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CHAPTER - V

CRITICAL ANALYSIS OF VALMIKI RAMAYANA AND ITS IMPLICATIONS TO EDUCATIONAL LEADERSHIP

5.1. Importance of Leadership

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

राजा भर्ता गुरूः कृष्णः सर्वेश्वरः प्रभुः || २-२४-१६
राजा प्रभृति प्रभुः || २-२४-२१

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

Says Rama to Bharata.

राज्यम् प्राप्तुहि धर्मेण || २-१०९-१०

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

भवतु अविधवा भूमि: समया पतिना त्वया |
शशिना विमलेन इव शारदी रजनी यथा || २-१०९-११

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

तदृ इदम् शाश्वतम् फित्यम् सर्वम् सचिवमण्डलम् |
पूजितम् पुश्चव्यायम् न अतिक्रमितुम् उत्सहे || २-१०९-१३

"O, Tiger among men! You cannot disregard this unbroken kingdom, which is eternal, ancestral and honoured."
"Oh king! Give orders quickly for Rama's coronation ceremony. A kingdom without a king is like cattle without a herdsman, army without a commander, night without the moon and cows without a bull."

**Leadership**

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

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

"The monarch has gone to heaven. Rama took retreat in a forest. The brilliant Lakshmana followed suit and went along with Rama."
"Both Bharata and Satrughna, the annihilator of enemies, are encamped in the beautiful house of their maternal uncle in the city of Rajagriha in the kingdom of Kekaya."

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

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

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

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

"In a ruler-less country, people do not cause to make a delightful assembly nor erect beautiful parks or temples."
"In a ruler- less territory, those who frequently perform sacrificial rites, those who have self-restraint, those who firmly adhere to a vow as well as Brahmans do not carry out Soma sacrifices."

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

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

"In a ruler less land, litigants do not get their disputes settled and persons who have a knack for narrating stories do not gratify story- lovers with their tales."
"In a ruler less territory, girls adorned in gold do not go together to parks to play there in the evening."

न अराजके जनपदे वाहनेः शीघ्रगामिभेः |
नरा निर्यात्ति अरण्यालि नारीम्मः सह कामिनः || २-६७-१८

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

न अराजके जन पदे धनवन्तः सुरक्षिताः |
शेरते विवृत दवारा: कृषि गो रक्षा जीविनः || २-६७-१९

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

न अराजके जनपदे बद्धपण्डा विशारीनः |
आतिनिः राजमार्गशु क्षुर्जरः षष्ठिकायना: || २-६७-२०

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

न अराजके जनपदे शरानु सम्भतमस्यताम् |
श्रूणते तललिन्धां इष्वस्त्राणापासने || २-६७-२१

"In a ruler less land, the noise of plucking the bow string with the palm, produced by archers continuously discharging arrows while practicing the use of their bows, is not heard."
"In a rulerless land, traders who go to distant places, carrying with them several merchandises, cannot travel safely in their voyages."

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

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

"In a rulerless land; people beautifully adorned, cannot go fast cheerfully in excellent horses and chariots."
"In a rulerless land, persons skilled in sacred treatises cannot sit speaking together in forests and groves."

न अराजके जनपदे माल्यमोदकदक्षिणा: |
देवताभ्यचनार्थय कल्प्यन्ते नियतैंजैः: || २-६७-२७

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

न अराजके जनपदे चंदनागुररूपिताः |
राजमुखा विशालन्ते वसन्त इव शाखिन: || २-६७-२८

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

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

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

ध्वजो रथस्य प्रजानम् धूमो जानम् विभावसोः |
तेषाम् यो नो ध्वजो राज स देवत्वमितो गत: || २-६७-३०

"A flag is an identity for a chariot. A smoke is an identity for a fire. King Dasharatha, like a flag, was an identity for us and he has left the world for a heavenly abode."
"In a rulerless land, there is no one's own property for any one. Like fishes, persons always eat away each other."

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

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

"The king is truthfulness and righteousness personified in him. In a race, he belongs to a noble family. The king is a mother and a father. The king is a benefactor to people."
"Hence, Yama (the god of Death); Kubera (the god of riches), Indra (the ruler of celestials) and the very mighty Varuna (the Lord of Waters) are outstretched by the a high and eminent conduct."

अहो तमैव इदम् स्यान् न प्रजायेत किंचन् |
राजा चेन् न भवेन् लोके विभजन् साध्व्य असाधुनि ॥ २-६७-३६

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

जीविति अपि महाराजे तव एव वचनम् वयम् |
न अतिक्रमामहे सर्वे वेलाम् प्राप्य इव सागर्: ॥ २-६७-३७

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

स न: समीक्ष्य दविजवर्य वृत्तम् | नृपम् विना राज्यम् अरण्वभूतम् |
कुमारम् इक्ष्वाकुसुमम् वदान्यम् | तवम् एव राजानम् इह अभिजन्त्यम् ॥ २-६७-३८

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

**Leadership**

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

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

विधवा पृथिवी राजसं त्यथा हीना न राजते |
हीन चन्द्रा इव रजनी नगरी प्रतिभाति माम् ॥ २-७६-९
"O, king! Bereft of you and deprived of its lord, this earth does not look charming. To me, this city is looking like a night without a moon."

**Importance of Leadership**

अकर्णधारा पृथिवी शून्या इव प्रतिभाति मा |
गते दशरथे स्वर्गे रामे च अरण्यम् आश्मिते || २-८८-२२

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

न च प्रार्थ्यते कशिचिन् मनसा अपि वसुंधराम् |
बने अपि वसतः तस्य बाहु वीर्य अभिःक्षिताम् || २-८८-२३

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

शून्यम् सम्वरणा रक्षाम् अयल्नित्रत हय द्विपाम् |
अपानृत पुर द्वाराम् राज धानीम् अरक्षिताम् || २-८८-२४
अप्रक्रिया बलाम् न्यूलाम् विषमस्थाम् अनवृताम् |
शत्रुवो न अभिमन्युन्ते भक्त्यायन् विष कृतान् इव || २-८८-२५

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

**Importance of Leadership**

राज मूलो हि धर्मः च जयः च जयताम् वर |
तस्मात् सर्वस्वं अवस्थासु रक्षिततवः नराधिपः || ३-४९-१०
"The king alone is the root cause for probity and prosperity, isn't it. Therefore, oh, best prosperous one, in all situations the kings are to be safeguarded from the ill effects of influences. [3-41-10]

राज्यम् पतियतुम् शक्यम् न तीक्ष्णेन निषाचर |
न च अथ्प्रतिकूलेन न अविनीलेन राक्षस || 3-41-11

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

ये तीक्ष्णंत्वा: सचिवा भजयन्ते सह तेन वै |
विषमेतुरगा: शीघ्र मन्दसारथयो यथा || 3-41-12

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

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

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

बहवं साधवं लोके युक्त धर्मम् अनुषितं: |
परेषम् अपराधाम विनष्टं: स परिच्छदं: || 3-41-13

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

स्वामिना प्रतिकूलेन प्रजा: तीक्ष्णेन रावण |
रक्ष्यमाणा न वर्धन्ते मेषा गोमायुना यथा || 3-41-14
"Oh, Ravana, the subjects do not flourish while a lord with contrariety and coerciveness safeguards them, just like goats guarded by a fox. [3-41-14]

अवश्यम् विनिशिष्क्पन्ति सर्वं रावण राक्षस: ||
येषाम् त्वम् कर्कशो राजा दुरुस्थिः: अजितङ्गिनिः || 3-41-15

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

तद् इदं काक्तालियम् घोरम् आसादितम् मया |
अत्र त्वम् शोचनीयो असि स सैन्यो विनिशिष्कति || 3-41-16

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

As said in Lanka Kanda--

हत वीर प्रधाना हि हतउत्साहा निरुद्यमा |
सेना भ्रमति सम्ख्येषु हतकर्णा इव नौर्जले || 6-48-26

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

Says Kumbhakarna-

पुरोधस्य मूलम् तु राघवं सहलक्ष्मण: |
हते तस्मिन्ह दत्तम् सर्वं तं वधिष्यामि सम्मुन्ये || 6-65-45

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

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

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

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

Tricks to please Leaders

Kings being pleased by good character and served by exerting one's self become happy. They get angry if it is to the contrary
Kings abandon even their own sons, if they are antagonistic and accept even other people if they are fitting

सा त्वम् वसेह कल्याणि राजः समनुवत्तिनी।
भरतस्य रता धर्मं सत्यव्रतपरायण। || २-२६-३७

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

5.2. Characteristics and qualities of a leader.

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

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

तव एव वंशे सगरः ज्येष्ठम् पुत्रम् उपारधतः।
असमन्जैति ख्यातम् तथा अयम् गन्तुम् अहंति। || २-३६-१८
असमन्जो गृहीत्वा तु क्रियत: पथि दारकान्।
सरय्या: प्रक्षिपन्न् अप्पु रमते तेन दुर्मति:। || २-३६-१९

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

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

"He obtains incomparable delight by throwing, through stupidity, our playing children in sarayu river in a whirled state of mind."
Hearing the words of those people, that king abandoned the son repugnant to his subjects, in a bid to do good to them.

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

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

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

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

Rama bids farewell to his birth-place Ayodhya and reaches the bank of the holy Ganga. There, a king named Guha and other Nishadas offer welcome reception to Rama and others.
There, a king named Guha was Rama's friend dear to him as his own life. He was Nishada by birth, a strong man and well known as a ruler of Nishadas.

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

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

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

Pressing gently with his muscular arms, Rama spoke these words: "Oh, Guha! Thank heaven that I am seeing you in good health with your relatives. Is all well with the kingdom, the allies and the treasure?"
"I know your affection by which all this is extensively well arranged by you. But I am not in a position indeed to accept it."

कुळ चीरअजिनधरम् फलमूलअशनम् च माम् |
विद्ध प्रणिहितम् धर्मं तापसम् वन गोचरम् || २-५०-४४

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

3. Leader has to keep his words.

पूर्वम् अर्थम् प्रतिशुद्ध्य प्रतिज्ञाम् हातम् इच्छासि |
राजवाणाम् अयुक्तोऽथम् कुलस्य अस्य विपर्ययः || ४-२१-२

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

यद् इदम् ते क्षमम् राजन् मिथ्याप्रतिज्: काकुत्स्य सुखी भव सुहृद् वृतः

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

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

इक्ष्वाकूणाम् कुले जातः साक्षात् धर्मं इव अपरः |
धृतिमान् सुमित: श्रीमान् न धर्मम् हातम् अहसि || १-२१-६
"Born in Ikshwaku dynasty you are apparently the other god of ethics on earth, a staunch one with righteous vows and a glorious one too, such as you are, it will be unapt of you to forsake ethics." [1-21-6]

त्रिशु लोकेषु विद्वानो धर्मात्मा इति राघवः
स्व धर्मम् प्रतिपदस्व न अधर्मम् वोद्धम् अहसि || १-२१-७

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

प्रति भूत्य करिष्ये इति उक्तम् वाक्यम् अकुर्वतः |
इष्टापूर्त्वं वधो भूयात् तस्मात् रामम् विसंजय || १-२१-८

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

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

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

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

"On observing the valour of Kakutstha Rama, noble souled Janaka wishes to gift his daughter as bride to Raghava Rama... [1-68-16]
"If you all favour the tidings from the noble-souled Janaka as to what has happened in Mithila, we quickly proceed to that city, let not the time lapse..." Thus Dasharatha informed his counsel. [1-68-17]

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

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

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

Factors of Decision Making listed below--

1."I am telling this after lot of thinking.
2. Give consent to me if you feel …
3. This to be good and befitting. How else shall I do it?"
"This is my desire. Yet, let there be thinking on any other beneficial way.

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

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

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

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

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

"There is no other dearer thing to us than coronation of Rama of unbounded splendour". 
Though Rama became distant, no one could turn back one's eyes and mind from him, the best of men.

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

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

इयम् शराष्ट्रं सजना धनधान्यसमाकलाः || 2-34-41
मया विसृष्टा कुसुधा भरताय प्रदीयताम् || 2-34-41

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

वनवासकृतां बुद्धिम च मेसद्य चलिष्यति || 2-34-42
स्तुष्टेण वरो दत्तः कैकेये वरद त्यथा || 2-34-42
दीयताम् निकितेनैव सत्यस्तवम् भव पार्थिव् ||

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

अहम् निदेशम् भवतो यथोक्तमनुपालयन् || 2-34-43
चतुदाळ समा वत्स्ये वने वनचर्ये सह ||

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

मा विमर्शं कसुमति भरताय प्रदीयताम् || 2-34-44
न हि भे काम्भिषाय राज्यम् सुखमात्मनि वा द्रिष्यम् ||
यथा निदेशम् कर्तुम् वै तवैव रघुनन्धन || 2-34-44
"Oh, king! Do not have any hesitation in offering the kingdom to Bharata. Neither kingdom nor happiness indeed is desired by my nature. It is dear to me only to do your command as directed."

न हि क्षुभ्यति दुर्धर्षः समुद्रः सरिताम् पति: || २-३४-४६

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

न एव अहम् राज्यम् इच्छामि न सुखम् न च मैथिलीम् ||
त्वाम् अहम् सत्यमुँच्छामि न अनृतम् पुरुषः श्रव्या || २-३४-४७

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

त्वामहम् सत्यमिच्छामि नानृतम् पुरुषः श्रव्या ||
प्रत्यक्षम् तव सत्येन सुकृतेन च ते शये || २-३४-४८

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

अयि तो हृषिम् कैकेय्या वनस्म गच्छेति राघव ||
मया चोकतं प्रजामिति तत्तस्यमनुमालये || २-३४-५०

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

पिता हि दैवतम् तात् देवतानामापि स्मृतम् ||
तस्मादैवतमित्येव करिष्यामि पितुर्वचः: || २-३४-५२

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

मया निस्नृष्टांभरत: महीम्म इमाम्||
सेशिल खण्डाम् सपुराम् सकानाम्||
शिवाम् सुसीमाम् अनुशास्तु केवलम्||
त्वम्य यद उक्तम् नृपते यथा अस्तु तत्त || २-३४-४६

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

न मे तथा पार्ष्व धीयते मानो ||
महत्तु कामेषु न च आत्मनः प्रिये ||
यथा निदेशे तव शिष्ट सम्मते ||
त्वपैतु दुःखम् तव मत्त कुते अनघ || २-३४-४७

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

तत्त अद्य न एव अनघ राज्यम् अव्ययम्||
न सर्व कामान् न सुखम् न मैथिलीम्||
न जीवितम् त्वाम् अनृतेन योजयन||
वृणीय सत्यम् व्रतम् अस्तु ते तथा || २-३४-५८

Oh, the sinless king! Therefore, now associating you with untruth, I just do not desire for kingdom, nor all the sensual enjoyments, nor happiness nor existence nor even Sita. Let your pledge(given to Kaikeyi) prove true."
"I shall be happy, entering the forest filled with wonderful trees, eating fruits and tubers as well as seeing mountains rivers and lakes in the forest. Let there be satisfaction for you.

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

पूर्व राजाधिष्ठि वनस्या हि वनवासो विधीयते |
प्रजा निक्षिप्य पुत्रेषु पुत्रवत् परिपालने ॥ २-२३-२६

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

7) Advice to a Leader - Ethical and Spiritual Leadership

Dasharatha advises Rama regarding some ethics.

कामतस्तवं प्रकृत्यैव विनीतो गुणवायसि ॥ २-३-४१
गुणवत्त्यैं तु स्नेहात्पुत्र वक्ष्यामि ते हितम् ॥

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

भूयो विनयमास्याय भव नित्यं जितेन्द्रियः ॥ २-३-४२
कामक्रोधसमुत्थानि त्यजेत्या व्यसनानि च |

"Be even more humble and always keep the senses under control. Leave the bad habits born out of desire and wrath."
"Through direct and indirect means, keep ministers and others happy."

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

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

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

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

"Dense with skyscrapers and palaces, and decorated with many a gemstone is that city Lanka, but you will see it completely shattered down, for the sake of that Maithili."
"Even if with uncommitted sins, the sinless will get ruined owing to their interdependence with other sinners, like the fish in a lake with snakes. [3-38-26]

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

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

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

"Oh, king, there is no other sin that is outrageous and gravest than the dalliance with another's wife and, besides, you already have a thousand wives, isn't so! [3-38-30]
"Abide by your own wife and be delighted with her, oh, demon, safeguard your own ethnos, thus safeguard dignity, affluence, and kingdom of demons, thereby safeguard even your own dear life. [3-38-31]

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

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

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

"I was in the shape of an animal with incisive horns. Such as I was I recollected my earlier grudge against that great mighty Rama who takes delight in the welfare of all being, who by then was santlike on a regulated diet and abiding in the forest, whereby I presumed him to be mere hermit. In that way, I was very extremely infuriated to recollect his earlier assault on me, and I indiscriminately dashed towards him, only to kill him, completely disregarding his other faculties. [4-39-8b, 9, 10]
"I am well-acquainted with his efficacy, and a war with him will be an unfair thing for you, for that Raghu's descendant can in fact kill either Emperor Bali or Namuchi, the demon. [4-39-19]

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

रणे रामेण युद्धस्व क्षमाम् वा कुरु रावणः

न ते रामकथा कार्याः यदि माम् दृष्टम् इच्छसि || ४-३९-२०

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

यदि शूर्परणखा हेतौ: जनस्थान गत खरः |

अति वृत्तो हतः: पूर्वम् रामेण अक्लिष्ट कर्मणा |

अत्र ब्रह्म यथावत् त्वम् को रामस्य व्यतिक्रमः || ४-३९-२४

"If Khara positioned in Janasthaana has firstly overstepped his bounds and attacked Rama, that too owing to Shuurpanakha, and if Rama of uncomplicated actions has eliminated Khara in self-defence, what really is the transgression of Rama in that matter, you tell of that in the final analysis. [4-39-24]
"I am saying this word of advise as I am ambitious of the wellbeing of my kinsmen through you, and if this is disagreeable to you, you will have to deliver up your life in a confrontation with Rama along with the lives of your kinsmen, perishing at the linearly accelerating arrows of Rama. [4-39-25]

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

5. 3. Types of Leadership

5.3.1. Benevolent Leadership—Value-based leadership.

Below are mentioned some episodes and examples of kings and their behavior which throw light on different leadership facets and characteristics.
1) Duty of a Leader/King

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

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

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

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

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

dharmaartha puurvakam taadakaa vadhe dosho na asti -

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

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

न हि ते स्त्रीवध कृते घृणा कार्यं नरोत्तमं |
चातुर्वर्ष्य हितार्थाम् हि कर्त्तव्यम् राजसूननाः || १-२५-१७
"Compassion regarding the elimination of a female is ungermane, oh, best one among men, since a prince has to effectuate it intending the welfare of four categories of society. [1-25-17]

रूङ्खंस् अनृङ्खंस् वा प्रजा रक्षण कारणात् |
पातकम् वा सदोषम् वा कर्त्तव्यम् रक्षता सदा || १-२५-१८

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

राज्यभार नियुक्तानाम् एष धर्मः सनातनः |
अधर्यांम् जहि काङ्क्ष्य धर्मं हि अस्याम् न विद्यते || १-२५-१९

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

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

2. विष्णुना च पुरा राम भृगुपत्नी पतिव्रता |
अनिन्द्रम् लोकम् इच्छन्ति काय्यमाता निष्पदिता || १-२५-२१

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

तस्माद् एनाम् घणाम् त्यक्त्वा जहि मतशासनान् नृप || १-२५-२२

"Oh, prince, these great souls and many other celebrated personalities have eliminated females who deported themselves with unrighteousness, and hence, oh, Rama, the protector
of people, by my decree you leave off compassion and eliminate her." Thus said sage Vishvamitra to Rama regarding Tataka's elimination. [1-25-22]

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

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

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

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

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

कच्चित् ते कुशलम् राजन् कच्चित् धर्माण रंजयन् |
प्रजा: पालयसे राजन् राजवृत्तेन धार्मिक || १-५२-७

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

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

nyaatena aarjanam arthasya vardhanam paalanam tatha |
sat paatre pratipattih ca raaja vrittam catur vidham ||

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

कच्चित् ते सुभृत्ता भृत्या: कच्चित् तिष्ठन्ति शासने |
कच्चित् ते विजिता: सर्वं रिपवो रिपसूदन || १-५२-८

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

कच्चित् बले व कोशे च मित्रेषु च परंतप |
कुशलम् ते नरच्याग्र पुत्र पौछे तथा अनघ || १-५२-९

" 'For you are an impeccable one and an emery-inflamer, oh, tigerly-man, I hope that your forces, exchequer and confederates are fine, and all is well with your sons and grandsons.” Thus Vashishta asked the well-being of Vishvamitra. [1-52-9]
Having reached the banks of Tamasa river and thinking of the plight of the people of Ayodhya, Rama passes the night on the banks of Tamasa river. Waking up in the meantime, Rama instructs the charioteer to drive the chariot in such a way as to elude the citizens and lead them to think that the chariot had turned back towards Ayodhya instead of proceeding towards the forest. He then ascends the chariot along with Sita and Lakshmana and went ahead to the forest.

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

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

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

5. 3.2. Destructive Leadership

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

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

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

"The Sun-god will not verily parch Ravana, the Air-god will not puff at his sides, and on seeing Ravana, the lord of the undulating waves, namly the ocean will not pulsate either. [1-15-10]
"Thereby, there is a great panic for all of us from that demon with an awesome look, hence oh, god, it will be apt of you to give a thought for his elimination. [1-15-11] Because it was evil-minded Ravana दुःरात्मन: || २२१-२१२

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

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

आसने सूपविष्टम् तम् काले कालम् इव उद्यतम् |

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

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

तम् अब्रवीत्त दीप्त विशाल लोचनम्रपदशयित्वा भय लोभ मोहिता |

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

On conquering all the worlds Ravana assumed indratva 'Indra-hood.' So all the oblations in rituals shall belong to Ravana. Any ritual other than this variety will be hindered or spoiled by this demon group. This is the real problem of all the celestials, as they are not getting their due of oblations through Vedic-rituals. Ravana's throne, rather the seat of authority, itself is the Golden-Ritual-Altar of its kind, and every praise, or extolment of Ravana is a hymn in his eulogy, and any offering made anywhere in his jurisdictions is an
offering made into that Ravana-Fire-Altar. That absolute power of Ravana is making him to glow to the bedazzlement of all the worlds. And how he got that Indrahood is said next.

देव गन्धर्वं भूतानाम् ऋषीणाम् च महात्मनाम्।
अजेयम् समरे घोरम् व्याल्ल्य आनांम् इव अन्तकम्॥ ३-३२-६।

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

1.) देव असूर विमर्दुषु वज्र अश्वती कृत व्रणम्।
ऐरावत विषाण अग्रे: उत्कृष्टकिणवक्षायम्॥ ३-३२-७।

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

2).विश्वसुज्जम् दशायाम् दशानीय परिचछदम्।
विशालवक्षायम् वीरम् राज लक्ष्मणपलिनितम्॥ ३-३२-८।

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

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

4)विश्वसु चक्र निपातः: च शतशो देव संयुगः।
अन्येऽ: शस्त्रे: प्रहारे: च महायुद्धेऽण ताडितम्॥ ३-३२-१०।
His body bears hundreds of welts caused when assaulted with Vishnu-disc for hundreds of times in wars with gods, and when assaulted for hundreds of times with the other assaults-missiles in other gruesome wars as well, and Shuurpanakha saw at such a Ravana. [3-32-10]

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

\[5\].क्षेप्तारम् पर्वत अग्राणाम् सुराणाम् च प्रमदनम् |
उच्छेद्वारम् च धर्माणाम् पर अभिमशीनम् || 3-32-12

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

\[6\].सर्व दिव्य अस्त्र योक्तारम् यज विघ्नकरम् सदा |
pūrīm bhogavatīm gatva parājītya ch vāsukīm || 3-32-13

taskastā pṛiyaṃ bhāryām parājītya jahār yā: |

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

\[7\].कैलासम् पवित्रम् गत्वा विज्ञत्य नरवाहनम् || 3-32-14

विमानम् पुष्पकम् तस्य कामगम् वै जहार यः |

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

\[8\].वनम् चतुर्थम् दियम् नलिनीम् नयनम् वनम् || 3-32-15

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

9). चन्द्रसूर्यां महाभागौ उत्तिष्ठत्तौ परंतपौ || 3-32-16
निवारयति ब्रह्माय यः सैलशिरोपमः |

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

10). दश वर्ष सहस्राणि तपः-तप्तवा महावने || 3-32-17
पुरा स्वयंबुवे धीरः शिरासि उपजहार यः |

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

11). देव दानव गधर्व पिशाच पतनम उरमः || 3-32-18
अभयम् वस्य संग्रामे मृत्युऽतो मानुषाद् ऋते |

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

12). मन्त्रेः अभिन्द्रस्तम पुष्पयम् अध्वरेषु द्विधातितिः || 3-32-19
हविधानेषु यः सोमम् उपहन्ति महाबलः |

He who is an extreme-ultraist that expropriates the Soma-juice-oblation form the vessels of oblation in Vedic-rituals, which Soma juice-oblation is blest with Vedic-hymns
and kept separately by Vedic Brahmins, since it is intended and shall belong to Indra and other divinities, and she saw such a plunderer. [3-32-19b, 20a]

13).प्राप्त यज्ञ हरम् दुष्टम् ब्रह्मंधनम् कुरं कारिणम् || 3-32-20
कर्कशं निरलुक्षमेऽपि प्रजानाम् अहिते रतम् ||

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

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

रावणम् सर्व भूतानाम् सर्वलोक भयावहम् || 3-32-21

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

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

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

**Autocracy of Ravana**

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

दोऴभ् गुणभ् वंऩृष्ट् त्लभ् एलभ् लक्तुभ् अशामव |
अऩामभ् ला अवऩ उऩामभ् ला कामामम अमम वलतनश्चमे || 3-40-8

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

संपृष्टेन तु वव्तव्यम् सचिवेन विपशिचता |
उद्यत अंजलिना राजेय इच्छेत् भूतिम् आत्मनः || 3-40-9

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

A king cannot be addressed unless he asks. Then Maareecha, who is fully aware of monarchical protocol, how he informed his analysis of Rama to Ravana, will be the question. Even if a king is resolute in undertaking a mad act, he is to be cautioned. In some cases, a king is to be held by hair and taught, as a teacher holds the taught by his tuft of hair to earbash. Likewise an upright minister shall counsel the king properly, as Krishna advises Vidura in Maha Bharata at Udyoga Parva 93:
"The king being lord of the land is to be addressed preceded with gentility, with auspicious and beneficial words that do not contradict the interests of that lord, more so, they shall be inclusive of etiquette. [3-40-10]

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

vijaanan na api bruuyaat bhartruukh kshiptah uttaram vacah |
praviino api hi medhaavii varjayet abhimaanitaam ||

स अवमर्दम्वः त्व वाक्यमृ अथवा मारीच हितम्ब उच्चते |
न अभिनिंद्ति तत् राजा मानार्थि मान वर्जितम्वम || 3-40-11

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

Concept of a Leader/King -according to Ravana

पंच रूपाणि राजानो धारायन्ति अभिगुजसः |
अग्नि: इन्द्रस्य सोमस्य यमस्य वरुणस्य च || 3-40-12
"The kings with infinite vigour embody five constituent forces of Fire, Moon, Rain, Terminator, and that of Indra, the Administrator of Natural Forces. [3-40-12]

ॐ०ष्ण्मभ् तथा विक्रमभ् च सौभ१्यभ् दण्डभ् प्रसन्नताभ् |
धारयतिः महातामन्नो राजाः: क्षणदाचर || 3-४०-१३
तम्मात्त सर्वभुं अवस्थाभु मान्यः: पूज्यः: च पार्थिवः: |

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

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

त्लभ् तु धर्मम् अविज्ञाय केवलम् मोहम् आश्रित: || 3-४०-१४
अभ्यागतम् माम् दौरात्म्यात् परश्मम् वदसिस्मैः ईदशम् |

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

गुण दोषभौ न पूच्छामिः क्षमभ् च आत्मनि राक्षस || 3-४०-१५
मया उक्तम् अपि च एतावत् त्वाम् प्रति अभितविक्रम |

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

तम् उग्रम् पापकर्मीणम् जनस्थानिन्यमत दुभम्: || 3-46-6
संहस्य न प्रकपपन्ते न प्रवाहि च मास्त: |

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

शीघ्रस्रतोत्वा च तम् रष्ट्रवा वीक्षत्तम् रक्तलोचनम् || 3-46-7
स्तिमितम् गंतुम् आरेम्भ भयान्त गोदार्वी नदी |

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

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

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

L.L. Patterened Leadership- Ravana Identity

"Oh, Sita, of whom all the worlds composed of gods, demons and humans are highly startled, I am that sovereign of hosts of demons, known as Ravana. [3-47-26]
"On seeing you, oh, impeccable one, I derive no pleasure in my wives. [3-47-27]
Sita Warns Ravana.....

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

अयो मुखानाम् शूलानाम् अग्रे चरितम् इच्छसि |
रामस्य सहशीम् भायीम् यो अधिगतस्तु त्वम् इच्छसि || 3-४७-४४

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

HH to LL Pattern..Continuum

यद् अंतरम् सिंह शृङ्गालयोः वने यद् अंतरम् स्थनानिका समुद्रयोः |
सुराप्रय सौवीरक्योः यद् अंतरम् तद् अंतरम् दाशरथे: तव एव च || 3-४७-४५

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

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

यद् अंतरम् कांचन सीस लोहयोः यद् अंतरम् चन्दन वारि पंकयोः |
यद् अंतरम् हस्ति बिडालयो: वने तद् अंतरम् दाशरथे: तव एव च || 3-४७-४६

"Which imparity is there among the metals of gold and lead, which imparity is there among the waters of sandalwood and sewage, which imparity is there between an elephant and a wildcat of forests, such an imparity exists between you and the son of Dasharatha. [3-47-46]
"Which dissimilarity obtains betwixt a crow and an eagle, which dissimilarity obtains betwixt a waterfowl and a peacock, which dissimilarity obtains betwixt a swan and a falcon living in forest, such a dissimilarity obtains betwixt you and the son of Dasharatha. [3-47-47]

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

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

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

She poured forth all of her feelings unbothered for consequences and when her haranguing is over, she felt certain uneasiness. This uneasiness is two fold. One is in accordance with humanly nature of a woman as she is staunch enough to not yield to any, and if anyone makes an untoward advance, she has a 'list' of suicide-programs, those that are
narrated to Lakshmana in the previous chapter. Further, she is yet to know about Rama’s welfare, which will be impossible if this demon carries her away now. On the other side, as a Divine Consort of Vishnu, her uneasiness is for her separation from Rama, but not from the fear of any molestation by Ravana, and as the expected hour has come, the expectancy for the prospective elimination of Ravana is making her to tremble, impetuously.

ताभ् वेपभमानाभु उपलक्ष्य सीताभस रावणो मृत्युसस्म प्रभावः |
कुलम् बलम् नाम च कर्म च आत्मनः समाचंचकः भयकारणार्थम् || 3-47-50

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

Sita Reminds Ravana of his Moral Duty………

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

अवश्यम् विनशिष्यन्ति सर्व रावण रक्षसः |
वेषाम् त्वम् कर्कशो राजा दुर्बुधिः अजित इन्द्रियः || 3-48-22

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

अपहत्य शरीम् भार्याम् शक्यम् इन्द्रस्य जीवितम् |
न हि रामस्य भार्याम् माम् अपनीय अस्ति जीवितम् || 3-48-23

"It may be possible to live after abducting Shaci Devi, the wife of Indra, somehow and anyhow there will be no liveability after abducting me, the wife of Rama. [3-48-23]
"Oh, demon, un-mirrored is the prettiness of prettyish Shaci Devi, and one may live long on forcibly snatching her away from the hands of the wielder of Thunderbolt, Indra, but to him who intimidates or abuses me or women like me, there will be no moksha, release from the cycle of rebirth, even if he has consumed amrita ambrosia." Thus Sita spoke to Ravana. [3-48-24]

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

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

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

'She who devotes herself to her own man, but not to any other man, with her heart, word and deed, she alone is the jewel in world... though enticed by others with riches or intimidated with forcefulness, or tempted with richlyclothing [and others womanly fancies, but one on discarding them all] attends her own man... she who does not wish other man even in her heart of hearts, she alone is a husband-devote...'
As such, there are no extraordinary talents or traits that make an ideal woman as a husband-devote, except her abidance to the sacredness of marriage as an institution. The domestic quarrelling, bickering, nagging... all these persists in every home, but making a mountain of that anthill, will eventually lead to the collapse of that institution of marriage. No doubt, Sita is a nagging, quarrelling, and sermonising, tongue-lashing woman but if it comes to her husband, she is undone without him, though he lost his empire, roaming in forests, eating trash etc., and yet she does not depart from her pledge to the institution of marriage.

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

गत आयुः त्वम् गत श्रीकः गत सत्त्वो गत इल्रियः |
लंका वैधत्य संयुक्ता त्वत् कृतेन भविष्यति || 3-५६-१२

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

न ते पापम् हदम् कर्म सुख उदरकम् भविष्यति |
या अहम् नीता विना भावम् पति पाश्वाण्त् त्वया वनात् || 3-५६-१३

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

स हि देवर - देवत - संयुक्तो मम भर्ती महादयुः |
निभयो वीरयम् आश्रित्य शून्ये वसति दण्डके || 3-५६-१४
"In fact, that great-resplendent husband of mine, Rama, is still residing in the eremitical Dandaka forest, bravely hinging on to his own valour, in tandem only with my brother-in-law. [3-56-14] 'you said that you do not envisage 'him who can lead me back with his valour...' but my husband is still there in Dandaka along with his brother, both in tandem only with God Almighty, whose biting bravery and venomous valour are yet to be tasted by you... and if you too are brave enough, confront him to know whether I am winnable or otherwise...'

स ते वीरेः दर्पम बलम ुत्सेकम् च तथा विधम् |
अपनेष्यति गात्रेः शर वर्षण संयुगे || 3-56-१५

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

यदा विनाशो भूतानाम् दश्यते कालचौदितः |
तदा कार्यं प्रमादयण्ति नरः कालवशम् गता: || 3-56-१६

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

माम् प्रधृष्य स ते काल: प्राप्तो अयम् रक्षस अधम् |
आत्मनो राक्षसानाम् च वधाय अन्तःपुरस्य च || 3-56-१७
"This is that time which has followed on you owing to your molesting me, you basely demon, by which time-factor yourself, all of your demons, and even all of your queens in the Chambers of Queens will be devastated. [3-56-17]

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

5.3.3. Weak Leadership

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

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

Aṣṭādhyāyī: सुधोरा वै सर्वलोक भयावहा |
| तस्य व्यतिक्रमात् राजो भविष्यति सुदारुणा || १-९-८ |

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

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

भवन्तः श्रुत कर्माणो लोकचारित्र वेदिद् || १-९-१० |
| समादिशनतु नियमम् प्रायश्चित्तम् यथा भवेत् || |

"All of you are well versed in rituals and knowers of the world history... order me how to how the purification from sin will be... [1-9-10b, 11a]
{Sumantra, the minister of King Dasharatha, details the importance of Sage Rishyashringa and beseeches the king to invite that sage to preside over the contemplated Vedic ritual, for that Sage's entry into any kingdom is auspicious for that land and people. }

2) Qualities of A Wicked Ruler…

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

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

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

"Who can live happily on having obtained (as one's ruler) that impious woman of wicked conduct, who banished the son of the king without any pity?"
"The whole of this kingdom, without any leader, having no support and visited by calamities, will meet with ruin because of Kaikeyi's fault."

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

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

5.3.4. **Disinterested Leadership /Spiritual Leadership**

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

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

"Enthroning Vibheeshana as the chieftain of demons in Lanka, then feeling that his task is fulfilled, Rama indeed rejoiced highly getting rid of febrility about any uncertainty of
fulfilling his promises. [1-1-85] विभीषण अविषेकम् Crowning of Vibheeshana as the king of Lanka, after the demise of Ravana.

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

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

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

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

"What has not been secured by your capable son, who is rich in virtue and is engrossed in the vow of truthfulness, and the banner of whose fame flutters though out the world?"
"Oh, Kausalya! Rama is the illuminator of even the sun, fire of fire, the ruler of rules, the splendor of splendor, the foremost glory of glory, the forbearance of forbearance, the god of gods and the foremost being of all the beings. Indeed, what handicaps are there for him in the forest or in Ayodhya?"

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

Ideal Leadership…

"Oh, queen! You, whose son is Rama, ought not to grieve, for none is established in right path in the world than Rama."
Rama arrives at the king's presence. Seeing King disturbed, Rama becomes grieved and wants to know the cause of king's perturbation. Queen Kaikeyi describes to Rama about the boons that Dasharatha had given earlier and also her wishes of coronating Bharata instead of Rama and sending Rama to Dandaka forest. **On listening to these harsh words of Kaikeyi, Rama did not become sorrowful, but Dasharatha was very much disturbed.**

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

**Morality…**

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

Says Rama to Kaikeyi--

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

एतत्कुर नरेन्द्रस्य वचनं रघुनन्दन || २-१८-४०

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

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

तत् अप्रियम् अभित्रन्: वचनम् मरण उपमम् || २-१९-१

एवम् अस्तु गमिष्यामि वनम् कस्तुः अहम् तु अतः: || २-१९-२

जटार्थारं: राजा: प्रतिनाथ अनुपालयन || २-१९-२

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

हितेन गुरुणा पितास्य क्षतेन न्येण च || २-१९-५

नियुज्यमानो विश्रब्धम् किम् न कूर्यात् अहम् प्रियम || २-१९-५

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

अहम् हि सीताम् राजयम् च प्राणानु इष्टानु धनानि च || २-१९-७

हप्स: आवे स्वाम्यम् दद्याम् भरताय अप्रचोदितः || २-१९-७
"Without being asked, I myself would have gladly offered to Bharata, the brother even Sita with kingdom, even my life, loved ones and wealth."

किम् पुनर् मनुज इन्द्रेण स्वयम् पित्रा प्रचीदितः |
तव च प्रिय काम अर्थम् प्रतिज्ञाम् अनुपालयन || २-१९-८

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

न अहम् अर्थ परः देवि लोकम् आवस्तुम् उत्सहे |
विद्वी माम् निभिस्सु तुल्यम् केवलम् धर्मम् आस्थितम् || २-१९-२०

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

यद् अत्रधवतः किंचित् शक्यम् कर्तुम् प्रियम् मया |
प्राणान् अपि परित्यज्य सर्वथा क्षतम् एव तत् || २-१९-२१

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

न हि अतः धर्म चरणाम् किंचित् अस्ति महत्तरम् |
यथा पितरी शुश्रुषा तस्य वा वचन क्रिया || २-१९-२२

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

अनुक्तः अपि अत्रधवता भवत्या वचनात् अहम् |
वने वत्स्यामिव विजने वर्षोऽणि इह चतुरू दश || २-१९-२३
"Even if our reverent father does not tell me, I shall reside in the forest, devoid of people, now for fourteen years as per your word."

न नूनभ् मयि कैकेयि किंचित् आशंससे गुणम्
यद राजानम् अवोचः त्वम् मम ईश्वरतरा सती || २-१९-२४

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

भरतः पाल्येद् राज्यम् शुश्रूष्ये च पितुः यथा
तहाभवत्या कर्तव्यम् स हि धर्मः सनातनः || २-१९-२६

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

Leadership requires firm resolve

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

अहम् राधव कैकेय्या वर दानेन मोहितः |
अयोध्याया: त्वम् एव अद्य भव राजा निगृहय माम्|| २-३४-२६

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

Says Rama--

नव पञ्चः च वर्षाणि वनवासे विहत्य ते |
पुनः पाद्री ग्रहीण्यासि प्रतिज्ञान्ते नराधिपः || २-३४-२९
"Oh, ruler of men! Having strolled in the forest for fourteen years, I shall clasp your feet once more after fulfilling my promise." Rama remains firm in his resolve.

**Spiritual Leader**

न च अस्य महतीम् लक्ष्मीम् राज्य नाशो अपकर्षिति ।
लोककान्तस्य कान्तत्वम् शीतरश्मेव इव क्षमा ॥ २-१९-३२ ।

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

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

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

प्रतिष्ठित्य शुभम् छत्रं च्यजने च स्वलंकृते ।
विसर्जित्वा स्वजनं रथम् पौरास्तथा जलनान् ॥ २-१९-३४ ।
धारित्य नानसा दुःखम् इत्त्रिद्रियाणि निगम्यचर ।
प्रतिवेश आत्मवान् वेशम् मातूर प्रिय शेषिवान् ॥ २-१९-३५ ।

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

सर्वं हयमिभजनं स्त्रीमान् स्त्रीकालं सत्यवादिनं ।
नालक्ष्यते रामस्य किंचिदाकारावने ॥ २-१९-३६ ।
The people adjacent to Rama could not visualise any change in the face of Rama who was dignified and truthful in his words.

उचितम् च महाभारतं जहाँ हर्षमात्मनः: || २-१८-३७

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

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

न चैव राम: अत्र जगाम विक्षियाम्: || २-१८-४०

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

गुरश्च राजा च सिता च वृद्ध: | क्रोधात्प्रभर्ष दयदिव वापि कामात्: |
यदृश्यादिशेत् कार्यमेक्ष्य मर्मम्: | कर्मप्रवृत्तं दयादनृदश्यांश्चास्विति: || २-२१-५८

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

स वै न शक्तोमि पितुः: प्रतिज्ञा: | मिमांकतृतम् सकलम् स्थावतः: |
स हृदयोर्स्तत् गुर्गुरियोगे | देवाच्छ भर्ता स गतिस्स्तम् धर्मः: || २-२१-५९

"I cannot avoid fulfilling the father's command completely. For both of us, he is an important person indeed to command us. To mother Kausalya also, he is the husband, the resource person and the personified law."
"I am not able to violate my father's words. I am bowing my head and asking your favour. I shall have to go to the forest" Then Rama quotes several examples to substantiate his stand.

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

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

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

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

"I am not setting any new contradicting customary conduct for your sake. I am adhering to the way agreed and followed by the ancient."
"I cannot do otherwise than acting in accordance with father's words, the prevalent practice on earth. There is no deprivation indeed for anyone who complies with father's commands."

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

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

5.3.5. Charismatic Leadership of Lord Rama

1.) Charismatic Leaders are loved by all.

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

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

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

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

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

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

Then Rama quotes various incidents to substantiate his standpoint.
1.ऋषिणः च पितृरु वायः कुर्वता ब्रह्मचारिणः \\
गौरु हता जानता धर्मम् कण्डुना अभि विपशिचिता || २-२१-३०

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

2.अस्माकम् च कुले पूर्वम् सर्गरस्य आज्ञा पितुः \\
खण्डः सागरः भूतिम् अवाप्तः सुमहान्वधः || २-२१-३१

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

3.जामदग्नयेऽर्षेण रेणुका जननी स्वयम् \\
कृत्ता परशुना अरण्ये पितृरु वचन कारिणः || २-२१-३२

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

नाहम् धर्ममपूर्वम् तेऽप्रतिकूलम् प्रवर्तै| \\
पूर्वः अयम् अभिप्रेतः गतः मार्गो अनुगम्यते || २-२१-३५

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

तत् एतत् तु मया कार्यम् क्रियते भूति न अन्यथा | \\
pितृर हि वचनम् कुर्वत् न कश्चित् नाम रीतते || २-२१-३६

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

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

संश्रुतिः च निपुर वाक्यम् मातुरः वा ब्राह्मणस्य वा
न कर्त्त्वम् कृथा वीर धर्मम् आश्रित्य तिष्ठता || २-२१-४१

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

सो अहम् न शक्यामि पितुर् नियोगम् अतिविरितम्
पितुर् हि वचनाम् वीर कैकेय्या अहम् प्रजोदित: || २-२१-४२

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

3. Charismatic leadership has a maximum followers

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

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

प्रतिष्ठित्य शुभम् छत्र व्यजने च स्वतंत्र्ते |
विसर्जित्वा स्वजनं रथम् पौरास्तथा जन्नान्त: || २-१९-३४
Rama, the man of great courage, refused fans and umbrella, sent away his friends, chariot and citizens kept back sorrow in his mind, subdued his senses.

मूलं ह्येष मनुष्याणाम् धर्मसारो महाद्युति: ||
पुष्पम् फलम् च पत्रम् च शाखाशाहास्ये ते जना: || 2-33-१५

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

पीडया पीडितं सर्वं जगद् अस्य जगल् पते: ||
मूलस्य इव उपाधतेन वृक्षं: पुष्पफलउपग: || 2-33-१४

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

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

गच्छनत्स्म् अनुगच्छाम्: येन गच्छि राघवः || 2-33-१६
उद्यानाम् परित्यज्म क्षेत्राणि च गृहाणि च |एक दुःख सुखा रामम् अनुगच्छाम धारिमकम् || 2-33-१७

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

वनम् नगरम् एव अस्तु येन गच्छि राघवः ||
अस्माशि: च परित्यक्तत्म पुरम् सम्पद्यताम् वनम् || 2-33-२२

As Rama is going away to the forest, let that forest become a city and let this city being deserted by us become a forest.
Scared by fear of us, let all the snakes abandon their holes, the deers and birds the mountain peaks, the elephants and the lions the forest itself. let them leave the region going to be inhabited by us and reach the city of Ayodhya.

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

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

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

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

न हि ते विषयं कश्चिदब्राह्मणो वस्तुमहिति |
तादश्च त्वममयाददय कर्म चिकिर्षि | २-३५-११

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

नूतम सर्वं गमिष्यामो मार्गम रामविषेवितम् |
त्यक्ताया बान्धवेण: सर्वब्राह्मणेण: साधुभी: सदा || २-३५-१२

का प्रीति राज्यवाणेन तव देवि अविष्ठति |
तादश्च त्वममयादम् कर्म कर्तुम् चिकिर्षि | २-३५-१३

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

अथ यास्यति वैदेही वनम् रामेण सम्मता |
वचमप्यनुयास्याम्: पुरम् चेदम् गमिष्यति || २-३५-२५

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

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

भरतश्च सशतुधजशीवासा वनेचरः |
वने वसन्त्म काकुल्यमनुवस्यति पूर्वजम् || २-३५-२७
"Wearing pieces of bark, Bharata along with Shatrughna will live along with Rama their brother residing in the forest and moving in the forest."

तत्तद्हूनियाम गतजनाम् वसुधाम् पादप: सह |
त्वमेका शाधिर दुर्वृत्ता प्रजानामहि स्थिता || २-३७-२८

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

न हि तद्वितिता राष्ट्रम् यत्र रामो न भूपति: |
तदवनम् भविता राष्ट्रम् यत्र रामो नवत्स्यति || २-३७-२९

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

लोके हि स न विद्येय यो न राममनुब्रतः || २-३७-३२

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

द्रक्षयस्यद्यैव कैकेयि पशुव्याधमृगदविजान| |
गच्छत: सह रामेण पादपांश्च तदमुखान् || २-३७-३३

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

The departure of Rama from Ayodhya for his exile is depicted. When they are charioted through the streets of Ayodhya the citizenry wails and weeps for Rama's disposition. In his unsurpassable affection towards Rama, King Dasharatha follows the chariot like a commoner, but fails to go further and falls down.
Rama after departing to the great forest for a long term, unconsciousness prevailed in the city. There was faintness in the strength of people.

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

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

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

"Oh, Lakshmana! You are attending ever to your brother who speaks affectionately and is equal to the god. Ah, you are the accomplisher of purpose!"
Saying so, those people were not able to restrain their tears that come and followed that Rama, their beloved delight of the Ikshvakus.

रामो याहीति सूतम् तम् लिप्तेति त स जनस्वदा || २-४०-३२

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

निर्गच्छति महाबाहोऽरामे पौरजनाश्रुभि: || २-४०-३३

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

रूद्धधार्शपरिच्यूतम् हाहाकृतमचेतनम् || २-४०-३४

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

दृष्ट्वा तु नृपति: श्रीमानेकचिट्टगतमः पुरम् || २-४०-३६

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

Some poeple crying "Oh, Rama!" and some other scrying "Oh, Rama's mother!", made the entire women in the gynaecium to weep.
Rama the tiger among men, feeling pained, as an elephant being pricked by a good, indeed was not able to bear the plight of his father and his mother. Rama's mother (Kausalya) ran towards her son, as a cow fond of her calf and whose calf is tied (in a stall), runs home for her calf.

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

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

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

4. Charismatic Leader possess the qualities of the transformational Leaders

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

अनाथमम जनस्य अस्त्र दुर्बलस्य तपस्विनः |
यो गतिम् शरणम् च आसीत् स नाथः क्वं नु गच्छति || २-४२-२

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

न कुढ्यति अभिशस्त्रः अपि क्रोधनीयानि वर्जयन् |
कृददान् प्रसादयन् सर्वीन् सम दुःखः क्वं गच्छति || २-४२-३
"Where has he gone, who was not angry even when provoked, who resolved every misunderstanding and who propitiated all those who were angry by sharing their suffering?

जीव लोकस्य सम्प्रियम्
धन्म्यम् सत्यं व्रतं रामम् || २-४१-६

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

न अधिनिहोत्राणि अहूऽन्त सूर्यः च अन्तर् अधीयतः
व्यसूजन् कवलान् नागा गायों वर्त्सानं न पाययन् || २-४१-९

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

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

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

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

कालिकानिलवेगेन महोदिरहितवृद्धित: |
रामे वनम् प्रव्रजणि नगरम् प्रचाचल तत् || २-४१-१३

The great ocean rose, as by a speed of a long-lasting tempest. While Rama went to the forest, that city was shaken.
All the cardinal points, having been disturbed, were covered by darkness. Planets did not become visible, nor the stars nor any other thing in heaven.

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

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

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

The wind was not blowing coolly. The moon did not appear beneficient. The sun did not give out warmth to the earth. The entire world was in disorder.
Sons did not ask for their mothers and husbands did not ask for their wives. Brothers did not enquire about their sisters. All gave up every thing and thought of Rama alone.

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

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

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

"Oh, wicked Kaikeyi! Do not touch my limbs. I do not wish to see you. You are no longer my wife nor a relative."
"I am not of those who are dependent on you nor are they anything to me. I discord you, by whom righteousness has been discorded and who are solely interested in avariciousness."

अगृह्णाभ् यच् च ते पाणिम् अग्निम् पर्याणयम् च यत् |
अनुजानामि तत् सर्वम् अस्मिन्ल् लोके परत्र च || २-४२-८

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

भरतः चेत् प्रतीतः स्वात् राज्यम् प्राप्य इदम् अव्ययम् |
यन् मे स ददमात् पिन्त्रार्यम् मा मा तत् दल्तम् आगमत् || २-४२-९

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

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

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

Informed by the citizens of Rama's departure for the forest, when they returned to Ayodhya after being unable to find out the tracks of his chariot, the wives of the citizens reproach Kaikeyi and break into lamentation.
The lives of those citizens, who had returned dejected and cheerless in this way after accompanying Rama were greatly hurt, having their eyes filled with tears afflicted with grief, longing to give up their lives and appeared as though they were dead.

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

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

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

5) Charismatic Leadership of Lord Rama.—high respect paid by the public.
"All people in the state including those in the capital as well as those in the nearby and in the far off places, pray for long life, health and strength of Rama of reputed nature."

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

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

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

**The Leaders Charisma**

Krishnan (2000) defines charisma as a form of social authority that derives its legitimacy not from rules, positions, or traditions, but rather from faith in the leader’s exemplary character. Further, he asserts that **charismatic leader** is seen different from an ordinary person and treated as endowed with supernatural, superhuman or at least exceptional power and qualities.
Only charismatic leaders, with their sense of vision and empowering behavior could address the higher order needs of followers. Charismatic leadership is characterized by followers trust in the correctness of the leader’s belief, unquestioning acceptance of the leader, affection for the leaders, willingness to obey the leader, and emotional involvement in the vision and mission of the organization.

Devotion towards Rama

यो न: सदा पालयति पिता पुत्रानिवृत्तसान् | 
कथम् रघुणाम् स श्रेष्ठस्वत्त्वकत्वा नो विपिनम् गतः || २-४७-६

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

इशयल निधनम् यामो महाप्रस्थानमेव वा | 
रामेण रहितानाम् हि किमथम् जीवितम् हि न: || २-४७-७

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

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

न अभित्राणाम् न मित्राणाम् उदासीनजनस्य च | 
अहम्म आर्ततया कंचित् विशेषम् न उपलब्धये || २-५९-१४

"I do not see any distinction in their agony, whether they are non-friends, friends or neutral people. The city of Ayodhya with its joy-less people, with its elephants and horses looking miserable, with sighing exhaustion due to cries of pain, filled with sounds of moaning,
cheerless and feeling anguish due to Rama's exile, appears to me, like Queen Kausalya without her son.

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

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

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

Decision Making by Bharata..

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

"If I am unable to bring back my elder brother from the forest, I shall stay back in that forest itself, as how the venerable Lakshmana is staying now."
"I shall use every means to bring back compulsorily, that hero before you, practicing virtues, the honourable and the distinguished men."

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

Bharata directing to Sumantra ---

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

Hearing the words of the magnanimous Bharata, Sumantra joyfully arranged all that in accord with Bharata's orders and wishes. Hearing about the expedition of the army too; for arranging of return of Rama, the ministers and army-commander there were delighted. All the wives of warriors in every house, knowing about the ensuing expedition, were jubilant and hurried up all their respective husband to set off for the journey.
Those army-generals urged the entire army to march forward quickly, with the fast moving horses, bullock carts with a good speed and the chariots along with the warriors.

स राघवः सत्य धृतिः प्रतापवान् | ब्रवन् सुयुक्तम् द्य सत्यविक्रमः || २-८२-२९

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

तूण समुत्थाय सुमन्त्र गच्छ | बलस्य योगाय बलप्रधानान् |
आनेतुम् इच्छामि हि तम् वनस्थम् | प्रसादय रामम् जगतः हिताय || २-८२-३०

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

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

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

कैकेयि च सुमिन्ग्रा च कौसल्या च यशस्विनी |
राम आनयनसम्हृद्धा ययुर्यानेन भास्वता || २-८३-६
Kaikeyi, Sumitra and the illustrious Kausalya rode in a resplendent chariot, delighted as they were at the thought of Rama's return.

The whole body of noble men with their jubilant hearts followed Bharata to see Rama again as also Lakshmana, recounting the marvelous exploits of that hero to each other saying:

Thus did the citizens of Ayodhya recount happily of Rama's glorious deeds.

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

**Bharata Vows for Rama--**

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

"For the rest of his exile, on behalf of Rama, I shall dwell cheerfully in the forest, thereby discharging that promise so that the vows of Rama shall not have been made in vain."
"Shatrughna will bear company with me, residing in the forest on behalf of Rama. My elder brother, Rama along with Lakshmana will protect Ayodhya."

अभिषेक्यवति काकुलस्थम् अयोध्यायाम् द्विजातयः |
अष्टे मे देवता: कुर्युर इमम् सत्यम् मनोरथम् |
प्रसाद्यमान: शिरसा मथा स्वयम् |
भु व्रकारस् यदि न प्रपत्स्यते || २-८८-२९

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

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

5.4 Leadership Qualities

5.4.1. Lord Rama

1. Traits of Rama...

रामम् पृथुरूक्तम् महाभुजम् || २-४७-४
mighty armed Rama with a broad chest."

महाबाह: स तथाविकालिक्रिया: |२-४७-५ Rama the strong armed, whose actions are never ineffectual,

महाबाहुः प्रियम्वद |२-४७-६ The great armed Rama who is free from egoism and who speaks kindly (to all).

२५-२५ लोहिताक्षम् २-७९-२५
"Rama having pearl-like teeth and having red eyes and mighty arms धर्मपरे रामे रमयताम् वरे

When Rama, who is excellent in virtue and outstanding among those causing delight.

2. Qualities of Rama…..

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

"He used to avoid actions which created anger and soothed all those who were angry. Rama was not furious with those who abused him. Such Rama is going today to exile. I can not see any offence or cause for blame in Rama that can expel him from the state to the forest."
I have not seen in this world any person, whether an enemy or an expellee, speaking ill of Rama indirectly."

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

**Compassionate Heart of Rama**

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

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

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

"I do not remember to have done even a small disagreeable thing here at any time to my mothers or to my father, either intentionally or unintentionally."
"Let the promise made by my father, who is truthful, who is truly mighty and who is afraid of
the fear of the other world, become true. Let him be fearless."

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

**Human Relations QUALITIES of Lord Rama.**

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

**Rama's Humbleness.....**

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

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

Guha requests Lakshmana to take rest, duly expressing his readiness to guard Rama and
his consort by keeping awake the whole night. Lakshmana expressed his unwillingness to lie
down in the presence of his elder brother and sister in law and preferred to remain awake.
If good lrs. Are forefeited, then the nation will be destroyed. One wrong decision sets a chain of wrong events.

यो मन्त्र तपस्सा लब्धो विविधेः च परिश्रमे: |
एको दशरथक्ष्य एष पुत्रः सदशलक्षणः || २-५१-११
अस्मिन प्रेमजितः राजा न चिरम् वृत्तियक्ष्यितः |
विधवा मेदिनी नूनम् क्षिप्रम् एव भविष्यितः || २-५१-१२

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

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

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

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

Qualities of Rama............

पूर्णचंद्रानन: १८यमो गूढजनुरिलमः |
आजानुबाहुः पथाक्षो रामो लक्षमनपूर्वः || २-४८-२९
पूर्वाभिमाणी भगुर: सत्यवादी महाबलः |
सौभाग्य: सर्वस्य लोकस्य चन्द्रवत्तिप्रयदशन: || २-४८-३०
नूनम् पुरुषशार्दूली मल्लमातंत्रविक्रमः |
शोभयुश्यत्यरण्यानि विचरन् स महारथः || २-४८-३१

"Rama, whose face is like the full moon, of dark brown complexion, whose collar-bone is invisible (because of its being covered with flesh), a conqueror of foes, whose arms descend to his knees, whose eyes resemble lotuses, the elder brother of Lakshmana, who takes
initiative in speaking and expresses with sweetness, truthful of speech and possessed of extraordinary strength, is benevolent to all, delightfully charming as the moon, that tiger among men, as mighty as an elephant in rut, that great car-warrior, will surely adorn the woods, while roaming through them.."

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

**Dashratha says to Kaikeyi -**

"Rama always is doing service to you more than Bharata does. For that reason also, in your case, I do not see any speciality in Bharata."
In fact, who else other than Rama the best of men could do much more service to you with respect, with correct notion and in obedience?"

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

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

"Truthfulness, charity, austerity, sacrifice, purity, straight forwardness, learning, service to elders-these firmly established in Rama."
"Oh, Queen! How do you wish harm to that Rama who is richly endowed with honesty, who is equal to god and who is having splendour as of a great sage?"

\[
\begin{align*}
\text{न सरमाम्यप्रिययम् वाक्यम् लोकक्ष्य प्रियवादिनः} | \\
\text{स कथम् त्वत्तुर्ते रामम् वक्त्यामि प्रियमध्रम्} || २-१२-३२
\end{align*}
\]

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

\[
\begin{align*}
\text{क्षमा यत्सिन् दयस्त्यायः सत्यम् धर्मः कृततन्तरा} | \\
\text{अप्यहसा च भूतानाम् तमसु ता गतिमम्} || २-१२-३३
\end{align*}
\]

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

\[
\begin{align*}
\text{शूर्ष्यं कृतविद्ययय जितक्रोधः क्षमापरः | कमलप्रजातस्तो रामो} || २-१३-९
\end{align*}
\]

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

\[
\begin{align*}
\text{इन्द्रवश्यामं दीर्घाबाहुं महाबलम् | अभिराममहं रामम्} || २-१३-१०
\end{align*}
\]

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

\[
\begin{align*}
\text{आनुदत्तमं विद्वान् धर्मोत्तमा भातृवत्सलः} | \\
\text{यथा च भातृशु सन्निग्धस्त्थास्मास्मि राघवः} || २-६-२३
\end{align*}
\]

"Rama is modest, knowledgeable and righteous. He is as compassionate to us as to his brothers. Rama is a learned man and a political statesman. His actions are timely and appropriate."
Kaikeyi began to extol Rama's virtues before Manthara, saying:

\[
\text{रामो राजः सुतो ज्येष्ठो यौवराज्यमतोहंति} || २-८-१४
\]

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

\[
\text{भातृउन्मृत्यांशच दीर्घायुः पितृवत्पतिविष्यति} || २-८-१५
\]

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

\[
\text{यथा ने भरतो मान्यस्तथा भूयोपि राघवः} ||
\text{कौसल्यातोरिकतं च सो हि शुश्रूषते हि माम्} || २-८-१६
\]

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

\[
\text{राज्यं यदि हि रामस्य भरतस्यापि तत्तदा} ||
\text{मन्यते हि यथात्मानं तथा भातृउश्च राघवः} || २-८-१७
\]

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

**Values -- Qualities of Rama**

1. \[
\text{ऐश्वर्यस्य रसजः सन् कामिनाम् चैव कामदः} ||
\text{न इच्छति एव अनृतम् कर्तुम् पितरम् धर्मं गौरवात्} || २-३३-७
\]
Rama knew the taste of sovereignty. He can grant desires to the desirous. Even then, because of his respect for virtue, he is careful not to belie his father's words.

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

Qualities of … Rama as well as of Vishawamitra .

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

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

Rama, the virtuous, had compassion towards all the four classes of men and towards the aged people. Hence, they were all devoted to him.
QUALITIES OF RAMA--Dasharatha thought: "Will Rama become king while I am still alive? Shall I enjoy that happiness?" He thought -- when he would be able to see his beloved son Rama crowned as a king. Dasharatha’s Concern For The Still Better Ruler In The Form Of Rama. Joint Decision Making Policy.

वृद्धिकामो हि लोकस्य सर्वभूतानुकम्पनः || २-१-३७
मल्लः प्रियतरो लोके पर्यन्त इव वृष्टिमानः ||

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

यमश्वक्रसमो वीर्यं बृहस्पतिसमो मल्लः || २-१-३८
महीधरसमो धृत्यं मल्लश्च गुणवत्तरः ||

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

इत्येते विविधं स्तैसैं रन्यपार्थिवदुर्लभ्ये || २-१-४०
शिष्पाधेररमेघ्यं लोकोल्लमार्ग्युः:||
तं समीक्षयं महाराजो युक्तं समुदितं: शुभे: || २-१-४१
निश्चित्यं सचवैं: सार्थं युवराजममन्यतः ||

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

Moral values of Rama--

अधर्मभयप्रेम: च परलोकस्य च अनादे:|
तेन लक्ष्मण न अदय अहम आत्मानम् अभिषेच्ये || २-५३-२६
"Oh, the sinless Lakshmana! I am terribly concerned of doing wrong and of ruining my prospects in the other world. Hence, I do not allow myself to be crowned."

राम: सर्वहिते रतः || २-५४-२३

one who is interested in the welfare of all.

राम: तथा सत्य धृति: सताम् धर्मम् अनुसरण् ||

न अजहात् पितुर आदेशम् शशी ज्योत्सनाम् इव उदितः || २-८२-६

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

पित्रा भात्रा च ते दत्तम् राज्यम् निहत कण्ठकम् ||

tत् भुज्वेश मुदित अमात्यः क्षिप्रम् एव अभिपेचय || २-८२-७

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

मेघ ४यामम् महाबाहुम् स्थिरसल्ल्वम् छद्र्बलम् ||

कदा द्रक्ष्यामही रामम् जगत्: शोकनाशणम् || २-८३-८

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

हष्टप्रथा हि न: शोकम् अपनेष्यति राघवः |

tम: सर्वस्य लोकस्य समुद्यन्न इव भास्करः || २-८३-९

"Beholding Rama, our entire sorrow will indeed be dispelled, as darkness of the entire earth is dispelled at the rising of the sun."
Greatness of Rama and his values as noted by Bharata…

**अवध्या: सर्व भूतानाम् प्रमदा: क्षम्यताम् इति || २-७८-२१**

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

**हन्याम् अहम् इमाम् पापाम् कैकेयीम् दुष्ट चारिणीम् |**

यदि माम् धार्मिको राम्: न असूयेन् मातृ घातकम् || २-७८-२२

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

**इमाम् अपि हताम् कुवज्ञाम् यदि जानाति राघवः |**

त्वाम् च माम् वैव धर्म आत्मा न अभिभाषिष्यते धूतम् || २-७८-२३

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

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

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

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

Who is possessed of right conduct and who is friendly to all living beings? Who is a man of knowledge, who is powerful and who has a singularly lovable appearance. Who has subdued
his self, who has conquered anger, who is possessed of splendor and who is above faultfinding and whom the very gods dread when his wrath has been provoked in battle?
I wish to hear this; for there is a great curiosity in my mind about it while you are capable of knowing such a man, O eminent Seer!"

The Sage Narada who possessed knowledge of the three worlds addressed the following words:
"Listen! I shall duly consider and tell you of such a hero. Be please to hear from me of the man endowed with the many and rare virtues and qualities mentioned by you.
There is one born in the line of Ikshvaku and known by men by the name of Rama. He has fully controlled his mind, is very powerful, radiant and resolute and has brought his senses under control. He is intelligent, sagacious, eloquent, glorious and an exterminator of foes. He is distinguished with broad shoulders, powerful arms, a neck shaped as a conch and a stout chin.

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

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

He is always sought by the righteous (even) as the rivers seek the ocean. He is courteous to one and all and always well composed, noble and always wears a pleasing countenance. He is endowed with excellence and gladdens the heart of his mother Kausalya. He is dignified and profound like the ocean and firm (steadfast) like the Himalayas.
He is a replica of Lord Vishnu in prowess and soothing like the moon. In (show of) anger he resembles the conflagration (destructive fire) at dissolution (end of creation). He is a counterpart of Mother Earth in forbearance. He equals Kubera (the god of riches, the bestower of wealth) in liberality and steadfast in truth like Lord Dharma."

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

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

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

"Who really is that person in this present world, who is principled, and also a potential one, a conscientious one, a redeemer, and also a truth-teller and self-determined in his deed... [1-1-2]
That being so, Valmiki is asking the sage Narada as to who is Absolute-like, Absolute-similar or comparable human, with some of many traits of that Absolute. For this, Narada starts his narration with an exclamation

bahavo durlabhaa ca gunaah kiirtitaah - verse 7.

The efficacy of Opening Verse

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

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

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

चारित्रण च को युक्तः सर्वभूतेशु को हितः |
विद्वानः कः समर्थः च कः च एक प्रियदर्शनः || १-१-३

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

The adeptness of that person is in his knowing all the knowable aspects in this world, and he must be able to retain that knowledge to translate into his deeds, not just to sit back
with his bookish knowledge, but with utmost practicality. His conduct-wise character shall be acceptable i.e., by his lineage he shall be noble, by his education he must be well-read, by his actions they must be conducive to norms laid down in Vedas, and thus given any area, he should conduct himself properly. And he must be benign not only to higher-ups but to lowly subjects, like Guha, Shabari et al., and he should deal with wrongdoers and right-doers conscientiously. Further, he in his mien he shall be pleasant, but not an unsightly one. The word eka also means 'unique' and thus his complexion, facial, physical structures etc., shall be unique and shall differ from ordinary beings. ‘kshane kshane yat navataam upaiti tadeva ruupam ramaniiyataayaah ’ which / what / who gets newness moment by moment, that alone is pleasant...'

आत्मवान् को जितक्रोधी दयुतिमान् को अनुसूयकः ||
कस्य विभयति देवा: च जातरोषस्य संयुगे || १-१-५||

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

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

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

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

Sage Narada now elaborates the virtues of a Leader--

बहवो दुर्लभा: च एव ये त्वया कीर्तिता गुणा: || १-१-७

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

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

इक्ष्वाकु वंश प्रभवो रामो नाम जनेः श्रुतः |

नियतात्मा महावीयो दृष्टिमान् धृतिमान् वशी || १-१-८

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

For the attributes explained by Narada there are some Vedanta imports. From niya aatma to vashii these are the attributes of the Supreme Being, Absolute of Brahman. swaruupa nirupaka lakshnaah . This niyata aatmaa is 'immutable Absolute, this is
the postulate of any Upanishad: ya aatmaa apahata paapmaa virajo vimrutyur vishoko... 8-7-1, Chaandogya Upanishad. mahaaviiryah= acintya vividha vicitra shaktivatah Absolute is Omnicompetent paraa asya shaktih vividhaiva shruuyate jnaana-bala -kriyaa ca 6-8, Shwetaashvatara Upanishad. The word dyutimaan is for the attribute of Self-Resplendent Absolute, or, Resplendence of Consciousness. tam eva bhaantami anubhaati sarvam tasya bhaasa sarvam idam bhaati 2-11, Mundaka Upanishad. And the dhR^ithimaan is Sublime Bliss, according to Vyjanti dhR^itiH tu tuSTiH santoSaH and as said in aanando brahma - aanandaat eva khalu imaani bhuutaani jaayante 6, Taittariiya Upanishad. Next, vashii Absolute is the Omnipotent on the entire Universe. eko vahii sarva bhuuta antaraatmaa 2-5-12, Katha Upanishad and sarvasya vashii sarvasya iishaanaH and the like. The rest of the attributes of Rama as said by Narada are identifiable with the causative factors of that Absolute in Creation, and the process of Creation is the self-expression of the Absolute.

"He is an adept one, moralist, learned, propitious, and a destroyer of enemies. His arms are lengthy, and his neck is like a conch-shell, and cheekbones high... [1-1-9]"

The Absolute is an adept one in creating the Creation yat sarvaj~naH sarva vit. He is niitimaan one who maintains the rhythm of universe as said at eSa setuH vidharaNa eSaam loka naama sambhedaaya... He is propitious because shriiH kaanti sampadoH lakshmyaam... gleaming, glistering richness of prosperity emanates from him. The following stanzas describe the physical qualities an Emperor should have by birth, as per saamudrika shastra, the physiognomic treatise of astroloj~n.

MHORAKCA MABHYCSOS GUDJ NACU: ARINNAM: |
AAJANA BUH: SUSHIRA: SULALAT: SVIKRM: || 1-9-10
"He is lion-chested, thick-shouldered, knee-length are his arms, and his is longbow, an enemy-subjugator, and his emperor's countenance is with a crowning-head with an ample forehead, and his pacing is lion-like... [1-1-10]

When his physique is extolled, suddenly a weapon is said, in saying that 'his is longbow...' this is called prakrama bhanga dosha 'jump-cut in narration...' It is not so, his lengthy arms are said firstly and those arms can wield a great bow that can eliminate enemies, both physical and psychological ones like arishadvarga shatru like desire, ire, avarice, conceit etc., as detailed in verse 4 above.

"He is medium-sized physically, with limbs poised symmetrically, sinew-chested, wide-eyed, complexioned glossily... he is a prosperous personality with all the providential features, and thus he is self-resplendent... [1-1-11]

Up to here the godly physical aspect bhagavad vigraha is explained that which is perceptible by the adherents as said in Chaandogya Upanishad: ya eSo antaraaditye hiraNmayaH puruSo dR^ishyate... 1-6-6. From now on, the features that are reliable for the adherers are said.

"He is the knower of rectitude, bidden by the truth, also his concern is in the welfare of subjects, proficient in prudence, clean in his conduct, self-controlled and a diligent one, thus he is glorious... [1-1-12]
"He equals the Omniscient -- Brahma, he is an exalted one for he is the sustainer of all worlds, and he eliminates enemies completely, thus he is a guardian of all living beings and he guards probity (virtue, goodness etc,) in its entirety... [1-1-13]

('These features show the aspects of Rama's incarnation...' Govindaraja. 'These features are available only in the Supreme Person, but unobtainable in any other...' Maheshvara Tiirtha. These two, Govindaraja and Maheshvara Tiirtha, and another Tilaka are the three reputed commentators on Ramayana among many others.)

रक्षिताः स्वस्य धर्मस्य स्वजनस्य च रक्षिता ā
वेदवेदाङ्ग तत्त्वजो धनुवेदेद च निषिद्धः || १-१-१४

"He is the champion of his own self-righteousness and also champions for adherent's welfare in the same righteousness, and he is a scholar in the essence of Vedas and their ancillaries, too. He is an expert in dhanur Veda, the Art of Archery... [1-1-14]

(These are the ancillary subjects of Vedas called anga part and upa anga sub-part. The dhanur veda science of archery, itself is treated as 'an exclusive Veda taught to warriors...' The dhanur Veda is not to be construed as simple bow and arrow and 'shooting the target' education. It is a 'scripture on missiles' that existed in those ages.

The Dhanur Veda may be taken as the canon of missile sciences, which fortunately has not been handed over to the successive generations, lest everything would have been annihilated by now. In Ramayana too, which is much earlier to Mahabharata, there are elaborate accounts of such astras. Sage Vishvamitra, who is well-versed in warfare, gives many such weapons to Rama.)

सर्वशास्त्रार्थ तत्त्वजो स्मृतिमान्प्रतिभानवान ā
सर्वलोक प्रियः साधु: अदीनाल्मा विचक्षणः || १-१-१५
"He is the knower of the meaning and essence of all the scriptures, excellent at memory thus brilliant, and an esteemed one in all the worlds, gentle, level-headed and clear-headed in discriminating and distinguishing... [1-1-15]

सर्वदा अभिगत: सदृशः समुद्र इव सिन्धुभि: |
अर्यः सर्वसमः च एव सदेव प्रिय दर्शन: || १-१-१६

"Like an ocean that is reached by many rivers accessibly, that reverential one too is always accessible and reachable by clean-minded ones, and he treats all equally, and ever a feast to eye... [1-1-16]

Here it is said 'he is reachable by all clean-minded ones...' sat pravartana, sad budhhi... and those that approach him with a sacrilegious intent, will meet their end at his hand. sarva samaH means, that he does not discriminate people by their caste, creed, or by that individual's philosophy etc., like tribal boatman Guha, low-birthed Shabari, and nihilist Sage Jaabaali et al. jaati guna vritti aadi bheda abhaavaat And the word eva in saa eva priya darshanah indicates 'always...' 'unvarying in his demeanour with anyone...' Govindaraja. And by the simile of ocean to Rama, for rivers there is no other course except an ocean; thus, the living beings, may it be humans or birds like Jataayu, have no other recourse than Rama.

स च सर्व गुणोपेत: कौसल्य आनंद वर्धनः |
समुद्र इव गाम्भीर्य धैर्यं हिमवानं इव || १-१-१७

"He who betters the happiness of his mother Kausalya is an embodiment of all noble merits, and in profundity he is like an unfathomable ocean, and by fortitude he is unalterable like the kingly Himalayan Mountain... [1-1-17]

At times Rama is said to be 'the son of Kausalya...' than the son Dasharatha, because the word Kausalya does not signify his mother alone, the daughter of King of Kosala, but it has meanings like kshema, kushala, saamarthya, punya, nipunatva 'safeness, soundness, capability, merit, expertise...' and this also signifies Queen Kausalya's worshipping of Vishnu. When dynasty, valour, braveness etc., are said, Rama's name will be attached with Dasharatha. An ocean is not a bottomless one but an unfathomable one. So also Rama's heart
has a reachable bottom, where pearls, gems, and other treasures of virtues are abounding, and it can be reached with a heartily approach. For a hard-hearted one Rama's heart becomes an unfathomable abyss and he will get lost in it.

**girayoh varsha dhaaraabhir haryamaanaaa na vivyadhuḥ |**
**abhibuuya maanaa vyasanaaih yathaa adhokshaja cetasaḥ ||**

'true devotees do not get hassled though subjected to many problems, for they place their faith in the Supreme. Equally, mountains are unshaken though battered by storms or lightings...' So, like a mountain he is unalterable and constant for a true devotee. An icy-mountain is meltable by scorching sun, thus Rama also melts down when his adherents are scorched with their problems.

**विष्णुना सहश्रो वीर्य सोमवत् प्रिय दर्शनः |**
**काल अभिन सहश्रः क्रोधे क्षमया पृथ्वी समः || १-१-२८**
**धनदेन समः त्यागे सत्ये धर्मे इव अपरः ||**

"In valour Rama is comparable with Vishnu, and in his looks he is attractive like full-moon, he equals the earth in his perseverance, but he is matchable with era-end-fire in his wrath... and in benevolence he is identical to Kubera, God of Wealth-Management, and in his candour he is like Dharma itself, the other God Probity on earth... [1-1-18, 19a]

Here the 'valour' is to cause harm to enemy, while remaining himself unharmed... svasya a-vikaara eva parasya vikaara aapadanam Rama Tilaka. 'Though Rama is Vishnu, but by nature of his incarnation as human, he is different from Vishnu upaadhi bheda... Hence Vishnu has become another entity than Rama... Or, his valour is selfsame to Vishnu's valour because he is selfsame Vishnu...' Govindaraja. 'As there is none other in similitude, he is compared Vishnu, insofar as valour is concerned...' Maheshvara Tiirtha.

Earth personally does not grieve when people tread on it, trample, dig, cut, or whatever is done to her. Likewise Rama personally gets unaffected, whatever harm is done to him, but he becomes wrathful, if that harm is committed to dharma.
The Bala Kanda is narrated by these narrations of sparkled in Ikshvaku dynasty 'Rama's incarnation...' highly valorous, enemy subjugator... 'elimination of demoness Tataka, subdual of the vanity of Parashu Rama ' ‘propitious' marriage with Sita, knows Art of Archery 'receiving missiles from Vishvamitra'...

"Rama being the possessor of suchlike merits, whose truthfulness alone is his courage, embodied with best intrinsic values, ever involved in the welfare of people, besides being the dear and eldest son of Dasharatha, and hence the king Dasharatha affectionately intended to establish such a Rama as crown prince to all intents and purposes of country's welfare...[1-1-29b, 20, 21a]

Rama is like a flagstaff and a delight of his father Dasharatha, and he became acceptable to all beings.[1-18-24b, 25a]

All the princes are scholars in Vedas, valiant ones, all are interested in the welfare of the world, all are intellectuals and all of them possess an air of probity. [1-18-25b, 26a]
Among them the great resplendent Rama, whose valour itself is his truthfulness, is the dear one to all the world like the tranquil moon. [1-18-26b, 27a]

Rama is admittedly a champion of riding elephants and horses, also in tactical charioting, and he rejoices in the art of archery, and absorbed in the obedient service of his father. [1-18-27b, 28a]

All the four sons are thus prospering with prudence, gifted with all the merits, self-conscious to do wrong deeds, well-known for their gentility, knowers of pros and cons and even the conscientious princes.

Even those tigerly-men, namely the princes, are engrossed in the studies of Vedas, delighted to render service to their father and they are also the experts in art of archery. [1-18-36b, 37a]
Ayodhya Kanda lists the following Qualities of Rama.

स हि रूपोपनन्तनं वीर्यवाननसूयकः |
भूमावनपमः सूर्यगैर्घर्ष्योपपमः || २-१-९

Rama was beautiful in form, a hero of valor and without envy. By virtues, he was an incomparable son on earth.

स च नित्यं प्रशान्तता त्व मृदुपूवितु भाषिते |
उच्चमानोधिपि परश्न नोत्तरं प्रतिपदद्यते||१०

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

कथ्यवचिदुपकारण कृतेनैन्नतुष्पहति |
न समर्थवपकारणां शतमूण्यात्मवत्तयाः || २-१-२२

That Rama, because of his good bent of mind, feels glad even by whatever way a good thing is done to him. He does not remember any number of bad things done to him.

शीतलवदै जीनवद्देवववदैश्य सज्जनमेः |
कथ्यचल्लास्त वै नित्यमस्त्रयथायात्मरेषाञ्चरिपि || २-१-१२

Whenever he finds some time even while practising archery, Rama used to converse with elderly people, elder by way of conduct or wisdom or age or with good-natured people.

बुद्धिमानः मधुराभाषीपूर्वभाषी प्रियवन्दपः |
वीर्यवानः च वीर्यण महता स्वेत विस्मेतपि || २-१-१३
Rama was a wise man. He used to speak sweetly. He was the first man to initiate a talk. His speech was compassionate. He was valorous. But he was not arrogant of his mighty valor.

He did not speak untruth. He was all knowing. He used to be receptive and worshipful to the elders. People used to love him and he used to love the people.

He had compassion. He conquered anger. He used to be receptive and worshipful to the wise. He had mercy towards the meek. He knew what was to be done. He had always self-control. He was clean (in conduct).

That Rama, having an attitude suitable for his social rank, giving due respect to righteousness of warrior-class, believed that by following the righteousness he would attain great fame and through it the fruit of heaven.
Rama was not interested in actions, which were not beneficial. He was a scholar. He had no taste in tales opposing righteousness. Like Vachaspathi, his eloquent speech contained a series of strategies for action.

अरोगस्त्रणो वाग्मी कुपमान् देशकालवित्
लोके पुरुषसारजस्साधुरेको विनिमित्: || २-१-१८

Rama was a young man without any disease. He was a good speaker. He had a good body. He knew both time and place. He could grasp the essence of men. He was the one gentleman born on earth.

सु तु स्नेष्ट्युण्युक्त: प्रजानां पार्थिवात्मजः
बहिश्चर इव प्राणो बभूव गुणत: प्रियः: || २-१-१९

People loved the virtuous prince Rama and treated him as their spirit moving outside.

सम्यन्त्यवद्रस्तनातो यथावलसाङ्गवेदवित्
इष्कस्ते च पितु: श्रेष्ठो बभूव भरताग्रजः: || २-१-२०

After completing his education properly, Rama, after knowing the science of archery as prescribed, was better than his father in the use of bow and arrows.

कल्याणाभिजन: साधुग्रीन: सत्यवागृजः
वृद्धेरभिविनीतश्च द्विजजेघ्नमध्यदसिमि: || २-१-२१

Rama, having born in a good clan, was gentle minded. He was not feeble. He spoke truth. He was straightforward. He was properly trained by elderly wise men that knew righteousness.
Rama knew the real form of desire, wealth and righteousness. He had a good memory power. He had a spontaneous wisdom. He had skills in arranging customs useful to society prevalent at that time.

Rama was humble. He did not let his feelings appear outwardly. He kept his thoughts to himself. He helped others. His anger and pleasure were not wasteful. He knew when to give and when not to give.

Rama had a firm devotion and steadfast mind. He was not stubborn nor did he speak evil words. He was free from idleness and was ever alert. He recognized his own errors and those of others.

Rama knew the theory and practice of sciences. He understood the differences among men. He could judiciously discriminate whom to protect and whom to punish.
He identified good men and protected them. He knew the people worthy of reprimand. He knew the ways and means of getting income as well as the system of spending, as perceived by economic sciences.

Rama could obtain great skill in the groups of sciences along with their subsidiaries. He was interested in enjoying comforts only after understanding the economic realities. He never remained inactive.

Rama was acquainted with the fine arts useful for entertainment. He knew how to distribute the wealth. He was efficient in riding and taming of elephants and horses.

Rama was the best of persons knowing the science of archery in the world; and was well appreciated by the champions of archery. He attained skills in marshalling the army. He faced and killed the enemies in battle.
Even enraged celestials and demons could not defeat Rama in battle. He had no jealousy. He conquered anger. He had no arrogance and envy. He had not humiliated any living being. He had not surrendered to time.

That Prince Rama, with these good virtues, was fair to the people. He was agreeable to the three worlds. By patience and the related virtues, he was equal to earth, by wisdom to Brihaspathi and by valor to Devendra.

Rama, by his virtues, was a source of happiness to all the people and a spring of joy to his father. As the sun shines with his rays, Rama was shining, thus, with his virtues.

The earth wished Rama to be her Lord as he was adorned with self-control and norms of behavior bearing undefeatable valor equal to that of universal lords like Indra.
Traits of Lord Rama

"Oh king! We shall tell you now the various virtues of your wise son, listen to them. His qualities are equal to those of celestials. They are liked by all. They give happiness to all."

"Oh king! Rama is equal to Devendra in heavenly qualities. He has true valor. He is greater than all the kings born in Ikshvaaku clan."

"Rama is the world renowned gentleman. He is keenly interested in truth and righteousness. Only Rama can make both righteousness and wealth combine without separation."

"He is equal to moon in making the people happy; equal to the earth in the quality of forgiveness; equal to Brihaspati in wisdom and verily to Devendra in valour."
"Rama knows all righteousness. He is true to his word and has good character. He has no envy. He has patience. He consoles those who are in troubles. He speaks good words. He has gratitude. He keeps senses under control."

"Rama is soft natured; has stable mind, always an auspicious man, and has no envy. He speaks truthful and loving words to all living beings. He worships aged Brahmans endued with the knowledge of various sciences. By that, his name, glory and splendor are growing in this world."

"He is skilled in the use of various weapons known to celestials, demons and men. He has duly concluded his vow of studying the various sciences and has systematically learnt all the Vedas along with its branches. *"

"Rama is best in the world in the art of music. He has best relatives. He is gentle. He is not weak in mind. He has great wisdom."
"Rama was trained in all matters from the best of Brahmans skilled in the art of righteousness and in the science of political economy. If it is necessary to go to a battle to protect a village or a city, Rama goes with Lakshman and returns home only after obtaining victory."

"After returning from battle, Rama goes to citizens on an elephant or a chariot and inquires about their well being as though they were his own kinsmen, like a father does to his sons. He asks about their wives and children, about the sacred fires, about their servants and students, always completely as per the due order."

"Rama the best among men always asks us 'Are your disciples serving you by keenly performing their actions?' "

"In all matters from the best of Brahmans skilled in the art of righteousness and in the science of political economy, if it is necessary to go to a battle to protect a village or a city, Rama goes with Lakshma and returns home only after obtaining victory."
Leadership Acts of Rama:

The wedding party arrives at Ayodhya on the exit of Parashu Rama. Yudhaajit, the maternal uncle of Bharata, who came before marriages, now takes Bharata and Shatrughna to his kingdom. Rama and Lakshmana from then on are engaged in the welfare works of their subjects, at the behest of their father. Rama and Sita are entering the threshold of their blissful married life.

After the departure of Bharata, then the masterly proficient Rama along with Lakshmana started to square with the plans and programs of of his godly father for an ideal-sovereignty. [1-77-20b, 21a]

Rama keeping his father's directives in view undertook welfare activities for the people that are agreeable and even advantageous to them, and in the entirety of those activities, and he undertook activities to humour motherly affection with his mothers, and educational activities with educators, and in a highly self-disciplined manner he used to review them carefully from time to time. [1-77-22b, 22, 23a]

Qualities of Rama:

एवम् दशरथः प्रीतो ब्राह्मणा नैगमा: तथा || १-७७-२३

रामस्य शील वृत्तेन सर्वसः विषयवासिन: |

तेषाः अतिवशा लोके राम: सत्यपराक्रम: || १-७७-२४

स्वयमभू: इव भूतानाम् ब्रह्मु गुणवत्तर: |
That way Dasharatha is pleased with the deportment and comportment of Rama, likewise the Brahmans and urbanites, and even all of the indwellers in the entire kingdom are pleased, and he who has high distinction, his truthfulness alone is his vantage point, and whose hallmarks are of higher degree, that Rama has manifested himself to those subjects in the kingdom, and even to all of the living beings in the world, as the Self-Created Brahma. [1-77-23b, 24, 25a]

Also, that hearty Rama who permeated into the heart of Sita is ensconced in Sita's heart alone, and he disported for many seasons along with Sita. [1-77-25b, 26a]

'Rama is busy in welfare and other works of state, *tu* 'but' he is also impassioned for Sita. And he is *manasvii* 'hearty one' warm, friendly, spirited etc., are his dispositions for kingdom, people, governmental works *tu* 'but' he is that 'hearty' for Sita... their disporting is according to seasons, with seasonal environ, with a seasonable togetherness...

**Sympathy and Ampathy ---- उत्सवेषु च सर्वे भित्र परितृष्णयति**

"Rama feels very sad towards afflictions of men; and feels delighted in all functions celebrated by people on the occasions of child birth and the like, just as their own father does."

"Rama speaks only truth. He is a great hero. He serves elders. He kept the senses under control. Rama, who talks smilingly, protects righteousness in all ways."
"Rama duly procures beneficent deeds. He is not interested in wrangling talks. He is an orator like Brihaspati by his replies and rejoinders."

"Rama, who enchants the world, has beautiful eyebrows. He has red and broad eyes. He is absolutely like the God Vishnu himself in strength, heroism and valour."

"He knew the ins and outs of public administration. His senses are not afflicted by passion. He is capable of administering not only earth, but also the three worlds."

"Rama's anger or mercy is not arbitrary at any time. He kills those who are to be slain as per rules. He is not angered at the innocent."
"He gladly bestows wealth to those with whom he is satisfied. As the sun shines by his rays, Rama shines by his qualities that are peaceful, which are enchanting and delightful to men."

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम्
लोकपालोपमं नाथमकामयत मैदिनी || २-२-४८

"All people desire Rama, who is endowed with this wealth of qualities, who has true valour, who is equal to presiding deities like Devendra, to be their lord."

वत्सः श्रेयसि जातस्ते दिष्ट्यासौं तव राजव ||
दिष्ट्या पुज्युरूङ्क्तो मारीच इव काश्यपः || २-२-४९

"Oh king Dasharatha! Rama is born to you as a son, because of your good fortune, for the welfare of this world. He has all the virtues befitting of a son, like Kasyapa, the son of Marichi."

Traits...........

गन्धर्वारजप्रतिमं लोके विख्यातपौरुषम् || २-३-२७
दीर्घे बाहुं महसत्त्वं मल्लमात्रजगागमिनम् ||
चन्द्रकान्तामनं रामसतीव प्रियदर्शनम् || २-३-२८
रूपाद्यायुगः पुसां दृष्टिचित्तापहारिणम् ||
प्रमाणितप्तः पर्जन्यं हलादयन्तमित्व प्रजा: || २-३-२९
न तत्तप्य समायान्तं पश्यानां नराधिपः ||

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

Thus one can see that all the good and coveted virtues are there in the personality of Lord Rama and all those virtues are worthy to be emulated by the people at large. Let us try to imbibe at least some of the virtues of Rama

5.4.2. Dasharatha

राजो दशरथस्य अयोध्या अधिपते: विभोः || १-४५-१९
धर्मजस्य वदान्त्यस्य महर्षि सम तेजसः || १-४५-२०

Dasharatha, who is a virtuous one, renowned one and one whose resplendence equals that of the sages.

वेदविविष सर्व संग्रहः | दीर्घदर्शी महातेजः पौरजानपद प्रियः || १-६-१
इक्ष्वाकूणिम् अतिरथो यज्ञवधमपरो वशी || १-६-२
महर्षिकल्पो राजशीः विषु लोकेषु विश्रुतः || १-६-३
बलवान् निहतांमित्रों भिन्नवान् विजित इन्द्रियः | धनं: च संचयः: || १-६-४

दशरथो राजा लोकस्य परिरक्षिता || १-६-४

He is well-versed in Vedas, is a gatherer of all scholars, riches and forces as well, a foreseer and a great resplendent one, also one who is esteemed by urbanites and countrymen alike, one who is a top-speeded chariot-warrior among the emperors of Ikshwaku kings, one who has performed many Vedic rituals, a virtuous one, a great controller, a saint-like kingly sage, one who he is renowned in all the three worlds, a mighty one with all his enemies eradicated, nevertheless who has friends, one who conquered all his senses, one who with his wealth, accumulations and other possessions, he while dwelling in the city of Ayodhya protected the world. [1-6-3,4,5]
He was truth-abiding king, who adheres to the three-fold virtues, rules the vast of that kingdom from that best city Ayodhya,

अवेकमाण: चारेण प्रजा धर्मण रक्षयन्
प्रजानम पालनम कुर्वन अधर्मम परिवर्जयन् || १-७-२१

विश्रुत: त्रिषु लोके वदान्य: सत्य संगर: |
स तत्र पुरुषव्याय: शशास पृथ्वीम इमम् || १-७-२२

He that most generous one among men, Dasharatha, while observing through spies, and to protect people righteously, and to give a good governance to them, he forsook unrighteousness and became a generous king avowed to truthfulness alone, and thus he that Dasharatha ruled the earth, which rulership is renowned in all the three worlds. [1-7-21,22]

न अध्यगच्छत विशिष्टम वा तुल्यम वा श्रद्धम आत्मन: |
मित्रवान्न नतसामत्त: प्रताप हतकन्तक: |
स शशास जगत राजा दिवि देव पति्र यथा || १-७-२३

Emperor Dasharatha has not encountered either a superior or an equal in his kingship, and to him there are many friends, subdued are his provincial kings and eliminated is thorniness by his own valour. He thus ruled the world like Indra would in Heaven. [1-7-23]

तै: मंत्रिभि: मंत्र हिते: निविष्टे: वृतोऽनुरक्ते: कुशले: समयेः |
स पार्थिवो दीप्तिम् अवाप युक्त: तेजोमयेः गोभि: इव उदित: अर्क: || १-७-२४

In the company of those ministers, who are conducive to the strategies,interested in the king and subjects as well, skilful and efficient ones, he that King Dasharatha obtained brilliance, like the rising Sun along with resplendent sunrays. [1-7-24]
5.4.3. Ministers

The truthful and upright characters of the ministers of Dasharatha are portrayed, who make the rulership meaningful with their virtuous, skilful and efficient administration. Along with the political ministers, the religious ministry is also portrayed.

तस्य अमात्य गुणैरं आसन इक्ष्वाकृति महात्मनः |
मंत्रजा: च इঙ्गितजा: च नित्यम् प्रिय हिते रता: || १-७-१

The ministers of Emperor Dasharatha, are epitomised ones of their tactfulness, adroitness and are always obliged to undertake welfare activities of their king and the kingdom. [1-7-1]

अष्टो बभुतुः वीरस्य तस्य अमात्य यशस्विनः |
शुचिय: च अनुरक्ता: च राजकृतेषु नित्यश: || १-७-२

Eight ministers are there for that valiant and glorious King Dasharatha, who are clean at heart and are involved in the works of the king and kingdom at all time. [1-7-2]

धृष्टिर्जयंति विजयो सुराश्ट्रो राष्ट्र वर्धनः |
अकोपो धर्मपाल: च सुमंत्र: च अष्टमो अर्थवित || १-७-३

Dhrsti, Jayanta, Vijaya, Suraashtra, Raashtravardhana, Akopa, Dharmapaala, are seven, and Sumantra is the eighth one. [1-7-3]

ऋत्विजौ दौवो अभिमतात्स्य: ताम् ऋषि सत्तमः |
वशिष्ठो वामदेव: च मंत्रिण: च तथा अपरे || १-७-४
Two venerable saints of eminence are religious ministers for they are authorities in Vedic rituals, namely Vashishta and Vamadeva, who are the acquiescent with religious matters, and apart from these two some more religious ministers are also there to King Dasharatha. [1-7-4]

Suyajna, Jabaali, Kaashyapa, Gautama, Maarkandeya, Deerghaayu, and then Kaatyayana are the scholarly Brahmans acting as religious ministers, and along with them there are also Brahma-sages who are always the ancestral ritual scholars for Dasharatha's family. [1-7-5, 6a]

All the ministers are well versed in scriptures, they shun bad deeds, skilful ones in their duties with their senses regulated. Those great souls are affluent, knowers of all sciences, firmly courageous, and they are distinguished and quiet-souls, and those ministers are true to their word. They are magnificent, patient and famed ones and they smile afore they converse. [1-7-6b, 8a]
They never speak untruthful words in anger or in greed or for monetary reasons either. There is nothing unknown to them, even a little, in their own country or in the others either, or about everything that is happening or has happened, or that is going to happen, for they know them through agents. [1-7-8b, 9]

कुशला व्यवहारेपु सौहदेपु परीक्षिता: |
प्राप्त कालम् यथा दण्डम् धारंयेयः सुतेसु अपि || १-७-१०

They are efficient in administration and their friendships are well examined by the king, and those ministers impose punishment even on their own sons, if situation demands it. [1-7-10]

कोश संग्रहणेयुक्तादलस्य च परिवहेः |
अहितम् च अपि पुरुषम् न हिंस्युर अविद्वषकम् || १-७-११

In collections to their treasury and to militarize their armies they are dutiful, even an unfriendly person will not be tortured, if he were not really blameworthy. [1-7-11]

वीरा: च नियतोत्साहा राज शास्त्रम् अनुषिद्धता: |
शुचीनाम् रक्षितारः च नित्यम् विषय वासिनाम् || १-७-१२

They are valiant ones with engineered enthusiasm, administrators of political science, clean persons and protectors of subjects of their kingdom at all times. [1-7-12]

ब्रह्म क्षत्रम् अहिन्सन्त: ते कोशम् समपर्यन्तः |
सुलीक्षण दण्डः संप्रेक्ष्य पुरुषस्य बलाबलम् || १-७-१३
They do not persecute Brahmans and Kshatriyas to fill-up the treasury, and high degree punishments will be given on assessing that person's, or the offender's strength and weakness. [1-7-13]

शुचीनाम् एक बुद्धीनाम् सर्वेणाम् संप्रजानताम्।
न आसीत् पुरे वा राष्ट्रे वा भृष्णा वादी नरः क्वचित्॥ १-७-१४॥

All of those ministers are clean administrators of kingdom, and are in league with each other, as such there is none anywhere, either in capital or in country, a liar. [1-7-14]

कशिचन् न दुष्ट: तत्र आसीत् पर दार रतिर् नरः।
प्रश्नांतम् सर्वम् एव असीत् राष्ट्रम् पुरवर्म् च तत्॥ १-७-१५॥

None with an evil-mind or with an interest in other man's wife is there, and thus on whole in the kingdom and also like that in the capital, there is an undisturbed society. [1-7-15]

सु वासस सु वेशा: च ते च सर्व शुचिवताः।
हितार्थोऽन नरेन्द्रस्य जाग्रतो नय चकुषा॥ १-७-१६॥

Well-dressed and well-decorated and they the ministers of King Dasharatha, observe decency in the interest of the king and also of the kingdom, with diligence and with a truthful-eye. [1-7-16]

मुरोरु मुषण गृहीता: च प्रख्याता: च पराक्रमे।
विदेश्यु अपि विज्ञाता सर्वतः बुद्धि निश्चया॥ १-७-१७॥

They acquired good qualities from their mentors and they are renowned by their expertise, and even in foreign countries they are famous for their intellectual determinations in all affairs. [1-7-17]
Versatile and virtuous are they the ministers and there is none who discarded his virtuosity, and they are the determiners of truce or war, and by their nature they possess opulence. [1-7-18]

They are capable to keep up the confidentialities of strategies, and also capable to apply their mind even in micro-affairs, and they know moral science comprehensively, and above all, they are gentle articulators. [1-7-19]

Accompanied with such of those effectual and good-natured ministers the exalted king Dasharatha ruled the earth. [1-7-20]

In the company of those ministers, who are conducive to the strategies, interested in the king and subjects as well, skilful and efficient ones, he that King Dasharatha obtained brilliance, like the rising Sun along with resplendent sunrays. [1-7-24]

5.4.4. Ravana

I.L Patterned leadership.
Ravana has become exacerbating and thorny to all worlds, and who is otherwise not eliminable for gods. [1-15-21b, 22a]

तमः उद्धतमः रावणम् उग्र तेजसम्प्रवृद्ध दर्पम् विददशेशवर वर्दविषम्।
विराणम् साधु तपस्विव कण्टकक्षपस्विनाम् उद्धर तमः भयावहम्॥ १५५-३३

he ,the fiery one who is renowned for evil acts and who is the hater of Indra, that Ravana is uprising furiously with his heightened arrogance, and he has become a thorn in the side of hermits hence he is a fright to sages, afar he tortured insubordinates to the the extent of loud wailing [1-15-33]

विराणम् रावणम् उग्र पौरूषम्॥ १५५-३४

"On eliminating that furiously vainglorious Ravana with all his forces and with all his kinsmen neutralise the pandemonium created by him in all the worlds

Here the celestials bring in a preamble for Vishnu's incarnation as Rama. Ravana need not be taken as an evil spirit, devil, hobgoblin or a monstrous being. He is said to be a Brahman well versed in all Vedas, musicologist, and a great king of Lanka, with unlimited riches, and very many of his clansmen with their vast dominions, and what not. Though Brahma and Shiva bless Ravana with boons, Ravana flouts all the norms in conquering Heavens in which course he did not hesitate to torture anyone who becomes his personal hurdle or hindrance. Hence it is inevitable for the Trinity to curb Ravana's atrocities, and Vishnu will now be requested by all the deities to incarnate himself on earth. As such, the expression of the word "DEMON" may not always be taken as an ugly and monstrous looking devil or Satan, as per the usual religious conceptualisation of evil.

In Hinduism evil is not a separate entity from humans, but available in the same personification and resides along with virtue, like the two sides of a coin. These raakshasa-s are also mortals, extraordinary beings with extraordinary powers like god incarnates. But, with wickedness in their will, monstrosity in mind and a conqueror's ambition in their heart, they are rendered themselves as demons.
5.5. Leadership Styles

5.5.1. Transformational leadership style

What makes an organization, society and a country successful while another fails at most time can be attributed to leadership effectiveness.

Generally, leadership is defined as the process of influencing the activities of an individual or a group in efforts towards achieving certain goals. The word ‘influencing’ can be substituted with other words such as transforming, empowering, driving, motivating and inspiring. **Inspiration** means motivation that has been internalized and therefore comes from within the followers, as opposed to **motivation** that is simply a temporary response to external stimuli. Inspired followers make those goals of their own.

In leadership, the leader is the key in transforming the followers. The leader is the most important element in leadership. The personality, behavior and character of the leader are important determinants for the success of any organization, society and country.

Napoleon Bonaparte once said that he would have an army of rabbits led by a lion than an army of lions led by a rabbit (Sheh, 2003). It is the leader who navigates and provides vision and mission for his people. In most organization, societies and countries, the failure or poor performance whether economically, politically or socially are not due to poor administration but poor leadership. Therefore, leadership is the life force and the spirit of an organization that holds everything together. The wise leader uses the force from within to inspire and motivate his people. Without the leader, an organization, a society and a country are merely collection of people (Sheh, 2003).

**Transformational leadership and its definition**

According to Burns (1978), transformational leadership occurs when a leader engages with a follower in such a way that both the parties are raised to higher levels of motivation and morality with common purpose.
Transformational leaders exhibit charisma, encourage followers to question their own way of doing things, and treat followers differently but equitably based on their follower needs (Bass and Avolio, 1994). E.g. Shri Rama also changed the kingship of Lanka when Vibhishana was crowned as the king of Lanka even before his (Shri Rama) war with Ravana took place.

**Transformational leaders are change agents.** They strive to bring the desired changes to improve their organization, society and country. They bring changes also to the expectations, attitudes, behaviors and goals of their followers. Shri Rama changed the kingship of Kiskhindha from Vali to Sugreeva. Sugreeva was a transformed person after meeting Shri Rama as he became the king of Kishkinda after his brother Vali was slain by Shri Rama.

On the other hand, **transactional leadership** is a set of leadership behavior that emphasizes the exchanges or bargains between the leader and the follower, and focuses on how the current needs of the followers can be fulfilled (Maher, 1997). Further, he asserts that the exchanges can be economical, political, or psychological in nature; the primary characteristics that distinguishes transactional from transformational leadership.

Transactional leadership behavior includes Contingent Reward (CR), which involves an interaction between the leader and follower based on exchange of resources and Management by Exception (ME), in which the leaders intervene only when problems emerge (Bass and Avolio, 1994). Most leaders engage in both transformational and transactional leadership; however, they do so in differing amounts.

Muniapan Burns (1978) defined leadership as inducing followers to pursue common purpose that represent the values and motivations of both leaders and followers. (He was the first to define the term transformational leadership.) He proposed that leadership process occurs in one of the two ways; either transactional or transformational.

5.5.2. Transactional leadership

**Transactional leadership** involves an exchange of valued things, based on current values and motivations of both leaders and followers. Transactional leaders emphasis the clarification of tasks, work standards, and outcomes.
In contrast, transformational leadership is a process that motivates followers by appealing to higher ideals and moral values. Transformational leaders are able to define and articulate a vision for their organizations and their leadership style can transform their followers towards higher performance. In view of this, Bass (1985) developed a theory of transformational leadership based on the earlier work by Burns (1978).

4 Four dimensions (4 IS) of transformational leadership

According to Bass and Avolio (1994), also cited in Krishnan et al. (2004), transformational leadership consists of four primary dimensions, which are referred as the 4 IS. They are as follows:

1. Inspirational Motivation (IM):

   This dimension is reflected by behaviors that provide meaning and challenge to followers’ work. It includes behaviors that articulate clear expectations and demonstrate commitment to overall organizational goals, and arouse a team spirit through enthusiasm and optimism. Krishnan (2000) asserts that inspirational leadership also involves envisioning a desired future state, making the followers to see that vision, and showing followers how to get to that state. Envisioning is translating intentions into realities by communicating that vision to others to gain their support as the right vision attracts commitment, energizes people, creates meaning and establishes a standard of excellence. Vision inspires followers to transcend the outcome and getting people to commit voluntarily and completely something worthwhile.

2. Idealized Influence (II):

   II is described as behavior that results in follower admiration, respect and trust. It involves risk sharing on the part of leaders, a consideration of follower needs or personal needs, and ethical and moral conduct.

   II also refers to the leaders’ charisma. Krishnan (2000) defines charisma as a form of social authority that derives its legitimacy not from rules, positions, or traditions, but rather from faith in the leader’s exemplary character. Further, he asserts that charismatic leader is seen different from an ordinary person and treated as endowed with supernatural, superhuman or at least exceptional power and qualities. Only charismatic leaders, with their
sense of vision and empowering behavior could address the higher order needs of followers. Charismatic leadership is characterized by followers trust in the correctness of the leader’s belief, unquestioning acceptance of the leader, affection for the leaders, willingness to obey the leader, and emotional involvement in the vision and mission of the organization.

3. Intellectual Stimulation (IS):

Leaders who demonstrate this type of transformational leadership solicit new ideas and creative solutions for problems from their followers and encourage novel approaches for performing work. IS Transformational leadership style arouses in the followers the awareness of the problems and how they may be solved, and stirs the imagination and generates thoughts and insights. IS provided by the leader forces the followers to rethink some of the ideas that they never questioned before.

This type of leadership is seen when there are acts of problem solving and decision making either by individual or by the group.

4. Individualised Consideration (IC)

This is reflected by leaders listening attentively to the opinion and feedback of their followers and pay special attention to the followers’ need for achievement and growth. IC is the developmental orientation of the leaders towards the followers. The transformational leader gives personal attention to the followers who seem neglected, treat each follower individually, and help each follower to get what they want. These leaders have empathy or the capacity to sense intuitively the thoughts and the feelings of others.

Bass (1985) also has found that transactional leadership consists of two factors. They are as follows:

1. Contingent Reward (CR): This refers to leaders who reward followers for their effort, support and doing what needs to be done by clarifying the followers’ roles and task requirements to meet their personal goals and the organizational missions.
Management by Exception (ME): This refers to leaders taking corrective action only when followers deviate from expectations or fail to meet the goals.

Transformational leaders, in general, motivate followers to perform at higher levels and to exert greater effort than do transactional leaders (Bass and Avolio, 1994). Bass and Avolio (1994) also asserted that transformational leaders motivate others to transcend self-interest so as to benefit the group as a whole. They also create a vision and direction for their followers around a common mission and give them a sense of purpose.

Betty and Lee (1992) found that a transformational approach is likely to be more effective in overcoming barriers to change in organizations than a transactional style that concentrates on solving technical problem which neglects people and the organizational issues. Due to the increasing environmental turbulence, every organization, society and country needs transformational leaders. Transformational leaders instill feelings of trust, loyalty and respect from followers.

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

Transactional and transformational leadership—a kind of comparison on the following dimension can be made—- Time orientation Short-term Long-term Communication Vertical, downward Multidirectional Focus Financial goals Customer (internal and external) Reward systems Organizational, extrinsic Personal, intrinsic Source of power Legitimate, reward Referent, expert Decision making Centralized, downward Dispersed, upward Employees Liability, cost Asset Coordination mechanism Rules and regulations Goals and value congruence Compliance mechanism Directive Rational explanation Attitude towards change Avoidable, resistant, status quo Inevitable, embrace Guiding mechanism Profit Vision and values ,Control Rigid conformity Self–control Perspective Internal External Task design Compartmentalized individual Enriched groups .
Transformational leadership exhibited by Shri Rama.

The transformational leadership had been long demonstrated by Shri Rama many thousands of years before the introduction and the development of transformational leadership model by Burns (1978), Bass and Avolio (1994).

In the first book (Bala Kaanda) itself, the qualities and characteristics of Shri Rama are described as accomplished, learned, powerful, noble minded, truthful, grateful, clever, wise, most beautiful, never subject to anger, who looks after the welfare of all living entities, who protects everyone, who controls his senses, compassionate, unfailing memory, unflinching determination, brave, heroic in battle, fully conversant in the use of weapons, loved by all creatures, impartial to friends and foe, follower of true religious principles, possessor of all opulence, patience, one who fulfils his promises and also full in self realization.

These qualities and characteristic of Shri Rama resulted in admiration, respect, motivation and trust of all the people in Ayodhya.

Tichy and Devanna (1990) who has also done extensive studies in transformational leadership provided seven characteristics of transformational leaders. Shri Rama demonstrated all the seven characteristics in many instances in Valmiki Ramayana. The seven characteristics are as follows:

1 Transformational leaders are change agents. They strive to bring the desired changes to improve their organization, society and country. They bring changes also to the expectations, attitudes, behaviors and goals of their followers. Shri Rama changed the kingship of Kiskhindha from Vali to Sugreeva. Sugreeva was a transformed person after meeting Shri Rama as he became the king of Kishkindha after his brother Vali was slain by Shri Rama.

Shri Rama also changed the kingship of Lanka when Vibhishhana was crowned as the king of Lanka even before his (Shri Rama) war with Ravana took place.

2 Transformational leaders are courageous people. Once they take a stand, they are brave to take risks, ensure vision and goals are achieved. They do not back out of the process of change once they have initiated it. They are fearless. No one including his guru Vasistha Muni, Bharata and all the people of Ayodhya could persuade Shri Rama to return to rule Ayodhya. Shri Rama was firm and brave to take all the risk to protect the words of his father
(King Dasharatha) gave to Kaikeyi. Shri Rama was firm and the people realized that nothing would move him. Although Shri Rama’s decision made them unhappy, yet they could not help admiring Shri Rama whom nothing could tempt.

3 Transformational leaders believe in people. They have a very positive approach towards all people. They believe in the innate ability and motivation of the people and empower them. They believe that there is an infinite potential in every person.

Shri Rama had complete trust and believes in Sugreeva to recover Sita. He (Shri Rama) killed the stronger Vali (Sugreeva’s brother) and Kishkindha’s kingship was given to Sugreeva.

Shri Rama had a complete trust and confidence that Hanuman will be successful to find the whereabouts of Sita and he (Shri Rama) gave his ring to Hanuman to be handed to Sita. Ever since the day Hanuman met him (Shri Rama) and Lakshmana on the slopes of Rishyamuka hill, Shri Rama had been greatly impressed by the wisdom of Hanuman. Shri Rama also had a great confidence and trust in his army of vanaras (monkeys) and their ability to defeat Ravana’s army and recover Sita.

4 Transformational leaders are value driven. They have a set of core values, which serve as their driving force that permeates in their actions. This is seen in Shri Rama, who never deviated or deviates from the words he had given. He even mentioned to Sita in Aranya Kaanda,

“I have promised to protect the rishis (sages) of Dandaka forest, I can give up my life, even you O Sita, as well as Lakshmana, but I cannot swerve from the my promise”.

In Yuddha Kaanda, Shri Rama also demonstrated this value when he accepted Vibhishana, the brother of Ravana who came for protection.

5 Transformational leaders are life long learners. They view mistakes not as failures but as learning experiences. They have an amazing appetite for continuous self learning and development. In the life of Shri Rama, we see a perfect example of life long learner. In his childhood, he took lessons from Vasistha Muni, latter with Vishwamitra Muni, Bharadvaja Muni, Jabali Muni, Atri Muni, Sharabhangha Muni, Agastya Muni, etc. Even when Shri Rama
took over the kingship of Ayodhya, several sages including Agastya Muni visited him. He took this as learning opportunities as great wisdom was imparted by these sages to Shri Rama in the leadership of Ayodhya.

6.**Transformational leaders have the ability to deal with complexity, ambiguity and uncertainty.** They have all the requirements of an increasingly complex world that demand complex problem solving ability on the part of the leaders.

Shri Rama clearly exhibits this ability when he had to make the painful decision to banish Sita from Ayodhya. Shri Rama as an ideal king had to uphold the honor of his dynasty. He needed to set examples for all generation to follow. E.g..................

Shri Krishna in Bhagavad Gita 3.21 says to Arjuna that a leader needs to set example for their followers---- as whatever the leader does, the followers will follow and whatever standards or example the leader sets, people in general will follow. Sanskrit text...........

YADYADAACARATI SHRESHTHAH TATTADEVETARO JANAAM /
SA YAT PRAMAANAM KUKRUTE LOKASTADANUVARTATE //

Although Shri Rama’s decision to banish Sita may seem to be harsh, the king sometimes needs to be harsh, as the first duty of the king is to rule his people while other considerations are secondary, even if they affect personal happiness. **Many thousands of years latter, Henri Fayol, a French management writer in the early 20th century developed his famous 14 principles of management. The sixth principle of management developed by Henri Fayol is the subordination of individual interest to the organizational interest. This means the organizational (society and country) interest must come first. This was what exhibited by Shri Rama, when he had to make the decision to banish Sita from Ayodhya.**

7 **Transformational leaders are visionaries.** They have broad and inspiring visions. The visions are translated into missions and goals.

Shri Rama created future vision for Ayodhya and the vision was clearly communicated to the people of Ayodhya before leaving to the forest. This was also communicated to Bharata when he (Bharata) came to persuade Shri Rama to return to Ayodhya.
The mission of his vanara (monkey) army was to defeat the rakshasas (demons) and to rescue Sita. To achieve this mission, several goals were set and several tasks was undertaken such as sending of the search parties, finding the whereabouts of Sita, constructing the bridge to Lanka and challenging and defeating Ravana.

**The 4 IS of transformational leadership**

Shri Rama had exhibited the 4 IS of transformational leadership in many instances throughout the Valmiki Ramayana. It is not possible to narrate every exhibition of Shri Rama’s transformational leadership, as Valmiki Ramayana is a vast ocean. However, only few droplets from the ocean of Valmiki Ramayana are provided below for the purpose of elaborations.

**A)** In the Ayodhya Kaanda, when Shri Rama leaves Ayodhya to go into exile following his father, King Dasharatha’s will, the people of Ayodhya at large are very much against the idea. They followed Shri Rama’s chariot all the way out of Ayodhya and beyond the outskirts of the city even. They kept trailing Sumantra’s chariot, and entreat Shri Rama not to leave the kingdom. We see that they simply would not let their beloved Shri Rama leave them. So persistent were the people of Ayodhya that the Valmiki Ramayana records -- they kept following Shri Rama’s chariot in a long procession the whole day until dusk finally fell. They went as far as the River Tamasaa, where Shri Rama, Sita, Lakshmana and Sumantra crossed over to the other bank and set-up camp. This is a clear example whereby, Shri Rama exhibited one of the dimensions of transformational leadership, i.e. **Idealized Influence (II)** over the people of Ayodhya who were full of loyalty and adoration to Shri Rama, which results them to follow him (Shri Rama) and to request Shri Rama to return to their kingdom (Ayodhya).

**B)** Later in Ayodhya Kaanda when the population of Ayodhya came along with Bharata to the forest of Chitrakuta where Shri Rama, Sita and Lakshmana had setup their camp. The people met Shri Rama there and along with Bharata to persuade him (Shri Rama) to return to the throne at Ayodhya and take up his duty as their king. Bharata told Shri Rama, that he could not take up the burden of governance when Shri Rama, the rightful king is in exile. He had brought everyone and everything from the capital (Ayodhya). Bharata said ...............
Transformational leadership style) “I have brought here all the women of the land; I have brought all the gurus; Vasishtha is here; I have brought all the necessary items for the crowning of you as the king; the army is here; ministers are here; musicians are here. It is my intention, and the intention of all assembled here now that you must be crowned. Brother, I cannot go and govern Ayodhya. Nobody will obey me, as everybody wants you to come back and rule Ayodhya. All the people want you and you alone to be the king O Rama.” (laments Bharata to Shri Rama)

In spite of all the request and lamentations of the people of Ayodhya that day, Shri Rama remained firm in his resolve not to return to Ayodhya. When Bharata realized that his attempts to persuade Shri Rama was futile, he produced a pair of padukas (wooden sandals) and requested Shri Rama to place his lotus feet on them. Bharata bowed to Shri Rama saying ----

“I will enthrone these sandals and they will rule the kingdom as your symbols. I will rule as your representative, living outside the city of Ayodhya for 14 years waiting for your return. To an extent Bharata was happy, as he was able to avoid the accepting the throne (SubRamaniam, 2003).

In this situation, Shri Rama exhibited another dimension of transformational leadership known as Intellectual Stimulation (IS). The IS provided by the Shri Rama forced Bharata to think and rethink some of the ideas that he never questioned before. Bharata was given the awareness of the problem by Shri Rama and how they may be solved and it stirred Bharata’s imagination, thinking the unthinkable of enthroning Shri Rama sandal as the representation of Shri Rama as the king of Ayodhya”.

C) In the beginning of Sundara Kaanda (after Jambavan reminded Hanuman his strength), Hanuman was highly motivated and prepared to take a leap to across the ocean. He told the other vanaras (monkeys) that he would proceed to Lanka with the speed of missile, discharged by Shri Rama to search for Sita. He (Hanuman) was highly motivated to achieve his task of recovering Sita. With the name of Shri Rama rolling on his tongue, he crossed the ocean, passed the entire test and obstacles, landed in Lanka, searched for Sita, met with Sita, destroyed the Asokavana, met and advised Ravana, burnt Lanka and on his (Hanuman) return, narrated his exploits to the vanaras (monkeys).
Shri Rama in Yuddha Kaanda was extremely pleased with Hanuman’s extraordinary accomplishment. He praised Hanuman and said, “Except for Garuda (the bird vehicle of Maha Vishnu), no one else could do what you did, O Hanuman. Of all servants, the best is he who accomplishes more than the duty entrusted by his master. A mediocre servant is he who never attempts to do more than what his master orders, even though he may be capable of doing more. Finally, the worst servant is he who does not carry out the order of the master, even though qualified.”

“Dear Hanuman, you have not only found Sita, but also comforted her with your words. You surveyed the entire city of Lanka, tested the strength of the great Rakshasa warriors and struck fear into the hearts of Ravana. Indeed, your service has saved my very life. Thus, it greatly pains me that I cannot reward you properly. Since I am living in exile without proper means, all I can offer in exchange for your service is my embrace.”

Saying this Shri Rama affectionately embraced Hanuman who was thrilled and motivated.

Without the Inspirational Motivation (IM) of Shri Rama, Hanuman could not have completed the impossible task of crossing the ocean to Lanka and finding the location of Sita.

Shri Rama also exhibited IM to the vanaras (monkey) in the construction of the bridge to Lanka. Nala, the son of engineer and architect, Vishvakarmaa supervised the construction of the bridge. Under Shri Rama’s direction, millions of vanaras (monkeys) began the construction; some entered the forest in search of materials, tearing up great rocks, trees, and mountains. Huge stones were thrown into the ocean and they floated. Not only the vanaras (monkeys) and bears, but also a squirrel was seen kicking dust into the ocean in an attempt to assist Shri Rama.

The construction of the bridge took five days. The construction process progressed from 14 yojanas (1 yojana is 8 miles or 12 km) on the first day, 20 yojana on the second day, followed by 21, 22 and 23 on the third, fourth and fifth day (Chikhalikar, 2003). It was 100 yojanas long and ten yojanas wide.
Kaizen or continuous improvement concept introduced in the Japanese management in the 1980s were applied many thousands of years ago by the vanaras (monkeys) with the IM of Shri Rama.

In the sixth book (Yuddha Kaanda), Vibhishana, the brother of Ravana came to Shri Rama seeking asylum and protection. He surrenders to Shri Rama, Shri Rama then orders Vibhishana to wait and immediately thereafter called King Sugreeva, Jambavan, Angada, Hanuman and all other important generals of Shri Rama’s army. Shri Rama then puts forth the case of Visbheeshana’s asylum and asks for their advice. With the notable exception of Hanuman, the majority advice to Shri Rama was against accepting Vibhishana into their camp.

Despite the majority’s decision, Shri Rama took the opposite course of action. He decided to grant protection to Vibhishana under the minority advice given by Hanuman who said, “O Rama, Vibhishana has seen how able you are and how effectively you helped King Sugreeva get rid off his evil brother, Vali. Vibhishana too similarly desires to be king of Lanka and knows he can do it with your help. It is a natural ambition of the younger brother to over-throw an evil elder brother. This is why he has come here to you. I think it is therefore advisable to have him on our side in this war.”

That was Hanuman’s minority and dissenting view which Shri Rama adopted and thereby ignored completely the majority’s view (Madabushi, 2004).

D. Individualised Consideration (IC)  
Transformational leader may choose to observe democratic norms but may not always feel obliged to adhere wholly to them. This is an example of Individualised Consideration (IC) as transformational leaders also provide attention to followers who feel neglected. Shri Rama said that it is his principle to provide shelter and protection to any living entity from fear, even if Ravana comes for protection; he (Shri Rama) will give protection.

(Sakrudeva prapannaaya tavaasmiiti cha yachate; Abhayam sarva bhutebhyo dadaamyetad vratam Mama).
Conclusions

The concluding sargas (chapters) of Yuddha Kaanda and in Uttara Kaanda describe the results or outcome of Shri Rama’s transformational leadership. Vikasa (2000) described leadership of Ayodhya, an establishment of Ramarajya--- During Shri Rama’s reign, the forests, the rivers, the hills and the mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings. All bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There were no widows to lament the loss of their husbands; nor any diseases or thieves. Indeed, even wild animals gave up their natural enmity and thus did not kill each other. All citizens were fully righteous, always looking towards Shri Rama as their lord and master. Beyond that they saw Shri Rama as their life and soul. All talk centered Transformational leadership style -- around Shri Rama. Thus, the entire Ayodhya appeared as if transformed into Vaikuntha (place without anxieties). Thus the above lessons in leadership by Shri Rama will guide and inspire the leaders not only in the Indian context, but also universally.

\[ YADI AHAM NA VARTEYAM JAATU KARMANYATANDRITAH / \\
MAMA VARTMAANUVARTANTE MANUSHYAAH PAARTHA SARVASHAH // \]

5.5.3. Three distinct types of leadership styles as depicted in the three distinctly contrasted societies

The overall picture that we get on the large canvas of Valmiki is of three distinctly contrasted societies; Sattvic in Ayodhya, Sattvic and Rajasic in Kishkindha, and Tamasic and Rajasic in Lanka. If Dharma is the cardinal principle of the Aryan society (of Ayodhya), Adharma is the ruling principle of the Rakshasa (demon) society. We have a Manava in the north, a Vanara in the peninsula and a Rakshasa in the island. In all three kingdoms, be it noted, the elder is ousted and the younger secures the power, though Bharat’s instance is of a different nature altogether. Eventually in one of the three kingdoms the throne is restored to the eldest. Valmiki has drawn three scintillating pictures representing three levels of civilization, three societies with their own values, mores and structures.
1. The first picture

In the North is the Aryan society based on Sattwic qualities with a fairly advanced political organisation. Dasharatha, the noble king, ruled over a vast territory and had a number of loyal vassals. He had administrative counsellors (Sumanthra, for example), as also spiritual mentors (Vasishtha, for example). He was held in high esteem by the members of all the Varnas of his kingdom, by the Rishis and Ashramaites living in the dense forest pursuing their esoteric studies.

In such an advanced society the family was the central unit where the father was treated with love and reverence. The eldest son of the family enjoyed the respect and affection of his brothers and relatives. There was no physical clash among the brothers, and one did not lust for the other’s wife. They were all learned in the ancient lore of the land and performed the traditional rites, rituals and duties with devotion and zeal. All in all, the Aryan society represented by Ayodhya and Rama was a highly advanced and worthy society cherishing Sattwic values, Sattwic way of life and Sattwic pursuits— a picture of a Democratic society.

2. The second picture

This is the Vanara society of Kishkindha. Here the administration was no doubt competent but tending to be autocratic. The family was of a loose structure and one brother sought the help of an "outsider" to have another killed. The wives moved from one brother to another and remained pleased and satisfied with what they secured at a given moment. There was a large physical force at the command of the king and he agreed to put it at the disposal of the "outsider" provided he helped him to secure his kingdom. This Vanara society was composed of Rajasic and Sattwic Gunas, with Rajasic Guna being preponderant. Hanuman stands out as a lone exception by his being a Brahmachari (celibate) and a real Bhakta (devotee) and a very wise and dependable emissary.

3. In the third picture.

To emphasize the contrast presented by the Aryan society of the North and the Vanara society of the South, the literary artist par excellence that he is, Adikavi Valmiki draws the captivating picture of a Rakshasa society out there in the island kingdom of Lanka. Ravana
the ten-headed (king of Lanka), is very learned but very unwise. He is out and out a dictator whose physical prowess and strategic maneuvering are matchless. Ravana is intolerant of opposition and easily excitable. Ravana maintained a large harem. His handsomeness, his charm, his learning and his glory were all household words. All the women in his harem had come to him on their own accord. He was a good king, powerful, invincible.

In his kingdom he wants the traditional rites to be performed and Veda Ghoshas (uttering Veda Mantras) to be intoned, not at the usual prescribed hour, but at an unearthly hour. One of his brothers is a heavy sleeper (Kumbhakarana) and the other (Vibhishana), because of his non-Rakshasa qualities, a misfit in that society.

Ravana has no respect for his brother and does not hesitate, to oust him at the slightest protest raised by him. Ravana is sensual, aggrandizing, unscrupulous and gargantuan. He is the very personification of Rajasic qualities and takes immense pride in the exercise of those qualities. In that Rakshasa society there is an admixture of the Tamasic Guna also. An inordinate pride raised its head and Ravana became extremely arrogant. That was his undoing.

5.6. Building of Leadership Skills – A Lessons from the Ramayana

1. MBO. Leader has to provide a concrete vision to followers

Rama held forth a concrete vision of the future. The mission of the army led by him was to defeat the rakshasas and rescue Sita. To this end, a number of actions were taken such as sending out search parties, building an overseas bridge and issuing a direct challenge to Ravana. These actions flowed naturally as a result of the vision held by Rama. This clarity about the goals as well as the process enabled the army to put its heart and soul in the campaign to rescue Sita.

2. Provide a compelling dream along with a clear scenario of how it will be accomplished.

The entire Lanka-kaanda is an example of this principle of management.
3. Believe in the ability of subordinates to achieve an aim and inspire them to do so.
Rama led what was essentially a rag-tag army against the sophisticated army of Ravana. The Rakshasa army was a powerful one, which had defeated the formidable, devas and vanquished powerful kings. In contrast, the army of Rama comprised of soldiers who were perhaps aboriginal tribes who had never encountered a sophisticated army before. Not surprisingly, Ravana and his courtiers jeered at the army and laughed scornfully at Angad, Rama's messenger who had come with an offer of peace. Yet Rama maintained confidence in the ability of his army to surmount this seemingly impossible odd and enthused by his confidence his army fought to achieve victory.

4. Set ambitious goals and motivate troops to meet them.

5. Treat all people equally

Rama was a prince who interacted freely with the people. (Emphasis on Human Relations). Unlike many princes of his day who disdained the common folk, Rama did not have any biases regarding developing relationships with people of a lower social status. Thus he accepted the hospitality of the chief of the fisher folk and allied with the forest tribes who were out of the pale of mainstream society. In fact, Rama gave them positions of equality. This was not only due to the war conditions since he maintained the same relationship when he won the war. Not surprisingly, he loved all and he commanded great loyalty from all. Lord Rama’s policy was same in war and peace.

6. Develop relationships with people regardless of social status and treat everybody with courtesy and respect.

7. Stand courageously in the face of great adversity.

Following Sita's abduction, Rama wandered destitute and penniless in the forests searching for Sita. The Ramayana is full of poignant details of Rama's sadness and his memory of Sita. Yet this grief did not prevent him from searching for allies even when the enemy was unknown. Sugreeva, a chameleon like character, would not have agreed to help them, had he not sensed that despite their misfortune, the fugitive prince was indeed a power to reckon with. And throughout the battle with Ravana, Rama maintained his courage even at the
darkest hours and in doing so inspired his army to not only continue the unequal fight, but also win it.

8. Maintain resolve during crisis and take proactive steps to meet challenges.

The entire warfare strategy is proof of this trait. One can see the excellent Planning processes in this Lankaa-kaanda.

9. Stand for morality but do not engage in judgmental posturing

Rama was well known for his moral conduct and his effort to stand forth as an example of his values. But nowhere does the Ramayana depict him as a blind puritan who demanded that all practices that did not conform to his code of conduct be seen as sinful and be banned. A person with a resolve of having only one wife when other kings including his own father had several, Rama did not raise any objection when Sugreeva married Bali’s widow even though he had a wife already.

10. Lead by example and not by coercion.

In fact it is this principle which has made Rama the most ideal Administrator and Leader in entire Indian management scenario.

11. Consult subordinates on important matters and allow them to give their opinions freely

When Vibhishan defected, Rama took him under his protection. He then had a talk with the various army chiefs some of whom disagreed with Rama. Instead of punishing them, Rama assuaged their suspicions and got them to accept his decision. Everybody felt that their opinions had been heard and that their objections had been clarified. Empowerment of subordinates to question his decisions was a key and unique quality of Rama which one cannot but help comparing with Ravana who never allowed anybody to contradict him.
12. Empower subordinates.

Though Rama was in the centre of mgt, he has given a sort of free rein to Lord Sugreeva at the time of battle with Ravana in Lanka.

13. Follow a code of ethics and be ready to sacrifice to follow it

Rama brought ethical decision making in all areas of his life. There are many leaders who make a sacrifice once in order to build credibility and then use it to make unethical decisions later relying on the knowledge that their initial sacrifice would make them immune to attacks. (The generation that fought for India's independence degenerated into political dealers after assuming power. Yet the same leaders would refer to their past sacrifices while seeking votes intending that their current unethical conduct be tolerated). Rama did not do so. Thus, when Ravana drained off his energy in battle on the first day without adequate preparations and was rendered weaponless by Rama, he was allowed to return to his citadel because the code of chivalry followed by Rama stipulated that an unarmed enemy need not be attacked. Thus Rama believed in the principle of -- Build credibility by living according to cherished values.

14. Leadership should be with the youngs.

Says Dasharatha--

राजप्रभावजुष्टाम् हि दुर्योहामजितेन्द्रियः ||

परिश्रान्तोदस्तिम लोकस्य गुरुः धर्मंधुरं वहनं || २-२-९

"This burden of worldly righteousness is very heavy. This can be sustained only by royal power with qualities like courage and valor. A person who has no control of senses can not carry this burden. I have become tired while carrying this burden of righteousness."

"सोऽहं विश्रममिच्छामि पुत्रं कृत्वा प्रजाहिते ||

सन्तिकृष्टानिमानं सर्वनाममाल्य दुःखिष्ठभानुः || २-२-१०"
"I desire to take rest, entrusting the rule to my son for the benefit of the people, after obtaining consent from all those best Brahmans who are close to me."

15. Paternal Style Of Leader And Objective Of Leadership And Mgt.

"It is well known that my excellent kingdom was ruled by my ancestral kings as if it were their son."

"I have a desire that this entire land which was protected by the descendents of Ikshvaaku dynasty, be bestowed with goodness and the resultant happiness."

Leaders should be the Role model

"Following the path established by my ancestors, I have always protected my people with alertness and to the best of my ability."

"In conducting the kingdom for benefit of the entire people, my body became impaired under shade of the white umbrella."

Leader should be the best one and ideal

"If Rama becomes the lord, the three worlds also will have the best master. He is a glorious man. That Rama is the only fittest lord for the kingdom."
"By entrusting this kingdom to Rama, I shall be thus doing an immediate good and shall be devoid of difficulties."

16. Leaders must exhibit the two dimensions of leadership behaviour.

Initiating structure and Consideration dimensions:

"He gladly bestows wealth to those with whom he is satisfied. As the sun shines by his rays, Rama shines by his qualities that are peaceful, which are enchanting and delightful to men."

Ethical code of leaders-

"What is this? After hearing the promise given to me, you are lying on the floor dejected as though you had committed a great sin. You ought to keep yourself within bounds of ethics".

"People who know what is right, indeed speak of truthfulness as highest virtue. I too have taken refuge in truth and made you aware of your duty."
"Oh, king! Having made a promise to a hawk and offering his body to the bird, king Saibya, the ruler of world obtained the greatest destiny".

"In that manner, Alarka the glorious man plucking his own eyes, indeed gave remorselessly, to a brahmana skilled in the Veda, When asked for them."

"Following Truthfulness, ocean the lord of rivers even at the time of flow-tide, does not transgress even to a small extent its boundary because of its compliance to truth."

"Truth is one word and is Brahma. On truth is righteousness established. Truth indeed is the knowledge imperishable. By truth alone, the supreme being is obtained."

"O the best among men! firmly adhere to truth, if your mind is fixed on piety. Since you are a bestower of boons, let my aforesaid prayer be granted.

"In the matter, yearning righteousness and to concede to my request, send Rama the son to exile. I am telling to you three times"
5.7 Implications of the critical analysis

Shri Rama is not a mythical figure but an ordinary person, nor even a very great human being but he has attained a supreme personality of Godhead by his self help.

In these days of scientific advancement and materialistic world we have the Ramayana to offer to the world with pride. It can lead the mankind to peace and prosperity. We, the Indians are really fortunate to have the Ramayana and the noblest character of Rama with us.

The author of the Ramayana, Poet Valmiki, the subject matter and the lesson it carries are all beyond comparison. Great epics are written in many languages of the world, but there is none to compare with the Ramayana. Ramayana has some unique quality and fragrance. It has to be read and experienced.

Valmiki Ramayana is based on independent thought, independent inspiration and independent imagination. In short, it is an epic written under command of God (under divine inspiration). Its magnificence, divinity of its characters, purity of its purpose and the beauty and sweetness of its language, are all amazing and rare. Valmiki was the unique poet and Rama the most unusual character to describe.

In the Ramayana, Rama is not depicted as the incarnation of God but it depicts Rama as an ordinary human being becoming Narayana from Nar i.e. divine human from a human because of his divine qualities and humane approach.

1. It is with this sane and sole angle and pious objective that the investigator has proposed to carry out a critical analysis on Valmiki Ramayana and its implications to Educational Leadership. This study would be a torch bearer for Educational Leaders at any level and hierarchy and who follows these cardinal principles of Leadership as depicted in Valmiki Ramayana will be always benefitted by that and they could become good Leaders with good philosophical and cultural Indian background.

2. It is very much evident through this present study that one can become a sound practitioner in are of Educational Leadership with sufficient background of the educational philosophy and its application in the area of education.
3. The present study would generate in Leaders the pride for the India and its rich cultural heritage and its contribution in almost all the fields of learning, including management, motivation, leadership etc.

4. The present study will give guidance, roadmap and a direction for Educational Leadership role at ease and with comfort.

5. The present study will concretize the Leadership role with a vision and mission which will bring qualitative improvement in their specific roles and responsibilities as and when ascribed.

6. The present study will be helpful to any Educational Leadership role across the country and even outside India for knowing the exact details of management from Indian perspective in relation to education.

7. The present study will attract many more researchers at M. Phil and Ph.D. levels by presenting various research areas and will attract many research scholars in the field of Educational Leadership which will definitely add the fund of Qualitative Research in Education.

8. The present study will raise the falling standards of Educational Leadership.