहों का। स्वामी अपनी विषम भीषण, दारुण परिस्थिति में भी अपने छोटे भाई और पत्नी की परवाह न करते हुए सेवक को उसके श्रम का मूल्य देना ही चाहता है लेकिन फिर वहीं सेवक भी स्वामी की इस हृदय विदारक परिस्थिति में जिस विधि बन सके, मदद ही करना चाहता है। राम जैसे स्वामी के हाथों से उन्हीं की मुद्रिका किसे स्वीकार नहीं होती ? किन्तु सेवक धन्य है जो यह समझकर कि अभी स्वामी अपनी पत्नी और छोटे भाई के साथ वन को जा रहे हैं, न जाने उन्हें कैसी परिस्थितियों का सामना करना पड़े, पारिश्रमिक स्वीकार नहीं करता। ऐसा नहीं कि वह पारिश्रमिक नहीं चाहता, चाहता है, हृदय से चाहता है लेकिन अभी नहीं, लौटती बार। केवट राम के समक्ष खुलकर यह नहीं कहता कि अभी आप का समय नाजुक है क्योंकि उसके ऐसा कहने से राम की भावनाओं को ठेस पहुँच सकती है। अत: बड़ी चतुराई से काम लेता है।

सच्चे स्वामी और सच्चे सेवक दोनों का यही कर्तव्य होता है। आज भी यदि राम जैसे स्वामी हो जाय तो केवट जैसी प्रजा अवश्य मिलेगी, इसमें संशय नहीं। उक्त प्रसंगों में विभिन्न सामाजिक एवं राजनैतिक उत्तरदायित्वों के निर्वाह को लेकर सुन्दर आदर्श देखने को मिलते हैं जो हम सबके जीवन में एक बड़ी सीख बन सकते हैं।

सेवक - सेव्य भाव के सुन्दर संबंधों से श्रीरामचरितमानस भरा पड़ा है। स्वामी के समक्ष शिष्टता, सरलता, एवं आदर की भावना सेवक के प्रमुख गुण हैं। स्वामी की संतुष्टि या सुख में ही सेवक धर्म की सफलता है। हनुमान राम के बीच संबंध इसका सबसे सुन्दर उदाहरण है।

हनुमान जी कहते हैं *सेवक सुत पति मातु भरोसे। रहइ असोच बनइ प्रभु पोसें।*
राम कहते हैं *समदरसी मोहि कह सब कोऊ, सेवक प्रिय अनन्यगति सोऊ।*

एक सच्चा सेवक अपने स्वामी से कैसा संबंध रखता है ? उसकी जरूरतों के प्रति कैसा और कितना जागरूक रहता है ? हमें हनुमान राम संबंध के माध्यम से देखने को मिलता है।

किष्किन्धाकाण्ड में सेवक के एक विशेष महत्वपूर्ण पक्ष पर प्रकाश पड़ता है जो समाज और राजनीति दोनों की दृष्टि से अपना विशेष महत्व रखता है। महाराज सुग्रीव की आज्ञा से सभी वानर अलग-अलग दिशाओं में माता सीता की खोज में निकलते हैं। लेकिन सर्वसमर्थ होकर भी 'पाछे पवन तनय सिर नावा' ऐसा क्यों ? क्योंकि हनुमानजी जानते थे कि यदि उनके स्वामी राम को अपनी प्रियतमा के पास कुछ कहलवाना होगा तो हो सकता है कि वे सबके समक्ष प्रकट न करें और यदि करते हैं तो न जाने इसका क्या असर हो। ऐसा ही हुआ -

जानि काज प्रभु निकट बुलावा। और अपने कर कमलों से हनुमान के सिर को स्पर्श करते हुए अपनी मुद्रिका उतारकर सीताजी को प्रदान करने के लिए दी और कहा कि तुम सीता को हर तरह से समझाकर, धीरज प्रदान कर मेरे बल और विरह का भी वर्णन करना।

कितना बड़ा विश्वास था राम का हनुमान पर और वहीं कितने सतर्क और जागरूक थे हनुमान अपने स्वामी के आपतकाल में उनकी हर बात को लेकर, कहने को कुछ शेष नहीं रह जाता।

तात्पर्य यह कि स्वामी - सेवक मध्य बहुत सी बातें होती हैं जिन्हें लेकर दोनों को एक दूसरे का विश्वासपात्र बनना

Heroes of Ramayana

Omprakash K. Gupta

College of Business, University of Houston-Downtown

Abstract

The Ramayana is a major epic that describes the noble deeds of Lord Ram. Sage Valmiki wrote it several thousand years ago. He was the first poet ever, known as *adikavi* (the first poet). After Valmiki's Ramayana, several other versions of Ram's story have been written in various languages all over the world. Ramcharitmanas, written by Goswami Tulsidas in the 16th century, is perhaps the most popular version of Ramayana. While Ram is undoubtedly the hero of this epic, there are many others who perform heroic acts in it.

The epic is divided in seven chapters, known as kands. Though the epic essentially revolves around the life of Ram, many individuals play different roles in these seven chapters. For example, Jatayu has an important role in the third chapter, Aryankand, but he is not even mentioned in other chapters. In this paper, we attempt to identify the major heroes of these seven chapters. An informal survey was done to identify the heroes of Ramayana. We will present the survey findings as well as an analysis of what really constitutes of 'heroism' from this epic.

Introduction

The Ramayana is widely revered as a sacred book by Hindus all over the world and has been read globally since it was first written by Sage Valmiki. The Ramayana has also been a great book of research by scholars in India and abroad, and many have written their master's and doctoral thesis on this epic.

Though the precise date of the Ramayana's writing is debatable, it is generally believed that it was composed a few centuries before Christ. The Ramayana is the first form of poetry ever written, and hence Sage Valmiki is often referred to as *adikavi* (the first poet). Ramayana is written in Sanskrit and has about 24,000 *shlokas*.

The Ramayana's teaching and knowledge was originally passed on to masses by only learned gurus who were well versed in Sanskrit. In the 16th century, Tulsidas was born in northern India. It was an era of bhakti in which many devotees such as Tulsidas (popularly known as *Tulsi*) studied Hindu scriptures with different perspectives. Tulsi was a great devotee of Lord Ram. Inspired by the writings of Valmiki and many others, he composed the Ramcharitmanas. This epic, more popularly known amongst masses and scholars simply as *Manas,* was written in a local dialect of Hindi, keeping the layman reader in mind. It describes the noble deeds of Ram in *Awadhi,* a language that was and continues to be widely spoken in most of northern India. Though Tulsi attributes his inspiration to Valmiki, the Ramayana itself, and many other scriptures, his writing is very unique in content, spirit, and style.

An Overview of Ramcharitmanas

Soon after Ramcharitmanas was written, it became an instant hit by reaching masses in an unparalleled way. It was widely read and retold in many different formats. Devotees would read it in the privacy of their homes, in groups, do *akhand-paath* (not-stop recitation), etc. Manas was even captured by theatre artists, who would perform plays popularly known as Ram Lila. Manas captivated the *manas* of India in a short period, a captivation that continues till date. With the advent of technology, numerous TV serials have been made as well, beginning with the most popular version by Ramanand Sagar in the 1980s. The serial, named *Ramayana,* was broadcast in 78 one-hour episodes every Sunday and captured the imagination of Indian psyche. When the show would air, the country would come to a halt. Trains would stop running so that passengers could watch the show on railway platform TVs. On Sunday mornings, streets would be deserted and people would assemble in groups to watch the show on the only TV their communities had. During its original broadcast, *Ramayana* was enormously popular and drew over 100 million viewers

weekly. The popular news magazine *India Today* had dubbed this phenomenon as "Ramayana fever."

Similar to Valmiki Ramayana, Tulsi divided the Manas into seven chapters, popularly known as books or *kands* of the Manas. The first book, Balkand, describes Ram's deeds from his birth to his marriage with Princess Sita. The second book, Ayodhyakand, describes his exile to the forest and the futile effort of his step-brother Bharat to bring him back to Ayodhya. The third chapter, Aranyakand, is the story of his stay in the forest, meetings with several sages of the time, and the abduction of Sita by the demon Ravan. The fourth chapter, Kishkindhakand, narrates the meeting of Ram with Sugriv and the strategy formation to find Sita. The fifth chapter, Sunderkand, is the adventure of Ram's devotee Hanuman in his successful search of Sita and the defection of Ravan's brother Vibhishan to Ram. The sixth chapter, Lankakand, is a description of the battle between Ram and Ravan, and the victory of good over evil. The final chapter, Uttarkand, describes the return of Ram to Ayodhya, his coronation, and his righteous conduct as a king.

Though the epic essentially revolves around the life of Ram, many individuals play important roles in these seven chapters. For example, Jatayu has an important role in the third chapter, Aryankand, but he does not even exist in other chapters. In this paper, we attempt to identify major heroes of these seven chapters. An informal survey was done to identify the heroes of Ramayana, and we finally present an analysis of what really constitutes 'heroism.'

Heroes of Ramayana Kands

Since Ramayana is the story of Ram, he is undoubtedly the hero of this epic. He is considered an incarnation of Lord Vishnu himself. Similarly, Sita, his wife is considered an incarnation of Vishnu's consort Laxmi. Therefore, they are both widely depicted in the epic and their roles are not restricted to one or two chapters. For this reason, in

considering the heroes of Ramayana kands, they both have been excluded.

An informal survey was done by using a questionnaire to ask who respondents would consider to be the heroes of the seven kands. Considering the fact that there are many who can be identified as heroes, the survey put a restriction on an individual being a hero of at most one kand. What follows gives an overview of survey responses, and a discussion with analysis.

1. **Balkand hero.** Respondents to the survey gave various names: Vashistha, Vishwamitra, Shankar, Tulsidas, Ahilya, Dashrath, Bharat, Kausalya, and Agni. Vishwamitra was the favorite of the vast majority.

   My view is in agreement with the majority view. While all others have played important roles, Vishwamitra gave a new direction to the epic. When all was going well, he was instrumental in giving the much needed turn to bring Ram to limelight. Though, as per story, he came to borrow Ram to protect him from demons; the reality is that he was quite capable himself of destroying demons as he was loaded with powerful weapons. He however chose to give that credit to Ram by exposing him to the world, particularly to the demonic community; he announced that a great warrior has been born. He gave all his weapons to Ram and Lakshman and empowered them for their fight against demons in the days ahead. Moreover, by taking Ram to Ahilya and giving him an opportunity to bring her back to life, Vishwamitra informed the world that the Lord himself has descended on earth. Finally, by taking Ram to Mithila for Sita Swayamvar, Vishwamitra showcased Ram's prowess and valor to the warrior community. Therefore, as far as Balkand is concerned, Vishwamitra will be the hero.

2. **Ayodhyakand hero.** Survey responses were: Bharat, Manthara, Urmila, Lakshman, Kaikeyi, Dashrath, Vishwamitra, and Vashistha. Bharat was the favorite of the vast majority.

My view is in agreement with the majority view. In fact, if I have a choice, I will name this kand as 'Bharat Kand.' He was given a kingdom that he did not ask for. He could have easily ruled for 14 years, and perhaps much longer. But he did not do so. As a true hero, he wanted Ram, who was rightfully worthy, to rule the kingdom. He fought with his mothers, gurus, and others and went to the forest in search of Ram so that the kingdom may be given back to him. Though he failed in bringing Ram, he returned as a true representative of Ram. He lived the life of a sanyasi till Ram returned. Therefore, as far as Ayodhyakand is concerned, Bharat will be the hero.

3. **Aryankand hero.** Survey responses were: Jatayu, Surpanakha, Agastya, Shabari, Valmiki, Lakshman, Marichi, and Bharat. Jatayu was the most favorite.

   Here also my view is in agreement with the majority. Jatayu, a vulture, made the supreme heroic sacrifice of giving up his life, with no self-interest whatsoever, to protect a helpless woman who was being kidnapped. Not only did he fight with valor with Ravan to protect Sita, but he also gave valuable information of Ravan's whereabouts to Ram. Even though Ram offered to revive him with a new life, he chose to die in the service of Ram. Indeed, he is the hero of Aryankand.

4. **Kishkindhakand hero.** The Ramayana story takes a major turn in this kand. Ram's wife is kidnapped and he is wandering around helplessly in search of her. Unless a major turn comes in the story, this epic will go nowhere. Therefore several new characters are introduced in this kand. Survey responses for the hero of this kand were: Hanuman, Sugriv, Jambvant, Sampati, Angad, Tara, and Vali. Sugriv was the most favorite.

Unfortunately, I beg to differ with this choice. Sugriv performed no heroic task. Fearful of his brother, he was living in hiding. He became a friend of Ram only

for his self interest. Even after his job was done, he forgot his commitment to Ram. Only after Hanuman reminded him of dire consequences did he send his vanar army in search of Sita. So where is his heroism? In my view that will surprise and shock many, the real hero of this kand is Hanuman himself. He was the key to the formation of the strategic alliance between the vanar clan and Ram that led to the demise of Vali, and eventually Ravan. Recognizing his caliber and qualities, he was the one that Ram chose to send to Sita with his personal message and ring. Finally, he was the one who was selected to cross the ocean, an impossible task indeed.

5. **Sunderkand hero.** Sunderkand is so popular that it is widely read as standalone book. There are two major stories in this kand: the successful search of Sita by Hanuman, and the surrender of Vibhishan to Ram. Though in Valmiki Ramayana, Vibhishan's surrender is in Lankakand (Yuddhkand, in Valmiki Ramayana). Survey responses were almost unanimously identified Hanuman as the hero of Sunderkand.

   There is no doubt that Hanuman is the hero of Sunderkand. However, as we can have only one hero per kand, and as Hanuman has been the identified hero of Kishkindhakand (above), we need to identify someone else. I would choose Vibhishan as the hero of this kand. He was living a fearful life in Ravan's Lanka, completely under his mercy and control. In this kand, Vibhishan mustered the courage to advise Ravan to give up Sita and surrender to Ram. When he was ignored and insulted, he courageously left Lanka, and surrendered to Ram. He risked his life to do what he felt was right for himself, for Ravan, and for the entire demon clan.

6. **Lankakand hero.** As mentioned above, in Valmiki Ramayana, this is called Yuddhkand. This is where the battle between good and evil happens. The survey responses for the hero of this kand were: Ravan, Vibhishan, Angad, Meghnad, Lakshman, Neel, Hanuman and Kumbhakaran. The survey was quite divided between Ravan and Vibhishan. I suspect those who chose Vibhishan were readers of Valmiki Ramayana. We can therefore say that perhaps most respondents chose Ravan as the hero.

I differ with this choice as well. Though Ravan was a great warrior, his heroism was for his own personal gain. He used his power to control the universe and suppress others. That is not what real heroes do. In my view, the hero of Lankakand is Lakshman. His name has not yet come as one of the heroes even though he gave up all comforts and even his wife for the service of Ram, a much bigger cause. He was in thick and thin with Ram all the time; serving Ram was his lifelong goal. Like Jatayu, he also made the supreme sacrifice of his life when hit by Meghnad's supernatural weapon. Now that is a hero!

7. **Uttarkand hero.** This is the final chapter of Ramayana. Tulsidas brings Ram back to Ayodhya and makes him the king, and Ram rules for several thousands of years. As opposed to this, in Valmiki Ramayana, there is the story of Sita going to the forest, the birth of Lav-Kush, etc. The responses for hero of this kand were: Kagbhushundi, Tulsidas, Valmiki, and Bharat. Most responses were in favour of Kagbhushundi.

I agree with this choice. This kand is less of a story and more of an imparting knowledge and wisdom. This imparting comes from Kagbhushundi in his discourse with Garuda. Throughout the Ramayana there is dialogue between the two. Kagbhushundi, though a crow due to a curse, is much more knowledgeable than Garuda (who is the vehicle of Lord Vishnu). He gives him supreme knowledge for the benefit of mankind.

Discussion

In this article, we attempted to identify

the heroes of Ramayana by identifying an individual hero for each of the seven chapters. The choices given here are at best personal. For a young boy, his father is a hero, no matter what he is or what he does. For a thirsty man, a person who gives him a glass of water is a hero. However, the above analysis does bring out some common traits of heroism.

1. A hero shares his wealth, knowledge, power and other possessions with other worthy persons. (Vishwamitra)

2. A hero, when he finds someone superior to him, gives him the opportunity to rise. (Vishwamitra)

3. A hero does not accept anything that is not rightfully his. Even when given, he makes every effort to give it back to the rightful owner. (Bharat)

4. A hero works for society and unites those with higher mission. (Hanuman)

5. A hero challenges powerful but wicked people who have deviated from the path of dharma, even if that is risky for life. (Vibhishan)

6. A hero does not hesitate to make the supreme sacrifice of his life for others and dharma. (Jatayu, Lakshman)

7. A hero spreads knowledge and wisdom. (Kagbhushundi)

How many of these qualities do our modern day heroes and leaders have?

References

Shri Ramcharitmanas. Gita Press, Gorakhpur.

Srimad Valmiki Ramayana, Gita Press, Gorakhpur.

HEROES OF RAMAYANA - A SURVEY

Your Name: _____

E-mail: _____ Phone: _____

Institution: _____

Please fill in the following table.

Use name of one person only once. Exclude names of Lord Ram and Sita in this list.

Sl. No.	Kand	Hero	Brief Justification
1	Balkand		
2	Ayodhyakand		
3	Aryankand		
4	Kishkindhakand		
5	Sunderkand		
6	Lankakand		
7	Uttarkand		

What do you think are the requirements for one to be called a hero? Please be brief.

1.

2.

3.

**3D... IBA Journal of
Management & Leadership**

Indus Business Academy

Bengaluru Campus
Lakshmipura, Thataguni Post, Kanakapura Main Road
Bengaluru - 560 062. India

•Ph: +91-80-2608 3764 / 770 / 709   •Fax: +91-80-2608 3708 / 717
•E-mail: ibajournal@iba.ac.in
www.iba.ac.in