CHAPTER - 7

THE CONCEPT: OF SECULAR VALUES AND THEIR RELEVANCE TO THE MODERN SOCIETY

i) Secular Values as expounded in Ramayana:

In this chapter, we deal with the values of life, and also the ultimate values of life, as expounded in Ramayana. Let us first of all deal with values of Life as we find them in Ramayana. Philosophy deals with the Almighty, Salvation of life, the soul, nature, creation and a few other values, that are worth the study. We have our holy Vedas, given to us directly by the Almighty and hence call our Vedas, "Apourusheya". They are purely holy and spiritual for meditation relentlessly, and we define, we are totally dedicated ourselves to these Holy Books, namely, (1) Rigveda, (2) Yajurveda, (3) Samaveda and (4) Adharvanaveda. Indian Philosophy shows the world the real worth of Philosophy. We find treasures of secular values in the Hymns of our Vedas.

Before I deal in detail, the Values of Life, I wish to write about, a direct meaning of a Value. Let us say what is a value? In simple terms, we can say, Value Judgments become values which are judgments of appraisal¹. We can distinguish values according to facts, based on derivative
conclusions. This is generally dependent on fact findings and we call them judgments of factuals, which become standard values, these values also depend upon one's expression and, or, feelings and it also indicates human want or desire. It is an existing realisation of desire. In the most elementary sense, Value means, according to E.S. Brightman, "Whatever is actually, liked, prized, esteemed, desired, approved overjoyed by anyone at any time. It is actual experience of enjoying a desired object or activity. Hence, value is an existing realisation of desire." We may also have to note that sometimes, value becomes not easily definable for want of enough evidence of facts. For example we may note, that good, beauty and appreciation are direct and immediate experiences, whether something is good or bad in itself is known to us by intimation, based on facts and realisation. As we have subjective values and objective values, it wholly belongs to the world of our "mind". We may note that things may be valuable, but they, do not become values. "Satisfactions arising from the meeting of personal-social standards," set for conclusive satisfactions, can also result in values. We have Ethics, the study of values in human conduct and Aesthetics, the study of values in Art and therefore we have both subjective and objective values for Plato, the world of concepts, Universals, and values are the real and
permanent world. For Aristotle, the relation of a thing to its end or Value is an essential part of its nature. The objectivity of Value is central also in medieval thought. Roman Catholic Philosophy, as a whole, holds that Truth, goodness and Beauty exist in their own right. I will have to note, finally, what all we have in Nature, are all values; Truth is the Supreme Value and the Supreme Being is Almighty, and this stands for ever and ever, the TRUTH. We have no words at our command to say, the Truth of Almighty. It stands eternally, indescribable and what we can't describe, the "Infinity" stands as the eternal value of all values of Nature. The whole world is science and Human Value and it is relative in existence. The human society is qualified with full of values, so very extensive and immeasurable in terms of its magnitude that we simply study the values of life in the human society in relation to Moral codes and Ethical standards. The great task before man today is to discover new genuine values of Life and to share them with his fellowmen. Man must learn to unify and harmonize the world of facts with the world of Values. Our existence depends, as we find today, on the values of facts and means, for world peace.

Now, the very approach of mentioning the Values of life in Ramayana takes us to the higher degrees of ultimate values of Life, in this epic. We study this greatest
epic, Ramayana of Valmiki Maharshi, in Sanskrit, poetic rendering, is of Supreme Value, given to humanity to benefit with Dharma, Artha, Kama and Moksha, the four Purusharthas, primarily essential to every human being. These four Purusharthas, measure the values of human life lead you to prosperity, glory of human life and Salvation or Jeevan Mukti from this mortal life. We study this great epic, with reverence, with adoration of the great qualities of the hero and heroine and with full appreciation of the unparalleled influence that has exerted in ages past and will exert for ages to come on the lines and character of our people.

Religion and Values of Life:

I wish to analyse religion on one hand and values of life on the other. When both meet at one end, the confluence results in the higher values of life. For instance, to speak Truth, always, is the greatest virtue of life and evidently it improves to become the higher value of life. When you always speak Truth your mind has no fear at all and you become a completely bondage released freeman. When the mind is free totally from fear, you become virtuously virtuous and you see no wrong. Your mind always directs to lead to perfection and finally you become great personification of Truth, not knowing what is untruth. When you reach this
superlative degree of life, you are in communion with the spirit above. So it means, religion, will have the faith concentration. When this faith is well knitted, it leads to higher value of Life. Higher values of Life, lead you to salvation, which is the final aim of life. Our Indian Philosophy finally preaches the Salvation in its aim to uplift the Soul from darkness, to the horizons of brightness. When Dharma is the pulse of Indian religion and it leads us to salvation or Moksha. Our Philosophy preaches Dharma, Artha, Kama and Moksha, not merely as the ideals of Religion but as the ideals of the entire universe and which elevate the secular soul to the Abode of Almighty. Though Valmiki Maharshi gives prominence for the realistic attitude of life he accepts salvation as the final achievement of the Soul. Attainment of Salvation is the Supreme goal every human being seeks, in this world. The highest of value of human life is the goal set to reach the abode of salvation. For, one who attains Moksha, is said to merge with the Paramatman. Other living beings the animals and even the trees pray in their own way, to end their birth in their present form and reach the higher goal of life, supreme.

Here, at this juncture, I claim the importance of secularistic view. It is because the most blessed human life
is a gift to every human being and the soul, which is free from all worldly attachment, is eternally free. When this is realised by anybody, and everybody, by the principle of secularistic thought, which is an universal application and maxim, " Sarvejane Suhkino Bhavanthu ", as ordained by our Vedas, for the universal welfare of every fellow being, we contribute our mite. With the principle and practice of secularism, we find our viewpoint more elaborated in Valmiki Ramayana. Sage Valmiki Maharshi tells Lava and Kusa about the importance of secular thought, in word, deed and action, in all respects, whether to fellowmen, or, the world of animals or, the world of plant kingdom. Man by nature, as we have been observing is selfish. He wants to gain, at the expense of his neighbour and he is least bothered to know, in equal and equivalent terms, about the welfare of his fellowmen. So, I feel, to inculcate this infusion of secularism in the minds of every body, basic education is compulsory and a foundation of reality in distinction is a must and no exception at all, in this direction. Then and then only, we can feel confident, we establish the foundation for " Rama Rajya ", in the greatest interest of the welfare of our Brother and Sister. It is given in Holy Bible, "give thy mite, thine shall be given, love thy neighbour, thou shall be loved by HIM, the Lord." This is what we have to
preach and practice everyday."

I wish to infuse the secular idea and principle of Mahatma Gandhiji, "Each one, teach one"; thereby everybody gets taught and we remove ignorance from the people. We really build Rama Rajya of our own in this Era. As we make a brief study of the ultimate Values of life, our Upanishads give supreme importance to the conception of salvation, Moksha. This is the highest ultimate value of human life. Moksha has been rightly called by Dr. S.N. Das Gupta as, "the pivot on which all the systems of Indian Philosophy revolve."

We have in this great epic, "The Ramayana", abundant Secular Values which have the universal appeal, to propagate the highest human values of life and to promote the universal values of Truth, Dharma, Righteousness and Justice. Throughout the epic, we have the Secular Values, well founded and those Secular values carry eternal human values for generations to come propagating peace, perfection and the welfare of the people at large. It is really a boon to our generation to have those secular values preached and practised for the welfare of the Society and for the common good of every individual, irrespective of caste, creed or religion.
The most laudable and sociological secular values, as expounded in the Valmiki Ramayana, lay the foundation to our universal utilitarian customs and social practices, leading to the welfare of every individual and finally to liberation. The incarnation of Sri Rama is secular primarily, to all sections of people, without isolation, as the God head protects the virtuous and punishes the wicked, which is the Yuga Dharma of God Incarnation.¹¹

PARITRĀṆĀYA SADHŪṆĀM
VINĀŚAYA, CHA DUSKRUTĀM
DHARMA SAMSTĀPAṆĀRĀṆĀYAs
SAMBHĀVĀMI YUGE YUGE

Enough of the study of scriptures; enough of the examination of injunctions of Srutis; enough of pilgrimages; and enough of Yagas, Vratas and Japas; enough of the practice of Yoga; and enough of the fear of great sins, because the greatness of our recitation of Rama Excels!!

Mere chanting of Sri Rama's name takes one to the highest pedigree in life than doing many readings of scriptures, a thorough study of our Vedic injunctions of Srutis;
undertaking pilgrimages, doing Yagas, Japas and Vrathas, Yagas and removal of fear of great sins, all these are excelled by Sri Rama's name recitation for ever. The Ramayana in depth and profundity, it is pre-eminent. Being the greatest epic full of secular values, it has the moral and spiritual values, a classic, a splendid work of Art, as a whole aesthetically satisfying, enabling us to draw and derive enabling lessons of Secularism to make our lives richer in thoughts, deed and action. Our epic, the Ramayana is extraordinarily secular in character and we enumerate the secular values in this epic, richly secularistic, presenting to the reader the ideals, the principles, the ideologies, the rituals, the customs and the domestic issues also, fall under this secular values. We can even say, the the secularism is the core, in this epic, preaching the universality of the important secular values, to the Welfare of the mankind.

Here I make an attempt to mention briefly, the secular values as expounded in the Ramayana. The social set up was so very coherent and with the presence of the four varnas also, namely, the Brahmanas, Kshatriyas, Vaisyas and the Sudras, we find the excellent net work of secular practices and the secular values, high-lighted in the epic.
In the Ayodhya Kanda of the epic, we find that every individual contributes to the Ramaite Society, to present unto the reader, the importance and the significance of the Secular values of this epic. These secular values as expounded in Ramayana, set an example, extraordinarily, well cultured and we imbibe the universality of these secular values for peace and prosperity. King Dasaratha celebrated the Aswamedha and Putrakamesti Yagna and he invited all the four Varna people for the Yagas and also all the different classes of people, for the Yagas irrespective of the caste, creed and religion. The King gives instructions to treat all the invitees, in accordance with what was due to the invitees present. This clearly high-lights, that the King did not fail to please everybody, honouring the invitees according to their status and different castes, which clearly shows that there was no leftouts and everybody, and all the citizens of Ayodhya and the invitees were honoured. This shows, how the secular value was kept up, by the King himself for the welfare of all the people. We find the study of the Vedas, observance of religious vows, offering of sacrifices and giving of gifts were held to be the common duties enjoined equally by all the three Varnas and evidently, it served the fourth varna through these varnas, as this fourth varna had no opportunity to do so, on account of their occupation in
Here we find the secular value, given to three varnas and the fourth varna got favoured by the three varnas.

\[ \text{Chātvarvānyāṁ mayā} \\
\text{Srūṣṭāṁ Guna-karma Viśhagasaḥā} \\
\text{Jasya kartavanaṁ Mōṁ} \\
\text{Vidyā kartava Māvgaṁ} \]

\[ \text{Bṛha, ch. 4, p. 96.} \]

We find from our epic, the Brahmanas looked after the spiritual well-being of the people and they alone could teach scriptures to other varnas, presents to the readers, how the work of teaching was assigned to the Brahmanas, for the obvious reason, that the other three varnas had their respective duties. Hence the Brahmanas were accredited with the profession of teaching, which evidently universalises all through, to this class of teachers, a sectarian secular value with a definite assignment of duty to the Society. Evidently in all other parts of the country the Brahmanas became the teachers of the holy books. We find, in the Ramayana age, the caste system was not altogether rigid and favourably enough for an individual in the Society to change his caste from a lower to higher caste. An immediate example can be taken, with the story of Viswamitra who, though a Kshatriya King was said to have attained Brahmanahood. So, we find in Ramayana age also, change of
caste from lower to higher class was permissible and serves us as a secular value, being utilitarian in the Society for the uplift of the status of an individual to a higher status, made possible. We come across, in the Ramayana age, the general happy relations, however, testifies subsisting between different castes - a fact which is attributable to each caste, following its own special functions, which tells the secular coherence in the Society and becomes codified as a secular value.

We find in the Ramayana age, people liked fine dress, with different colours and decorative ornaments used by everybody was commonly appreciated leading to secular value of culture and customs. We also find people engaged themselves in various pass times, amusements, and celebration of festivals and were fond of decorative ornaments and articles and good many articles of zest were widely used, by all sections of people throwing light on the secular temperament of the people of Ramayana age. Amongst the most popular means of recreation were music, both vocal and instrumental and dancing, giving the secularistic importance and practice. The Society of the day, in Ramayana age, accorded freedom to its women, for enjoying themselves out in open parks, Udyavans and woods, in the company of their husbands. This is secular in character and we have even in
the present era, all the similar events of joy and the secular effect is evident, in this direction. In the Ramayana age, we find the change in the manners of people; the society had become more refined and polished and administering Justice and discharge of duties in the civil administration well facilitated, shows the secular value of the administration of the Ramayana era.

Agriculture prosperity, finance availability and taxation on property were all in regular practice, presenting to the reader, the important secular values in these days, current issues of our Society. The people of Ayodhya enjoyed in afluence by the prospect of Agriculture, overflowing with foodstuffs fully met, and presenting a panoramic sight of plenty and prosperity, telling the readers, that cultivation had advanced far beyond the primitive and simultaneously horticulture was also well-developed, supported by cattle-rearing, besides the rearing of oxen, horses, elephants were common domestic secular issues. Besides several useful arts and crafts by skilful artisans, in stone carving projected the domestic secular issues. Skilled weavers manufactured textiles, in cotton, wool, leading to trade and commerce, as commercial secular trade. There was metallic currency, besides barter system
in trade secular issues. The institutionalization of marriage was sacred in Ramayana age and the system of polygamy was in vogue and a direct reference tells us, King Dasaratha married three queens and the rich enjoyed polygamy but this practice of polygamy slowly dwindled and monogamy started taking roots, in the Tretha Yuga itself and it paved the way to the onward generation from the Ramayana age. We have the immediate instance of Sri Rama and his only wife Sita became the model wife to every woman of Hindu genealogy. Rama vowed he would have only one wife and not beyond the monogamy. This is a secular value worth, the enunciation. He declared that he would have Sita, his queen and no more of polygamy. This single wife, the monogamy took its roots, from the important foundation of monogamy, or ekapathni, or single wife, custom of the Aryans and lateron it established its oneness, in the South of our land and North India also followed the system of monogamy lateron, followed in the later years, after the importance and feasibility of monogamy. This has been and continues to be in practice, even to this day; so, practice of polygamy started discontinuing. As we make a detailed study of the Ramayana a more sober view of love is presented (in Valmiki Ramayana) in Valmiki's delineation of love's ideal. As a matter of fact, the main theme of the Ramayana is the conjugal love
of Rama and Sita, an ideal couples of all times and many are the images which Valmiki employs to bring out its deep, noble and eternal character. Their love after their marriage was fostered by mutual consideration and constant association by a spiritual feeling that they were bound for ever in weal or woe and by the husband's kind and considerate treatment of the maiden who had left her parental home for the strange unknown home of her husband. Their lives, accordingly, redolent of the highest ideals of marriage and conjugal fidelity and both lived up to love's ideal at its noblest; we have two other direct quotes in this Epic, about the lamentations of Tara, wife of the valiant Vali, the King of Kishkinda and queen Mandodari, the senior most queen of Ravana, the King of Sri Lanka and both bear witness to the intensity of love they bore for their husbands. Queen Kausalya, the senior queen of King Dasaratha, bore her real love for her husband and she lamented very much when Dasaratha died in despair. The most emphatic secular value that Valmiki purports in the epic that the poet everywhere lent unmitigated support to married love only and never countenanced unbridled or extra-marital romance. Valmiki always insisted on Sva-daraniratatva, making love only to one's own wife.17
According to Valmiki, love and wedlock are inseparably united, synonymous. Sita felicitated Rama, on his always turning attention to his own wife and never to the wives of others. To look after married women by their husbands is a sacred duty governed by Dharma and Righteousness. Vicious minded men, of undisciplined senses and not satisfied with their wives are brought to misery by others' wives. Making a strong objection to Ravana's advances, Sita tells Ravana to take back his mind from her and direct it towards his own wives, warning him that she was lawfully wedded to Sri Rama and hence unfit for being exposed by another. Valmiki says, in the Ramayana, that making love to another person's married woman was regarded as reprehensible and against tradition and social well-being. In the words of Rama himself, "He who renounces Dharma and Artha and follows the path of Kama speedily gets into trouble like Dasaratha." 22

Chastity in woman and man is the highest secular value in a society and we have been how Valmiki presents to the readers, about the highest secular value of making love to one's own married wife is Dharmic and Righteous. He upholds the unchastity as a social crime of making love to another person's married wife.
We have the outstanding secular value, in Sri Rama's extraordinary character, in obeying his father's command to go to forests, in exile, without his coronation, as the crown prince, for a period of fourteen years, leaving Ayodhya. Sri Rama left for the forests, with his ideal wife, Sri Sita and beloved younger brother Lakshmana, only to satisfy his father's words, and in keeping the most exceptional conduct of obeying his father's words, in strict obedience and following the same. Every son is expected to obey the parents' words and advices, in order to keep up the Society, well-being and in harmony, and to show the world, how the self-imposed discipline, leads the well being of the Society. We find in the epic a concrete secular value, in the suffering of the King himself. It is really comprehensive that the King contains the worst despair, in asking his eldest son, Sri Rama to abandon his prince-heir apparent and his coronation cancelled, and to go to forests in exile for fourteen years, is the doom brought on his life and the King dies terribly upset, a sacrifice for the sake of his people. This suffering on the part of King Dasaratha, tells us to actual affinity towards his subjects and the cordial relationship between the King and his subjects, to keep the people always happy and self-sufficient.
We come across, in the epic, how the superlative affinity existed between Brothers, younger and elder and we appreciate the cemented bondage between the brothers and the supreme sacrifice on the part of Bharatha and on the part of Lakshamana and Satrughna with their implicit obedience towards their elder brother Sri Rama, both at home and away from home, day in and day out. Now-a-days, we do not have the said love and affinity between the brothers. Lakshamana followed his elder brother Sri Rama, to the forests. We express our great appreciation for Bharatha for his greatest sacrifice and we admire his great magnanimity. Bharatha conducted himself before his brother; we also admire the resoluteness of his purpose, his resourcefulness, in convincing his brother to his view, in asking Sri Rama to return to Ayodhya from the forests, and to take up the Kingship, which he was ready to surrender to Sri Rama. Bharatha even questioned, the preceptor, Vashista Mahamuni who asked him to take the Kingship, which rightly belonged to Sri Rama. An young prince, like Bharatha, instead of accepting the Kingship wanted to return to the rightful owner, Sri Rama. The secular value involved is the indescribable spirit of sacrifice of Bharatha, in returning the Kingship to Sri Rama, who is the rightful successor to the throne of Kosala Kingdom. This relationship of Sri Rama
and Bharatha is the real bondage of brotherhood and the spirit of sacrifice on the part of Bharatha. Guha, a devotee of Sri Rama tells to Bharatha, "What a great man you are! I shall not meet your equal on earth. You renounced the Kingdom in pursuit of what you consider to be a great duty, I cannot see your equal any where. This is the greatest secular value, one should emulate, in following the path of Dharma and adhering to righteousness. We simply appreciate Bharatha for his greatness, of a truly magnificent character. We have an excellent Brother and Brother relationship, most exemplary in its character and perhaps, never in the history of brotherly service to an elder brother. Lakshmana served his elder brother Sri Rama, not as a servant, but as an younger brother, who has become legendary, in this epic. Never before have we come across, such an ardent affinity and sincere devotion towards one's elder brother. Perhaps such extraordinary character is not observed between, in any epic and Lakshmana attracts our sympathy more often than not and the role played by him offers a tremendous applause for his most devoted and earnest service to his elder Brother, Sri Rama. Hence we attribute Lakshmana's role in the epic, as the very embodiment of service was the badge of distinguished role. Lakshmana's efficiency in work is very well attested by Rama as well as by Sita.
We find him highly intelligent, quick to repent, generous, magnanimous and possessing very high degree of devotion to Rama. His mother, Sumitra tells her son, as follows:

Rāmam Daśaratham viddhi janaṁkātmajāṁ,
Ayōdhyamatāvīṁ viddhi gaccha tāta yathāsukham.

Sumitra says to her son Lakshmana, as follows: "Rama is your father, Sita your Mother, the forest is Ayodhya, where you were born. Go now and be happy." This statement of Sumitra tells us her perception and ideals, which are really secular values, which every mother should possess and bring up her children on those ideals of human secular values.

We have a fine bondage of friendship between Sri Rama and Sugreeva, the King of Kishkinda, and it is very much exemplary that we observe Sugreeva becomes bound by his word to Sri Rama, in searching for Sita, who was kidnapped. This friendship with gratitude is secular in its conduct and commands every individual, to carry out one's own words of promise reposing complete confidence, in each other. This valuable friendship is secular in nature and anybody, as a matter of fact should cultivate
the art of friendship in helping a person in need, or a friend in need. A friend indeed, can be prepared to sacrifice for the sake of saving the life of his friend, who was in danger, when the real friend indeed, helps his friend only to be helped by this grateful friend. In this epic, we have states' relationship on the basis of Nation to Nation and State to State bringing sovereign relationship between two nations, besides friendly relationship, on social economic and cultural grounds, and to develop, mutual cooperation in matters relating to mutual interest and benefit. Here we have two nations manely Kishkinda, the Vanara Kingdom and Ayodhya; and Sri Lanka and Ayodhya. Socio-political economic and cultural ties between two nations must be established and developed to exchange good will missions periodically, felicitating each other in accordance with their socio-economic cultural agreements.

As the epic presents to us the story of Sita, as the main episode, we find Sri Rama and Sita, along with Lakshmana spend their vanavasa at Panchavati in exile in the forests when Ravana, the King of (Ceylon) Sri Lanka, visits the hermitage of Sri Rama and abducts Sri Sita, in the absen of Sri Rama and Lakshmana and takes her to Sri Lanka, in his aerial car Pushpaka Vimana. On his way, Jatayu, the King Birdkite, attacks Ravana in order to stop him and release Sri Sita. Unfortunately, Ravana cuts off the wing of the
giant bird, Jatayu and injures him very badly and the King bird, Jatayu, falls down helplessly. Even the birds, in those days, spoke and the Jatayu speaks with Ravana, abusing him for the heinous crime of abducting Sri Sita, in the absence of her husband Sri Rama and even Lakshmana. Ramayana age was regarded characterised by high ethical standards and rigid codes of honour and rectitude. Jatayu, the life-long friend of King Dasaratha was so very magnanimous in trying to attack Ravana, and try Sri Sita's release from abduction. The King bird, Jatayu, having risked his life, in the fight with Ravana, was fatally wounded by Ravana and was holding his last breath when Sri Rama and Lakshmana reached Jatayu only to know, the sad and sudden fate of King Bird, in a critical state of breathing his last. The King bird, Jatayu narrates everything to Sri Rama that had happened in the absence of Sri Rama and Lakshmana and how Ravana carried away Sita, Stealthily, in his aerial car, and Jatayu dies on the spot. Sri Rama feels highly grieved and melancholy at the loss of Jatayu, the steady fast friend and devotee of Sri Rama. He wonders at the great self-sacrifice of the King bird, Jatayu, the virtuous, the pious, the valiant, the chivalrous rescuer, to the suppliant, though Jatayu belonged to the subhuman species. Jatayu, the King bird, was most
fortunate enough to have secured the final rites of his
dead body which was consigned to holy fires, by Sri Rama
himself, the veritable avatar of Lord Vishnu. Jatayu was
able to secure glory of cremation at the hands of God, himsel
because Jatayu was a devotee, in excelsis. True devotees of
God greater than God himself. Those who are prepared to
sacrifice even their lives for the sake of God, are in truth
saved by HIM, and HIS grace and blessed of eternal bliss,
after a full and happy life in this world. The great sacri-
cifice of the King bird, Jatayu is a sure moral, ethical lessor
to all of us mortals to render whatever sincere service one
could, to save another's life, in distress, which act of hel;
and sacrifice amounts to great secular value of life.

We have Guha, a Nishada King, is a hospitable,
sympathetic and devoted personality, in the Ramayana epic.
He accorded Sri Rama, Sri Sita and Lakshmana, a hearty wel-
come to his land, in the forest. He learns Sri Rama's mis-
fortune and his exile in the forests, with sympathy and
sorrowful affection. He is eager to extend his hospitality
to the trio. He even tells Sri Ramato consider his Kingdom
as Ayodhya and him and his people as his servants. Guha
even shares Lakshmana's duty to keep guard, out of concern
for Sri Rama. Guha manifests his loyalty to Rama and also
his benevolence and generosity. Guha receives the trio and carries all the three in his boat, in crossing river Ganga. Guha offers the best hospitality and takes care of the trio with the utmost obedience and devotion for their comfortable stay in the Kingdom of Guha. Guha extends his hearty welcome to Bharatha also, though he suspects that Bharatha has come to conquer Sri Rama, even in the forest, in exile. Guha pays a lofty tribute to Bharatha on learning that he has come to take back Sri Rama to Ayodhya and to make him the King of Ayodhya, surrendering his kingship. True to his devoted nature, Guha lavishes all hospitality on Bharatha. Guha narrates to Bharatha, about the ascetic path of their stay, in his kingdom and how Guha has taken care of the trio, through the might.

Guha's hospitality to Sri Rama, Sita and Lakshmana speaks volumes of his virtuous nature and the devotion unbounded to Sri Rama. This secular value of human life speaks very high of the quality of the mind and heart of Guha and paves the way to adopt such secular value of good heart, hospitality, benevolence, sympathy and devotion. Sri Rama was extremely happy and highly pleased with the conduct of Nishada Chieftain Guha and was very much overjoyed at the purity of heart, mind and soul of Guha and accepted his offerings, with pleasure. Sri Rama's response to Nishada Guha's Hospitality is commendable.
To say more about the Secular values as explained in the Ramayana of Valmiki, the custom of marriage was Brahma Vivaha and in case of Sri Rama's marriage it was by Swayamvara, selection of the bridegroom by the free choice of the bride. Sita won her husband Sri Rama by Swayamvara, choice of the bridegroom by the bride, in the open court of the King. Sita married Sri Rama by Swayamvara in the court hall of Janaka Maharaja, the King of Mithila. Similarly, her three sisters married the three brothers of Sri Rama, namely, Bharatha, Lakshmana and Satrugna by Swayamvara. This was in vogue in the Tretha Yuga, because, it was not the choice by the bridegroom for a bride, which amounts to selection of a bride by the bridegroom, according to his choice and pleasure of his Will, whereas in the Swayamvara, which was the best suited selection of a bridegroom by the bride, on the spot. This involves no delay, in selecting the bridegroom. So Swayamvara gave the right of choice to the bride, instead of the right of choice to the bridegroom, which practice is not at all conducive to the bride and also the selection method in this manner.

There was no dowry system, where the father of the bride used to give money in cash to the bridegroom during the epic period. On the other hand, the bridegroom
had to give 'Kanyasulka' to the Bride's father. In the Ramayana age dowry system did not exist in practice and in some cases it was considered as a social evil. To-day, there is anti-dowry drive against the bridegroom and their parents used to receive the dowry money for their sons. The anti-dowry drive is a very highly valued secular value and it was not at all the practice in the Ramayana age. This dowry taking has now become a regular custom of the Society by the bridegroom, which leads to several problems of social injuries and moral degradation, besides contempt between the parties concerned, namely the brides and the bridegrooms. Anti-dowry system is the best advanced marriage provision to every blessed daughter, to live her life happily and peacefully. Fundamentally man has to learn more and more about the implications of the peaceful living of both, the man and the woman.

We find in the Urrarakanda of the epic a critical remark from the quarters of a commoner, and it takes a very serious turn, in the course of events. This very silly remark as it may be called, but this most irresponsible, unwarranted, remark emanated from (the fourth order person) namely a washerman, who remarked that Sri Rama had taken back his wife Sita, eventhough she was kept a captive under a third person and that she had lost her purity of chastity. This is absolutely a baseless and unwanted remark, which the washerman should
not have made at all, but he uttered this unwanted remark because his wife was away from her house for a long time and returned very late the next day and the washerman did not accept her to join him, complaining against his own wife that she went away from his house without his knowledge, and that she returned the next day, having spent the previous night away from his house. The washerman went to the extent of saying, that he was not Sri Rama, who accepted Sita simply, in spite of her long absence, from her husband, Sri Rama. This nasty remark turned the heart of Sri Rama very much pricking and having learnt this public opinion from his own subjects of Ayodhya. Sri Rama decides to safeguard his Eswaku tradition and the image of his Royal family prestige. So saying, Sri Rama decided to abandon Sri Sita, in the forest. He tells Lakshmana to leave Sita, in the forests, which act of strange decision and unjustifiable thought and hasty decision to leave the pregnant lady Sita, in the forests, by way of abandonment. Lakshmana took Sita in a Chariot, over night, without any body's notice, in the woods, far far away from, queen Sita's chamber, in Ayodhya.

This particular issue of the Uttarakanda, which takes place after the coronation of Sri Rama, as the King of Ayodhya, Khosala Kingdom. We come across a series of sequence of events that turns the whole happy and pleasant situation,
suddenly to a very unhappy and disastrous turn of events, that we simply have to shed tears naturally, for the unpredicted, very critical and unjustifiable situation totally unaware to Sita, about her uncared for abandonment in the forests, never leading to any hope of returning to her royal palace in Ayodhya where she enjoyed a very high order of living, enjoying the queenship, after regaining Ayodhya, after a long period of fourteen years of exile in the forest.

A critical study of this sudden turn of the peaceful enjoyment of a critical situation presents an animosity of injustice and uncompromisable act of a strange decision of Sri Rama leads us to think deep into the sudden development of an uncertain event. It drives us to ponder over Sri Rama's sudden decision in sending away Sri Sita to the forests, in abandonment. We feel, this unjustifiable act of Sri Rama did not warrant him to, severe the company of Sita.

Sita did not guess that she was being abandoned by Sri Rama, in the forests. She now deserves our utmost sympathy, because she is most innocent and knew nothing of her husband's strange decision in sending her away from Ayodhya. Having had the irony of fate, as a captive in Sri Lanka, she bore the burden of cruelty of the event, with added mental
tension. Now again she has been sent away from her Royal home is subject to objection from the point of right thinking. Sri Sita sacrificed her lot, before going to the forests for fourteen years, only to be obedient to her husband and to be servant, through out her life. Such is the pure mind and chastity of Sri Sita and the result is, having been abandoned by her husband for no fault of her conduct. Sri Sita reached the great horizon of purity of mind, perfection of her chastity and the utmost devotion to her husband. She could have stayed at the royal home, enjoying the royal comforts of luxury, without going to the forests for fourteen years. Nay, she did not choose the luxury or happiness at her royal home but she chose to go with her husband to the forests, knowing fully well she would derive no comfort, nor happiness nor the minimum degree of joy, for fourteen years. In place of Sri Sita, no other woman would have chosen to go to the forests risking all comforts and luxury at the royal home. We have to simply bow our heads and offer our sincere unqualified salutations to Sri Sita, for her greatest unparalleled sacrifice and purity of devotion and sanctity of her chastity, filled with perfection. No women on earth could equal or stand on par with Sita, "NA BOOTHOO, NABHAVISHYATE".

Sri Rama committed the blunder of sending Sita to forests, when she was fully pregnant, in total abandonment.
Simply because a washerman remarked about her stay, as a captive in Sri Lanka having been kidnapped by Ravana, the King of Sri Lanka, it did not warrant Sri Rama to blasphemy the character of Sita, even though she became as pure as the fire itself, having entered the burning fire to prove her purity of chastity unquestioned. Sri Rama did this objectionable mistake only to care more for the remark of a commoner and he did not want his own subjects to pin point the character of the King under public scandal and subject to criticism, despite the fact, he knew the purity of the chastity of Sita. Sita suffered this kind of humiliation at the hands of Sri Rama and resolved to live in the hermitage of Valmiki Maharshi.

We have to say, when we critically point out, at the unjust act of Sri Rama that he should have told his own subjects about the purity of Sita's chastity and should have punished the commoner, for his most reckless irresponsible pungent remark. Nay, Sri Rama did not do that all. Instead he sacrificed the most invaluable precious gem, in his wife, in abandonment. Here again, we feel for Sri Rama, for his steadfast and unshaken mind in taking his unilateral decision to send away Sita to the forests, despite the fact that she was fully pregnant. Sri Rama's will against wills proves to be an undisputable act of state craft, in upholding
the name and fame of Eshvaku, flawless and dentless, only to highlight the sovereignty of the Kingdom.

Sita's sacrifice carries the sacred secular value to be followed and practised by every right thinking woman of India.

Here again, Sri Rama's conduct is commendable after he sent away Sita to the forests in abandonment. He did not choose to marry again, in the absence of Sita. He remained unaltered, even without Sita. He practised monogamy throughout his life career. When it became absolutely necessary, to carry out the Aswamedhayaga that he, the King, Sri Rama should perform the Yaga with his wife and not without; Many advised him to marry a second wife for the purpose of Aswamedha Yaga. The King's preceptor gave a ruling to Sri Rama to overcome this lacuna, in not possessing a wife and not decided to marry a second wife, to keep by his side, the Golden image of Sri Sita during the performance of Aswamedha Yaga. Here we simply appreciate the tenacious, steadfast mind of Sri Rama's conduct, in not marrying again, for the sake of Aswamedha Yaga. Had it been any other person, in place of Sri Rama, he would have definitely married a second wife because the situation demanded such action. We commend the principle of monogamy of Sri Rama and his virtuous conduct
only to be emulated by the coming generation. This secular value, in Ramayana leads the way to the Society, highlighting the importance and significance of monogamy and the practice of celibacy, when one, has either lost his better-half, or alive or living, only to set an example of monogamy which is advocated generally. If any person, totally desires to be in monogamy, when his wife either dies or becomes barren, not able to bring forth children for the sake of the family generation, he can marry a second wife under the given circumstance congenial for monogamy, but not at all to resort to polygamy in his own interest and in the interest of his family.

An important secular value suffers diffidence in the act of queen Kaikeyi, who desires her son Bharatha to be the crown prince of Ayodhya and the King successor to the King Dasaratha, who, unwillingly agrees to the Intentional motives of his second queen Kaikeyi, whose son, Bharatha to become the crown King, totally by passing the legitimate, legal right of Sri Rama, the eldest and first son of Dasaratha, to occupy the Kingship and to be coronated so. But Kaikeyi, willfully negatived the wish of King Dasaratha, and makes her son, Bharath the King heir to Dasaratha. Here the weakness of King Dasarat is very much brought to light, in supporting his second wife's wish that her son, Bharatha is to become the King-heir, and not his eldest son Sri Rama, the real king crown heir to Khosala
Kingdom. King Dasaratha did not at all, exercise his self-judgment, to tell the Queen Kaikeyi about her jealousy and contempt, in asking Sri Rama to go to forests for fourteen years and her son to become the King of Ayodhya. King Dasaratha totally failed to pinpoint Kaikeyi's gross misconduct in uprooting the tradition and custom of the royal dynasty and custom of succession to the throne by the eldest son. Though Manthara played the mischief of polluting the mind of her mistress, Kaikeyi was easily lured and becomes avaricious, at the prospect of her own son, Bharatha, to become the King successor. Kaikeyi did not exercise her correct and virtuous thinking in hailing Sri Rama's coronation as the King of Ayodhya, when Dasaratha announced this good news to Kaikeyi. What Kaikeyi claimed did not look secular at all, because she was avaricious that her son, Bharatha could become the King successor to Ayodhya. Kaikeyi had lost the sense of secular value and the status of understanding the human value of righteousness and the worth of Justice. She became selfish in getting her son Kingship, which Bharatha, totally sacrifices in favour of Sri Rama, by going to the forest and surrendering his Kingship to Sri Rama. We applaud the greatest sacrifice of Bharatha, in surrendering the Kingship.
Lakshmana's unstinted service to the elder brother is commendable. Sumitra, the mother of Lakshmana most willingly tells her son to follow Sri Rama, to the forest, for fourteen years and to serve his eldest brother Sri Rama, as his father, Sri Sita as his mother and the forest to be Ayodhya. This magnanimous conduct on the part of Sumitra is highly secular and we appreciate her good gesture, in telling Lakshmana, to look after Sri Rama regarding his welfare and safety. This secular value of younger brother's service to elder brother, is highly appreciable and tells the present and future generation to follow the footprints of Lakshmana, in the aspect of unqualified service to one's elder brother, keeping always vigilant, even at the risk of his own life.

Bharatha's life is a legend and his unparalleled sacrifice is unique in character. He did not simply take advantage of his good luck, when he was thrust as the King-successor to Ayodhya. Having learnt, that his mother made all the mischief, in his absence by demanding from his father the right to the throne and sending Sri Rama to forests in exile for fourteen years, Bharatha begged Sri Rama to take back the Kingship and to return to Ayodhya from the forest life, to rule Khoshala, as the right and virtuous king.

This world character secular value of unmatching sacrifice by Bharatha, in surrendering the Kingship, reveals
The degree of highest secular value and one has to emulate the good lesson and spirit of sacrifice, in favour of Dharma and righteousness and Justice; upholding our Sanathana Dham of Truth, this secular value is a source of parenial value because that secular value, well founded paves the way to higher value of human life and subscribing to human values.

Sugreeva, the King of Kishkinda is a secular figure by himself, because he is first of all a human being in conduct and a vanara by clan of his creed. He promises to Sri Rama that he would search Sita, wherever she was and restore her to the rightful owner-husband of his personality accordingly he sends his vanara army to go in search of Sri Sita, and succeeds with the help of his close Prime Minister Sri Hanumanji, son of Maruthi. Sugreeva remains ever grateful to him because Sri Rama restored Sugreeva's wife by vanquishing Vali, the elder brother of Sugreeva whose wife the malicious Vali kidnapped unlawfully. Sugreeva was restored to the Kingdom of Kishkinda, as the King. Sugreeva's help, finding Sita, in Sri Lanka was very much commended by Sri Rama because he kept up his promise and thus helped Sri Rama to have found and restored Sri Sita. This real friendship and help is highly secular in its character and universal in conduct that true friendship is invaluable and his commands to his army, is irrevocable, which also serves us to maintain
morale of a nation's strength or army. Sugreeva's friendship is really laudable, as he also helps Sri Rama, in fighting to kill Ravana who kidnapped Sri Sita and kept her captive, to gain her hand to his harem, Sugreeva once risked his life, in trying to kill Ravana, single handed. To high light the secular character of Sugreeva we have his invaluable friendship and help, both highly secular in character, Sugreeva in the world is hailed as very much secular.

Sri Anjaneya, the prime Minister of Sugreeva is no match to anybody in the epic, the Valmiki Ramayana. Anjaneya's most devoted and invaluable service to Sri Rama is indescribable. His devotion to Sri Rama is everlasting and eternal in character and ever immortal. Sri Anjaneya is no equal to anybody in respect of his true services to Sri Rama and he surpasses the degree of devotion, obedience, simplicity, magnanimity, benevolence, purity, self controlled celebracy, supremacy of his vedic learning, commendable diplomacy, simplicity of his personality and chivalry and valiant of the valiants all go to magnify his personality in the epic the Ramayana. We have to simply attribute all his qualities to the unique character of Sri Anjaneya. Mere delineation of Hanuman's personality does not stop with the enumeration of his qualities. We have something most outstanding performance carried on by Sri Anjaneya which goes to show the
gigantic strength and boldness to face the situations, easily and comfortably on the spot. He does not deter anywhere at any time.

The most dedicated service rendered by Sri Hanuman is the major contribution to the epic and to Sri Rama, who, regarded Sri Anjaneya as the most outstanding personality, above board, in all respects. The secular aspects involved in the excellent services rendered by Sri Hanuman is the sure lesson to be emulated by everybody. The master-servant relation is interwoven at every stage and Sri Hanuman carries out all the commands of Sri Rama most happily and successfully, besides his loyal services to the King of Kishkinda, Sugreeva. We do have tremendous potential to follow the foot prints of Sri Hanuman, for the welfare of the people and to establish peace, sanctity in establishing Truth, Dharma, Righteousness and Justice. All the higher values of human life are personified in the personality of Sri Hanuman and we have to simply admit Sri Hanuman is an embodiment of human values and a direct personification of secular values. The perennial devotion of Sri Anjaneya in chanting "RAMAYANA" Japa, makes one concentrate onself and know thyself and leads to esstacy, paves the direct way to salvation. All the secular values are codfied in the character of Sri Hanuman and those secular values are universal in application.
We have Vibhishana as a mark of Secularism, from his conduct and we do recognise such human values duly placed in their respective standards. Vibhishana the younger brother of Ravana, the King of Sri Lanka, advises at greater length his elder brother, to restore Sri Sitā to Sri Rama, and thus save Ravana himself from ruination, and also the fall of Sri Lanka, to the wrath of Sri Rama. If one admits his folly and requests for an excuse, we call it as repentence and even hints it as universally secular, as it sets right the character of a person, none the less that of a King himself, Ravana, the King of Sri Lanka. Ravana does not listen to the good advice of Vibhishana who with his sagacity, never before have we come across, such advice to elder brother by his own younger brother; and Ravana's adament attitude brought him, his doom in the battle. It is with great difficulty, finally he, King Ravana, presents himself a self-aggrandiser, to realise and to rectify his own mistake and to be blessed for his repentance as a final chance. But Ravana does not do that at all and incurs the anger of Sri Rama, who kills him in the battle. Vibhishana was sent out of his country by the King of Sri Lanka, as he does not agree with his elder brother, in not returning Sri Sitā to Sri Rama. The best secular value to be followed by everybody is not to abduct anybody's wife, or son, or daughter, or any member
of a family. This is social conduct of, as a matter of fact, not kidnapping some body's wife or a member of the family. This amounts to causing great agony, to everybody concerned and should be regarded as the worst crime.

We now, examine the Uttara Ramayana, and this later part of the episode of Valmiki Ramayana, is potent with valuable secularistic aspects and we can enumerate them, in detail -

Valmiki Maharshi is the centre of influence in this Kanda of Uttara Ramayana and he presents to us this Kanda, as the real life-giver to the Ramayana as a whole; it is because, the epic culmination, finally, in the turn of events leading to a critical climax. As we witness the events, one after the other, we are very much moved and one cant's but shed tears, spontaneously ebbed. Valmiki Maharshi is a Brahma representation and he is blessed with all powerful intutional powers to know the future happenings and to predict the present in detail. Here the sage receives Sri Sita, with parental love and affection and takes care of the pregnant lady. Sri Sita, who simply accepts his hearty reception accorded to her, so pleasingly Dharmic and compassionate of Guru Valmiki, who sacrificing all his comforts, looks after Sri Sita, with all tender care in his hermitage, where Sri Sita gives birth to twin children. Valmiki is again very much jubilant at the birth of twin children and he
brings them up gradually. Valmiki Christens the twins as Lava and Kusha. He educates the two, on the Study of Vedas, and the scriptures. He teaches music, so very heartily that the singing of Ramayana in the ballad form of musical recitation gives the poet greatest satisfaction. Both the children become experts in rendering the "Ramayana".

Valmiki teaches both the children of Sri Sita and the twins become well versed in Vedas and Scriptures. The twins want to sing the Ramayana before Sri Rama. Mother Sita feels happy her children have become well read. Meanwhile they catchhold of the sacrificial Horse of the Aswamedhayaga of Sri Rama. They do not want to set the horse free from their capture. The army behind the Yaga Horse fight with the children. The two valiants, Lava and Kusha fight back and defeat them. The defeat news reaches Sri Rama and he himself comes to defeat the boys and to recapture the Yaga Horse. At this juncture, Sri Hanuman intervenes and tells Sri Rama that both of them are his children and at the same time Valmiki Maharshi also arrives on the spot and tells Sri Rama that the two children are none other than the children of Sri Sita and that they belong to him also. The Yaga horse is released and Sri Rama goes back to Ayodhya. Both Lava and Kusha go to Sri Rama and sing the beatifully authored Ramayana
Charitam. Sri Rama gets terribly moved after hearing the Ramayana Charitam and both Lava and Kusha return to Valmiki Ashram to take their mother Sri Sita to Ayodhya to join Sri Rama. Valmiki along with Sri Sita and Lava and Kusha arrive at the court of Sri Rama and tells Sri Rama the whole episode of Sita. Ever since she came to his Ashram in the forests and tells Sri Rama to take back Sri Sita and his two children Lava and Kusha, Sri Rama wants Sri Sita to say that both Lava and Kusha are her children and that they belonged to the Sri Sita not able to bear the humiliation before the people in the open court hall of Sri Rama requests her Mother, the Earth, to take her back to her bosom. Mother Earth breaks open the Earth in the open court hall of Sri Rama and in front of everybody takes Sri Sita to her bosom and returns to Earth, closing the two sides of the broken court hall. Thus the episode of Sri Sita comes to a close and Valmiki hands over both Lava and Kusha to Sri Rama, as his children. This episode of Uttara Ramayana tells us, the most exalted, venerable and highly respected virtue of Valmiki Maharshi. Valmiki creates very high and valuable secular ideals by his own conduct and his act of rearing Sita and her children. Being a sage, in the forest, Valmiki, simply accepts Sri Sita, as his own daughter and protects her in his own hermitage. Valmiki looks after Sita's newly born two children, Lava and Kusha. He giv
them the best of Vedic education and teaches them the code of morals, thus puts them in the path of truth, Dharma, righteousness and justice, in their younger age itself. Valmiki takes such responsibility that both Sri Sita and her two children live in his Ashrama, till they go to Sri Rama to join him finally.

Here, the greatest magnanimous and most generous act of Valmiki throws light on the secular values of life and the conduct of human values. Valmiki actually sacrifices his time and energy for the sake of Sita and her two children in his Ashrama and gives the twin children in Vedic studies and scriptures. Perhaps, no other sage would have sacrificed so great a service, with secularistic approach, being a sage, with no attachments. Valmiki is a legend and we have to emulate the invaluable secular values from the episode of Uttara Ramayana, which projects the most extraordinary superlative secular values, for the future generation to follow and practice, in life.

11) RELEVANCE OF SECULAR VALUES OF RAMAYANA TO THE MODERN SOCIETY:

The Valmiki Ramayana is the oldest epic of the world said to be about one thousand and nine hundred years old, still commands as the most powerful source of strength,
solace, inspiration, even today, to millions of people both inland and abroad. It is our nation's epic, like Mahabharatha and is also a moral and spiritual classic. We have full of moral and spiritual values in this epic, besides innumerable secular values, coupled with high and noble ideals. This great epic as a whole, is essentially satisfying, to draw and derive the secular values, only to take our present day society and our lives richer and better and well founded.

To say the great importance of the secular values of the Ramayana, relevant to the Modern Society, especially of our land and the comity of the nations in general, we can evaluate the relevance of the epic. To-day, we find the present day society strife ridden, clubbed with communal hatred, jealousy, vanity of power and deceit, driven to violence to the core and civil wars, ransacking the foundations of our richly founded memorable society of the erstwhile Indian culture, history and harmony and unity. Let us now examine how very relevant are the secular values of the epic, Ramayana, to our Modern Society.

India a secular state and it continues to be secular, with unity in diversity. Our present day society is a federation of different religions, age old and the religious practice are different and diversified. Though the
Hindu religion has its origin, since ages past, we have the sister religions in India, having migrated into India, and having taken its deep roots, in our land, namely, Christianity and Islam and Zoroastrian as the major religions are being revered hand in hand. Buddhism, the ageold second major religion gradually migrated to the orient and it has dominated the Eastern Nations. Our Modern Society continues to retain its communal fervour and time and again disturbs the peace of the land, because of communal hatred, unwarranted and unspecified. This is due to the foreign influence in our domestic affairs and the uncalled for interference in our home affairs. What is presently wanted of our society is a comprehensive understanding towards integrity and unity of the nation, in principle and educating the masses on the fundamental factors of secular values in practice. Unless our modern society understands and grasps the present day need of the hour for a national unity and integrity, it would be difficult to contain the nation on peaceful footing. For any nation, welfare of the people is the utmost concern of the State, with peace and security. If these two are disturbed often, it becomes difficult to establish stability and to guarantee welfare of the people. Unless the people are educate properly, from the foundation level, the State would feel practically unworkable and can become helpless, under extraneous circumstances. To apply the secular values as expounded in the epic, the Ramayana, we have to take necessary steps to
inculcate in the minds of the people to shun fear and hatred and participate in the upkeep of the welfare of the society, with the guarantee of supply of food, clothing and shelter, besides primary education to understand the basic necessities of a normal welfare state. The secular values of the epic can be followed and implemented in our country, ensuring peace and security. It is possible to follow the secular values of the erstwhile era and ensure that the people learn, (1) to respect elders words, (2) to follow the wishes of one's parents, (3) to keep track with the administration to know the peoples' problems and to solve them to the minimum welfare measures of the society, (4) to teach the masses on the grounds of minimum education, (5) to teach and practise internal integrity and unity, (6) to save and honour the religion of the society, with the spirit of secularism behind each religion and promote social understanding with the principles of Truth, Dharma, Righteousness and Justice.

The State has to organise peace councils, at every important centre and establish security cells, amongst the members of the same society to drive home to the people, of the utilitarian socio-economic values, in the interest and welfare of the members of the society. The members must be
taught the spirit of co-operation, the theme of coordination, the principles of collective responsibility, attributing the oneness of the society aimed at the art of peace loving, through cultural relationship amongst the federal units of religion and culture of the clan. There must be different units to promote mass communication and centres of primary hearing and promotion of health care centres. The universal practice of oneness and one government and one family understanding should be established and people must be made to feel and act that we are all children of God, Almighty, all powerful, omnicient, omnipotent and all merciful, irrespective of caste, creed and religion. One world religion is the need of the society and this spirit of oneness should be promoted in word, deed and action, with the slogan of universal brotherhood.

In the Ramayana age, Rama Rajya flourished so very affluenty and socially victorious, in all respects and in all dimensions. The principles of Humanism and the understanding of human values will establish in our modern society a new-modern society, on the lines of the glory of Rama Rajya.

Adaptation of Sarvodaya, the welfare of all concerned must be the watch word of the society and they must
in unity, unquestioned, promote peace and security for themselves. As we see, in the epic the Ramayana, where Sri Rama is seeing himself in everybody in the world, and all beings are seen in Him, for the world peace and perfection.

Today, the present society, of our Modern times the institution of marriage as a new significance, specially is to be examined, of its implications. The age old practice of Brahma Vivaha is in practice and it continues to take place, in all the four varnas; but the scale of marriage differs from one varna to the other, in that, we observe the scale of marriage takes place according to the capacity of the Kanya datha, who gives his daughter in marriage, according to his financial status. We do not find the practice of swayamvara marriages in the urban societies. We may come across, in the northern parts of our country, especially in the North-eastern interior parts of the region, Swayamvara marriages do take place in the tribals. In many parts of our country especially in the South India, Brahma Vivaha is large in practice. This Kshatriya practice of Swayamvara marriage is not conducive to our society under the present socio-economic conditions of our Society; because it might lead to complications, on account of the Secular State condition of our country.
Presently, we still continue the system of selection by the Bridegrooms, as it is in vogue and not generally selection by the bride. As the new society emerged from ages, hence, selection of the bride has become the choice of the bridegrooms, for the obvious practical reason and necessity of the situation that Brides outnumber the bridegrooms and the population growth in the twentieth century is spurring by leaps and bounds that the brides population is exceeding larger in proportion than the bridegrooms number in the Society and this is evidently the practical cause that the brides are not able to select the bridegrooms, but the bridegrooms are having very wide choice of the brides, in the outnumber population brides in the Modern Society. This is to say, in a family unit, daughters are more in number, than the sons, with a general ratio of 3:1 on an average. There is no coherence in the ratio of the bride and bridegroom strength and hence there is the practical difficulty, in the modern society, to get a suitable bridegroom. Many parents of the brides are facing the severe difficulty in arranging the marriages of their daughters. Money is playing its own part and few are able to pay the bridegrooms money and perform the Brahma Vivaha, the most common type of marriage. The rich class brides parents are actually paying money to the bridegroom and performing the marriages of their daughters. The average parent of a bride is finding it very difficult to perform his daughter's marriage on account of his financial status and financial deficiency.
In our Modern-society, the Institution of marriage, dowry payment to the bridegroom by the parents of the bride is in great practice and it continues to be so. Our Modern Society must condemn this dowry payment practice and educate those recipients to discourage and should always dissuade the dowry payer, to the bridegroom and it is anti-social and anti-national also. It is high time, very strict social laws are brought into force to curb this anti-social system of dowry payment to the bridegroom, by the bride's father.

Valmiki describes quite clearly the existence of four varnas, in the Ramayana age. We have, in our Modern Society all the four varnas, namely, the Brhmanas, the Kshatriyas, the Vaisyas and the Sudras, carrying on their respective duties nominally but as the era of Ramarajya passed away about one thousand and nine hundred years, we have got the new era, namely, Kaliyuga, the present era, which has been experiencing innumerable changes, beyond recognition and few were totally forgotten, either due to passage of time and want of material evidence and India being a secular state, even before getting our Independence from foreign rule is now a highly secular state, with new religions, living together, mainly, Islam, Christianity and Buddhism, besides many other minor religions and also multi-lingual problems. Now that we are a newly constituted republican government at the centre,
we have the best choice of law making body for a clean and strong and stable government in our country. The roots of secularism have gone seven fathoms deep under the earth, in our country and we have to live as a secular state only and there is no second thought about our secularity, in our national set up of secular State and we continue to be what we are in peace.

At this stage of secularism, our national peace and stability cannot be disturbed at all. We grow in peace, we live in peace and we strive in peace for ever. It is highly impossible to change the pattern of our four varnas and all the sub-varnas, together go hand in hand for a strong and stable India, in the set up of secularism, which we lived and we learn to live many more years, in peace and happiness. Even if we give new names to our varnas, we continue to be the same people and we find nothing new in our society. A complete reorientation may be thought of but it is not practically possible, with the present day Modern Society, as we would come across with new problems.

In the Uttara Ramayana, we come across, a pungent remark was made by a washerman about her stay in Sri Lanka as a captive, by Ravana the King of Sri Lanka. It was highly foolish that commoner, the washerman spoke irresponsibly,
about the stay of Sita in Sri Lanka; but the fellow did not know at all, even an iota of the Chastity of Sita and how her purity of chastity was proved by fire, the Agni-God, emerging out and telling Sri Rama, about the majesty of her pure chastity. This character of chastity applies to the individual and it is beyond doubt Sri Sita is pure and perfect in her chastity. The relevance of Chastity to our Modern Society is secondary because we are a multi-racial, multi-lingual, secular society in India, with thousands of new population everyday, from outside quarters, infiltrating to our land. It is not so easy to contain this extra population floating everyday, posing a practical problem of peace and security to our country at this juncture. Now that our Nation, politically divided into small pieces, it is practically impossible to revamp our Society, on modern socio-economic-religious-philosophical society. We remain to move ahead to live a life of peace, stability and security and welfare to our people, on the basis of secularism, with unity in diversity. In the present day context with multiplicity of events and modern factors working wonderfully unique with peace and stability, we can afford to live in peace and strive in peace. Regarding the social set up of Modern Society it is purely secular and predominantly continues to be highly, voluminously secular in thought and spirit, for years to come.
In Uttara Ramayana, we have a very critical issue, concerning the hasty action of Sri Rama in sending away Sri Sita to the forests, in abandonment, while she was fully pregnant. The question is, whether Sri Rama is justified in sending away a fully pregnant wife, before delivery, to forests, in abandonment. We can say, it is not at all justifiable to do so, we have to compromise ourselves, saying Sri Rama did not want any blemish to his Ishvaku Surya Dynasty, even an iota of remark and therefore he sent Sita to forests, despite the fact that she was pregnant. This hasty act of Sri Rama has a divine declaration and it is preamble in the act of abandonment of Sita, to the forests. The incarnation of Mother Sri Lakshmi was to come to an end in this direction and it gave way to an ending of her life episode, as Sita, with her husband as Sri Rama. The relevance of this aspect is purely a development of the epic to a divine declaration of the closing of the respective incarnations of Mother Sri Lakshmi and Sri Maha Vishnu on the Earth, for the purpose of saving Dharma by protecting the virtuous and punishing the wicked, being Yuga Dharma.

Sita's sacrifice in great suffering is highly commendable and in relevance to our Modern Society, we have to say, no woman of the modern times would be able to sacrifice to the extent Sri Sita did. Sri Sita was an incarnation of Mother Sri Lakshmi, the consort of Sri Maha Vishnu and it is divine
declaration that underwent the test of events and divinity highlighted, in this respect. No other woman of the Modern Society would become relevant to the sacrifice of Sita.

Sri Rama’s monogamy is highly commendable, in spite of suggestions made to him to marry a second wife, for the purpose of conducting Aswamedha Yaga. He did not marry, nor did he entertain such an idea. This great virtue of Sri Rama speaks supreme of his character and the relevance of this aspect to the Modern Society, it is merely a lesson to be followed and is very difficult to practice, in thought, deed and action. Monogamy, in the present day, Modern Society has got all together a different qualification instead of acquiring a secular conduct. We come across Kaikeyi’s avaricious thought to make her son, the successor to Kingship. To our Modern Society this kind of selfish motive is quite common, because the society is unimaginably wide enough and the desires of woman are unpredictable in character and no wonder, if a woman of the Modern Society desires her son to become a Chief Minister, in a world of wide choice and competition.

To think a while about Lakshmana’s unparalleled service to his elder brother Sri Rama, at all times, as an eyelid protects one’s own eye, incessantly, was an unmatched
character of an younger brother, and the relevance to the modern society is no comparison at all, because our Modern Society is no comparison to the times of Ramayana age, in this regard, and there will not be coherence at all in regard to service to elder brother by the younger, because the mental calibre has a wide range of disproportions in respect of thought, deed and action.

To say Bharatha's supreme sacrifice of his fortune, in favour of his elder brother Sri Rama is a legend by itself and any comparison or relevance to the Modern Society, about the great sacrifice of Bharatha is only an imagination in character and not a genuine virtue in reality. Bharatha's act of sacrifice of the Ramayana age does not qualify itself to become an event, as a relevance to our Modern Society. If any brother, does sacrifice say about Mahabharatha - and unity Human race is one -

Of the great secular value of Sugreevaagne or command to his army was a reality in mere words, in the Ramayana age and what we expect the same effect of command is possible in the military commands and not in case of individuals in our Modern Society. Sugreeva's friendship is a landmark in the Ramayana age and its relevance to our modern Society is in terms of mutual trust and dependability of the worth of one's
friendship, with confidence in the personality concerned but not as a resolution, as shown by Sugreeva, in the Ramayana age — The relevance of friendship, to our Modern age, is for material gain to a greater extent and sparingly the real friendship prepares to sacrifice for the sake of a real friend, when it comes to save the life of a true friend. The mental calibre, in this Kaliyuga drives one to entertain many thoughts, pros and cons, before one decides to deal friendship, true and genuine in character. This virtue of real friendship has got its character in quality and height of merits, as we find in the Ramayana age — real friendship still exists, in our Modern Society to a greater extent, to enliven the spirit of secular values of human life. Sugreeva's friendship with Sri Rama is an unique example of real friendship to help a friend in need and we do come across in our Modern Society a friend in need is a friend indeed. Guha's friendship with Sri Rama is very much dedicated with devotion and sincerity and pure obedience, that Guha was ready to render any help and more so, service to Sri Rama and we do find such personalities in our Modern Society also.

Sri Anjaneya's real and sincere service to Sri Rama and Sri Sita can be written in Golden letters. No doubt no person in this Yuga, is a match to Sri Anjaneya, true to his
character and nobility. The special feature in Anjaneya's devotion and nobility is a good lesson in service to others-fellowmen. We also know fully well, Sri Anjaneya is an immortal personality and continues to be present amongst us, even now, doing penance, in Himalaya's and Sri Anjaneya will be the next creator, Brahma of this universe. To-day we have Sri Anjaneya with, in every place, wherever Sri Ramanama is rendered, with all devotion and sincerity. All the services rendered by Sri Anjaneya in the epic, Ramayana are highly secular and worth the human life values. If confidence has its name, we must say, the power of confidence took birth, after the birth of Sri Anjaneya. Sri Anjaneya's loyalty to his master, Sugreeva is really commendable that Sri Anjaneya served him with all sincere, loyalty and we wish very much we do follow all the ideals of service to our fellowmen and the countrymen, irrespective of any caste, creed or religion. We find all the virtues of Sri Anjaneya in the Ramayana and we do inculcate the invaluable devotion and ardent dedication to service to others by Sri Anjaneya with all humility and simplicity and those virtuous higher values are secular values of life and we do follow, those secular values of Sri Anjaneya for our betterment of our life in the Society and finally for release from this mundane world. We pray unto Sri Anjaneya for his Blessings as the universal cause for human welfare and happiness of humanity.
As we study the Valmiki Ramayana, the poet very well portrays, the role of Vibhishana, the younger brother of Ravana, the King of Sri Lanka. Vibhishana by nature was very much devoted to Sri Rama, though he was born in Rakshasha family. Though his brother, Ravana banished him from his kingdom for his attitude towards the release of Sita and to surrender to Sri Rama he did not change his mind at all and came to Sri Rama to help him directly, to get release of Sita. Here we appreciate Vibhishana's stand, in respect of Sita's release is secular in nature and carried the highest secular value of humanism, worth to emulate by all.

Ravana, the King of Sri Lanka was a special character, whom Valmiki Maharshi specially treats him for chivalrous, stubborn character, and the worst crime committed by Ravana in the abduction of Sri Rama's wife Sri Sita. In the Ramayana age, this act of abduction of somebody's wife, perhaps took its origin at the royal level. This heinous crime brought Ravana, to book for punishment by Sri Rama, finally by a battle between Sri Rama and Ravana. It was a fight to finish Ravana by Sri Rama. Though Ravana was a well read scholar of Vedas and the Holy scriptures and intelligent in state craft he erred in abducting Sita and he paid the price with his life. The secular value behind the episode of Ravana, is to tell us
that kidnapping somebody's wife is an unlawful and unrighteous act and one should desist from doing so.

Of the most outstanding secular values we find in Valmiki Ramayana are, the role played by the women personalities, worth the study of secular values. Sri Sita's role symbolises unique sacrifice in many respects and the tremendous tolerance and compassion towards fellowmen and all of them worth the emulation as secular values. The purity of chastity of Sri Sita is supreme in its qualification and has no parallel to her, in this respect. Her devotion towards her husband as a wife, is worth the virtue every woman has to follow implicitly as a duty bound, to one's husband. All the virtues are highly assessed/secular values and worth its practice. We have Sumitra, the third queen of Dasaratha for her outstanding character in sending her son Lakshmana to follow Sri Rama to the forests, for fourteen years and to keep guard for the welfare and safety of both Sri Rama and Sita are commendable for her sacrifices also. We simply praise Sumitra and for her magnanimous, kind heart and we do emulate those secular values. Tara, wife of Vali, advised her husband to send back Sugreeva's wife, whom, Vali abducted her unlawfully and kept her in his palace and also Vali was advised by his wife Tara, not to fight with his younger brother, Sugreeva and to compromise with him. Vali did not heed to his wife's advice for
which he paid the price, with his life. Tara's advice is purely and highly secular in its context and every woman to follow to tell their husbands when they went wrong in this fashion. Mandodari, the wife of Ravana, the King of Sri Lanka is a chaste woman and saw justice in advising her husband to restore Sita to Sri Rama and thus to save his life. Mandodari told Ravana that he not only would bring disaster on his own life but also the total destruction of the people of Sri Lanka and doom on his own life. She pleaded for the restoration of Sri Sita to Sri Rama; but Ravana did not care to listen to the words of his wife and he met with the punishment of death, at the hands of Sri Rama. It is incumbent on the part of everybody not to abduct any body's wife and to run the risk of meeting with an end to one's own life, despite the fact they knew the fate of their lives.

Sabari's life is the most outstanding moral of ardent devotion and unique in total surrender to Sri Rama for salvation of her life. She expressed her heart to Sri Rama in profundity and Rama, moved by her supreme quality of pure devotion paved her way to salvation. This is an extraordinary secular value we come across in our epic, Ramayana.

Valmiki Maharshi, the Adikavi of this epic, the Ramayana, the original kavya in Sanskrit needs no introduction.
He became the father of Sanskrit Kavya of this Epic, Ramayana. He was blessed by the creator, Pita Brahma, with the power of intuition and wisdom, extraordinary, to write the Sanskrit Kavya of Ramayana. His fatherly love and affection to Sita, when there is great need for our society Maharshi's like Valmiki, she was abandoned in the forests is supremely parental and uncomparable affection makes one to feel the supremacy of compassion to Sita and her children, Lava and Kusha, whom he brought up with paternal affection and taught them the Holy scriptures. He trained both Lava and Kusha to recite the poetic rendering of the complete Ramayana charitam and teaching both, the code of ethics for their future benefit. He tells Sri Rama in the open court that Sri Sita is pure and chaste, in all splendid supremacy and mentioning Lava and Kusha, being his own children, to be accepted by him. The Maharshi, on his part completed his Dharma, in handing over the two children Lava and Kusha to Sri Rama, after Sri Sita merges herself with her mother Earth in all conclusion.

iii) CONTRIBUTION OF THE RAMAYANA TO THE NATIONAL INTEGRITY AND WORLD PEACE:

"Wherever the song of Rama is sung there appears Lord Hanuman "

With this cultural belief and devotion, we bow down to Lord Hanuman and to all the lovers of Ramaitie literature, whose
company is the company of Valmiki, Vyasa, Bhsa, Kalidasa, Tulasidas, Kabirdas, Maithili Sharana Gupta, Mayachandras, Kuvempu, Bhaskara Budha Reddy, Molla, Viswanatha, Kamban and many singers of Ramayya songs.

Ramayana scholars are the shining and twinkling stars of the Milky way of the universal culture.

Rev. Father, Dr. Lomille Bulcke and Dr. Sachidananda Sahai also wrote on the Ramayana. We salute Mahatma Gandhi, Jawaharlal Nehru, who paved a royal path for one and all, citizens of India and ever stay rich and resourceful sources of inspiration with special reference to cultural and national integration.

INDIAN VERSIONS OF RAMAYANA:

The composition of the Ramayana by Valmiki is a great event in the record of universal culture and civilisation while the writers of hundreds of languages, sang, the legend of Sri Rama in many styles, reflecting their philosophies and national cultures, the common folk and tribes also recorded the sequences and other versions of this great hero, in oral and folk traditions presenting a fine form of culture.

We find our epic, the Ramayana spread to so many nations of the world, with Indian Travellers, traders, scholars,
refugees, settlers and many others and this gave the opportunity to many writers of those nations to write about our Indian epic, the Ramayana, out came the respective writings of their national culture, beliefs and dependence of their socio-religious and philosophical connections with our country and the orient, namely Thailand, Burma, Ceylon, Indonesia, Jawa, Sumatra, Malayan, Latin, Arabic, Persia, Tibetan and many European countries. A comparative study of our epic, with the cultural aspects reflected in the different versions of the story of Rama and Sita recording in different parts of the globe brings into light the living force of the Ramayana and the concrete role it influenced in establishing cultural integration at all levels, while it represented our national culture. We may wonder to know that the total number of Ramayana versions numbers to good many works in different foreign languages of different nations of the Globe, and they include, Persia (Khotan), Eastern Turkey, England, Portugal, France, Spain, Germany and Dutch, besides, U.S.S.R. Many magazines of the East-West have brought out the Indian epic in their Western chronicals.

As we examine the foreign versions of our epic, the Ramayana, they present a fine form of integration of culture of Aryans and Dravidians, Asuras, Vanaras, Tribals, Ballookes, the gaint Kites, besides the Angles, Gods, Yakshas, Super Human:
Siddahs and many other personalities. Foreigners also accepted the integration and glorified their cultures, through our epic, the Ramayana; accepting the excellent secular values and higher values of human life. We too have accepted the many cultural aspects of our friendly nations. To mention worthy of its kind, we come across Thulasidas Ramacharita Manas shows global dimensions and present to us an excellent combination of our national cultures with the global nations by establishing the integration of various traditions of cultures and philosophy. Valmiki Ramayana is the treasure of Indian tradition and culture. We also find, few works of the Ramayana have also appealed to a greater extent to the hearts and minds of many a people. We treat, even today, Thulasidas' Ramacharita Manas is virtually the Bible of North India. Mahatma Gandhi called Ramacharitamanas of Thulasidas as the greatest epic of devotion highlighted, in its pure form, in sublimity. We find Thulasidas collected the most salient account of various cultures and the result is presentation of Nectar to everybody. The legends of the Ramayana are the vehicles of Indian Culture which has also influenced the culture of other nations.

IDENTITIES:

We can examine the influence of cultural aspects of Indian Ramayite legends of foreign works, in brief. At the
outset we believe in the incarnation of God and His identity in man. This we come across in umpted number of practical and direct experiences, since some centuries, evident through our Indian traditions and many a foundation, well founded in this direction. We also know Indian culture and divinity believe in incarnation and rebirth. Valmiki depicts Sri Rama as a great man, an Adharshapurusha, Maryada Rama. Even, Indo-China's Khmer Rama is identified as an incarnation of Narayana. This indicates that beyond India, Sri Rama was regarded as the Incarnation of Lord Vishnu.

We find in the epic, the Ramayana the greatest secret of Power is Devotion and the human beings took total refuge in the tremendous strength of devotion to God, the incarnation of Sri Rama. Real and Supreme height of devotion takes a devotee to the supremacy of love, indescribable and immeasurable in unseen profundity. The supreme love with all its sacred touch bestows all powers to the soul, which is ever powerful. This is possible by the great strength of the depth of devotion, culturally uplifted to great heights. To quote an immediate character, in the epic, the Ramayana, Hanuman who sees Godliness in the eyes of Sri Rama, and Supreme love bestowed on him by Sri Rama, and Hanuman accomplishes super natural powers and performs super human deeds, in the service of his master, Sri Rama. If at all devotion was born, it was after the birth of Hanuman who excelled everybody in pure and
perfect devotion to Sri Rama. Both devotion and service to the master, are the two blessed eyes of Hanuman, ever vigilant, ever obedient and ever loving.

We find in Thulasidas Ramayana, Hanuman's devotion is depicted in superb expression. Hanuman is an embodiment of dedication devotion, service and sacrifice. This leads us every one, to follow the foot prints of Hanuman, to dedicate ourselves, in pure devotion which leads you to cultural upliftment of the Society drives to national integrity through the media of devotion, characteristically secular, leading to the secular human value, which leads you directly to liberation.

Even the sub-human creatures dedicate themselves to devotion, unqualified. We come across, Jatayu, the King Kite Bird, who dedicated its life in the sacrifice and devotion for Sri Rama. We simply praise Jatayus' selfless service and devotion, with a great sense of reverence, which culminates in the culture of the sub-human creatures. Even the little squirrel rendered its real service to Sri Rama in bridging the seaway to Ceylon, from India. Jambavantha, the King of Bears animal Kingdom rendered his selfless service to Sri Rama with Sincerest devotion in trying to find out, Sita, who was abducted by Ravana, the King of Sri Lanka. We do honour this selfless animal culture which paves the way to national culture too and develops the nation's integrity.
To highlight the bliss of devotion we have the episode of Sabari, who waits for Rama's arrival, for a long time and finally Sri Rama becomes her guest, when she gives him the pre-tasted fruits which Sri Rama eats unhesitatingly. This is a marvellous victory of real devotion and drives home everybody to adopt Sabari's supreme devotion, leading to national culture and integrity, unifying both, the head and heart for great harmony. Sabari's cultural harmony renders us to give our hearts to her supreme devotion and purity of love.

We have the cultural character of the Nishada King, Guha, with sublime colours of the finest qualities, like affection, dedication and devotion, all inseparable degrees, leading to national cultural drawings, cementing natural integrity, so very masterly depicted by Valmiki. Guha permits Sri Rama to enter in his boat, along with Sita and Lakshmana to cross the river Ganga only after washing his feet, as he feels that the stone powder of sand might change his boat into a beautiful lady, as it happened when Sri Rama changed the stone into Ahalyā by the mere touch of his feet, to the stone. Sri Rama is very much moved by the pure and perfect devotional utterances of Guha expressed from the innocent pure heart of Guha.
Valmiki's beautiful and masterly depiction of Guha's candid devotion to Sri Rama expresses its sublimity in total submission and surrender of one's soul and heart. Words fail to describe Guha's utter innocence to factuals and implicit dedication to Sri Rama.

As we study Guha's selfless devotion and marvellous dedication, we are forced to acknowledge the perfect and pure culture of Guha's personality, leading to national adoption for unity and integrity in the parameter of national integrity, which spells the higher secular values of the nation.

India is highly revered in respect of the world credit for doing penance for the upliftment of self-realisation and finally for liberation. Our Indian culture has the ageold tradition, in the belief of doing penance gives us great power. The curse of a true soul can turn a man into a stone. We have the episode of Ahalya, in Valmiki Ramayana, when Ahalya is found with Indra in the form of Gautama the sage, the enraged sage curses her to become invisible in the form of a stone and tells her to perform penance upto the arrival of Sri Rama to get rid of the curse. In fact, Ahalya is innocent and she gets rid of the curse when Sri Rama touches her stone form, which soon changes into her original personality as Ahalya. Penance is for peace and it promotes national
culture and develops national integrity. Peace promotes unity and solidarity and integrity of a nation. The penance of the saints and sages was meant for the welfare of the country and for the promotion of national culture and integrity.

The institution of marriage in the Treta Yuga had a special significance. It was, in those days, by Swayamvara, choice of a bridegroom, by the bride, according to her free will. This used to be by conditions also, laid down by the father of the bride. This indicates selection of the bridegroom, by the bride, openly, in the court hall of the King. Sri Rama broke the Shiva Dhanus and it was on the fulfilment of the condition, the bride used to choose her partner in life. Sri Rama breaks the Shivabow and thus becomes eligible to marry Sita, the daughter of Janaka, the King of Mithila. This kind of marriage by fulfilment of a condition of a heroic act relates to the cultural aspect of the customs of marriage, in the royal order. Celebration of marriage is secular custom of the Society and leads to national culture and social unity. The marriage binds the people of the society under one banner resulting in national unity and social integrity. This is mainly a holy act of Nature, with the divine declaration to promote universal prosperity in progeny. Nature blesses the wedded couple for their race to prosper in progeny for the solidarity of the society. We do not come across any
premarriage love in Valmiki Ramayana. In Kamban Ramayana, the poet describes the union of the hearts of Rama and Sita before marriage, love at first sight is described with splendour. Here also we come across the social unity of marriage culture in the royal order. Rama astonishes to know, as to how his heart is moving towards Sita, for none of the Raghu's dynasty even thought of a lady other than his own. How pure is the heart! This evaluation of pure love relates to the national culture and national unity into integrity leading to peace and perfection.

The most important secular value of our national culture is the practice of monogamy. It is an ideal in itself and relates to national and social culture to promote the best social welfare of the nation. Though King Dasaratha had three wives, all his sons followed the idealistic life style of monogamy. Though Indian culture affixes the seal of approval here and there on the bond of polygamy, perhaps due to the valid reason that the monogamy wife has gone barren, not able to bring forth the progeny of the family and of the dynasty, Indian culture, in marriage, has always been standing firmly for monogamy.

Internally we find, marriage is a sacred act of life according to all cultures. Though Indian culture strongly
supports monogamous way of life, keeping in view the long standing well-being and benefit of the world, it has been supporting polygamy too, solely, being the reason for progeny of the family, when the first monogamy wife does not bear children, and with equal sanctity and piety and with great flexibility if has accorded several other relaxations, indeed subject to the genuinity of the true facts and factors of the virtuous life. This is Indian culture of marriage at the national level and for national integrity.

We find, according to Valmiki, Rama is the greatest idealist and he follows monogamy throughout his life and he does not marry anyone after leaving Sita, in the Uttara Ramayana.

Valmiki Maharshi, in his immortal epic, the Ramayana as we come across so many episodes describe Hanuman's episodes is entirely different from the character studies of the epic, the Ramayana. Valmiki describes the super powers of Hanuman which have become a part and parcel of our culture. His prowess is unimaginable by Hanuman himself and so, we tell Hanuman himself and so, we tell Hanuman about his enormous strength and powers, beyond imagination and thus stands the national culture to project the super-human strength of Hanuman. Valmiki Ramayana gives a picture of Hanuman's flying with the super-sonic speed like Sri Rama's arrow. He flies in the sky like a great jet and a ship. Even the foreign Ramaite poets express the same belief about Hanuman's superjet flight in the air.
Indian culture is renowned for sympathy and tolerance. We express our sympathy for the aggrieved and help him to fight for Dharma and this enhances the national culture and help promote unity and reflects the cultural and traditional built up of our land. Valmiki Ramayana presents the entire land of India. The Ramaite poets of other parts of India have triumphed in reflecting the cultural aspects of their native land and even mentioned the names of their places and thus we find that Ramayana has become the medium of expression of various national cultures and national integration. Our Indian culture stands for respect, to the deceased, observing ceremonies to pay respectful homage to the dead. Even wars are stopped as a mark of respect when great men pass away. We find in the Yuddha Kanda of Valmiki Ramayana the war was stopped when Kumbakarna the younger brother of Ravana and Indrajit, the son of Ravana, passed away. This is the cultural aspect of our land. In our epic, the Ramayana, messages and identities sent or conveyed through the messengers are the parts of our culture. Sri Rama sends a ring to Sita through Hanuman as a mark of identity and in turn Sita sends Chandramani, the crest jewel. This has been the culture of our customs and identities. Many aspects of Indian culture like, respect to saints, devotion
towards Guru, principles of distribution, affection towards brothers, loyalty to husband are also described in foreign Ramaite works. Description of many aspects of Indian culture are worth the mention, of penance, heaven Sita's birth from the Earth, Hanuman's flights in the air, Rama's incarnation in twenty five legends, in English Dutch, Spanish, French, Portugese, German, and other European languages, are the land marks of influence of Indian culture. Even in Muslim, Ramaite legend in Urdu, was written. As we study the foreign Ramaite works as legends in different languages—both Indian and foreign, rendering lead to present the Indian culture, national integration and land marks for world peace and they have become the living monuments of the Universal Culture, passed on to various parts of the Globe, high-ranking our Indian history of culture. Despite the variations in styles, sequences, titles, and the names of the characters almost all the works of Ramaite legends contain the same fragrance of magnificence of the characters of Rama, Sita, Hanuman and others. They stand as the living pillars of humanity. It is rightly mentioned in the epic, the Ramayana, "as long as the mountains stand, and the rivers flow on the earth, so long shall remain the legend of Ramayana.

Our great epics, the Ramayana and Maha Bharatha have contributed to the national integrity and world peace, in
influence on our Society. The western rule in India, did not change our Indian traditions and net work of our rural atmosphere and even the urban customs to a greater extent. We, still retained our heritage, culture and have been working for national integrity and continue to strengthen our integrity despite the fact, we were often disrupted by external subversive elements trying to destabilise our solidarity and national integrity. Our world renowned democracy has taught many a country of the comity of nations, the most excellent pattern of socio-political build-up, always aiming at the grass root levels to strengthen our culture and revitalising our unity towards unshaken national integrity. Many fellow countries look forward to our tremendous ideology of our solid democratic principles and absolute ideals of secular values, always aiming and executing the ideologies of secularism for the welfare of the State in all respects, at all times and at all levels of our Society. This unique achievement has been possible and continues to be working peacefully with the unshaken basic secular values of our two great epics, the Ramayana and the Maha Bharatha whose invaluabale ideals and ideologies influenced our traditions, customs and internationally acclaimed culture, dignity of human values, and unparalleled spirituality of purusharthas. The spirit of secularism has been influencing many races,
many languages, many diversified customs, many secularistic practices, despite the multifaceted religious practices, still project our unity in diversity solidarity in magnitude, integrity in immeasurable volumes, by leaps and bounds, yet the spirit of oneness, one nation, one unified culture and indomitable national integrity, in the international reflection, which has been and continues to be promoting world peace which is threatened at every stage by unscrupulous nations big and small in magnitude since they lack in their own in sight of human values, secular qualities and international understanding of peace and peaceful co-existence, promoting tranquility and perfection, only to uphold the dignity of man, respect of human rights and honouring humanism, in the name of Almighty.

Our two great epics and especially the Ramayana influenced our Indian culture, with the secular values of Truth, Dharma, Righteousness and Justice which became deep rooted in our society only to cherish the spectacular network of Indian culture of, respect to elders, honouring the words of parents, practising monogamy, implicit obedience to elders words, unmatching sacrifice by the younger in favour of the elder, the relentless service by the younger to the elder coupled with great amount of sacrifice, devotion
with dedication, compassion with compatibility, implicit servitude, honouring the words of the preceptors and commands of the teacher, friendship in deed, word and thought, indebted gratitude, remarkable service to the Master, unmatched and unheard of, devotion with determination, dedication undeterred mass service orientation, removal of evils by righteousness, administering Justice with dignity, punishing the real guilt; restoring Justice to the justified, honouring the deserving lot, allowing people to share their joys due to them by their right honouring the popular verdict, at the risk of personal sacrifice, exhibiting the right of might, winning the hearts of people by the secular demands, following the ideals of truth, ahimsa, Dharma, righteousness, compassion, love of nature, identity of self with the fellowmen upholding the right of justification, the quality of repentence, the act of unification in the spirit of Dharma and perseverance of the righteous act and restoration of the rightful duty at the proper time and establishing the prosperous prosperity of the dynasty of the royal progeny, are all the most cultured cultures of the epic, the Ramayana.

Peace at home, peace in the society, peace in the nation will homogeneously ensure peace of the country and in the continent. Peace in the continent will ensure world
peace. When it is disturbed in any part of the world it is disturbance at one place and will weaken the texture of peace of the world. It is world peace that will guarantee, peace for everybody, peace for the individual. The welfare of the State depends upon the peace of that State, in its prosperity. When peace it is disturbed, prosperity is also disturbed. The secular values of our epic, the Ramayana founded its deep roots in our Society ever since the beginning of Ramayana and it has been contributing its lot for world peace because India stands for world peace with its basic foundation of peace, well founded by the invaluable secular values of our great epic, the Ramayana and India has been contributing its best to promote world peace, everlasting and even today, amidst the war ridden atmosphere in the hemisphere, India with its utmost esteemed quality of tolerance and spirit of co-existence continue to uphold the tenets of peace in door and peace, out door, the everlasting world peace.
chapter 7

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