CONCLUSION:

This study of the Secular Values of "Ramayana" and their relevance to the Modern Society, is a clear picturising of the important secular values of "Ramayana" as expounded by the Adikavi Valmiki Maharshi, in his original Sanskrit rendering in Kavya and it has and continues to be the master piece of Indian Epic presentation to all Sections of people of the comity of Nations. It has the most excellent invaluable secular values, as expounded by Valmiki, in "Ramayana", that we evaluate and imbibe the potential values of the monumental secular values, as initiated by the poet, one thousand nine hundred years back, in our land, Bharatha. I have dealt with the various important and standard secular values, in their respective aspects, for the benefit of generations after generations. These important and standard aspects of secular values are universal in character, as they apply to all classes of people of all nations in the world. It is not aimed at one individual or for one particular class of people. It is for one and all, irrespective of caste, creed, religion and nation. Religion,
as I have dealt with, in the various chapters of my research work, has no place of its own or identity to project any particular religion of any particular class of people, of any particular nation. Religion does not find its entry into secular values, in any part of the world; because, religion, when highlighted becomes sectarian and particularly in support of particular caste, creed and community, projecting their ideologies and practices which might not be acceptable or bearable by people of different faiths of their choice.

It is, therefore, I have found it in my research work, necessary to maintain, religion is the last word or no word at all, in support of the secular values of a country, or a nation, who are secular in character and safeguard secularism, at every level of their functioning of their society or their government, of the people, where democracy has the major role to play. Even in case of a Kingdom or a monarch ruled country, secularism is a necessity for the welfare of the people concerned and for the King to rule his land peacefully, in the interest of the welfare of his subjects.
I have taken care to highlight the gross importance of the secular values for a Society and its people in general, to ensure peace and welfare of each individual, or each unit of a family at large or groups of families or clan to guarantee the basic and minimal wants of every individual, given the basic structure of a well found society, especially, the present day Modern Society.

Nevertheless, Societies in the past were secular in structure and many nations basically behaved secular mounting the secular for the welfare of their society. Secularism, being an invaluable common application for the well being of each individual in particular, or the family unit in general plays a vital role in any nation and the secular values, as history of each nation, depicts its past welfare of the people. I have tried my best to bring to lime light the significance and importance of secular values as expounded in Ramayana, which serves us all, even to-day as a great treasure house of secular values.

We, all have studied the great Epic, 'Ramayanà', and we know the real superb worth of the Epic. We have studied it as a means of purifying our lives and we have
observed, Rama and Sita are often spoken of as the Hero and Heroine crowned with the perfection of human quality. Rama and Sita are crowned in our hearts, enthroned in our feelings. We have also found Valmiki Maharshi is a master of Human nature. We have benefitted ourselves through his great epic, a great deal of spiritual as well as intellectual ideals and virtues, giving importance to secular values and the prime significance of the spirit of secularism. Even to-day the moral grandeur of the Epic benefits millions of people of India and abroad. A proper understanding of the moral, social and material aspects of the Indian way of life and the Philosophical approach to the Epic, gives us the best ethics of Ramayana for enriching our ethical code of life.

As we have studied 'Ramayana' as depicted by Valmiki in a brilliant and extraordinarily, thrilling sometimes we concede that the poet is giving us a picture of Indian Life at its best and feel proud of our ancestors, for their rich culture and civilization. We can say, without any hesitation, the period of 'Ramayana' was the "Golden Age". The teachings of the secular values of the Epic are unique and secular with the spirit of renunciation,
tranquility and equity, mental and spiritual contribution to the welfare of the Society. The 'Ramayana' period was a system in which the Brahmanas enjoyed a respected and somewhat privileged portion because of their literary and spiritual contribution to the welfare of the humanity. The Kshatriyas submitted to their spiritual authority and governed the Kingdom in accordance with traditional morality. The Vysyas traded and augmented the national wealth by trade and commerce, while the Sudras served the other Varnas. The special privileges assigned to the various Varnas were really intended to secure for them the best environment and circumstances calculated to enable all classes to carry on their respective functions to the best of their ability. It must be said to the credit of the Architects of the Ramayana culture, that, generally, all the Varnas lived in harmony and amity and in this, the personality of the King played an important role. Even the joint family system enjoyed the concord and affection among the family members and by loyalty, to past traditions. I find from the best family traditions it was inculcating self-sacrifice to the best interest of the Kingdom. I also find, some of the outstanding aspects of this Epic, Ramayana, namely, the unquestioned authority of the father, the affection and respect for the mother and the exalted place for the
eldest among the sons, are notable features of this Epic, which, to-day we find continues to be faithfully adhered to by the present day Hindu Society. The Institution of marriage system of the day was liberal, ideal and practical and it was irrevocable here and for hereafter. The marriage custom, as I find is carried on liberally in the interest of bright and virile race. There was no dowry system being the greatest social evils. Sati was the worst social evil - now present. Child marriages inter-cast marriage alliances and no bar on the high and low cadre, credit the Ramayana Society, with modern characteristics, during the period of Rama Rajya. We do not fail to notice the emphasis laid down on the cherished ideal of monogamy. I find the ideal of love was lofty, yet practicable. It was realised that physical pleasure was not the be - all and end - all of marital life. An ideal conjugal life with the aim of progeny of the family and one's duty to religion, society and kinsmen could alone serve for the realisation of an ideal family life. We also find, family life, in Rama Rajya was very much gratifying that as a wife, she was to observe unflinching fidelity towards her husband and worship him as a deity. Chastity of mind and body and complete identity with her husband was the ideal of Pativrathya. A wife enjoyed the rights of maintenance
and the right of conjugal fidelity from her husband. Even a widow was not considered as inauspicious and was respected by her kith and kin.

There was no practice of Sati in Rama Rajya. Women were very much honoured and respected from the family viewpoint of the society, family stability, and conjugal bliss. A good wife could not be deserted and her chastity was very much honoured. Society in Rama Rajya was not amenable to the admittance of an abducted woman back to the fold. Women had important role to play, in her husband's counsels, she had the right to share penance with her husband. I find from the women characters of Rama Rajya, she was a colleague in religious rites and a comrade in social functions. This evidently shows that man and woman were regarded as equals in responsibilities and partnership. A wife took an important part in her husband's counsels. Man's desire for progeny to encompass his well-being hereafter made woman indispensable from the spiritual and religious points of view.

Woman, as a loving wife and tender mother that is, woman in her natural and fairest calling - has no where else in life or literature found greater and more heart-felt
appreciation. We find, in Rama Rajya a wife enjoyed solicitous care and supreme authority in domestic life. The respect, even veneration that a chaste and devoted wife, reputed for her character, enjoyed in the Ramayana age, is unparallelled and is hardly less than that enjoyed by any great ascetic in history. I can say, woman was the centre of happiness and abode of grace and her special qualities were grace and tenderness, peace, affection, surrender, sacrifice; a woman enjoyed equal freedom as a man could enjoy and she was not at all subjected to anger or hatred. When compared to the present modern Society, we find women not respected or honoured properly, and to the contrary, we find women disrespected, now-a-days, I find from Valmiki Ramayana, women were very much placed on par, with men and they enjoyed their status in the Society to their heart's content. A critical analysis tells us, evidently the society of women were knowledgeable and were well taught in life, and we find to-day, in our Society, women are far below the literary level and unconcerned in the Society, which lacuna had led to ill-treatment of the weaker section. It is high time, we realise this factor of literacy in both, men and women and equip them with the basic fundamental knowledge of love, affection, equality,
compassion, respect to other faiths of religion and realisation of human needs and necessities, as required by one self, in terms of common interest and common good of one and all in the Society. Our present Government is very much engaged in partisan interests, than the minimum welfare measure in the Society, in the greatest welfare of the greatest number of people, of social upliftment of fellow citizens.

I find the most outstanding, exemplary feature of the institution of marriage, in Rama Rajya, is the anti-dowry system. There was no dowry system, in the Society and it was socially tabooed, which is highly commendable for its supreme status of the Society, in this respect. There was, in the Ramayana age, a local practice of the bridegroom paying "Kanya Sulka" to the bride to be. This social custom of the institution of marriage was, evidently, in vogue, to make the bridegroom realise that, he would not get a bride just for mere asking, in marriage; but the social practice of paying "Kanya Sulka", viz., paying a nominal taken money in cash or kind, namely gold or silver in ornaments, in the erstwhile era, was continued and the same social practice continued in Dwapara Yuga, prior to Kaliyuga, the present era, where the social custom is entirely
reversed, wherein the Bride's father has to pay, now in vogue, in cash or kind, so called "Dowry" or "Vara Sulka", which practice has, and continues to ruin many families to despair and poverty. Failure to pay the Dowry money is landing the family lady, to most disastrous consequences, resulting, in bride-burning by the husband or and the father-in-law and the mother-in-law in collusion with the members of the Mother's-in-law family, for the failure to pay the dowry money, even after begetting children by the family-bride. This social crime is perpetrating in large scale commitment of bride-burning, which our present society, never set it right, nor tabooed it in spite of adequate knowledge of present day, advanced culture, of our modern Society. This most heinous, unpardonable crime, is in the increase, till the recent two to three decades of the 20th century. God only has to set right the minds of men and members of our Society the so-called Modern Society of our land.

In the Ramayana age, the royal custom of Swayamvara was very much in vogue and the princesses of the royal families selected their life partners, by their own choice, in the open assembly of Bridegrooms-to-be. Even the other
varnas of the Ramayana age practised this custom, to a little extent, which practice of Swayamvara, deteriorated in the later periods and the succeeding era, we do not have, in our Modern Society, now-a-days, the practice of Swayamvara. We have, to-day, the selection method by the bridegroom, for his life-partner, a bride, from among his community, a practice which is being carried on invariably and not by Swayamvara, by the bride. We do come across, to some extent, the present day, practice of inter-community marriages, as well as, inter-caste marriages, which have become the fashion of the day, by a wave of social revolution, necessitated by Socio-economic conditions, prevalent in many families. Here we come across the cross-roads meeting of marriage alliances positively a step ahead of the age-old custom of selection of the bride, in the same caste or community.

Our Modern Society, rather we call it modern Hindu Society is gradually, revolutionising the matrimonial customs of different families, ushering to the modern Socio-economic temperament and educational culture is helping give the impetus to mass marriages, of late on no caste— no creed no community basis; but pivoting on the theme of national integration and advancement of matrimonial alliances. Today
in our Modern Society, practice of dowry to the bridegroom, by the father of the bride has, and continues to be the worst ever crime, against the social customs of the Indian Society. We find the most heinous social crime of bride burning, with the pretext of dowry claim from the father of the bride, who goes to her Mother-in-law's house, in her own humble way, left to her status as an ideal lady of the family. It is high time, we educate both men and women on this social evil and condemn its occurrence any more and save the bride, to be everbridal and lead a normal happy life. This social evil of dowry system should be checked and the guilty shall be severely punished for the unbearable, unacceptable and unimaginable social crime of bride-burning by many determined methods and practices, in saving the numerable lives of most innocent brides of our womanhood.

About the four varnas, I have already dealt with the Varnas in the Chapter 5. As we find from Valmiki Ramayana age the Indian Society of the Trethayuga was caste-ridden; but we find it was only, essentially a form of division of labour which was an arrangement for convenience. Our Epic, as stated by Valmiki, expresses the four Varnas, or castes (Chaturvanyam). They are, the Brahmans, the
Kshatriyas, the Vysyas and the Sudras. These names, as already dealt by me, in Chapter - 5 of my research work, in this Book tells us, Varnas existed in the Tretayuga of Ramayana age and the respective duties were differentiated. From an in depth study of the Ramayana, we had seen that clear distinctions were made even by the King, Dasaratha, during functions according to different castes and status. We may find, on crucial examination, there was no instance of smacking of caste jealousy, which gives us an example that sacrificial functions had become the exclusive rights of the members of one particular caste. We also come across the practice of one caste namely, the Brahmanas could also carry out the profession of a Kshatriya or a Vaisya and similarly other castes could pursue the profession of one another caste, for their livelihood, as circumstances, prevailed according to the necessity of the situation demanded by any particular caste. This was due to force of circumstances. In the Ramayana age, we find, in the social life, Brahmans had the greater privileges and even the King used to follow their directions, to uphold their class, due to the merit of their vedic and religious study, constituted dominant force in their life. The ideals set before him, a Brahmana, were, "plain living and high thinking in terms of Dharma, of forsaking the active pursuit of wealth
and of cherishing cultural presentation and advancement. Now, we can derive our conclusion, about the supremacy, the Brahmanas were wielding in the Ramayana age, is evident, when Sri Rama killed Sambuka, a Sudra, doing penance, which he was barred from doing penance, at the instance of a Brahmana who asked Sri Rama to punish Sambuka, the Sudra, doing penance, which was a flagrant departure from the established practice of the four castes, and also a practice prerogative of the first three castes. Rama, the King, being the protector of the moral order of his Kingdom had to carry out the punishment, by himself, in killing Sambuka, the Sudra doing penance.

We can say, most critically, and from the viewpoint of Dharma and equality of opportunity and the conception of secularism, the act of the King was not warranted; but the King, the protector of Dharma on the lines of welfare of the Society and its subjects, when the prescribed moral order was violated, the King had the right to punish the violator of the moral order. We may say, Sri Rama acted in the wake of upholding the moral order; but from the point of equality of opportunity, which is a right vested in everybody, irrespective of caste, creed or community or profession and in the terms of secular
values, equalities, etc., every human being has the right to liberation (Moksha) and our Holy scriptures uphold this Universal Dharma of Liberation, to all human lives, as well as animal lives too.

Now I wish to conclude my research work, by briefing, all the Chapters, critically researched, Chapter-wise.

In the Introductory Chapter-I, I have brought the aim of my research work, the scope of my critical approach to the secular values, as expounded in the Ramayana and the significance of secular values and their relevance to the Modern Society. Any research work of an important and valuable thesis is generally aimed at, finding new avenues of values and the importance of those values, only to become most useful to one and all, in the greatest interest of the welfare of the society and for the greatest number of people in general. Yet, some more research can be carried out by prospective researchers to give the benefit, further avenues of Truth and Virtues and secular values, to reach the heights of ultimate values of human life.

In the second Chapter, I have dealt with the Socio-cultural background of the Teachings of Ramayana, to a greater extent. Human beings are endowed with knowledge, love and
affection and other conducts, with gifted characters. When compared to all living beings, human beings are gifted with knowledge which is unique only to human beings. The teachings of Ramayana, tell us that Sathya and Dharma have precedence over the other. Valmiki says, people of Ayodhya lived long and the younger generation did not die prematurely. Sri Rama was prepared to sacrifice his life, even renounce his own brothers and forsake his wife, Sita in Order to save his honour, in the Kingdom. The Socio-cultural background of the Teachings of Ramayana, tells us how people lived happily and how Rama Rajya provided and guaranteed the welfare of the people of the Kingdom. Our Epic teaches us the standard administrative principles and the state craft to provide peace and welfare of the subjects of the land and amity in unity. Ramarajya practised secularism, giving every opportunity to all sections of people, the equality, fraternity and liberty, irrespective of caste, creed and community and respect to every religion. The King always stood for the well being of his subjects and was ready to sacrifice, for the sake of happiness of his people. Truth prevailed, righteousness practised and justice always upheld, in the welfare of the people. The socio-cultural background of the teachings of
Ramayana confined to Dharma and the King became the personification of Dharma, and he maintained peace and amity, at every stage.

I have dealt with, in Chapter three, the concept of Truth, Dharma, Righteousness and justice according to Ramayana. There is no second imagination to TRUTH, Righteousness, Dharma and Justice in its true concept. Truth is universal in character and Truth is Dharma and righteousness. Every action of human beings carries truth, in its true native and as you utter truth you stand to follow Dharma, as is said in Vedas and in every religion of faith. Valmiki described Sri Rama as the icon of Dharma, in the Ramayana. Anything that we do, in our life is Truth and so Truth can also be said, Truth is Truth. Any amount of additional qualification to Truth, remains as super Truth and again this is said to be Truth only. Dharma is the foundation for life and it encompasses the duties, responsibilities, rights, religious observations, social obligations secular obligations and observance of secular conventions, and the very fabric of one's life. Truth leads to Justice and Dharma and Dharmic behaviour drives everyone to do justice. Justice stands for unbiased righteousness and virtuous character. Ethical behaviour also throws light
on doing justice and performing Justice is a noble virtue. Valmiki described Sri Rama, as the unparallelled follower of Dharma and Justice and is totally committed to TRUTH. Sri Rama was an incarnation of Truth, Dharma and Righteousness.

In Chapter Four, I have dealt with the origin of Nature and types of Evil according to Ramayana under the caption, "The problem of Evil and its solution."

We call, as evil, is not evil. There is no evil as it is, we are calling our sufferings, pain, bad feelings as evils and many authors have said, there is no evil at all in reality. Evil is our own making and feeling and never an established fact or an issue. It is only a qualification of the negative thinking, before the positive is established. Evil is an incomplete good. Religion, it is said is not merely a faith of an individual; but it is redemption from evil. Evil is not cognitive as evil, but it is incomplete good. The problem of evil still remains a mystery and the solution within ourselves and all evils do not remain as evils at all; as they are solved, according to the nature of evil and the extent of evil, if at all we feel it may be evil. So evil is, only a notion and we solve any problem of so called evil by
viewing the same on positive thinking and viewing with the right perspective.

In the Chapter five, I have dealt with, "The place and significance of Varnashrama Dharma in Ramayana." Our Epic, the Ramayana presents, the social set up and the status of the society of Ramayana age. No doubt, admittedly the Ramayana Ramarajya was caste ridden. As we find our present day society with the multitude of castes and communities, the Ramarajya was also essentially a form of division of labour which we can call an arrangement for convenience. To-day we find, in our society with the extreme practice of caste and caste feeling, as nerve-racking sometimes, taking to killings many a time with the worst ever of its kind, the most shameful acts being committed in the name of caste and caste superiority. The social set up also has been undergoing very rapid changes, to the detriment of many families, facing very rigid treatment, worst confounded. Man has lost the meaning of equality, fraternity and the spirit of secularism. Our Epic mentions the four Varnas, or castes, namely, the Brahmanas, the Kshatriyas, the Vaisyas and the Sudras. Nevertheless, it was certainly more rigid than in the period that preceded it. As the names of castes go by them, it is clear, varnas had become
differentiated from one another, as a class, in the Society of Ramarajya, and their privileges, duties and liabilities had become more or less, well defined in the Ramayana age.

The society, which was inhabited by Brahmins, was looking after the education and literacy of the people. The Brahmanas were learning the Vedas and were performing the preceptor rites, to all the forward three castes, according to purushasukta. Study and teaching of the Vedas and the practice of penance have been the principal occupations of the Brahmanas, eversince the Varna system came into being. The Brahmanas, as we find in the Valmiki Ramayana age, could not impart Vedic instruction to nondvijas. The role of the Kshatriyas is to carry arms and weapons and provide protection to people, as they possessed valour. The part played by the Vaisya is to provide sustenance for the society in the form of wealth and food, by trading and similarly, the Sudras had to attend to the services of the three preceding varnas. A critical approach to the varnas, with its significance of varnashrama Dharma, tells, how the priestly influence was preferrably stronger in the Ramarajya, than it was later in the period of Mahabharatha. Perhaps a deeper study shows, the superiority
of the Brahmanas was more stronger in the Uttarakanda. The person of a Brahmana was regarded as sacred and inviolable and ranked with Kings and Cows. No doubt they had the upper hand in the social life of India, and it is claimed they looked after the spiritual well-being of the people. The Kshatriyas were entrusted with the task of protecting the people, from external and internal aggression and included the duties, as enunciated by Sri Rama, in giving alms, taking sacred vows during sacrifices and sparing not even self during battle. His special duty was to protect the Brahmana and the cow and they should protect anyone whoever sought it. According to Sri Rama, the Kshatriyas to carry bows and weapons in order that the word eartha, the distressed may not exit on earth. We also learn from the Varna system, that in return of, for the services rendered by the King to the community as a whole he was legally entitled to a sixth of the earnings of his subjects. A righteous King, true to his duty of protecting his subjects, was further entitled to a fourth of the spiritual merit earned by the ascetics of the land of the Kingdom. The vaisyas provided the economic support to the society of the Varnashrama Dharma. It can be found the Vaisyas could pursue wealth and they
had to rear the cattle and tilling the land and trading were the two pursuits allotted to them in the Varnashrama. Dharma. No doubt, they had to bear the brunt of taxation. In the caste hierarchy, the Sudras, naturally, occupied the last of the cadre, being the next grade in the varnas, after the first three castes, namely, the Brahmanas, the Kshatriyas and the Vaisyas. No doubt the last cadre are called as Sudras because they were assigned the designation as servicemen; because they do service, the cadre is called Sudras. Their function was to serve the other three castes. No doubt, the Sudras served the preceding three castes and they were also served by the preceding three castes, in the sense, the Brahmanas taught the Sudra, the Kshatriya protected him, the Vaisya sustained him and finally a Sudra was served by another Sudra, as a routine in the cycle of service orientation; but in Uttara Kanda there is no mention in the original Ramayana of Valmiki of barring a Sudra from performing penance, whereas, later on, they were admired for their upgrading of their life pursuit.

In the sixth Chapter, I have dealt with the importance of secular values and their relation to the higher values of life.
We find from Valmiki Ramayana, the doctrine of Karma and transmigration, which we believe in Indian Philosophy as the pillar of life, is very much recognised and stressed everywhere in Ramayana. Rama was of opinion that this world is a place of action (Karma-bhoomi) for performing good and bad deeds, the fruits of which we must reap sooner or later. Even the Gods have to bear the consequences of their actions. As we note the ideal of Dharma, held in the Ramayana age, we find that the word Dharma is ubiquitous in the Epic and comprises the whole gamut of God word thought, speech and action. It includes all that is conducive to virtuous life. According to Sri Rama, "Truth, righteousness, prowess, kindness to creatures, fair spokeness and worship of the Gods and Guests, these have been said by pious as the way to heaven." Values of life are very much important, because man can't live without values in life. Life, human life itself is the important life, among the galaxy of lives, on the earth. It is highly important that man does not keep away from the attention of values of life. Why at all we attach importance to values of human lives, as they lead us to self-realisation and finally to attain salvation (Jeevan Mukti). We are under the impression, it is enough to keep our lives, ever bright
just by mere feeding only; but he lives by the spiritual attainment of his mind and heart. The Ethics of human life teaches us the values of life and the practice and preaching of spiritual height of God realisation.

Everybody, just thinks, I believe, to yeak out human life, as otherwise it leads us to mundane life, without any definite goal in life. A deep study of human values of life will elivate us to higher values of life. As we understand the human values of life, namely, following Truth and being truthful, treading the path of Dharma and being Dharmic, adhering to Justice always and being justful, showing compassion to fellowmen and being kind to animals, being considerateto fellowmen in all Judgments, man becomes, noble and ideal in nature, and will follow the path of spiritual living, which will lead him to the highest value of life, manely liberation (Moksha). He actually reaches at this stage, the state of perfection, keeping away from the mundane world, making them pure and perfect, which he becomes in union with the Atman. Our Upanishads tell us exhaustively about our final goal of life, salvation and everyone must strive truthfully for its attainment.
The purusharthas, namely, Artha, Kama, Dharma and Moksha, tell us, both the empirical values and the spiritual values and every person as he has taken human birth cannot afford to lose these values of life go un-realised, not gifted, and uncared for, but strive and strive his best to maintain and the spiritual path and attain salvation, finally. The purusharthas are also secular values and have the spirit of secularism as they are universal in character. We find in Valmiki Ramayana, the poet stressing on Purusharthas and teaching us to practise, these human values of life, leading to the highest value of liberation in life. Indian Philosophy preaches the quint essence of our Vedas and the truth of purusharthas to be followed by every individual and finally attain liberation, leading to glory of human life.

In the seventh chapter, I have dealt with the conception of secular values and their relevance to the modern society. I have dealt with the secular values as expounded in Ramayana, in Section I. The meaning of a value has been defined and different values have also been discussed highlighting the real worth of higher values of life. The secular values are applicable to the Society, to the nation to the continent and to the world, infinite
and in deepest relation to the individual, in this world. According to E.S. Brightman, "Value means whatever is actually liked prized, esteemed, desired, approved over-joyed by anyone at any time. It is actual experience of enjoying a desired object of activity. Hence, value is an existing realisation of desire." We can, what best we like and appraise the same, with credit, can be called as a value and what all we have in Nature are values. Regarding human values of life we can attribute speaking truth, conducting righteously, and performing correct justice, can be mainly said as human values of life. In this Universe, Truth is the Supreme Value and the Supreme being is the Almighty. The infinity stands for the eternal value of all values of nature. Mentioning the values of life in Ramayana, takes us to the higher and ultimate values of life. There are religious values and they are directly implied with the human values of life. The highest of value of human is the goal set to reach the abode of salvation and this is the ultimate highest value of life every person tries to attain in human life. Our Indian Philosophy presents to the world, in its entirety, the four Golden values of human life. These are the real fruits of human life values. The spirit of secularism is fully imbibed in these four
important values of life, because, we wish for the good
and welfare of our fellowmen. The greatest superb human
value gifted to man is to know the "Brahman". What we
see before us, the universe is the Brahman and this Brah-
man is the Atman, "the Paramatman."

Real devotion, Bhakti in reality is also the
highest value of human life and it knows no bounds, no
limitations, no jurisdictions and no frontiers. All the
characters in our Epic occupy certain position and their
lives become valuable to their own status. We attribute
few persons in this Epic as contribution, and we describe
those characters, possessing the best values of humanlife.
I have dealt in greater detail the different characters
and the role played by each character, in the Epic. The
noteworthy of the higher values of human life are the
women characters in the Epic and I have highlighted the
women pativrataswhose characters can be and should be emulated
worth the human values of life and in some individuals
highly exceptional and moral setting by themselves.

Sacrifice is said to be the highest value of
human values of life and we have Sri Hanuman, who occupies
the only personality, in our epic, for the greatest spirit
of sacrifice, unparalleled in the history of mankind. Bharatha, though he occupies a special envious status for himself, of his extraordinary character of Bhakti and the spirit of sacrifice, is exceptionally commendable by one and all, where as Sri Anjaneya occupies his superb individuality and highly characterised personality. This unique highly regarded and venerated role of Sri Anjaneya, shines in the Epic as an ideal Karmayogi, demonstrating to the world that "Service above self" is the sole purpose of Hanuman life mission.

In the Eighth Chapter, I have dealt with the application and significance of secular values of Ramayana and the Socio-cultural, religious and philosophical Significance of secular values, as expounded in Ramayana. We know pretty well, right from the common man to the high brains, the intellectuals, who talk at length, of peace and prosperity in the countries of world Nations, are not caring for the secular values, sociologically and philosophically. We make more and more of vaccume of secular relations, when it comes to reality. As we examine critically the society as it stands at the cross roads, questions everyone, really conscious of secular values for the welfare
of the individual in the Society. We talk of one world government which is a myth and people in power, publicise the charisma of the society to make the society, self-sufficient, free from want and ensure equality, fraternity and liberty. Nature is witness to these dreams and we forget, we are one nation, one humanity, one human race and one mankind. Why? Man by Nature is selfish and his selfish nature prevails on him to look after himself and to deprive the other, for his own benefit, at the expense of his fellowmen he enjoys what all he ambitiously desires and starts exploiting his fellowmen. Let us take a critical approach to this universal issue of man's welfare and peace unto all.

In our study of this great Epic, the Ramayana, we have many findings of socio-religious-cultural and philosophical aspects of secular values and the important significance of those secular values. Despite the complexity of different races, with different religions India has been one unique nation amongst the county of nations in the world. This is because, right from the Epic, Ramayana age, the spirit of secularism was nurturing the society, despite few external influences and disturbances. This has been possible because, our holy scriptures teach us, the
universal, maxim, "Sarvejana, Sukhinobbhyanthu", "Let all people be safe, secured with equality of welfare and prosperity. Nature offers at every stage what man wants for his livelihood and he stands benefitted always and the spirit of tolerance and compassion of Indian race, has been maintaining the Indian secularism, to its core. Fundamental and cultural unity has made it possible to live in secular state and to promote secularism in the Society. The teachings of the Upanishads, in the Ramayana age brought by secular state and the spirit of secularism prevailed. The principles of Dharma, Artha, Kama and Moksha also promoted the ideals of Philosophical thoughts unified with socio-economic religious unity. The concept of live and let live found its meaning, in operation. The social set up, consisting, the different castes and creeds, with four Varnas and performing their respect to duties for the normal running of the Society prevailed in Ramayana age. Thus we find clear distinction had come to be established among the different castes, still upholding the practice of secularism. The social order prevailed to the benefit of each Varna in coherence. The privileges of the different varnas related mainly to their principal means of livelihood. We observe from the Balakanda of the Epic, the Brahmanas were given, unduly great importance
It is upheld that the Brahmanas maintained the tenets of Dharma, Vedic study, religious practices in the Society and the King attached greater importance to attain the high intellectual and moral plans and people conceded to this state of social superiority in the interest of social awareness and paucity of peace and welfare. I find this moral order was practised by the King, in order to make the masses more socially oriented and secured state of common welfare and hence the elevation of the intellectuals as the path-finders of unified principality.

From this social ideology, we can say, Hindu culture sustained the society in unity, presenting to our country, an excellent picture of socio-economic, religious and philosophical ideals, cementing the social ideologies promoting secular values in operation. These factors founded the society with the principles of Dharma righteousness and Justice at one and all. Any deviation by dereliction amounted to the direct reference to the King and hence the King applied and administered secularism, in his administration, without any discrimination. King Dasaratha tells his son, Rama, the heir-apparent King of Ayodya, as
follows, "I hope the laws are administered Justly and impartially."17 In this connection, to deal with the character, behaviour and functioning in the community, the ruler has to adjudge, keeping in view, the virtues of the social group, the four fold divisions of Society, is regarded as the ordinance of God or the dispensation of the spirit.18 The King is directly responsible, for the peace and welfare of his subjects and as such, he applies the secularistic principles in his administration.

The imprint of the art of administration has eternal relevance to humanity, of the Ramayana age. The womenhood in Ramayana age has a very high order, unmatched full of exemplary character, with secular values, to the womenhood in general. From the social status of women in Ramayana, we can evaluate values of womenhood, in the Epic only to be emulated by the present generation of women, to purport great secular values. Valmiki is purely concerned about the tenets of Dharma in case of women characters, in Ramayana. Valmiki prescribes the social character of a women, to be an ideal wife to her husband, always for counselling him for his welfare and virtuous life.

Regarding religious significance people, simply dedicated their practice by worshipping Sri Rama their God.
in person. People also worshipped Lord Shiva as their choice worship and the best religion they thought and practised are, Truth, Righteousness and Justice, in thought, word and deed, in their day to day life.

To say more about the secular values of Ramayana, we have to note the application of secular values to the development of the secular values of Modern Indian Society. Our Modern Indian Society now, stands at the cross-roads. We call our Indian Society, as modern because it has now emerged as the largest and highly populated among the great nations of the World. Having attained a high status in the United Nations Organisation of the county of Nations we have to develop our society, as modern Indian Society, in significance of our secular values - No doubt, India, in its unity in diversity has emerged as a highly developed socio-economic- philosophically advanced country, in the recent years. Valmiki tells us how the socio-cultural honour in Ramayana depicted a true picture of the Ramayana age, an outstanding status to our society, then and now it stands as a test case to our present modern society. The Government by the people, for the people and of the people.
A critical study of the application of the secular values, to the development of the secular values of modern Indian Society, will bring us, a real secular State of India, to the forefront of the United Nations Organisation to claim our tremendous advancement in the fields of social set up, cultural set-up and an appreciable economic set-up and also the Philosophical status, recalling the picture of ancient India.

During Ramayana age, Sri Rama was worshipped as God incarnation person on Earth, as a deity, divined and divinity glorified, because he was, a model personality called Maryadapurusha, and Adharsha Purusha. The Indian quality of socio-cultural qualification really characteristic of Hindu tradition of tolerance, reverence, combined with the spirit of secularism, to-day demands our society to maintain and develop our secular values, in the best interest of social-welfare of every Indian and to project ourselves as a Model Nation, in the United Nations Organisation. The world is presently changing fast, and faster too, in the political arena, and while doing so, our socio-cultural-economic and philosophical tradition and secular values should not be a bet, at the expense of our ancient
glory of veneration to lead other budding countries in terms of evaluation of secularism. We do not want to be criticised by the fellow countries, staking our secular values, simply because the fellow countries take advantage of our probable political and economic deficiencies, which are short lived. We find the great Ballard Writer, Thulasi-das, describing Sri Rama, as God-incarnate, the Adarsha Purusha, with all virtues perfected in him and his deeds, excellently depicting the secular values, as exemplary for generation to come. So, we now take the lead from the principles of the secular values of Ramayana age into our present fold of the modern society and for the development of scattered condition of our Society, only to rekindle the spirit of secularism, followed by the Principles of Dharma, Righteousness and Justice, at all times to come.

Sri Rama killed the wicked characters in Ramayana and to-day we have to remove all the vices in our modern society and rout out the wicked forces, annuling the strength of our Society and weakening the integrity of our nation, at the expense of our internal weaknesses, which could be earased in no time, by unity of secular forces, forging into a strong and powerful nation, only to promote internal
peace and stability and never to indulge in any neighbours internal affairs. It is never our intention nor motive to enter into some body's territory without reason or cause for intervention. We guard ourselves, with our traditional sovereignty and integrity.

Finally, as we look at the epic, Ramayana, Valmiki presents Thesis and Anti-thesis, in the personalities of Sri Rama and Ravana and the poet very well balances Thesis, with the promotion of friendship and the doctrine of service to the master and the concept of devotion, in all its supremacy, with the coherence of man and angel combination at work, in punishing the wicked and to establish the Supremacy of Dharma at all times, triumph, good over evil and the height of Righteousness, in all its glory, where we find the birth of peace and perfection. From the Secular values, as expounded in Ramayana, we have sublime thoughts given to us, giving the right way to our secular values and expand our socio-cultural and philosophical standards, by practising the most valuable teachings of Ramayana, to develop our modern Society. We do observe the ennobling virtues and the enriching secular values from the teachings of Ramayana, will certainly improve the trends of the Indian Society and to develop the aspirations of our Modern Society, leading to stability and everlasting peace and perfection.
CHAPTER - 9

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