CHAPTER 3

Ancient Strategies

3.1 Line, Circle and Spiral

‘Organisations – and individuals – think in three distinct ways in their quest for growth’

Vishnu is the preserver of the world according to the Puranas. He participates in worldly life and engages with people to create a world that attracts Lakshmi, goddess of wealth. Of the many symbols of Vishnu, there are three that communicate ideas that may help those who also seek to create ecosystems that are economically viable and sustainable.12

‘The first symbol is the ‘tilak’ on Vishnu’s forehead, which is essentially a straight line drawn vertically upwards. The second symbol is the wheel or ‘chakra’ in his right hand. The third symbol is the ‘shankha’ or conch-shell.

‘The first symbol or tilak indicates a clear direction. The direction is upwards indicating that the objective is growth. A leader needs to have a clear direction that facilitates growth. The line indicates a task, a project, a finite activity with a clear objective in mind. Work and life is filled with many such lines. For example, when Mr. Mitra decided that the only way the bank could survive and appeal to the new generation of clients was by forgoing old paper-based systems for new technology based systems. This was a three-year project that would meet much resistance and demand huge change management.13

‘The second symbol is the wheel. When a line extends itself it becomes a wheel. It reminds the leader that while the line begins with a problem and ends with a realized solution, the solution itself may turn out to be a problem that needs resolution. Thus one is trapped in the cycle of problems that have to be solved and solutions that create new problems. To assume solutions will not have problems of their own is delusion. For example, when Mr. Mitra, the CEO decided that the bank had to forgo its old ways and adopt technology solutions, he also anticipated the rise of a new power center- the IT department. No more would the CTO or CIO be simply the handmaiden of the management; he would contribute of business decisions as technology would become a key lever to achieve objectives in the future.
The wheel also reminds the leader that all things have a cyclical nature. All new things become old and have to be replaced. Thus, while paper was replaced by one technology system based on websites and portals, vendors were already talking about newer technology based on applications and movable devices such as smartphone and tablets. This was not going to be the end. There would another rotation in a few years, probably months. Nothing remains static.¹⁴

‘The conch-shell is a spiral. And it draws attention to the human mind. Yes, life is full of projects. And life is full of cyclical events, repeating itself with unfailing regularity. But are we the same person when the change presents itself the second time in our life? Do we respond to old familiar crises as we did in the past or are we a bit more wiser? Have we learned and transformed from past experiences or are we still the same? Mr. Mitra has realized that every time he proposes a change, people will resist. At first this used to annoy him. Now, he takes it in his stride. He observed that changes in organizational structure made people insecure and so rather than making dramatic changes; he began changing things slowly to reduce the severity of the impact. He let the many repetitive events of his life expand his mind so that he was more equipped to face it when the opportunity presented itself, as he knew it eventually would.’⁵

‘The line, the wheel and the spiral thus are three ways of organizational thinking. The first looks at a project and its end point. The second is aware that the end point will create a new project as problems are embedded in solutions. The third is reflecting on the many projects and cyclical events that constitute our career and check if our many experiences are transforming us, making us wiser and perhaps more efficient in dealing with similar situations or are we still what we were when it all began.’⁶

3.2 The Ramayana

‘VALMIKI'S Ramayana is one of the most famous epics of the world. In Sanskrit literary tradition, it is called 'Adikavya' (the first among great poems) and Valmiki, the Adikavi(the primeval poet). Even after several millennia the claim of Valmiki and his Ramayana to this exalted rank has not been challenged by any other poet or poetical work.’⁷
‘Valmiki’s object seems to have been to describe a ideal human character, namely that of Rama, though he accepts Rama also as an incarnation of Mahavishnu. But the divinity of Rama is kept in the background, although all through the narrative there is an attempt made to refer to that also symbolically as explicated by many interpreters of Valmiki Ramayana. The direct object of Valmiki’s epic is made plain at the very beginning of that text in verses 1 to 18 of Chapter I of the Bala Kanda. It reads as follows:

(1) ‘Once in all humility the austere sage Valmiki asked sage Narada, who was ever engaged in Tapas and Vedic study and who was the most noted among the knower’s of Vedas, the following question:

(2) ‘Who in the World today is a great personage endowed with all virtues, who is courageous, who knows the secret of Dharma, who is grateful, who is ever truthful and who is established in sacred observances;

(3) ‘Who has great family traditions, who has got sympathy for all creatures, who is most learned, who is skilful and whose outlook is ever kindly;

(4) ‘Who is courageous, who has subdued anger, who is endowed with splendour, who is free from jealousy, who when angry in the field of battle is a terror even to the Devas.

(5) ‘I am interested to know about this. My desire to know is intense. O sage! You have the capacity to know the real worth of a man.’

(6) ‘Being greatly pleased at these words of Valmiki, Narada the sage with the knowledge of the past, present and future, said: ‘Listen’ and began to give his reply as flows:

(7) ‘O great sage! The virtues that you have pointed out are many and very rare to be found in people. So I shall be giving you my reply after due deliberation. You now hear from me who that person is who is endowed with the qualifications mentioned by you. In the lines of Ikshvakus, there was a prince named Rama who was very famous among men. He was possessed of self-control; he was powerful;
he was endowed with splendour; he was firm in his resolve; he had the capacity to bring all under himself and govern.

(9) He was highly intelligent and just; he was an accomplished speaker and possessor of all wealth. He was the dread of his enemies; he had sumptuous shoulders, long arms, conch-like neck and fleshy cheeks.

(10) His chest was broad and collar bones invisible. He was the most noted of archers and a queller of all his foes. With arms extending upto the knees, his head and gaze were extremely charming.

(11) His height and attractive limbs were all proportionate to one another. All the limbs of his body were flawless; his complexion was shining; he was regal in his appearance, broad-chested and broad-eyed; he was endowed with beauty and all auspicious traits.

(12) Established in Dharma and ever true to his words, he had the good of all creatures in mind. Far-famed, learned and pure, he was ever vigilant. He protected those who sought shelter under him-nay, he even subordinated his own interests to those of persons who thus sought refuge under him. Possessed of all auspicious traits, he was equal to Brahma himself. He ever protected his subjects and subdued his enemies.

(13) A shelter to all living beings, he was the defender of Dharma and was ever devoted to his duties, always promoting the interests of his people.

(14) He was interested in the truth of all the Vedas and their auxiliary subjects. He was not only versed in the science of arms, but had also the mastery of all the arts and sciences. His memory was most powerful and he had great powers of elucidating and explaining any subject.

(15) Dear to all people, he was what a good man should be. He was given to both deep thought and to skilful action. As the ocean is ever accessible to all the rivers, so was he to all good men.

(16) The worshipful personality that he was, he at the same time maintained a sense of equality with all, and was endowed with an outlook that cared for the interest of
others. That dear son of Kausalya was endowed with every conceivable good quality.

(17) In the gravity and depth of personality, he was like the ocean. In his capacity to bear heavy responsibilities, he was like the Himalayas. In valour and war-like qualities he was like Vishnu. In the mellowness of his personality he was like the moon. When his anger was roused, he was like the fire at the time of the world’s dissolution. In patience, he was equal to the earth. In generosity he was match to Kubera. In truthfulness, he was verily another Brahmadeva.9

‘The object of an epic which begins with such a description of its hero is obviously to give us a picture of human perfection. This is not, however, to say that Valmiki does not recognise the divinity of Rama. When a personage is directly described as a Deity, he fails to be a model for human beings to imitate. Man’s tendency with regard to such a personality is mainly to worship him. It was perhaps the recognition of this that made Valmiki propound the divinity of Rama only in subdued tones and paint him prominently as a great man. To make him human, the poet has even attributed to him some of the human weaknesses. But he takes care to see that Rama transcends them all, and teaches symbolically the great spiritual dictum of Saranagati, or resignation to the mercy of God. Vaishnava interpreters of the Ramayana have elaborately illustrated this teaching from various episodes in the life and doings of Rama. The most famous of these contexts is the episode in the Yuddha Kanda, where Vibheeshana takes shelter at the feet of Rama. Valmiki presents this teaching in his famous verse!

Sakrudeva prapannaya tavasmiti ca yacate|  
Abhayam sarvabhu tebhyo dadamyetat vratam mam∥

It means. “It is my vow to grant protection to all who take refuge in me saying. ‘I am thine’, even if it be by an enemy in battle.” Thus while describing Rama as an ideal human personality, Valmiki has not, however, forgotten to remind his readers that Rama is a divine incarnation and all his doings are by way of illustration of the great teachings of Vedanta. Exponents of Valmiki – Ramayana have discussed this elaborately in their writings and thus shown that while it is a great piece of literature,
it is as holy and profound as the Vedas and that its study with devotion leads to man’s spiritual and material welfare.\textsuperscript{10}

‘The tale of the Lord and His Consort born as mortals, experiencing human sorrow and establishing Dharma on earth, was sung by Rishi in words of matchless beauty. And Brahma’s words have come true: “As long as the mountains stand and the rivers flow so long shall the ‘Ramayana’ be cherished among men and save them from sin.”\textsuperscript{11}

3.2.1 Shri Rama following Sage Vishwamitra to forest:

The king of Ayodhya DASARATHA got four sons after performing tough Yaga Karmas. Those four sons namely, Rama, Bharata, Lakshmana and Satrughna in that order, the princes of Ayodhya were comfortably growing in their formative years. Sage Vashishta was the Kulaguru of Raghu vamsa and he was the prime advisor to King on all issues of Dharma. One day when the king was in the court, Sage Vishwamitra visited. ‘King Dasaratha received Viswamitra as Indra would welcome Brahma and touching his feet, the King said: “I am indeed blessed among men. Your coming can only be due to the merit of my ancestors. Like the morning sun that dispels the darkness of night, your face brings joy to my sight. My heart is full. Born a king, you have become through tapas a Brahma Rishi. And you yourself have come seeking my dwelling. Is there anything in my power that I can do for you? If so, command and I shall obey.”\textsuperscript{12}

“Bhruti yatprarthitham thubhyam karyamagamanam prathi
Ichamyanugruheetoham thvadharya-parivruhaye”\textsuperscript{13}

‘Viswamitra was rejoiced to hear these words of Dasaratha, and his face brightened. He said: “O King! Your words are worthy of you. Born in the Ikshvaaku line, with Vashishta for your Guru, what else could you say? You have said ‘yes’ before I asked. This fills my heart with joy.” And he straight away explained the purpose of his visit.

Viswamitra said: “I am engaged in performing a sacrifice. As it nears completion, two powerful Rakshasas, Mareecha and Subaahu defile it. They shower unclean blood and flesh on the sacred fire. Like other Rishis we could curse and destroy them. But that would be a waste of all our tapas. Our troubles will end if you
send with me Rama, the eldest of your warlike sons. Under my care, he will grow in princely stature. He will surely defeat these Rakshas and his name will gather lusture."

"Aham vedhmi mahathanam ramam sathyaparakramam
Vashishtopri mahathea ye cheme thapasi sthitaha"

The king pleaded that Rama is a boy of not even sixteen and so he would accompany along with his mighty army to do the feet.

‘Vashishta now turned to the King and spoke gently. “It ii becomes you, king, to refuse having promised once. Born in the Ikshvaaku line, you cannot do it. Having once said, ‘I will do’ you have no option but do it. Failing, you will lose the merit of all your great gifts and deeds.

Send Rama with the sage, and send Lakshmana too. You need have no fear for their safety. When they are protected by Vishwamitra, no Rakshasa can hurt him. “As the drink of Gods is shielded by the wheel of fire, so with Rama be by Vishwamitra. You have no idea of Vishwamitra’s power; he is tapas in human form. Bravest of the brave and wisest of the wise, he is master of every weapon. In the three worlds there is not, and there will never be, any to equal him in marital or spiritual prowess. When he was king, he obtained from the gods mastery of all weapons. He beholds the past, the present and the future. Then why does he want the princes, you may wonder. He can well take care himself of his yaaga; but it is for the good of your sons that he has come here and appears to seek your help. Do not hesitate. Send your sons with him.”

Sri Rama along with his younger brother Lakshmana followed sage Vishwamitra to the forest. Enroute, the sage equips him with the mantras “BALA and ATHIBALA”. He blesses him saying that with the power of these Mantras Rama would not feel tired or get diseases and the demons cannot attack him even when he is tired or asleap.

"Gruhana vatsa salilam maa bhuthkala viparyayaha
Manthragramam gruhana thvam balavathibalam thathaa
"Na shрамo Najvaro va the na rupasya viparyayaha
Na cha supitham pramaththam va dharshaishyanthi naithruthaha

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Shri Rama after received the Mantras from the Guru and they continued their journey further to the place where the Sage was performing the YAGA.\textsuperscript{17}

Sage Vishwamitra detailed the brothers the issues that are prevailing there. “A Yakshi called THATAKA is the one who is spoiling the whole area and she has a son called MARICHA. Sri Rama you have to attack her and put an end to her life. You have to do this for the benefit of the cows and brahmanas here. You need not feel that you have to kill a woman. As a king you are supposed to take the right action even it is considered as an Act against the Dharma in the common man’s parlance. The king should protect all his subjects and you are a great prince. Also this woman has no rules and regulations and doing atrocities so it would not be unfair to do away with her.”

“\textit{Na hi the sthirivadhakruthe dhruma kaarya narothama}
\textit{Chathurvarnaya hitharthaya karthavyam rajasununa}
\textit{Rajyabahra niyukthanamesha dharmaha sanathanaha}
\textit{Adharmayam jahi kakutsa dharma hyasya na visyathe}”\textsuperscript{18}

‘After accepting the GURU’s words Sri Rama made THATAKA to come out of her hideout and fight with him. She applied various means against the prince and finally with one single arrow put an end to her life. The GURU felt very happy and relieved and blessed Sri Rama. He blesses him with more knowledge of ASHTRHA sstras and Sri Rama learns and accepts those weapons. The “athi devathas” of the Mantras respected Shri Rama and bowed down and disappeared. With GURU’s blessings and after following the methodologies Sri Rama taught all those he learnt to his brother Lakshmana.

“\textit{Sarvasangrahamanam yesham daivthai-rapi dhurlabham}
\textit{Thanyakshrani thadha vipro ragavaya nyavedayath}
\textit{Japathasthu munesthasya vishwamitrasya dhimatha}
\textit{Upathasthu-rmaharhni sarvanarthrani ragavam}
\textit{Prathigruhya cha kakutshta samalabya cha panina}
\textit{Manasa me bhavishyadvamithi thanabyachodayath}
\textit{Atha the ramamamanthraya kruthva chapi pradhakshinam}
\textit{Evanathsvithi kakutshyaa-mukthva jagmuryathagatham}
\textit{Thathasthu Ramaha kakuthshtaha shasanadh brhmavadhinaha}
Lakshmana cha than sarvan varasthan ragnanandhanaha
Samhara sa cha sanragshthaha srimanshthasya nyavedayath 19

‘Then they moved on to SIDHASHRAMA. Sri Rama enquired about the background of that place and GURU Vishwamitra explained in details about the value and importance of that place.

Later the other Sages in that place welcomed and informed that Sage Vishwamithra shall be in deep penance for six days and so the princes have to protect the place.

After the first five days, the demons MARICHA and SUBHAHU appeared there on the sixth day. Shri Rama with an Astra called “MANAVA” attacked MARICHA and he was thrown to a far distance into the sea.

With another Astra “AGNIYASTRA” Sri Rama killed SUBAHU. The place was filled with joy and all the Sages and GURU blessed Sri Rama for having achieved the goal for which he had accompanied Sage Vishwamitra. 20

The others were rooted out with VAYUVASTRA BY Sri Rama. Once the YAGA was completed in all aspects GURU Vishwamitra praised Sri Rama and blessed him.

“Krutharthosmi mahabhaho krutham guruvachasthvaya
Sidhashramamidam satyan krutham rama mahayashaha 21

Strategic Derivative:

1. Action as per the words is an important Dharma and people at the helm should not be moving away from that.

2. Use of the right people at the right time to win the war is essential and in the process rules should be such that the common people are protected and benefited.

3. The king should follow the advice and guidelines of the learned (GURU) while performing the duties and fighting against the enemies is also part of the duties of the King.
3.2.2 Sri Rama’s association with Sugreeva:

Sri Rama was wickedly taken away deep into the forest by MARICHA. Then the Rakshasa realised this game would not go on forever and that his end was near. Rama, tired of the pursuit, bent his bow and sent forth an arrow. It pierced the stag. Māareeca resumed his natural form and simulating Rama’s voice called out, “Ah! Seetha, Ah! Lakshmana and fell dead.”

“There, Lakshmana, do you not hear your brother’s voice? Run, run at once to his help!” Seetha appealed to Lakshmana again and again in an agony of anxiety, “I hear my Lord’s voice in distress. Go, go at once! Do not delay!” She cried. Lakshmana knew the wiles of the Rakshasas and remembered his brother’s command. He would not move.

Lakshmana explains to her that he voice was the trick of Rakshasas and his brother Rama could not be hurt. ‘But Seetha’s fear grew to frenzy and with her eyes red with anger she uttered terrible words: “Taking advantage of what you call your brother’s command, you stand unmoved by his cry of anguish ad are prepared to let him perish! Oh, how completely have you been deceiving us, Rama and me, all these years! Base, wicked, selfish wretch calling yourself brother! O, you false friend, do you rejoice that Rama is in dire peril? I now see why you followed us into the forest. Have you been set on by Bharata? Have you all become my Lord’s enemies?

Seetha burst into a rage which completely overwhelmed Lakshmana. He clasped his hands in worship and said: “O! Mother! O Goddess! How can such words issue from your mouth? Like red-hot iron they burn my ears. Cruel and unjust are these thoughts of yours. With all the Gods for witness, I swear, your suspicion is wrong. I fear a great tragedy is about to befall you. Otherwise you could not have thought and spoken evil of me.”

As Seetha did not listen Lakshmana said: ‘Very well, sister. I shall obey you and disobey my brother. I shall leave you alone. May you be safe and well! May the Gods of the forest protect you! I shall do your bidding. I see bad omens. I fear greatly. I wonder I shall ever see you with Rama again. Yet I shall go!”

And he went, unwillingly and looking back every now and then.

As Seetha was left alone the Rakshasa king Ravana abducted her as per his wicked and cruel plan. ‘ Seetha cried aloud: “ O my Lord! Where are you, my Rama?
Oh! Lakshmana, most faithful of friends, why did I with obstinate folly, drive you away?\textsuperscript{27} Seetha was taken away even from the fighting Jatayu the king of birds.

Both Rama and Lakshmana found JATAYU and gathered the details about the abduction of Sita and they further go southwards and come across a demon called Kabandha. Both Rama and Lakshmana cut the demon’s arms and the monster began to explain:

"On account of my evil deeds I was cursed by Indra to bear this form and this name. I believe you are Rama and Lakshmana. Indra promised me freedom from the curse when you two should come and cut off my arms and commit this body of mine to flames."\textsuperscript{28}

The princes set fire to his body as desired by the unfortunate monster and there arose from the flames a lovely being which entered a heavenly chariot and ascended to the celestial world. Before going he said to Rama: “You will assuredly regain Seetha. Go to the beautiful banks of the Pampa and seek the help of Sugreeva living there on the Rishyamukha hill. Driven out of the kingdom by his brother Vaali, he lives in constant fear and danger. Gain his friendship, and you will succeed in your attempt.” Saying Kabhanda disappeared.\textsuperscript{29}

"Utsahavanthaha: Purusha naavasedhanthi karmasu
Utsahamatra – maschitya seetham prathilabhemahti\textsuperscript{30}

‘The younger brother thus advised Rama. Lakshmana ever tried to give Rama fresh energy and enthusiasm. They approached the place of Sugreeva. ‘Having been ejected from his kingdom by Vaali, Sugreeva chose this mountainous spot because he believed that it was made by the curse of a Rishi inaccessible to Vaali. And now he feared that here too, Vaali in disguise was following him in order to kill him. Or else, he feared, some Kshatriya warriors taking the side, of Vaali were there to kill him. The other vanaras hither and thither in panic.’\textsuperscript{31}

‘Hanuman was Sugreeva’s chief minister. He reassured Sugreeva, saying: ‘This is not Vaali, nor are they friends of Vaali, it seems to me. There is no ground to fear. I shall go and talk to them and find out the truth.’\textsuperscript{32}

"Thou thvaya prakruithenaiva gathva jeyow plavangama
Ingithanam prakaraischa rupa-vyabhashanaiva cha"\textsuperscript{33}
"Lakshyasva thayo-rbhavam prahrushta manasow yadhi
Vishvasayan prasamsaabhirighithaischa puna:puna."34
"Mamaivabhimukham sthitva pruscha thvam haripungava
Prayojanam pravschasya vanasyascha dhanuridharou"35

‘Sugreeva was pleased and said: “Do it, but be careful. Go, find out the truth and come back. Use all your skill. I am full of suspicion. They behave as if they are searching for someone. Could it not be that is is me they seek?”36

‘Taking the form of a ‘braahmana’ Hanuman approached Rama and Lakshmana. As he went and stood in front of them, a confident feeling possessed his heart. Straight he started speaking out frankly.’37

“Rajyahramarapakhyou katham desamihagathou
Padmapatrekshanou veerau jatamandalam – dhaurinau”38
“Anyonya – sadrusau veerau devalokadivagathau
Yadruchayeva samrapthau Chandra – suryau vasudharam”39
“Visalavakshasau veerau manushau devarupinau
Simhaskandau mahasattava samadaviva govrishau”40
“Udbhau yogyavaham manye rakshithum pritvominam
Sasagara – vanam krutnam vindhya – meru – vibhooshitham”41
“Evam mam paribhashantham kasmaadvau nabhi – bhashataha”42
“Sugreevo nama Dharmatma kaschidvanarayuthapaha”
Veero vinikrutho bhrahtra jagad bhramati dhukkhithaha”43
“Prapthoham preshithasthena sugreevena mahatmana
Ragnya vanaramukhyanam hanumannama vanaraha”44
“Suvabhym saha dharmatma sugrevaha sakhyamichhati
Thasya mam sachivam vidhdhi vanaram pavanatmajam”45
“Bhikshuroopa – prathichamm sugreeva - priyakamyaaya
Rushyamuka – dhija praptham kamagam kamaroopinam”46

‘Listening to the courteous word of Hanuman, Rama said to Lakshmana: “Brother, this speech of Hanuman has inspired me with confidence. I trust him absolutely. Did you notice the beauty of his language and how correct and rhythmic his enunciation is? He speaks like one who has mastered the Vedas and the science of grammar. An ideal messenger he is. Fortunate is the king who has such a messenger.'
He whom we are searching for is himself is in search of us. We came here to see Sugreeva and he has sent this messenger to us. Let us welcome him.47

Then both were taken to Sugreeva and they accepted the friendship of each other. ‘Sugreeva narrated his part of the story. He had been driven out of his kingdom by his own brother Vaali by misunderstanding his brother Sugreeva. ‘So by a cruel fate he had been deprived of his home, throne, and all, including even his wife, and had to seek asylum in the forest with a few faithful friends. Here at least he was safe, for Vaali had been forbidden by a Rishi from entering the precincts on pain of instant death.’48

‘Sugreeva concluded his story with a piteous appeal to Rama. “For fear of Vaali I am a wanderer in the forest. I live concealing myself here. Could you, will you, kill Vaali and restore me my kingdom and my wife?”

Rama answered: “Certainly I will. Vaali cannot escape this bow. Be assured.”49

‘Then Sugreeva heard the story of the calamity that had befallen the Raghu princes at Panchavati and how Rama’s heart was breaking with the ache of separation from Seetha and anxiety as to her fate. Deeply touched, Sugreeva tried to console Rama. “I have heard everything from Lakshmana,” he said. “Lay aside all doubts and fears. We shall surely discover Seetha, wherever she may be concealed, and that, soon.

“My companions and myself noticed a Rakshasa carrying a weeping lady and speeding fast across the sky. She was crying ‘O Rama! O Lakshmana!’

“She too noticed us and, removing her sash, tied up in it her jewels and threw down the little bundle. We picked up and have kept it. See if the jewels are Seetha’s.” On haring this Rama excitedly shouted, “Fetch the bundle, fetch it.”

They brought it from the cave and when Rama saw the sash he was beside himself with grief. The little bundle brought before his eyes the suffering of Seetha at the hands of the Rakshasa. He closed his eyes and told Lakshmana to untie the bundle and examine the jewels since he himself could not bear to look at them.

Lakshmana did so. “Indeed these are Seetha’s anklets.” Lakshmana said. “There is no doubt they are hers. These I know, for often have I seen them while
laying my head on her feet in worship. The others I am not familiar with, never having presumed to look closely at them.”50

“Naḥam Janami keyure naḥam janami kundale

Nupure thvabhi janami nithyam padhabi vanhanath"51

‘Rama took all the jewels in his hands and pressed them one by one on his eyes. He said: “They must have fallen on the soft grass and so they are intact.” Then, grief giving place to rage he said: “Yama’s gates are wide open to receive the Rakshasa. Soon will he be destroyed with all his people.”

Seeing Rama’s grief and wrath, Sugreeva became somewhat anxious. Though their mutual friendship and help had been pledged in the presence of the sacred fire, Sugreeva was concerned over the question of priorities.52

‘Sugreeva’s heart went to Rama in his suffering — indeed, he himself knew what it was to lose kingdom and wife — but then, ‘first thing must come first’. He must approach the subject guardedly and not seem to place his own affairs before Rama’s. That might jeopardise their new — born friendship. But it was not purely selfish to say that he, as King of Kishkintha and lord of his tribe, would be a far more serviceable ally than he could be as a fugitive pretender. Besides, if he launched on the enterprise of reclaiming Seetha when Vaali was still king of the Vanaras, one could not guess what Vaali’s course may be. Oh no! There could be no doubt that the first move in the enterprise must be to secure the resources of the Vanaras Kingdom by killing Vaali and placing himself on the throne. This alone would bring success to Rama as well as himself. But realizing Rama’s state of mind, he resolved to act with circumspection.53

He said: “I do not know the strength or the dwelling place of this wicked Rakshasa. We do not know where he has taken Seetha and where he keeps her hidden. Still, I promise you solemnly, wherever Seetha may be, I shall find her and her captor and find ways of destroying him and recovering her. You will kill the wicked Rakshasa and win glory. Do not despair or yield to grief that weakens spirit. Look at me. Like you, I have lost my wife; I have been turned out of my kingdom and disgraced. And yet I control my sorrow and keep my courage up. If I, a Vanara, can do this, it should be far easier to you. If sorrow overwhelms, one becomes helpless and can do nothing. Therefore, friend, I beg of you to control your grief.”
These words of Sugreeva made an impression on Rama’s heart. He wiped the tears off his eyes and embraced Sugreeva. He got over the weakness that possessed him at the sight of Seetha’s jewels and recovered his fortitude and self-control.

“Sugreeva, your friendship is dear to me,” he said. “I shall follow your advice. Think out when and how we should begin the search for Seetha. I shall make your cause mine, and place you on the throne of Kishkintha and I who say this, have never uttered a vain or false word in my life and never will. Tell me frankly how I can bring you relief. I shall do it.”

Sugreeva and his ministers were overjoyed to hear Rama’s words. They were convinced that soon their troubles would end and Sugreeva would once again become king of the Vanaras.54

‘Hanuman, his minister, tried to convince him that he would succeed with Rama’s help but Sugreeva’s doubts persisted. Could Rama’s strength overcome Vaali’s?55

He told Lakshmana:
“Tamuvachatha sugreevaha sapthasalaniman pura
Evamekaikarshe Vaali vivyathatha sa chasakruth.”56

“Ramo nirdharayedesham bhanenaikena cha drumam
Vaalinam nihatham manye dhrushtva ramasya vikramam”57

“Hathasya mahishasyasthi padenaikena Lakshmana
Udyamya prakshipechchapi tarasa dve dhanushathe”58

“Na kalvaham tvam thulye navamanye na bhishaye
Karmabhishthasya Bhimaasthu katharya janitham mama”59

‘Lakshmana understood that Sugreeva needed a demonstration of Rama’s prowess to give him confidence and he said: “How would you like Rama to show you his confidence to conquer Vaali?”

Sugreeva answered: “Indeed, I have no doubts. I know Rama’s prowess though now it is hidden as embers in ashes. I have sought refuge under him. And yet, when I recall Vaali’s mighty deeds, I tremble. That is all.”60

‘Rama resolved to put an end to the doubts of Sugreeva and so by a playful flip of his toe sent the enormous skeleton of Dundhubi which was lying there and it flew to a distance of ten yojanas. But Sugreeva though impressed was not convinced.
“When my brother sent Dundhubi’s carcass hurling in the sky, it was full of flesh and blood and far heavier than this weather – beaten skeleton.” He said. Then Rama bent his bow and, pulling the string to his ear, sent forth an arrow. It pierced the sal tree pointed out by Sugreeva and six other trees standing behind it. Piercing the seven trees the arrow touched the earth and returned to Rama’s quiver. Now Sugreeva got convinced that Rama could put an end to Vaali. He then requested that the same day they all shall go to Kishkinta and Sugreeva would challenge Vaali to single combat. As they would fight Rama would kill Vaali with his arrow. This was the game plan and they all went to Kishkintha. Rama was hiding in the forest behind the tree and as Vaali came out and started fighting there was a new issue to Rama. As they wrestled together the brothers were so similar in form and feature, in equipment and method of fighting that Rama could not distinguish Vaali from Sugreeva and was afraid to shoot lest he kill the wrong combatant.  

“Aahvayasveti mamuktva darsayitva cha vikramam
Vairinaa ghatayitva cha kimidaneem tvaya krutam”

“Sugreeva shruyatam tata krodhascha vyapaneeyatam
Karanam yena baneyam na maya sa visarjthaha”

“Alankarena veshena pramanena gatena cha
Tvam cha Sugreeva Vaali cha sadrusau sthaha parasparam”

“Tatoham roopa – saadrusyanmohito vaanarothana
Notsrujami mahavegam saram satru – nibarhanam”

“Tasmadyudhayasva bhuyastvam ma sankaam gantumarhasi
Abhignanam kurushva tvamatmano Vaanarothana”

“Gajapushpinimam phullamutpataya subhalakshanaam
Kuru Lakshmana kanttesya Sugreevasya mahatmanaha”

‘Meantime Sugreeva, having the worst of fight, broke from his brother’s grip with a desperate effort and, wounded and weary, disappointed and despondent, fled for life and reached Rishyamukha forest. Even this he was able to do because Vaali did not wish to slay him and was not unwilling to give his brother another lease of life.’

‘Rama and Lakshmana rejoined the woebegone Sugreeva. He looked down at the ground without lifting his eyes. He was angry that Rama had broken his word and failed to help him.”
“If you did not want to kill Vaali,” said Sugreeva, “you could have told me so earlier. In that case, I, who know Vaali’s might, would never have challenged him to fight. On the contrary, you made me believe you, and I have had such a drubbing that it is a wonder I am alive.”

“Do not be angry, Sugreeva, but listen,” said Rama. “There was a good reason why I could not send forth my deadly arrow. You and Vaali were alike in height and girth, in gait and shouts, in dress and ornaments.” Once the fight began, I could not tell you from Vaali. And I stood bewildered and helpless. It would have been terrible if I killed you instead of Vaali. Do not be angry. Challenge Vaali once again. This time I shall surely slay him. Here, Lakshmana, fetch the flowering creeper. Tie it around Sugreeva’s neck as a garland. I shall then know who is our friend and who is Vaali as they fight. Now, Sugreeva, you shall see Vaali rolling on the ground.”

“For a moment Vaali thought how foolish it would be for Sugreeva to challenge a combat again after almost letting him to life by him. His wife Taara stopped him proceeding with the plan of going out this time since she had noticed a kind of acquired confidence in the voice of Sugreeva. She advised Vaali that she had come to know through Angadha their son that there were two men called Rama and Lakshmana are with Sugreeva and they are very mighty kings of Ayodhya. Also she added better to forget the enmity with the brother and get him associated again. Now Vaali told her that if it is Rama then he had no issues since Rama is known for his DHARMA and so he would not indulge in unfair means and especially in wars.”

As the brothers fought again, this time Rama finished Vaali with one arrow and he had fallen down. Vaali could not believe this and he pours all his heart out that Rama had dented the world’s opinion about Rama that he would never go out of Dharma. Rama provides lots of explanations for his act mainly pointing out that Vaali had taken away Sugreeva’s wife and that is one of the greatest sins by anybody for which he had given the punishment. Also he had given word to Sugreeva that he would make him restore his kingdom and wife.

Further Vaali was bestowed with the Necklace given by Indra to him and as per the epic, because of that whoever faces Vaali in the front will lose his major strength and become weak in the presence of Vaali. This aspect of slaying of Vaali from behind is an issue of debate at various forums.
This was one of the important strategies that happened in the epic Ramayana. If we have to narrate the comparisons, both Rama and Sugreeva had similar problems to be resolved at that point of time.

Rama’s wife Seetha had been abducted by Ravana and Sugreeva’s wife Rumi was taken into the custody of Vaali. For Rama everything is Seetha and also both Rama and Lakshmana were deceived by the Rakshas in this unruly act. Had Ravana got the courage to fight against Rama the story would have been different; but he preferred to abduction. At the same time Rama was not careless; he had kept Lakshmana as the guard to Seetha but it was her folly that made her to talk abusive of Lakshmana when MARICHA sounded like Rama. Lakshmana despite explaining Seetha about that could not withstand the foul language used by Seetha at him and so he left her alone in search of Rama. Both Rama and Lakshmana were aware that Rakshasas were waiting to take revenge for the acts of Rama and Lakshmana against them. Seetha later realized that she was totally wrong and tried to act quickly in providing evidences by throwing her jewels towards the onlookers of the Rishyamukha Parvatha.

They were valorous and they had to go in search of Seetha for which they were in need of an army with lot of soldiers who could go in all the directions and find out the place she is kept in prison. Once located Rama and Lakshmana shall be able to destroy the enemy how powerful he may be.

On the other hand, Sugreeva had to fight against the valorous Vaali who happened to be his own brother. He was in the good books of Vaali till the time he had shut down the cave where Vaali had entered to fight against the Rakshasa. Sugreeva never knew that Vaali was alive and he would come back. Despite his offering to step down from the throne Vaali did not allow him to do so. Basically Sugreeva being the younger brother and also less powerful had to flee for his life and as he had known that Vaali is restricted to enter the Rishyamukha Parvatha, he along with his close guards had taken asylum there. He had Vanara sena at his disposal and above all the Great Hanuman wisdom personified with him.

Which should be taken first either finishing Vaali or searching Seetha was an issue before them. Unless Sugreeva occupied a comfortable position and regained his
status, mobilising the desired army for the search of Seetha would not have been possible. So first activity was to eliminate Vaali and empower Sugreeva.

Once that is done and all the political issues of Kishkintha got settled, the work on the search of Seetha commenced. Here we have to highlight one thing is that there was little bit of lethargy on the part of Sugreeva once his goal was achieved and Lakshmana had to show his anger before proper action was taken.

**Strategic Derivative:**

1. People with different talents and resources should come together and associate themselves to resolve their mutual issues and win.

2. Further the priorities have to be set well so that strategies are successfully implemented.

3. Any issues regarding tactics should be resolved at the earliest so that the goal is not lost.

### 3.2.3 Sundara Kandam

‘From Sampaati the Vanaras learnt the place where Seetha was kept as a prisoner in the land of Rakshasa, a hundred yojanas across the ocean. But of course it would not do to return to Sugreeva at once with this second hand information. They had outstayed the allotted time and only outstanding success could save them from punishment. They could not stop their search till they saw with their own eyes what Sampaati had described only then could they fulfil Rama’s purpose.73

But then they had to cross the sea. They went to the edge of the water and discussed matters. “How can we cross the sea, enter Lanka, see Seetha and return?” Anxiety and fear overwhelmed them.74

“Anekasatasahasrim vishannam harivahineem
Jambawan samudikshaivam Hanumanthabraveet”75

“Veera Vanara – lokasya sarvasasthra – visarada
Tusheemekantaschitya Hanuman kim na jalpasi”76

“Balam budhischa tejascha satvam ca hari – sattam
Visishtam sarva – bhuteshu kimatmanam na budhyase”77

“Trivikrame maya tata sasailavakananaa
Tri:sapta – krutavaha prutivi parikranta pradakshinam”78

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“Sa idaneemaham vrudhaha parihina – parakramaha
Sampratam kalamasmakam bhavan sarva gunanvitataha”\(^{79}\)
“Uthishta Hari – sardula langayasva maharnavan
Para hi sarva Bhutanam Hanuman ya gatistava”\(^{80}\)
“Vishanna harayaha sarve Hanuman kimupekshase
Vikramasya mahavego yatha vishunsthrivikramaha”\(^{81}\)
“Tatastu vai Jambavata pracoditahy pratitavegaha pavanatmajahakaahi
Praharshayamstam hari – veeravahineem cakara rupam mahadatmanastada”\(^{82}\)

‘Then Jambawan cast an appraising and admiring look at Hanuman, who had
sat apart, listening to the talk, but saying nothing.

“I feel that the son of Vaayu, sitting there in silence is the one best fitted by
strength and skill to do this,” said and walked up to Hanuman and brought him to
their midst.”\(^{83}\)

“But for all your strength, you are virtuous and modest. You alone can help us
to fulfil Rama’s purpose. Crossing the sea is no hard task for you. This great army of
vanaras struggling in a sea of distress, you should rescue. You can cross the sea,
should not leave your power unused.”

Increase your stature. You are the equal of Garuda. Once I too was strong like
you and traversed the globe twenty – one times. At the churning of the ocean of milk,
I fetched herbs from the four quarters at the bidding of the Gods. But now I am old
and weak. You are the sole hope of Vanaras.”\(^{84}\)

“O, son of Anjanaa, we beg you, noble one! With your heritage of divine
strength, delay no further. Realise your true strength and spring forward. Like
Trivikrama, you can cross the sea at a single jump. Do it and end our troubles.”\(^{85}\)

‘The aged Jambawan thus praised Hanuman, reminded him of his strength and
roused his dormant courage. At once Hanuman’s form began to swell like the sea in
high tide. Even as the vanaras were watching him, the son of Vaayu grew in size. The
radiance of his body filled Angada and his companions with wonder and joy.”\(^{86}\)

‘Surviving many trials with the help of his subtle wit, courage and strength, he
flew across the ocean and approached the coast of Lanka covered with plantain and
coconut trees. “I have reached the destination,” said Hanuman to himself. “Now
without letting the Rakshasas know who or what I am, I must search the place and

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find out where Seetha is kept.” He reduced his huge form to the size of a normal monkey and slighted on a hill top in Lanka. 87

“He was rudely accosted by the terrible looking guardian goddess of the city. It enquired and gave a blow to hanuman and in turn she had a similar treatment from him. She understood that the city of Lanka is going to face its end very soon. Because there was a prophecy that whenever a monkey should strike and throw her down, the city she guarded would be destroyed.”88 She stood aside and gave way to Hanuman as she was not the servant of Ravana by the spirit of the city of Lanka.

“Hanuman climbed over the wall and jumped into the city. It was part of the ancient code of warfare that one should not enter the enemy’s fortress through the regular gate but should make his entry in an out-of the-way manner. Hanuman kept searching at various places in the city but his attempts were in vain. He felt lost and he could not think further. Finally he could locate the “Asoka Vanam” a park where lots of Asoka trees were there and the place was beautiful and calm. Hanuman reached that place and at that time Ravana was entering with his retinue. Ravana was trying to persuade Seetha to yield to his wishes and Seetha fittingly replied to him. She warned him of dire consequences for his act of cowardice by abducting her when her husband was away. She made it very clear that Sri Rama’s arrows would pierce his body to pieces and his city of Lanka would be destroyed. She finally advised him, “Rama is generous and will surely forgive you if you seek his mercy. Seek forgiveness and safety. Do not seek death and destruction.”89

“Hanuman sitting hidden above and watching all that happened in the grove, wondered what he should do next. One might imagine that, having reached Lanka and seen Seetha, Hanuman had nothing more to do. But he was not so easily satisfied. He thought within himself. “I have done something which no one else would do. I have crossed the sea and discovered Seetha. I have seen the city of Rakshasas and noted its defences. All that a spy can do without revealing himself to the foe, I have done. But the situation here is fraught with danger. If I go back now to report what I have seen to Rama and my king, who knows what meanwhile will happen here? Before Rama, Lakshmana and the Vanara host arrive here, Seetha unable to bear the suffering might put an end to her life. All my labour would then be lost. It is not enough to have seen Seetha. I must talk to her, give her news of Rama and put hope and courage into her heart, so that she may hold with life in spite of all.

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'How would Rama receive me if I return without speaking to Seetha? I must find some way of speaking to Seetha.'

In the rosary of Hanuman’s name occurs the title, ‘Buddhimataam Varishtham’, ‘First among the Astute’. It is a true description.90

"In what form should I appear before Seeta? In what language should I speak to her? If suddenly a monkey came and spoke to her in this Asoka grove, Seeta would surely suspect foul play and imagine that Raavana was playing some new trick on her. If I appeared suddenly before her, she might cry out in fear. In her present condition this is most likely to happen. The Raakshasis guarding her, who have now fallen asleep, will be started awake and discover me. They would know that I have come from their enemy and in disguise, and they would bring the Raakshasas to attack me. A great battle would ensue. Of course I shall slay most of them, but the task of comforting Seeta and bearing news of her to Raama would be jeopardised if I were to be captured and held a prisoner here. This would never do. Even if I escape being caught and come out successful in the struggle, I might be wounded and lose strength and be unable to cross the sea. What then would I have gained having seen Seetha? One should never do things in a hurry. One should keep in mind one’s main business. King Sugreeva and Raama are confidently awaiting my return. Even a little fault on my part now may lead to great disaster.

"The first thing to do is to get speech with Seeta and put joy and hope in her heart. I must approach her in such a way that she can never for a moment entertain a doubt about my good faith."

"Well, I shall recite in a sweet low tone, and for her hearing only, the story and virtues of Raama. Her heart would then be filled with joy and trust, displacing suspicion. Only thus can I proceed."

So he thought and, still hidden by the branches of the tree, he began to utter in a low voice, the sweet words, “Rama,” "Rama." 91

‘Seetha listened and tears started pouring from her eyes.

Hanuman appeared before her and it took some time for her to realize that he was really the Dhuta of Sri Rama. Hanuman presented to Seetha the signet ring given by Sri Rama and Seetha was in tears again. Hanuman gave her confidence and also informed that he entire Vanara Sena along with Sugreeva, Sri Rama and Lakshmana
soon would come and win over Ravana. Seetha blessed him and also gave him the ornament that was with her to be given to Rama.\textsuperscript{92}

‘After taking leave of Seetha Hanuman sat on top of the wall of the garden and thought for a while and decided that he should shake the arrogant confidence of Ravana and the people of Lanka. He at once assumed a huge form and roared praising Sri Rama and Lakshmana. He was at the focus of everyone nearby and after some time Ravana also got the message that a creature had come to his city and it is praising Sri Rama and Lakshmana. Also the Rakshasi guards at the Asokavana informed Ravana that this monkey had secret talks with Seetha.\textsuperscript{93}

‘Lots of Rakshasas soldiers were sent against him and all of them were defeated and even captains and others were done away with. Ravana’s son Akshara came for the combat and after fierce battle he was also killed.

Ravana after hearing the death of his son realized that there is something serious about this and so he called his eldest son Indrajeeth to punish the creature having caused so much damage. At the same time, he cautioned also that his son should be careful in dealing with the monkey. Indrajeeth had a tough time with Hanuman and finally he decided to attack Hanuman with the Bramhasthra. This is the most powerful weapons and should be sparingly used. The moment he was bound, Hanuman realized that. Hanuman has a boon that even Bramhasthra will bind him only for a very short period. (One Muhurhta) Actually Hanuman wanted to visit the palace of Ravana and he was comfortable being moved towards the palace by the soldiers of Indrajeeth. In their anxiety the soldiers had bound Hanuman with ropes and chains and it was a foolish act since the Bramhasthra effect will be removed if they used some external binding materials. Indrajeeth was totally unhappy about this foolish act.\textsuperscript{94}

‘Ravana felt victorious that his son has brought down the monkey and Hanuman at the sight of Ravana thought why such a great Rakshasa should enter into committing a crime like what he had done.

Hanuman was enquired about his origin and other details, and Hanuman befitting a messenger from Sri Rama spoke in the Ravana’s court. He introduced himself as the minister of the Vanara King Sugreeva and explained how Sugreeva and Sri Rama became friends. He narrated about the dynasty of Sri Rama and also praised
Sri Rama for his greatness and being the embodiment of Dharma. He narrated to the house how Ravana by an act of cowardice, in the absence of Rama abducted his wife Seetha and kept her in his custody. He questioned Ravana whether this act would be worth doing by somebody like him claiming to be a person rich in Vedic knowledge and also the son of a maharishi coming in the clan of Brahma. This is the first part of his speech. In the second part he threatened Ravana the consequences that would follow if he had not corrected himself and sought pardon from Rama and returning his wife with dignity to Sri Rama. He added further that he was only an ordinary soldier in the Vanara Sena and if he could create so much havoc, he asked Ravana to judge how the other great warriors would be in the army. He added further that both Sri Rama and Lakshmana are the most valorous people and they are invincible and at the same time they would always stand by the path of Dharma. Ravana after listening to this speech of Hanuman was very angry with his eyes becoming red and immediately ordered for beheading the monkey and throw the body into the sea. But there was the brother of Ravana by name "VIBHISHANA" who followed the DHARMA and he asked Ravana to relook into that punishment as Hanuman had come as a messenger and it is improper to kill a messenger and that would be against the Raja Neethi. If he still wanted to punish him better give some mutilations to him. Immediately Ravana revoked his order and for a monkey the tail being a pride ordered his tail be soaked with oiled cloth and lit.95

'Hanuman kept on increasing the length of his tail and it was very tough for the servants to find cloth and other materials to be tied on the tail and finally the set that on fire and released him. As planned hanuman went around the city of Lanka and set the city on flames.

Seetha on hearing the news immediately started praying to AGNI to see that Hanuman is not hurt by the heat. After setting the people of Lanka screaming, Hanuman finally set his tail in water and put off the fire. He later went to Asoka Vanam and took leave from Seetha and promised that Sri Rama would come with the Vanara Sena punish Ravana and take her back.96

After joining the Vanara Sena waiting on the other side of the sea, Hanuman narrated all the events that happened in Lanka and all of them were very happy and they all returned to Kishkintha. On the sight of Rama Hanuman first told "Seen I have the Goddess of purity, your queen."97 In the whole of Sundara Kandam Hanuman is
the hero. If we could analyse from the strategic point of view, we shall understand the following:

1. Goal should be clear and unambiguous. The goal of the Vanara Sena is finding out the whereabouts of Seetha and in that search they have not slipped even for a moment. At one point of time they even decided to put down their lives instead of returning empty handed.

2. The strength of the team should be evaluated to accomplish the goal and this act is perfectly done by Jambawan. The information from SAMPAATTI that Seetha is at Lanka gives them a boost and immediately Jambawan springs into action. Jambawan is one of the oldest captains available in the army of Sugreeva and he is a learned person with lots of experience. Such heads are required to provide the direction. While evaluation of the strength of the team, one after the other the vanaras are informing the distances they can cover in one attempt; Angadha the son of Vaali and who is the prince of Kishkintha offers to jump and he claims that he can cover one hundred yojanas required to reach Lanka. Jambawan advises that the prince and king should not get into these kinds of actions and they should provide the directions to his soldiers. Finally Jambawan turns to Hanuman and narrates his capabilities and makes him work. Because of his age and experience he was aware that Hanuman had a bottle neck that somebody should kindle his talent and then only he can work.

3. Enroute to Lanka Hanuman refuses to accept the offer for taking rest. According to him taking rest would dilute the spirit of the mission. This is one of the important issues while executing a strategy.

4. Hanuman tactfully playing his role in Lanka using his strengths of changing his size and forms as and when needed.

5. While addressing Seetha he was very careful since she was afraid of the Rakshasas in disguise and so she should not mistake him to be one.

6. The presentations were in order and in the manner that would make Seetha who was at the verge of collapse restore her mental strength back.

7. Even after convincing Seetha Hanuman wanted to remove the left over doubts about the Vanara Sena’s performance capabilities. Further Hanuman wanted to
provide Ravana a little bit of the strength of Sri Rama and create the fear complex in him

8. Without revealing all his strength, he spoke to Ravana. Initially, he addressed to him in a requesting manner since if at all Ravana is willing then the war could be avoided and Sri Rama being a follower of DHARMA never wanted to have a war that could be avoided.

9. At the same time, even in war Sri Rama and his team would overpower Ravana was the message of Hanuman.

10. He converted the threats to him, his tail being set on fire into a great opportunity of devastating Lanka and making the people of Lanka tremble with fear that one monkey of Sri Rama’s army could cause so much damage if Dharma is trespassed.

**Strategic Derivative:**

1. Goal should be clear.
2. The strength of the team should be evaluated to accomplish the goal
3. Needless rest/ procrastination would dilute the mission
4. Tactfully strength should be applied.
5. Communicate exactly the required and with care.
6. Encourage the team members with inputs.
7. Exhibit the performance capabilities as and when required.
8. Ensure to expose just the needed strength and grasp the situations
9. Ensure the message creates the required effect in the opposition.
10. Evaluate SWOT (Strength, Weakness, Opportunities, Threat) and convert threats into opportunities.

**3.2.4: Vibhishana accepted by Rama on asylum**

Vibhishana the brother of Ravana was totally against the act of Ravana in the abduction of Seetha. When Hanuman was at the hall of Ravana, Vibhishana advised his elder brother to listen to words of the wise man and also it was against Dharma to have Seetha at Ashokavanaka against her will. Ravana did not listen and also he wanted Hanuman to be given capital punishment which Vibhishana only advised Ravana that the messenger should not be killed.
In the consultation meeting Vibhishana said: "You have committed a sin, but there is still time for repentance and escape from consequences. If you take this right and wise course, we shall all escape destruction and live happily. Restore Seetha and seek pardon of Rama."  

'Whereas Vibhishana having advised Ravana was abused in the presence of everyone and so he decided to leave Lanka along with his close associates and join Shri Rama in the DHARMA YUDHA. When he had approached the camp of Shri Rama, Sugreeva did not trust him and he expressed his concern that Vibhishana is a Rakshasa and he had left his brother at a crucial time. Shri Rama sought the opinions of everybody present and Hanuman finally presented his views that Vibhishana is trust worthy. He narrated the role played by him when Ravana had ordered Hanuman to be killed. Shri Rama also considered that Sugreeva himself had left his brother Vaali and joined Shri Rama and he also requested Shri Rama to end the life of Vaali.

As discussed elsewhere Shri Rama was an embodiment of Dharma and he had always been embracing and accepting the friendship and affection of people who ever approached him with folded hands. This strategy helped him always in his warfare without making any compromise on his principles of DHARMA and not deviating away.'  

**Strategic Derivative:**

1. A leader should be able to understand and accept the others who prefer to associate his team.

2. Leader should consult the other team members and try to present the decision as a consensus one but at the same time should be able to distinguish among the advices the best one suited.

'As told earlier, Sage Agasthya visited the war front just at the time of Shri Rama was one on one against Ravana and battle was fierce earlier. Shri Rama was very clear that he would not indulge in any form of attack that would be against the DHARMA. To provide him extra energy and also to boost him, sage Agasthya appeared and pronounced "ADHITYAHRUDHAYAM" a collection of "STOTRAS" in praise of the SUN GOD. He advised Shri Rama to keep chanting the mantra continuously and victory would be at his feet.

"Rama Rama Mahabaho srunu guhyam sanathanam
Yena sarvanarin vatsa samare vijayishyasi" 
Oh Rama, mighty armed Sri Rama. Listen to eternal secret whereby you shall vanquish in battle all your foes.

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“Adityahrudayam punyam sarva satru vinasanam
Jayavaham Japennithyam akshyyam paramam shivam.”
“Chanting this holy hymn Aadiyaa hrudayam dedicated to the SUN God will lead to
the destruction of all your enemies and bring (victory and) supreme unending bliss.”
“Sarva mangala maangalyam sarva papa pranaashanam,
Chintaa shoka prashamanam aayur varshanam uttamam”
“It is supreme (in that)it is a guarantee of all round prosperity, destroyer of all sin,
allyer of anxiety and anguish, and bestower of longevity.”
Sage Agasthya further provides a clear and vivid picture and glory of Sun God and
finally once finished he blesses Shri Rama to conquer Ravana and be victorious.
“Enamaapatsu krchhreshu kaantheareshu bhayeshu cha
Keerhtayan purushaha kashchin naavaseedati raaghavaa”

“Oh! Raghava, When a man is caught in the whirlpool of dangers and
difficulties, if he recites and offers salutations to SUN God through this Hymn, he will
be relieved of fear and protected by this Lord. If he is caught in the wild forest (of
doubts and despondency), he will become fearless and get rid of all those troubles by
singing His praise.”
“Poojayasvai – namekagro devadevam jagat – patim
Etat – trigunitam japtvaa yuddheshu vijayishyasi”
“Oh Rama! Worship this God of all Gods. Worship this Sun with unstinted devotion
and rapt concentration; reciting this hymn on Aadiyaa just thrice you shall emerge
victorious in battle.”
“Asmin Kshane mahabaaho raavanam tvam vashishyasi
Evan网络科技 tatagastyo jagaama cha yathaagatam.”
“Oh Rama! Oh! Mighty armed warrior! Very soon you will slay Ravana and will
enjoy victory.” “Having thus spoke to Rama, the sage Agasthya retuned whence had
come.”
“Etachchrutvaa mahaatejaaha nashtashako – bhavat – tadaa
Dhaarayaamaasa supreto raaghavaha prayataaamavaan.”
“Thereupon, the glorious Rama, having listened to this supreme prayer, repeated it
and shook off all despondency, doubt, despair, faint heartedness and grief and
became extremely happy and hopeful and prayed with concentration to the Sun, as
told by Sage Agasthya.”
“Aadityam prekshya japtvaa tu param harshamaavaptaa
Triraachamyaa shuchirbhootvaa dhanuradaaaya veeryavaan.”
“Raavanam prekshya hrishtaamya yuddhaya samupaagamat,
Sarva – yainenaa mahatiitaa vadhe tasya dhrito bhavat.”
“ the heroic Rama, meditated upon SUN god and got ready with the bow and arrow
for the war.”
“Seeing Ravana, in front of him, Rama became delighted, convinced and satisfied and
came forth to fight with all zeal. He became strongly determined to annihilate Ravana
with all efforts. By meditating the hymn of Sun god and getting the blessings of
Agasthya, he was immensely pleased inside. Such a man of content, happiness and determination can achieve great things in life. ”

Strategic Derivative:

Always look up to the ever available source of energy for action and success.

3.3.1 Strategies in Mahabharata:

Mahabharata is the second epic and this belongs to the Dwapara Yuga.

This is an epic written by sage Veda Vyasa and it is about the relationships, happenings and fighting amongs the cousins. There were two major groups the Pandavas and the Kauravas. The sons of the younger brother Pandu were called Pandavas and the elder brother were called Kauravas.

Pandavas were five brothers and YUDHISHTHIRA is the eldest of them. His other name is DHARMAPUTRA the name narrates the personality. The Kauravas were one hundred bothers and sons of DHRUTHRASHTRA the elder brother. There was a under current always between the groups and as Pandu passed away early, DHRUTHRASHTRA had the responsibility of taking care of the sons of Pandu also.

DURYODHANA the eldest of the sons of DHRUTHIRASHTRA always has a negative view about the Pandavas. By nature the Pandavas were better talented and knowledgeable than the Kauravas. So there was always an undercurrent rivalry among the two groups and this was the basic fabric of the epic. There are several battles and wars throughout the epic and lots of DHARMA are being discussed. We approach from the strategy point of view about some of the events and wars to have our purpose of comparisons with the modern management.

3.3.2 Strategy 1

Pandavas along with their wife Draupadi had to be on exile for twelve months in the forest and the thirteenth year they have to be incognito (not to be seen or identified by any one) as a condition after losing the Dies game, to regain their territory from the Kauravas. Accordingly they went into the forest and were spending their life time there and stipulated time period was drawing to a close. ‘One day a deer ran away with the fire kindling mortar of a Brahmana in the forest and he came running to the Pandavas for help. They pursued the animal but it kept on running and at one point of time it disappeared. They were too tired and they all sat in great dejection under a banyan tree. Nakula lamented that they were not even able to render such a simple service to a Brahman and felt that they have degenerated. Bhima followed him addressing that they should have killed the wretches who involved in
the humiliation of Draupathi in the assembly in front of so many people. Arjuna joined his brothers and on his part he felt disappointed at letting Karna without hurt for the dent he had made to their valour. Yudhishtira understood that his brothers have lost their composure and courage. He wanted to cheer them and he asked Nakula to look around for water in the nearby vicinity as he was thirsty. Nakula climbed a tree and informed that a distance there is signs of water. Yudhishtira sent him for fetching water. Nakula reached the water point and he first wanted to drink and then carry for the others. The moment he laid his hands, he heard a voice saying that he pool belonged to him and before drinking water Nakula should answer its’ questions. Since no one was to be seen Nakula set aside the voice and went ahead with drinking the water. Immediately he fell down and appeared to be dead.

As it was too late, Sahadeva was asked to go and see the condition and then bring water to others. The same fate was met by Sahadeva as also did not listen to the words of the voice. Then Arjuna came to the scene and he was terribly upset by seeing the dead bodies of two of his younger brothers and he looked around to see whether anyone is visible who could have caused the harm to the brothers. He was also dragged by the thirst and he set his hands on water. As usual, the voice informed that without answering his questions, he should not consume the water. Arjuna got angry and sent an arrow in the direction of the voice and he got a laughter back. He became more raging but before attacking the enemy he thought he would quench his thirst first and at the very moment the water ran down the throat fell down unconscious.

Now Bhima came rushing to the spot and he also cried at the voice and the fate that occurred to the other three befell on him. Yudhishtira in utter confusion came near and saw all his brothers flat on the ground. He became grief-stricken and tried to understand what had happened to his brothers. He was feeling comfortable earlier that the twelve years of exile is coming to an end soon and there would be one more year of living incognito and restore and redeem their lost wealth and fame. When such is the situation how come these brother have died was the question in his mind. But he observed one thing that there were no signs of attack on them and their bodies looked like they were in deep sleep. He thought it to be a magic and he too was dragged towards the water and the voice was heard. This time the voice told clearly that the death was caused to the brothers as they had neglected to listen to its condition. It told very clearly that before drinking the water Yudhishtira should
answer its questions as the pool belonged to it. He understood that this is the voice of a YAKSHA and he could see a possible way out. So Yudhishtihira requested the voice without form to start the questions:

This scene is called the "YAKSHA PRASNA" in Mahabharata and the question and answer session is an important lesson for any situation and it is reproduced below:

Q: "What makes the SUN shine every day?"
A: "The power of Brahman."
Q: "What rescues a man in danger?"
A: "Courage is man's salvation in danger."
Q: "By study of which science does man become wise?"
A: "Not by studying any Sastra a man become wise. It is by association with the great in wisdom that he gets wisdom."
Q: "What is more nobly sustaining than the earth?"
A: "The mother who brings up the children she has borne is nobler and more sustaining than the earth."
Q: "What is higher than the sky?"
A: "The Father."
Q: "What is fleeter than wind?"
A: "Mind."
Q: "What is more blighted than withered straw?"
A: "A sorrow stricken heart."
Q: "What befriends a traveller?"
A: "Learning."
Q: "Who is the friend of one who stays at home?"
A: "The wife."
Q: "Who accompanies a man in death?"
A: "Dharma. That alone accompanies the soul in its solitary journey after death."
Q: "Which is the biggest vessel?"
A: "The earth which contains all within itself is the greatest vessel."
Q: "What is happiness?"
A: "Happiness is the result of good conduct."
Q: "What is that, abandoning which man becomes loved by all?"
A: "Pride- for abandoning that man will be loved by all."
Q: "What is the loss which yields joy and not sorrow?"
A: "Anger- giving it up, we will no longer be subject to sorrow."
Q: "What is that, by giving up which, man becomes rich?"
A: "Desire. Getting rid of it man becomes wealthy."
Q: "What makes one a real Brahmana? Is it birth, good conduct or learning? Answer decisively."
A: "Birth and learning do not make one a Brahmana. Good conduct alone does. However learned person may be he will not be a Brahmana if he is a slave to bad habits. Even though he may be learned in the four Vedas, a man of bad conduct falls to lower class."
Q: "What is the greatest wonder in the world?"
A: “Every day, men see creatures depart to Yama’s abode and yet, those who remain, seek to live for ever. This verily is the greatest wonder.”

The YAKSHA posed still many more questions and Yudhishthira answered them all. Pleased with his replies the YAKSHA offered him to revive on of the dead brothers. Yudhishthira replied that Nakula be given back. The YAKSHA asked him why he did not prefer more powerful Arjuna or Bhima. Yudhishthira told clearly that as per Dharma he preferred Nakula as he is the son MATHRI the second wife of his father and so each mother would be left with one son now.

The YAKSHA more pleased revived all his brothers and the YAKSHA is nothing by the God YAMA, the Lord of death. He blessed them saying that they would complete the another one year of living incognito (Agnatha vasa) would also smoothly pass by and no one would be able to discover them.

“The Pandavas had, no doubt, to pass through all sorts of troubles during exile, but the gains too were not inconsiderable. It was a period of hard discipline and searching probation through which they emerged stronger and nobler men. Arjuna returned from tapas with divine weapons and strengthened by contact with Indra. Bhima also met his elder brother hanuman near the lake where the Sugandhika flowers bloomed and got tenfold strength from his embrace. Having met, at the enchanted pool, his father Yama, the Lord of Dharma, Yudhishthira shone with tenfold lustre.”

The brothers discussed among themselves along with their wife Draupadi about the one year (agnatha vasa). One of the main conditions is that they should not be discovered by anyone during that period; the condition is quite difficult since if the failed to do so then they have to undertake another twelve years of vanavasa and one year of agnatha vasa. So they carefully selected their roles in disguise and had chosen the Matsya desam for that purpose as they felt King VIRATA of that region would be supportive. They finally decided that Yudhishthira shall work as a courtier to the king engaging in the general activities like pleasing the king playing dice games and reading omens, astrology, Vedas, vedangas, ethics, politics and other sciences. Bhima preferred to be a cook and also involve in wrestling etc., at the same time he would not visibly engage in any bouts as he would reveal himself. Arjuna was cursed by OORVASI when he had visited Indralokha to become a Eunuch as he did not accept her invitation to be with her. Arjuna had told her that he regarded as his mother and Indira came and helped Arjuna to reduce the effect of the curse by limiting the period
of the curse not more than for one year and also the period of one year would be the choice of Arjuna. Arjuna declared that he would use that curse now, become a eunuch and work at the ladies court. He told that he would wear women’s clothing and hide his muscular arms and thighs under them. Nakula shall be the stableman taking care of the horses and Sahadeva shall tend cows.

Draupadi informed that she would be a “sairandhri” in the court of the queen of Virata. With these disguise forms all the six of them went and became totally hidden from the rest of the world. DURYODHANA could not find a trace of them anywhere and he was in disturbed condition throughout. When this one year period was coming to an end and about a month is to go, Kichaka the brother of the queen of the Matsya kingdom had developed an unwarranted passion towards Draupadi and since beginning of her stay, he had been showing the signs of misbehaviour. Draupadi had informed all that her husbands were gandarvas and they were protecting her. As his mischief was too intolerable Draupadi complained to the queen and Kichaka somehow persuaded his sister to support him. Both the brother and sister planned one day to have Draupadi at the residence of Kichaka to bring wine from there. As suspected by Draupadi it was a pre-planned event and Kichaka took Draupadi by her arms and she ran away to the court hall where in the presence of everybody Kichaka abused Draupadi and also kicked her. Draupadi felt totally ashamed and she could not wait any more and the same night went to Bhima and sobbed before him and said she could not stand any more. Bhima got angry but at the same time both of them wanted to finish him secretly.

The next day morning, Kichaka came to the harem and laughed at Sairandhri and told her in clear terms that even the king could not stop him from doing his acts. Sairandhri pretended as though she was scared and asked him to come to the dance hall after sunset in the late night where nobody would be available at that time so that he can fulfil his desire.

Kichaka was very passionate and as per her words he well dressed up with all sorts of perfumes and other materials arrived at the dance hall and found nobody there. He opened the door and saw a woman lying on the cot and Kichaka with uncontrollable desire approached the cot.

The next day morning, the servant maid who went to clean up the dance hall and adjacent areas came crying with horror that a dead body is lying there and the entire body is mutilated and beyond recognition. Everyone rushed and found with the
dress materials and size of the body and other evidences that it was the remains of Kichaka. Sairandhri told the queen that her gandarva husbands have punished him for his misbehaviour to her in the open hall. All the people and the queen felt afraid of her and they all asked her to leave the state immediately. She told them that in a month’s time her husbands would come and take her and till such time requested them to be put up with her.103

Kichaka was one of the great wrestlers known to all at that time and the news that he has been killed in a single bout and that too for the sake of a woman spread like forest fire. The news reached the ears of Duryodhana and he immediately called for a meeting with all the heads like Karna, Dronacharya, Bhshma and others and he expressed his doubt that the Pandavas must be in the state of Matsya and Kichaka should have been killed by Bhima for the sake of Kichaka’s misbehaviour to Draupadi. So he suggested that they invade Matsya territory and the Pandavas if they are staying there they would come out in support of the king and once they are discovered they have to undergo another cycle of thirteen years of exile and incognito. King Susarma who was one of the best friends of Duryodana was very excited and he agreed to that idea readily. Karna seconded this proposition. They came to the decision that Susarma should attack Matsya kingdom from the south and draw off the army of Virata to that south for defence. Duryodhana with the Kaurava army would attack from the north where there would be no opposition to them.

Accordingly Susarma attacked from the south, seized the cattle and laid waste the gardens and fields on the way. The cow herds ran in great distress to the king and informed him about the fate. Virata wished that Kichaka was alive and when he told this to Kanka (the name of Yudhishthira) about this and he told to the king not to be worried and expressed that he also would be able to fight in distress and you please inform your cook, your stable keeper and cow herd also to help me in this process. The team went to fight against the enemies and Virata could escape from the captivity of Susarma because of Bhima and they all commenced their return to capital victorious. At the same time, Duryodana with his mighty army entered from the north side of the state and this time the palace got two messages; one, the success of the army that went southwards and the return of the king and his accomplices and the second one that the army of Kauravas have entered from the North side. On hearing this news Prince Uttara made a statement that if only he had a good charioteer he would be able to fight any one and also he blabbered in the presence of all women
that he was equal to Arjuna. Sairandri through Uttara’s sister asked him to take Bruhannala as the charioteer with him. Everybody was taken aback by this as to how a eunuch could be good charioteer. But Sairandri insisted and so there being no option Uttara had to go ahead with that plan.

Uttara could realize that Bruhahala is a talented being and he was feeling good and Arjuna (Bruhannala) kept on encouraging the prince as he was going to the spot. But sooner they had reached, Uttara started trembling at the sight of the huge army in front and he jumped off the chariot disregarding Arjuna’s persuasion and ran away. Arjuna had to console him by following the prince; the opposition was laughing at the whole event excepting one that is Acharya Drona. As he closely followed Bruhannala he could not believe that to be a Eunuch and some of the glimpses are like Arjuna. He also shared this thought with the others. Duryodana brushed aside the words of Acharya and felt delighted that if it were to be Arjuna then the Kauravas have succeeded in finding their identity before the completion of the one year’s ajnatha vasa and so they have to go on exile again for a period of twelve years.

As the discussions were going on amongst the Kaurava army, Arjuna could manage to take back Uttara on to the chariot. He asked him to take care of the chariot and he would fight the enemies. He asked Uttara to go near a tree next to the burial ground. He asked Uttara to climb on the tree and bring down a big bundle tied at the top of the tree. Uttara unwillingly did that and once the bundle was opened he could see all weapons and Brihannala told Uttara that those weapons belonged to Pandavas. On touching the weapons Uttara felt courageous and he took the chariot back towards the battle field. Arjuna took his famous bow Gandevea in his hand set it ready tested the string of the bow. The sound informed everybody that Arjuna is back and to confirm further he blew hi chonch.

Now all of the opposition got ready to fight him and Duryodana remarked that there would be no war and simply declare that there is deficiency in their conforming to the period of disguise and so on etc., But Bhishma interfered and confirmed that they have already completed their period successfully and only Duryodana was wrong in his verification of the calendar. He advised Duryodana to take the route of peace and return to the Pandavas their kingdom. Duryodana did not give respect to him and asked Drona to organize the battle. Acharya advised Duryodana to return to Hastinapura with the cows so that it would be a symbol of their victory and the rest of the army would fight Arjuna.

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Arjuna reading the plan first everybody spellbound with his archery and defeated all of them and went straight to Durydana and released the cows from him and Duryodana fled the scene being humiliated and defeated. Arjuna snatched away their garments as a token of victory and they returned to the capital. After certain confusions Virata came to know that the Pandavas were living with them for the last one year and he felt greatful to them.\textsuperscript{104}

Now the whole episode provides series of strategies.

1. In the first place, the Yaksha Prasna is a scene where the four brothers did not know that they were in a trap and fell to the plans of Yaksha. Whereas Yudhishtira applied his ability to weigh the situations and understood that he should get committed to something for which you have an option to possess and enjoy. The place, pond and water inside belonged to the Yaksha and he is not refusing to provide water excepting the condition that its questions should be answered. This is not a place to show up your might as it is useless in that scene and it would not work.

The first two who came to the spot Nakula and Sahadeva simply ignored the words of Yaksha and they did not show up but they were ignorant and took the words of Yaksha very light.

The other two Arjuna and Bhima who are great warriors and who also had that ego, thought that an invisible person could not stand before them; they had to pay the price.

2. Draupadi expects some kind of sexual harassment on her from Kichaka the moment she had seen him and even before that excepting such things she made a careful statement that her husbands are gandarvas. As the Pandavas should not be traced in the one year, she thought that it would be prudent that she would keep others especially those who would like to trespass other women away from her. Once it is in danger she and Bhima worked out a plant that would put an end to Khichaka and at the same time it would not come to light.

3. Arjuna emerging out of his disguise for the war. It is one of the best strategies that frighten the opponent that you have come back and ready for the recovery of the kingdom preferably through might and that you have that prowess to do so. If the Pandavas have approached the Kauravas in any other simple manner after the completion of the thirteen years none of the Kauravas and his associates would have respected them.
Strategic Derivative:

1. Accept and face the reality and respect situations and act accordingly.
2. Execute secret decisions carefully without losing time and do not leave any loose ends.
3. When you have the strength better exhibit and then negotiate.

3.3.3 Strategy 2

Series of attempts were made to prevent the Pandavas and Kauravas getting engaged in war. Pandavas were fair in their approach that they had completed the twelve years dwelling in the forest and one year living incognito. But Duryodana was never inclined in returning the Pandavas their kingdom. Draupadi was the worst affected and she had to face worst humiliations at the hands of the Kauravas. Both Bhima and Arjuna were keen that war should happen and they wanted to take revenge for the ill deeds committed by Duryodana. Still there were moderates on both sides to support peace. Yudhishthira was even ready to accept five villages in return by the Kauravas.

The initial messenger went from the Pandavas and he was made to return with a stubborn reply from the Kauravas side that the Pandavas were identified by the Kauravas even before they could complete the Agnathavasa and so as per the original condition the Pandavas had to undergo again the forest life for twelve years. But all elders in the Kaurava side advise Duryodana that Pandavas are right in their claim and it would be better to maintain Dharma and return their kingdom to them. But Duryodana had rejected all their appeals and Drithirashtra the king of Hasthinapura and also the father of the Kauravas sent a message through Sanjaya that Yudhishthira should not opt for war in any case.

Pandavas got perturbed at this message and finally they had agreed to send Sri Krishna as their messenger as a final attempt to stop the war. Sri Krishna was welcomed at Hasthinapura and all the elders like Bhishma, Vidhura, Dronacharya, Krithavarma and Drithirashtra are very much pleased at his attempt to work against the war. Even He could not move Duryodhna and so finally war was to be the deciding factor.
Strategic Derivative:

1. Always work towards resolving issues by dialogues and consensus.
2. Goals are very important and alternate strategies are to be developed with the strengths in mind.

3.3.4 Bhagavad Gita

Kurukshtretra was selected as the battle field and the various kingdoms take sides with either Pandavas or Kauravas. Both the sides were organized and ready for the attack and at that time suddenly Arjuna who was prepared for the war wanted his chariot to be taken close to the Kaurava army and he took a deep look at the people who were standing before him. Seeing the relatives, friends, Acharyas and other elites, Arjuna suddenly felt strength less and his energy levels slipped below and started trembling. Back to the original place, he informed Sri Krishna that he could not stand the thought that he would be attacking and killing his own relatives, elders and acharyas in the war and that he would not gain anything out of it.

Sri Krishna, now gave Arjuna a detailed sets of advises that was to be considered as a strategic move to stay and win the war. In fact, “SRIMAD BAGAVADGITA” could be as well called as the great strategy book for the entire mankind, the past, the present and the future. It is an eternal piece of work that has been translated into many languages across the globe and being researched from various facets. In the chapter introduction, a comparison was made between RAMAYANA and MAHABHARATA in the advice part. Here the avatar of LORD VISHNU (Sri Krishna) advised the human being (ARJUNA). As a pair they are known as “NARA-NARAYANA”

As distinguished from Ramayana, this is fairly a large one with eighteen chapters and more than seven hundred verses. It almost touches every aspect of human life and each of the chapters bring out one dimension or the other of the critical situations that form part of the human thought process and provides the ideal solution or (strategy) to cope with and win over. It is a kind of metaphor where Arjuna is to be identified as the warrior inside or the organization that would be facing the challenges and Sri Krishna being the solution provider available at all places and one need to focus on to the problem and the solution.

Earlier, we saw that Duryodana, who was bent upon sending the Pandavas again for a twelve year period of vanavasa could manage against all obstacles in
preventing him waging war against them was feeling convinced about their army and he proudly mentioned his inner feelings to Dronacharya.

"Aparvapta tata smakam balam bhishmabhi rakshitam
Paryapta tva damaethsham balam bhishmabhi rakshitam" 105

"Multitudinous is our army marshalled by Bhishma, but meagre is the army of theirs marshalled by Bhīma."
The commentary says that ‘words of self aggrandizement they egoistically indulge in, contain very often a meaning derogatory to themselves.

Arjuna after blowing off his CONCH in declaring the war, wanted Sri Krishna his charioteer to take his chariot between the two armies so that he could have a look at the ones’ against whom he had to wage this war.

"Tatra paschiith sthitam Parthaha pitrunatha pithamahaan
Acharyan mathulan bhrathrun putran poutran sakhibs tatha
Svashuran shhuhrudaschiva senayor ubhayorapi" 106

"Standing there Partha then beheld in both the armies, paternal uncles, grandfathers, teachers, maternal uncles, cousins, sons, grandsons, comrades, fathers-in-law and benefactors."

"Tan samikhaya sa kauntheyaha sarvan bhandun avasthitan
Krupaya paraya vishto visheedannidam abraveeth." 107

"He, the son of Kunti, gazing at those kinsmen posted in positions spoke thus in sadness, filled as he was choking compassion."

‘A crisis now rapidly brews in the mind of Arjuna. He becomes a victim to a change of attitude. Stout-heartedness gives place to soft-heartedness, manliness to effeminacy. The hero who entered the battle field with the attitude of the enemy of the wicked, now suddenly develops the attitude of a kinsman. This change over in the disposition is not the outcome of discrimination, but the very lack of it. Loss of discrimination, which is born of ignorance, is verily the gateway to the fall and degradation of man." 108

Arjuna had therefore almost given up the idea of fighting the enemies and even he went to the extent of lamenting that he would welcome if he was slain by them.

Sri Krishna gave Arjuna a shock treatment by asking him where from he had got that negative frame of mind and scolds him initially for his cowardice act. Arjuna realised that later and requested Sri Krishna to show him the way out from that
confused state of mind. Then the conversation kept on moving upwards towards the
different aspects of human life and Yoga.

"svadharman api cha vekshya na vikampithum arhasi
Dharmyaddhi yuddhachereyo anyat kshatriyasya na vidyathe"\textsuperscript{109}

"Again, looking at your own duty as well, you should not waver; for, there is nothing
more welcome to a kshatriya than righteous war."

"Hatho va prapsyasi swargam jithva va bhokshyase maheem
Tasmath udh – thishta kauntheya yuddhaya kruthnischayaha"\textsuperscript{110}

"Slain you will gain heaven; victorious you will enjoy the earth. Therefore rouse up O
son of Kunti, resolve to fight."

‘As foreign matter in the body has to be eliminated through disease, the
wicked in the world have to be eliminated through the righteous war. After recounting
the evils that would befall the society if this war was not waged, the good that would
ensue are now enumerated. A righteous warfare abounds with welfare both here and
hereafter. It is the only panacea against the incorrigibles. Would a zealous defender of
righteousness ever let go such a golden opportunity?\textsuperscript{111}

After making Arjuna realize this facts, Sri Krishna transforms to him the
knowledge of yoga one by one. One has to face the reality before assimilating
the knowledge.

"Sukha dhukhe samey kruthva labhalabhau jayajayau
Thatho yuddhaya yujyasva naivam papam avapsyasi"\textsuperscript{112}

"Treating alike pain and pleasure, gain and loss, victory and defeat, engage yourself
in the battle. Thus you will incur no sin."

"Esha te bhiihita samkhye buddhir yoge thvimag shrumu
Bhuddya yukto yaya partha karmabandham prahasyasi. "\textsuperscript{113}

"the ideal of self- knowledge has been presented to you. Harken now to the
practice thereof. Endowed with it, O Partha, you will break through the bonds of
karma."

The author enumerates other aspects of YOGA and we move further to
understand the strategy aspect in this YOGA. We have listened about Karma Yoga. In
Baghavad Gita Shri Krishna advised Arjuna about Karma Yoga and others; the main
purpose was to make Arjuna recover himself from the self pity and other complexes
he had acquired at the battle field.

"Karmanyeva dhikraste maa phaleshu kadachana
Ma karmaphalahethurbhur ma te sango stva karmani

"Seek to perform your duty; but lay not claim to its fruits. Be you not the producer of the fruits of karma; neither shall you lean towards inaction."

‘There seems to be an anomaly and defeat of purpose in this injunction of the Lord. Not an atom moves without motive. Beings are all busy either to gain something or to ward off something unwanted. In the absence of such a motive no action needs be performed. But the Lord induces Arjuna not to be motivated and at the same time to be intensely active. “Yes, herein lies the turning point in life from Preyas to Sreyas.”

Good accrues from detachment and never from attachment. Karma in itself is no evil; but it becomes so when mixed up with desire. Desire tainted karma gives continuity to the wheel of birth and death. The seekers after heavenly enjoyments are also slaves of desire. Conquerors of desire are they who care not for the fruits of karma. Freedom from desire is the real freedom. When duty is discharged untarnished by desire, clarity of understanding ensues. In addition to it, efficiency increases. Karma therefore has to be performed perfectly by the aspirant unmindful of fruits thereof.

Here a saying of Shri Ramakrishna Paramahamsa is reproduced: “A boat may be floating on water, but no water should be allowed to get into it. Man may live in the world but no worldly desire ought to take possession of him.”

“Yogasthaha kuru karmani sangam thyakthva dhananjaya
Siddhi asiddhyahono sama bhutva samtvam yoga uchyatetha

“Perform action, O! Dhananjaya, being fixed in yoga, renouncing attachments, and even minded in success and failure; equilibrium is verily yoga.”

‘The yogi holds all the activities taking place in him as the doing of the Lord. He places himself in the position of a willing servant, ever ready to execute orders. An attitude of this kind eliminates attachments. The master orders his servant to go to the next village and bring a particular person. The servant goes on the errand accordingly, but finds the person absent. There is no disappointment in him for this failure. He is commissioned to go on another day on which he is able to find the required person. There is no special elation for the success now. The servant is simply satisfied with carrying out orders effectively. It is in this manner that the yogi holds the successes and failures in the endeavours free from attachment and aversion.
Normally, the nature of the human mind is to be elated in success and dejected in failure. But by remaining unperturbed by either, the mind gains in clarity and firmness. It is like the surface of water that has become placid and fit to reflect objects clearly. This even mindedness is equilibrium. He is a yogi who keeps the mind in this poised under all circumstances. Spiritual growth is possible to him only who keeps the mind ever poised.

Here also a story of Shri Ramakrishna Paramahamsa is reproduced: “Be in the world even as the maid-servant in a rich man’s house. For all intents and purposes she claims her master’s children and property as her own. But at the core of her heart she knows that they do not belong to her and she remains firm in her attitude. Seemingly own worldly things; but have no attachment to them. As the maid – servant can with ease relinquish her assumed ownership of the master’s property, be prepared for separation from earthly possession.”

“Yajnarthat karmano nyatra loko yam karmabhandanaha
Yad artham karma kaunteya muktha sangaha samachara”

“The world is bound by actions other than those performed for the sake of Yajna. Do therefore, O! son of Kunti, earnestly perform action for Yajna alone, free from attachment.”

‘Competition, co-operation and self-dedication are the three ways in which beings make life a fulfilment. The lowest order of creation exists by sheer competition. In this stage, the struggle for existence is an endless warfare. The physically strong and the fittest thrive and prosper while the weak and the feeble are either left in the background or exterminated. This law of the survival of the fittest inexorably prevails in life at the physical level. Plants, birds and beasts bear testimony to it.

In the life at the mental plane, cruel competition gets minimized. Intelligent co-operation gains ground here. This process is also known as social life. Man is a social being though corporate life is not his exclusive prerogative. Other beings are also found very well at it. Corporate life is more conducive to growth and progress than the competitive one. The civilization of man is mainly based on his gregarious instinct. Collective peace and security are the bases for prosperity and progress in arts and sciences. Man enjoys these advantages much more than the lower order of creation.
Self-dedication is the highest law of life. It prevails at the ethical and spiritual planes. It is given to the enlightened man alone to practice self-dedication. The act of offering the best and the most useful in one for the welfare of the others is self-dedication. Both the giver and the receiver stand to gain through this sacred act. It is like draining the water away from a copious well into a fertile field. This bounteous act goes by the name of “YAJNA” which literally means sacrifice. As fresh water springs out from an emptied well, the man who performs “YAJNA” becomes more and yet more enlightened and prosperous. By imparting one’s learning to others the capacity to teach increases. By sharing one’s knowledge and wisdom with the others one’s fund of knowledge and wisdom increases. By supplying manure to the soil its capacity to yield is made more potential. By giving the labourer his due wage the urge in him to turn out more work is made keen. By sharing one’s wealth with all those who have been responsible for its growth, security and further expansion are ensured. The personal weal is ever unfailingly contained in the public weal. Giving effect to this inviolable law of nature is the practice of “YAJNA”.

“karmanai va hi samsiddhim asthita jankadhayaha
Lokasamgrahmevapi sampashcyan karthum arhasi”

“Janaka and others indeed achieved perfection by action; having an eye to the guidance of men also you should perform action.”

‘Raja – Rishis such as Janaka and Asvapati were engaged in the active and efficient administration of their kingdoms. Incidentally they took part in several other activities conducive to people’s welfare. But their aim in life was more than that. They diligently applied themselves to self-knowledge and got it.

There is an additional advantage in the spirituality enlightened taking to altruistic work. The ignorant cannot guide society any more than blind lead blind. But the enlightened are the best servants of the society. The nature of karma is also very well known to them. Efficient work on right lines can be turned out by them. Following in their wake, ordinary men set themselves to their duties in all earnestness. Taking this important factor into account, the elite should ever engage themselves in the discharge of their dharma to the best of their ability.

“Sreyan Swadharmo vigunaha paradhamat svamushtitat
Swadharne nidhanam paradharma bhayavaha”

“One’s own dharma, though imperfect, is better than the dharma of another well discharged. Better death in one’s own dharma; the dharma of another is full of fear.”

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‘Man’s nature is to have recourse to what gives pleasure and to recoil from what gives pain. Arjuna’s temporary setback illustrates this position. From boyhood onwards he had been trained for the dharma of a ruler and a warrior. He delighted in being trained that way, because it was his own duty, ‘svadharma’. The impending righteous war demanded his fighting against the revered granstire, which he did not like; he even hated it. At this juncture he preferred to be a recluse, subsisting on alms. Nothing good accrues to one by changing one’s ‘svadharma’, prompted by fear or hatred.’

Further Shri Krishna says in the chapter on DHYANA YOGA

“asamsayam mahabhaho mano durnigraham chalam
Abhyasena thu kauntheya vairagyna cha gruhyathe”

“Doubtless, O-Mighty armed, the mind is restless and hard to control; but by practice and non-attachment, O son of Kunti, it can be controlled.”

‘The sum total of the habits of a man is his nature. It has come about as a result of his giving himself over to the bent of his mind. Unwillingly he has become the creature of his own mind, wonted to restlessness. But the old habits can be eradicated through new ones. In other words nature can be changed through nurture. An earnest and persistent attempt at the change of nature is ‘abhyasa’ or practice. The uncontrollable and restless mind can be controlled and made calm. Practice is the sure means to this end. To wean the mind from its wonted ways and direct it on the ideal is practice. Mind becomes pacified as it gets drawn to the self.

On analysis it may be found that mind runs after those objects to which it has been attached. The evils of such attachments have to be repeatedly and timely presented to the passionate mind. As the force of passion gets put down, mind comes under control. When all these base attachments are wiped out through discrimination, mind blooms into serenity. Practice of non-attachment is therefore auxiliary to the practice of meditation.’

Finally after completing all the YOGA preaching, Shri Krishna wanted to ensure that Arjuna had got the message rightly and ready to take up the assignment.

“kachid etat churta partha tvayai kargena chetasa
Kachid gnanasammohaha pranshtaste dhanamjaya”

“Has this been heard by you, O! Partha, with an attentive mind? Has the delusion of your ignorance been destroyed, O Dhananjaya?”
‘The concentration of the mind is the creation for a comprehensive reception of any message delivered. Enlightenment is possible to that mind only which is fixed in concentration. The sunbeams gain in intensity as they get converged.’

Arjuna replied:

"nashto mohaha smiritirlabda tvatprasadanma achyutha
Sthitosmi gathasandheha karishye vachanam tava."

“My delusion is destroyed. I have regained my memory through your grace O! Achyutha. I am firm; I am free from doubt. I shall act according to your word.”

‘At the start Arjuna declined to fight and sat dejected on the seat of the chariot. But the man was thoroughly transformed after hearing the life-invigorating message of the Lord. He made himself over entirely to the Maker, which is the last and the best act of the Jivatman. The fuel consigned to fire becomes fire as it should. In that manner Arjuna became fire as it should. In that manner Arjuna became an instrument of the Lord. He surrendered his individuality and regained identity with the Cosmic Personality.

The message of the Bhagavad Gita was delivered for the immediate benefit of Arjuna. But it has become the ambrosia infusing life to all the way worn aspirants. The passage of time does not mar its freshness. It provides the guidance for an abundant life. It cures man of the evil of birth and death. What is prepared for the benefit of one individual often happens to be of no use to him but of immense use to some other person. The rain-bearing clouds for example gather in one place and pour down in another place. Any accident of this kind has not taken place to the teaching of the Bhagavad Gita. The worthy man for whom it was imparted made the best use of it and derived the maximum benefit from it. Indications of that blessedness are in evidence in the very utterance of Arjuna. Every part of it is pregnant with profound ideas. They may be profitably looked into:-

Achyuta is the term applied here by Arjuna to his master. He who does not deviate from His Supreme State, is the literal meaning of this word; and Sri Krishna is verily the embodiment of that Supreme State. Whoever gives himself over to that Divinity gains It in return. Arjuna has undoubtedly surrendered himself to that Great Being, thereby making himself the inheritor of Divinity.

Mohah nashtah is his next statement. “My delusion is destroyed” is the meaning of this utterance. A man in delusion sees stars in the sky in the day-time. A dwarf appears as a giant to him. Arjuna was besieged with a delusion of this kind on
his initial survey of the battle-field. Earthly life was beset with problems to him. Life seemed an unbearable burden; he could neither carry it nor rid himself of it. He would have preferred non-existence to existence. He who was in such a plight is now completely free from delusion. The self-created problems have all melted away as an empty dream. Life and death, duty and its termination, bondage and freedom—questions pertaining to these dualities are all resolved along with the destruction of delusion.

Smriti maya labdhah means ‘I have regained my memory.’ A man in epilepsy forgets himself completely. He does not know how he acts and what he utters. He is obliged to learn from others about his behaviour in that abnormal state. People attached to earthly life suffer from a delirium of their own. Their view of life is based on things impermanent and on false premise. Arjuna has now awakened to reality. Memory of himself and of his relationship with the Maker has come back to him. In a purified mind atmabodha or uncontaminated Awareness dawns of its own accord. That experience is here delineated as regaining one’s own memory. That the Jivatman is not a mere creature of circumstances, that he has his part to play in the functioning of the Cosmos and that he is part and parcel of the Paramatman are all realized in the regaining of one’s memory.

Tvat prasadat means ‘through Your grace.’ The Lord’s grace is indispensable to the reawakening of the Jivatman to his original state. A man in swoon is brought back to his normal wakefulness by his face being washed with cold water and by fanning cool air to him. This service rendered to him is not to be discounted as trifling. It is great act when its effect is taken into consideration. Arjuna did not regain memory of his Supreme State solely through his self-effort. Sri Krishna had His part to play in this respect; And Arjuna is fully aware of it. He gives expression to his indebtedness. Rather the grace of the Lord is unparalleled. It is impossible to repay that divine act. Arjuna is fully aware of what he was before the grace descended on him and of what he is now after its benign descent. The only thing that he is capable of doing is meekly to admit that he owes his everything to the divine intervention of the Lord. The littleness of the human effort and the greatness of the grace of the Lord are lucid in the mind of Arjuna. He humbly submits that it is the grace of Sri Krishna that has made him what he is now.

Sthitah asmi—‘I am firm.’ This is the third excellence come upon him by the mercy of the Lord. When a tempest and a torrential rain set in simultaneously, all
trees, plants and creepers are in commotion. They are either uprooted or broken. The loss caused to them is incalculable. Even the soil that sustained them in all eroded and washed away. But a mountain remains unaffected by this catastrophe. It is firm in its place. Brahma jnana makes a man firm as a rock. The one fixed in it is a sthitaprajna – a man of steady wisdom. Arjuna has attained that state now. Nothing on earth or in heaven can disturb his understanding. Having gained this jnana once, the man of wisdom never loses it again.

_Gatha sandehah_ – ‘I am free from doubt.’ This is the fourth boon come to Arjuna. No doubt rises in the mind of the one who intuits the Atman. Just as no one doubts one’s existence on earth, the Brahma judni does not doubt the Self which he is. His awareness is self-evident.

_Tava vacanam karihye_ – ‘I shall act according to your word.’ This is Arjuna’s concluding statement. What he declined to do at the start, that he chooses to do subsequently. And this is the result of right understanding. The teachings of the scriptures, the injunction that comes from the enlightened master and the spiritual realization of the sadhaka – all these three never come into conflict with one another; they simply corroborate one another.

The tadpole can live both in water and on land after it sheds its tail. The tail of ignorance drops off from man when he gets enlightened in Brahma jnana. He then becomes a Jivanmukta – liberated soul. He simultaneously lives in the world and rsts in Brahman. - Sri Ramakrishna.¹²⁹

**Strategic Derivative:**

1. Leaders at the helm of affairs should be firm in execution of the deliberated, perfected and accepted strategic decisions at the top level decision making body and should not confuse and destroy the whole exercise at the execution point.

2. The other meaning of business or war is risk and it can be calculated risk; so a risk shall bring unprecedented losses while a calculated risk may bring loss that was also part of the strategic plan. A sound business shall mean ‘calculated risk’.

3. Any required work can be attained by practice and application constantly and continuously. So a team should always be prepared to face the alien situation and work into the issues and bring to the teams expected and desired results.
4. Chairman or the top leader should be able to correct and lead the members of the team and should be available as a source of inspiration and energy whenever, wherever the captains would seem to feel lost and immersed under desperation.

3.4 The Upanisads on Efficiency

This efficiency is the hallmark of modern civilization; it is a word that is used again and again. When you go into the literature of the Upanisads, produced over 4000 years ago in India, you get a beautiful definition of efficiency in the Chandogya Upanisad (1.1.10):

Yadeva vidyaya karoti, sraddhaya, upanisada, tadeva vira vrattram bhavati —
Whatever is done with vidya, sraddha, and upanisad, that alone becomes supremely efficient.

What are these three values? Vidya means science or knowledge. If you want to be efficient you must have knowledge, what we today call the technical know-how of a thing. A nurse must have the technical know-how of nursing. Similarly with a doctor, an executive, an engineer, an administrator, and every other professional. But that is not enough. Mere knowledge of a subject does not make you efficient. So a second value is added: sraddha — faith; here it does not mean faith in a dogma or creed or strongly held opinion, but faith in oneself, the impulse from within: I can, I can, and the conviction that the work you are doing is worthwhile and that there is a meaningfulness to life and to the world. And that faith extends to faith in the other members of the work team also. Sankaracarya therefore defines sraddha as astikyabuddhi — the totality of positive attitudes. This faith and conviction increases all work-efficiency. Vivekananda has said, ‘Great convictions are the mothers of great deeds.’ Behind every great work there is this tremendous power of conviction. The world is shaped and moved by men and women of conviction. This can be contrasted with what we call opinion. We may have opinions on any number of subjects. That does not produce the energy of impact on society. But when opinion is transformed into conviction, you find the manifestation of the energy of impact. A passage in a Home University Library book by biologist. J. Arthur Thomson: ‘Introduction to Science,’ 1934, attracted my attention long ago (p.22): 130, 131
Strategic Derivative:

Knowledge with the total application of faith and conviction alone would bring success and growth to people and organizations.

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