CHAPTER- VI

BALKAND

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Meaning

Listen o Bhavani, to the blessed story of the holy Ramcharitmanas, which was narrated at length by the sage Bhushundi and heard by Garuda, the king of birds.

Analysis

Ours is a country with a long history, a long cultural tradition in which biggest contribution culturally was made in every language of India through spoken word (through Vacchik Parampara) by Saints, Poets, Saint Musicians and other artists.

The communication between Shivji and Parvatiji is one of the best example of Vachik Parampara. Same way, the dialogue between Kakbushundi and garudaji is another significant example.
Meaning

I shall tell you later the manner of their exalted converse; hear now the most charming and sanctifying story of Ram’s incarnation.

Analysis

Tulsidasji, probably was born in the year 1532 A.D. He himself stated that he started writing Ramcharitmanas in 1631 of Vikram era. In that era of time, Tulsidasji has used the word “Samvad” which means communication. The use of this word “Samvad” in Ramcharitmanas tells the story of significance of this word in human’s life.

In the above Sopan, two words are also very important “Pavitra” and “Charit”. For effective communication both are must. It is one of the speciality of Indian culture in which “Charit” has been given importance which differs it from the western culture.
Meaning

Said Narada with a feeling of pride, “it is all due to your grade, my lord.” The compassionate lord reflected and saw that a huge tree of pride had sprouted in Narada’s heart.

Analysis

Naradji is considered as a journalist and a communicator by the expertise of journalism & communication. But once Naradji was overwhelmed by the feeling of pride. This emotion is a barrier in effective communication.
Meaning

The high sages on each occasion sung his story in most sacred strains, relating his marvellous adventures of diverse kinds, which the wise hear without any amazement.

Analysis

Creating poetic compositions and then singing them in form of bhajans, keertans, katha and telling the sacred story is somewhere a part of communication.
Meaning

Hari (God) is infinite and infinite are Hari’s stories; and all the saints recite them and listen to them in various ways. The delightful adventures of Ramchandra cannot all be sung even in ten thousand aeons.

Analysis

Shriram is unparalled in the qualities which makes a man great. He is very very pleasing and at the same time very brave. Righteous and ever truthful he was firm in his convictions. He believed that path of Dharma was the only pathway to Arth, Kam and Moksha. There are innumerous qualities in Shri Ram. Because of these qualities its being said that “Hari anant, Hari Katha ananta” conceptually meant that the adventures of Ram cannot all be sung as they are infinite. And we can say the same for communication too.
Meaning

(Shivji says) I have told this tale, O Bhavani, to show that even enlightened sages are deluded by Hari’s Illusion, “The lord is sportive and gracious to his suppliants, he is easy to serve and remover of all sorrows.

Analysis

In this Chopai, there is a talk about Philanthropic contribution. The aim of communication must be beneficial. Mahatma Gandhi had also once said that “Journalism is service.”
Meaning

The omniscient lord now recognized the king and queen to be his own true servants. The ascetic couple solely dependent on him. Then a solemn voice (akashvani) full of ambrosial grace sounded from sky, “Ask, ask a boon!”

Analysis

There exists one of the most important communication medium in India which is popularly known by the name of Akashvani. In many mythological stories, whenever god wants to say anything, Akashvani occurred. It actually means celestial acknowledgements from sky. Literally Akash means sky and vani means voice or sound or message. In Ramcharitmanas, we found this word many times.
Meaning

“Two princes”, she said, “have come to see garden, both of tender age and altogether charming, one dark and other fair, how can I describe them? For speech is sightless and the eyes are mute.

Analysis

“Gira anayan nayan Binu bani” these words describe electronic media in a very efficient manner, when we see something with our eyes, our eyes can’t speak as they are mute and when we speak something our speech is sightless. In reality, to express truth, both voice and visual are necessary to be altogether. These lines clarifies that there should not be any difference in what we speak and what we see. This event speaks about the most significant element of communication that there must exist a synchronization between what we see and what we speak. If this happens, there is no possibility of miscommunication.
Meaning

When Shriram saw Sita’s beauty he was filled with rapture he admired it in his heart, but utterance failed him. He felt as though Brahma the creator had put forth all his creative skill in visible form and revealed it to the world.

Analysis

In this Chopai, we can clearly point out the intrapersonal communication in Shriram. When Shri Ram saw Sita, he was filled with rapture while admiring her beauty. There are no words to express her beauty. Sometimes, silence speak a thousand words. Silence is also a mode of communication.
Meaning

Resplendent in the galaxy of kings, they shone like two full moons amid a circle of stars. Everyone saw in the person of the lord, the reflection of his own disposition (i.e. of the conception each had of him).

Analysis

In this Chopai, most significantly this is described that individuals conception play a very important role in screening and interpretation. One’s attitude, belief and emotional status all these affect the communication process.
Meaning

Glory of the ocean of humility, amiability, compassion and goodness, to the master of eloquence and delighter of his servants, graceful in every limb and possessed of the charming form of a myriad Kamadevas.

Analysis

Humbleness and calmness one the two most necessary qualities of an effective communicator. In the above Chopai, it is expressed that Ram is humble & calm. He would talk first and talk softly, with affection.
Meaning

Obtaining the news at the spot where he (Bharat) had been playing about, Bharatji came with his playmate and brother Shatrughn and with the utmost modesty and affection asked, “Where has the letter come from, father?”

Analysis

In above Chopai, a term “Paati” is used which means letter. This is also a medium of communication. Even in the Puratan yug, the word Pati exists which confirms the existence of communication mediums in earlier times.
Meaning

Now that we (the messenger or doot) have seen your two sons, my lord, no one catches our eye any longer. The messengers eloquent speech, so affectionate and dignified and expressive of the heroic sentiment, attracted all.

Analysis

Here in above chopai, there is a description of how a messenger should communicate. A messenger must use the language known by the listener. The vocabulary must be used which creates pleasureantness. The role of messenger is to create his message in a way that will make the intent clear to the receiver.
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Meaning
Now Kaikeyi (Bharata’s mother) had a dull-witted handmaid, whose name was Manthara; her mind Saraswati perverted and made her a receptacle of ill-repute, and then went her way.
When Manthara saw the city decorated and heard the lord sweet strains of festive music, she asked the people, “What mean these rejoicings? When she heard of Rama’s investiture, her heart was consumed with jealousy.

That evil-minded and low-born woman pondered how that very night the plan might be defeated, like a crafty Bhil woman who has seen a honeycomb hanging from a tree and lies in wait, scheming to get hold of it.

So she went sobbing to Bharata’s mother. “Why so sad?” The queen smiled and said. She made no answer, but drew a deep sigh and, adopting the way of women, shed a flood of tears.

“You are a most saucy girl’, said the queen laughing, and what I suspect is that Lakshmana has been teaching you a lesson! Even then the wicked handmaid uttered not a word, but merely hissed like some poisonous serpent.

Said the queen anxiously, “Why don’t you speak? Is all well with Rama and his royal father and Lakshmana, Bharata and Ripudamana (Shatrughna)? These words were a torment to the humpback’s heart.

‘Why should anyone, O mother, teach me a lesson? And on whose strength shall I be cheeky? Who should be happy today but Rama, whom the king is going to invest with regal powers?”
God has been very gracious to Kausalya; seeing this she cannot contain the pride of her heart. Why don’t you go and see for yourself all the magnificence, the sigh of which has so agitated my mind?

Your son is away and you take no heed; you imagine that your lord is under your thumb. You are unable to observe the king’s treachery and wiliness – so inordinately fond of sleep are you and so anxious for your quilted bed.

On hearing this affectionate address, the queen—who knew well her malicious mind—angrily said, ‘Be silent! If ever you speak thus again, expert as you are in sowing seeds of discord in a family, I will have your tongue pulled out by the roots!

The one-eyed, the lame and the hump-backed are known to be perverse and wicked, especially when they are women and more especially when they are servants!’ So saying, Bharata’s mother smiled and added.

‘O sweet-tongued Manthara! I have said all this to you by way of advice, otherwise I cannot even dream of being angry with you. Happy and blessed will that day be on which what you say is proved to be true.

The eldest-born should be the lord and the younger ones his servants: such has ever been the blessed custom in the Solar race. If Rama is really to be installed as regent tomorrow, ask of me, my friend, whatever pleases your mind and I will grant it.
All we royal mothers are as dear to Rama as Kausalya – such is his innate disposition. He is particularly fond of me, I have had occasions to test his love.

Should God in his goodness vouchsafe to me a human birth again, may Rama and Sita be my son and daughter-in-law. Rama is dearer to me than my own life; why then should you be troubled at the news of his enthronement?

I adjure you in Bharata’s name, speak the truth without any deceit or concealment; declare to me the reason why you should grieve on an occasion of rejoicing.

‘I have spoken once’, said Manthara, and I have had all my ambitions fulfilled! I shall now speak again with another tongue. My wretched head surely deserves to be broken, for I have offended you by my well-meant words.

Those alone who make the false seem true, mother are your favourites, while I am disagreeable to you. Henceforth I too will only say what pleases you or else will hold my peace day and night.

God has given me a deformed body and made me dependent on others; I must reap as I have sown and take as I have given! Whatever is king, what do I lose? Shall I cease to be a servant now and become a queen?
Damnable is my nature in that I cannot bear to see your disgrace. That is why I gave utterance to a word or two. But pardon me, venerable lady, it was a great mistake on my part.

On hearing these subtle and agreeably deceitful words, the queen, who was a woman with a weak mind and was dominated by divine delusion, reposed her faith in an enemy, mistaking her for a friend.

Again and again the queen kindly questioned Manthara, hypnotized as she was by her guileful words like a doe enchanted by the song of a Bhil woman. Her reason went astray, as fate would have it, and the handmaid rejoiced to find her cunning scheme succeed.

‘You persist in questioning me, but I am afraid to open my lips, for you have called me mischief-maker’. Thus spoke the Saturn of Avadh, trimming and fashioning her speech in every way to win her trust. (Sarhasati, literally seven and a half is a name for the malignant star Saturn, whose one revolution occupies a period of seven and a half years.)

‘You said, O queen, that Sita and Rama were dear to you, and that you had endeared yourself to Rama; and what you say is true, but this is a thing of the past; now those days are gone. When times change, even friends become foes.
The sun fosters the family of lotuses, but in the absence of water, that same sun burns them to ashes. The rival queen (Kausalya) would tear you up by the root; so take care of your garden and hedge it about with a scheme.

You feel no concern because you rely on your husband’s (feigned) affection and know him to be under your influence. The king is malicious of mind, though sweet of tongue; but you possess a guileless nature.

Rama’s mother is crafty and deep; and having found her opportunity has turned it to account. You must know it is at the suggestion of Rama’s mother that the king has sent away Bharata to visit his grandmother.

She says to herself, ‘All the other queens serve me well, only Bharata’s mother is proud, because of her influence with her lord’. You, lady, are a thorn in Kausalya’s side, but she is too deep and crafty to make it known.

The king has a special affection for you; but due to the jealously to which a rival queen is naturally subject, Kausalya cannot bear to see it. That is why she has schemed to win over the king and has caused him to fix an auspicious day for Rama’s investiture.

Rama’s installation is in accord with the traditions of the family, all approve it and is quite to my taste. But I shudder to think of the consequences; may heaven so ordain that the mischief may recoil on her own head!
Manthara, inventing and injecting many a mischievous formula, put the queen off the scent and told her a hundred tales of rival wives that her resentment might increase.

As fate would have it, the queen at last became convinced and, adjuring her to tell the truth, put further questions. ‘What is it you would ask?’ said Manthara. ‘Do you not understand even now? Why, even a quadruped knows what is good or bad for it! 

For the last fortnight the preparations have been going on, and it is only today that you learn the news from me. I am clothed and fed under your tutelage, therefore I cannot be blamed for speaking the truth.

If I invent a word of falsehood, may God punish me for it! Should Rama be invested with the regency tomorrow, God will have sown for you the seed of adversity.

I draw this line on the ground, O lady and swear upon my oath that you will be like a fly in the milk (i.e. only fit to be taken out and discarded)! If you and your son will submit to be servants, you may stay in the house, but on no other conditions.
As Kadru persecuted Vinata, so will Kausalya torment you. Bharata will not in prison, and Lakshmana will be Rama’s vicegerent.

When she heard these bitter words, Kaikaya’s daughter (Kaikeyi) grew faint with fear and could say nothing. Bathed in sweat, she shook like a plantain stalk. The humpback then bit her tongue (lest the gloomy picture drawn by her should break Kaikeyi’s heart).

With a myriad crafty stories she comforted the queen and asked her to be of good cheer. Then she taught her many a lesson in evil, making her as inflexible as a piece of dry, shriveled wood that never bends.

By a turn of fate Kaikeyi conceived a fondness for mischief and began to praise a crane, mistaking it for a swan. ‘Listen, O Manthara’, she said, ‘what you say is true. My right eye is always throbbing.

- and every night I have some evil dreams, but in my folly I did not tell you. What I am I to do friend? I am so guileless by nature, I cannot distinguish a friend from a foe.
Never to this day, as far as in me lay, have I done an unkindness to anyone. I wonder for what offence has fate all at once subjected me to such intolerable distress?
Rather would I go to my father’s house and spend the rest of my life there than live in the service of my rival. For him whom heaven allows to live as the dependent of an enemy, death is preferable to life.

Many such lamentable speeches did the queen utter, and the humpback, on hearting them, practiced all a woman’s wiles. “Why speak is this strain,’ she said and feel so wretched? Your wedded joy shall yet grow daily greater.

Whoever has contemplated such gross mischief to you shall in the end reap the fruit of it himself. Ever since I heard these bad tidings, my lady, I could neither eat by day nor sleep at night.

I consulted the astrologers and they declared in positive terms: “Bharata shall be king; this much is certain.” If only you act upon it, O good lady, I will show you a way, for the king is under an obligation to you.

‘At your bidding I would throw myself down a well’, said the queen, ‘or even forsake my son and my husband. When the sight of my utter misery leads you to speak, why should I not do what will be for my good?’

Winning over Kaikeyi an treating her as a victim for the slaughter, the humpback whetted the knife of deceit on the whetstone of her heart, and the queen, like a sacrificial beast that nibbles the green grass, saw not the approaching doom.
Manthara’s words were sweet to the ear but disastrous in their results, as though she were administering honey mingled with deadly poison. Said the handmaid, ‘Do you or do you not, my lady, remember the tale you once told me?

There are two boons that the king once promised you. Ask for them today and relieve your soul – sovereignty for your son and for Rama exile to the forest; thus shall you rob your rivals of all their joy.

But ask not till the king has sworn by Rama, so that he may not go back on his promise. If you let this night pass, the scheme will fail, cherish my words as dearer than life.’

Having thus hatched her abominable design against the queen, the wretch continued, ‘Betake yourself to the sulking-room; make your preparations discreetly and be not too ready to put faith in the king.

The queen believed the humpback to be dear as life, and again and extolled her cleverness, saying, ‘I have no such friend as you in the whole world; you have lent your support to one who was drifting along a stream.

If God fulfills my heart’s desire tomorrow, I shall cherish you, dear girl, as the apple of my eye’. Thus lavishing every term of endearment on her handmaid, Kaikeyi retired to the dark room.
Discord was the seed, handmaid (Manthara) the rain season and Kaikeyi’s perverted mind the soil. Watered by treachery, the seedling took root and sprouted with the two boons as its leaves, and in the end ruin for its fruit.

**Analysis**

Communication via conversation may lead to either greater levels of creativity or similarly destructivity. The interpersonal communication between Kaikai and Manthra resulted in Ram’s banishment. The Kaikai, who was a good wife and a good mother as she loved Shri Ram even more than her son (Bharat) was completely convinced by Manthra (her dasi) to make Ram go on a exile and to crown Bharat as Yuvraj.

Manthra, through her communication skill, was able to manipulate Kaikai’s thoughts. In interpersonal communication. We obtain immediate feedback. In the communication between Manthra and Kaikai, we can very easily point out this thing. Within a night’s time, everything changed. Manthra’s words had the desired effect and Kaikai who was all love for Ram changed suddenly. It is said that Shri Ram, avatar of Shri Vishnu had taken birth on earth to kill Ravan and if this Rama’s exile would not had happened then how Ravan would got have killed. If Kaikai would have never done such
things, Ramayana would have never happened. The decision of Ram to go on exile proves him as an obedient son. This also portrays Ram as ‘Maryada Purushottam’. Ram is portrayed as the epitome of virtue.
Meaning

Pray do not charge me with a lie, but for two boons ask for four and shall have them. It has ever been a rule in Raghukul to lose life rather than break a promise. (Said Raja Dasharath)

Analysis

This Chopai is very significant. In this, there is a conversation between King Dashrath and queen Kaikai. King Dashrath said “Raghukul Reeti sada chali aayi, pran jae par bachan na jai.” That means in Raghukul, there is a tradition to even lose a life rather than breaking a promise. King Dashrath with a broken heart constrained by his rigid devotion to his given word, accedes to Kaikai’s demands. An individual’s credibility is very important and it plays a significant role in communication process. One must always stick to what he says. This is badly needed in current time. As we observe in day to day life, that before elections, politicians use to make many promises, they try every possible way to convince the common people but mostly forget those promises after elections. This also lessens their credibility. This inturns make them weak.
communicator. They are unable to portray their image as an effective communicator.
Meaning

Even a multitude of sins cannot equal a lie, can millions of tiny Gunj seeds make a mountain truth is the root of all noble virtues, as the Vedas and puranas declare and a manu (the first law giver of world, the author of manusmriti) has expounded.

Analysis

Truth is the essence of Vedas. In Ramcharitmanas, truth is considered to be the root of all good work. Truth is the most important element of communication. In Indian culture, truth has been given much significance. To bring truth in light is the duty of media. Truth is the basis of communication process. Truth is the root of all noble virtues. Dharma based on truth is a path by which one can very easily attain success in life.
Meaning

Grieve not out of affection, dear father at a time of rejoicing, but command me to go with a glad heart so spoke the lord with a thrill of heart felt joy and a body quivering with emotion.

Blessed is his life upon this earth Shriram said, ‘Where father is pleased to hear of his doings. The four rewards of life (viz, religious merit, material riches, sensuous gratification and final beatitude), are within his grasp who loves his parents as he loves his own life.

After obeying your orders and accomplishing the purpose of my life, I shall come back soon, so be pleased to grant me your permission. In the
meantime, I shall take leave of my mother and return forthwith then I shall set out for the forest after throwing myself once more at your feet.

**Analysis**

In *Ramcharitmanas*, there is a time when king Dashrath got disheartened and was defeated by Kakai’s stubbornness. He was drawing in the sea of sorrow. But Ram accepts his father’s orders with absolute submission and calmness and proved himself as “Adarsh Putra” an ideal son. According to Ram, one who love and respect parents, always get the rewards of life.
Meaning

Kausalyaji said “If sita remain at home, she will be the support of my life, `when Raghubir heard this endearing speech of his mother, steeped, as it were, in the nectar of grace and affection.

He Confronted her by addressing wise and loving words to her, and then he started admonishing Janki by disclosing to her the pains and pleasures of the forest.

Analysis

The key to effectiveness of communication is to always speak in a manner in which the listener can understand easily. If one has “read” the listeners mind then the communication becomes much more effective. In the above chopai, Ram with great love and affection, use wise and loving words for communication and therefore they are as usual effective.
Meaning

When laxman heard the news of departure of Shri Ram to forest he started up in confusion and ran with a doleful fare. Trembling all over with emotion and his eyes full of tears, he clasped Rama’s feet in an agony of affection.

Analysis

In the above chopai, we can say that laxman is in great anger and grief as is expressed by his facial expressions. Facial expression are telling the whole story. The eyes are full with emotions. This is also a way of communication. Oculesics and Kinesics are also a part of communication.
pkS- fudfl cfl"B)kj Hk;s Bk<+sA ns[ks yksx fcjg no nk<+sAA
dfg fiz; cpu ldy leq>k,A fcizc`an j?qkchj cksyk,AA 79
¼1½AA

xqjlu dfg cj"kklu nhUgsA vknj nku fcu; cl dhUgsAA
tkpd nku eku larks"ksA ehr iquhr izse ifjrks"ksAA 2AA

nklh nkl cksykb cgksjhA xqjfg lksafi cksys dj tksjhAA
lc dS lkj laHkkj xkslkbZA djf"k tud tuuh dh ukbZAA
3AA

ckjfg ckj tksfj tqx ikuhA dgr jkeq lc lu e`nq ckuhAA
lksb lc Hkkjfr eksj fgrdkjhA tsfg rs jgb Hkqvky
lq[kkjhAA4AA

nks- ekrq ldy eksjs fcjgj tsfga u gksfg nq[k nhuAA
lksb mikm rqEg djsgq lc ijqtu ije izchuAA 80AA
Meaning

Shri Ram passed out of his palace and stood at vasistha’s door and found people consumed with anguish of separation with words of affection Raghubir consoled them all and then summoned all Brahmans.

He requested the Suru to give them a year’s provision and ceptitated their hearts by his courtesy gift & humility. He gratified the mendicants with gifts and conforted his friends with demonstrations of affection. Next, he summoned his men servants & maid servant and entrusting them to care his guru, spoke to him with folded hands, ‘my lord’, look after them and be to them as their own father & mother.

Again and again Rama folded his hands and addressed each one present there in gentle tones, He alone is my best friend who endeavours to make the monarchy happy.
So act, all you thoughtful and considerate citizens, that none of my mothers is smitten with grief at my absence.

Thus did Rama exhorts them all and cheerfully bowed his head before his guru’s lotus feet. Invoking Ganesha, Gauri and Mahesh, Ram set forth with their blessing.
Analysis

Ram, who was a great archer was well versed in the art of talking and he convinced his parents, gurus, and most importantly the people of Ayodhya. The Piteous words of Kausalya would have made anyone else relent. But not Ram. With his mindset firmly on the path of Dharma refused to be moved by the tears of his wellwishers. He has set an example of implicit obedience. A cry of distress rose like a wave and submerged the entire Ayodhya. Ram, full of love and affection convinced not only his family members but also the praja (common people) of Ayodhya, patiently & intellectually.
Meaning

As he sailed forth, there was great lamentation and a mournful wailing throughout the city, terrible to hear, Evil omens appeared in Lanka and Ayodhya was plunged in grief, while mingled joy and sorrow possessed the host of heaven.

Analysis

By the doing of Ram, the people of Ayodhya were in great agony on one hand and on the other hand there was an atmosphere of joy as Ravan would be killed then. There was a mingled feeling of joy and sorrow.
nks- & Iq) IfPpnkuane; dan HkkuqdqydsrqA
pfjr djr uj vuqgjr laf`fr lKxjlsrqAA87AA

pkS- & ;g lqf/k xqg/j fu"kkn tc ikbZA eqfnr fy;s fiz; ca/kq
cksykbZAA
fy;s Qy ewy HkasaV Hkfj HkkjkA feyu pysm fg;i gj"kq
vikjkAA1AA

dfj naMor HkasaV /kfj vxssaA izHkqfg fcysdr vfr
vuqjkxsA AA
lgt lusg fccl j?kqjkbZA iw¡Nh dqly fudV cSBkbZAA 2AA

ukFk dqly in iadt ns[ksaA Hk;smÂ HkkxHkktu tu ys[ksaAA
nso /kJfu /kuq /kkeq rqEgjkjA eSa tuq uhpq lfgr ifjokjkAA
3AA

d`ik dfjv iqj /kkfjv ikÂA Fkxfv tuq lcq yksxq flgkÂAA
dgsgq IR; lcq l[kk lqtkukA eksfg nhUg firq vk;slq vkukAA
4AA

xqg/j cksykb ikg# izrhrhA Bkjo Bkjo jk[ks vfr izrhrhAA
vkiq y[ku ig] cSBsm tkbZA dfV HkkFkh lj pki Pk<+kbZAA
89¼2½AA
Meaning

The Banner of the Solar race, who is the untainted source of Being. Consciousness and Bliss, performs actions similar to those of a human being, and which constitute a bridge across the ocean of birth and death.

When Guha the Nishada heard the news, he joyfully called together his friends and kinsfolk, and talking gifts of fruit and roots filled in panniers slung across their shoulders, he went out to meet the Lord with infinite joy in his heart.

He prostrated himself and put down his offering before the Lord and gazed on him with the utmost devotion. Overcome by spontaneous affection, Raghunatha seated him by his side and inquired after his welfare.

‘Lord’, he replied, ‘the sight of your lotus feet is the root of all welfare, and I can now be numbered among the blessed. My land, my wealth, my home are yours, holy sir, my household and myself are your lowly vassals.

Do me the favour of visiting my city (Shringaverapura), and so honour your servant that I may be the envy of all’ ‘All that you say, my wise friend,’ said Rama, ‘is true, but my father has given me other commands.

Guha summoned trust worthy sentinels and with great devotion stationed them at various points, while he himself went and took his seat by Lakshmana with a quiver fastened to his waist and an arrow fitted to his bow.
Analysis

In Ayodhya Kand of Ramcharitmanas there is an episode of Ram and Nishadraj. It was well known that he (Nishad) was a great friend of Ram. Ram was touched by his (Nishad’s) gesture. Important thing is that Ram even being the prince of Ayodhya has a feeling of love, affection and most significantly respect towards Nishadraj. The meeting between them was tender. The feeling of respect is also necessary for effective communication. Because of this feeling of respect and regard, Nishadraj helped Ram in many ways.
Meaning

On hearing the conversation between Raghunath and minister Sumantra, the Nishad chief and his Kinsfolk felt much distressed and lakshman spoke a little angrily but lord stopped him, for the thought his words to be most improper.

With some embarrassment he adjured Sumantra, by the love he bore him, not to repeat laxmans words (Or message) Sumantra then proceeded with the King’s message: “Sita will not be able to endure hardships of forest.”

Analysis

In the above two chopais the words Samvad and Sandes were used. These words are relevant even in todays world. Samvad meaning conversation and sandes meaning message. Both plays significant role in communication.
ekxh uko u dsoVq vkukA dgb rqEqkj ejeq eSa tkukAA
pju dey jt dgqś lcq dgbZA ekuq"kdfu ewfj dNq vgbZAA
99½2½AA

Nqvr flyk Hkb ukfj lqgkbZA ikgu rsa u dB dFbkbZAA
Rkjfumį eqfu?kfjuh gksb tkbZA ckV ijsx eksfj uko
mM+kkbZAA ¼3½AA

,fg izfrikymį lcq ifjk#A ufg tkumį dNq vmj dck#AA
tkSa izHkq ikj vofl xk pggwA eksfg in inqe i[kkju dggwAA
¼4½AA

pkS-& d`ikfla/kq cksys eqlqdkbZA lksb d# tsfga ro uko u
tkbZAA
csfx vkuq ty ik; i[kk#A gksr fcyacq mrkjfg ik#AA 100
¼1½AA

tklq uke lqfejr ,d ckjkA mrjfga uj Hkofla/kq vikjkAA
lksb d`ikyq dsoVfg fugksjkA tsfga tqx fd;s frgįq ixgqį rsa
FkksjkAA ¼2½AA

lknu[k fujf[k nsoffj g"khA lqfu izHkqcpu eksgefr dj"khAA
Meaning

He called for a boat, but the ferryman would not bring it. ‘I know your magic power’, he said; ‘everyone says that the dust of your lotus feet is some magic herb possessing the quality of turning things into human beings.

A rock which touched it was transformed into a charming woman; and wood is no harder than stone! If my boat becomes a hermit’s wife (like Ahalya), I shall be robbed of my boat and my livelihood too. (Should my boat be turned into a sage’s wife, the ferry will be closed and the boat lost, which is the support of my whole family).
It is by means of this boat that I support my whole family; I know no other trade. If, my lord, you must cross the river, then bid me wash your lotus feet.

Said the all-compassionate lord with a smile, ‘Do so, then, that your boat may not be lost. Bring water at once and lave my feet, for time has been lost, take us across.’

The same gracious Lord, by uttering whose name but once men cross the boundless ocean of birth and death, and for whose three strides the universe proved too small, thus importuned an ordinary boatman. (Rama is here identified with Vishnu who in the form of a dwarf outwitted King Bali.)

Though bewildered by the Lord’s words, the celestial river (Ganga) rejoiced on beholding his toenails. At Rama’s bidding the ferryman brought a wooden bowl full of water.

Sita and Rama, with Guha and Lakshmana, disembarked and stood on the sands of the Ganga. The ferryman, too, got down and fell prostrate before the Lord, who felt embarrassed at the thought that he had given him no reward.

By your grace, my compassionate Lord, I want nothing now. Whatever you give me at the time of your return I will thankfully accept as my reward.’

Analysis
Here, there is one more event that is related to communication. When the ferryman of the boat asked Ram to allow him to wash his (Ram’s) lotus feet. He said, “When a rock can transformed into a human being, then wood is no harder than stone. “He told Ram, that he will take him on the board only when Ram will allow him (Ferryman) to wash his feet. The gracious Ram smiled at him and allow him to do so. Actually, the ferryman wants to respect Ram by doing so. But he convinced Ram for this by his humble words. After crossing the river, when the ferryman says that he do not want any reward for this work. Ram bestowed on him the boon of unalloyed devotion. The ferryman communicated his love to Ram.

Meaning

Some people were enraptured to see Shri Ram and went with him, gazing on him as he went others, drawing his image into their hearts by the way of their eyes. Were utterly overpowered in body, mind and speech.

Analysis
The image of Ram penetrates to the heart of people through their eyes. The generosity and calmness on the face of Ram touches everybody on his way. All three of them Ram, Sita and laxman whenever passes through any village, the people enraptures their image in their (people’s) heart.
Meaning

The pair was charming beyond words their loveliness was unbounded and my wit is scant. They all gaze upon the beauty of Ram Lakshman and Sita with their mind, intellect and reasoned fully absorbed.

Analysis

In this Chopai, there are three things mentioned - heart or mind, psche and intellect which are all necessary for communication.
Meaning

Anything that would bring happiness to Sita and Lakshman, that would Raghunath do and say. He narrate tales and legends of ancient times to which laxman and sita would listen with utmost delight.

Analysis

Whenever, during time of exile, Laxman and Sita used to get depressed, Ram narrates legends of ancient times and motivates them through different ways. This proves him an effective communicator.
Meaning

Akashvani was heard in the air telling lakshman that before doing anything one must weigh carefully whether it is right or wrong, then everyone will speak well of it. They who act rashly and repent afterwards are anything but wise, so declare the Vedas and sages.

Analysis

It is necessary, whenever communicating, to first weigh the words and then speak. Always keep in mind what is right and what is wrong. This can affect the communication process and even can change the entire meaning of message.


Meaning

After considering place and time, the occasion and the assembly or society, the all merciful and all wise Rama, the steadfast upholder of righteousness, self possessed, master of policy and rules, ocean of truth, love, amiability and joy maintainer of justice and affection spoke words that were the quintessence of all eloquence salutary in the end and sweet as the moon’s nectar to hear: ‘Bharat, my brother, you are the champion of righteousness, perfectly conversant with the world and the Vedas, an adopt in the art of love.

-171-
For Purity of thought, word and deed, your only equal dear brother, is yourself. In this assembly of gurus and in such distressing circumstances now can of glorify the virtues of a younger brother.

Analysis

Ram is the heroic character of Ramcharitmanas. Ram is protector of Dharma, patient, ethical, truthful, affectionate, calm, upholder of righteousness, self possessed, maintainer of justice and above all “Maryada Purushottam”. He always communicate by keeping in mind, place, time, occasion, society and country. A person who communicates according to the existing circumstances is an effective communicator. Undoubtedly Ram is an effective communicator. All the above qualities are essential for communicating effectively. An individual who fulfills all the moral obligations and one who stick to his words, only he can be good communicator. Ram is an effective communicator as he satisfies everyone by his words and his words have great impact on the listener.
nks& Hkjrfg fcljsm firqeju lqur jke cu xkSuqA
gsraq viuim tkfu ft; Fkfdr jgs /kj ekSuqAA 160AA

fujf[k fl] lk/kd vuqjkxsA lgt lusgq ljdkgu ykxsAA
gksr u Hkwry Hkkm Hkjr dksA vpj lpj pj vpj djr dksAA
237¼4½AA

pkS-& l[kk lesr euksgj tksVkA y[ksm u y[ku l?ku cu
vksVkAA
  Hkjrnh[k izHkq vkJeq ikouA ldy lqeaxy lnq
lqgkouAA 238¼1½AA

pkS-& lkuqt l[kk lesr exu euA fcljs gj"k lksd lq[k nq[k
xuAA
  ikfg ukFk dfg ikfg xkslkbZA Hkwry ijs ydqV dh
ukbZAA 239¼1½AA

dgr lizse ubb efg ekFkkA Hkjrizuke djr j?kqukFkkAA
MBs jkeq lqfu ise v/khjkA dgqi iV dgqi fu"kax /kuq rhjkAA
¼4½AA

nks-& cjcl fy, mBkb mj yk;s d`ikfu/kuA

173
Hkjr jke dh feyfu yf[k fcljs lcfg vikuAA 240AA

pkS- & feyfu izhfr fdfe tkb c[kkuhA dfcdqy vxe dje eu ckuhAA
ije ise iwju nksm HkkbZA eu cqf) fpr vgfefr fcljkbZAA
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nso ,d fcurh lqfu eksjhA mfpr gksb rl djc cgksjhAA
frydlektq lkft lcq vkukA dfjv lQqy izHkq tkSa euq ekukAA
267 ¼4½AA
nks& izHkq izlUUk eu ldqp rft tks tsfg vk;lq nscA
lks flj /kfj /kfj dfjfg lcq fefVfg vuV vojscAA 269AA

Ykfjdkbfg rsa j?qkqcjckuhA ikyr uhfr izfr ifgpkuhAA
lhy ldksp fla/kq j?qkjkÂÂA lqeq[k lqykspu ljqy lqHkkÂÂA 273
¼3½AA

pkS& Hkjrcpu lqfu nsf[k lqHkkÂÂA lfgr lekt ljkgr jkÂÂA
lqxe vxe e’nq eatq dBksjsA vjFkq vfer vfr vk[kj
FkksjsAA 293 ¼4½AA
pkS& tkugq rkr rfjudy jhrhA IR;la/k firq dhjfr izhrhAA
lem lektq ykt xqjtu dhA mnklhu fgr vufgr eu dhAA
304¼1½AA

rqEgfga fofnr lc gh dj djewA vkiu eksj ije fgr /kjewAA
eksfg lc Hkkiafr Hkjksl rqEgjkA rnfj dgmj volj vuqlkjkAA
¼2½AA

nks- & jktdkt lc ykt ifr /kje /kjfu /ku /kkeA
xqjizHkkm ikfyfg lcfg Hky gksbfg ifjukeAA 305AA

pkS- & IHkk Idy lqfu ?kqjcckuhA izse lk;ksf/k vfev tuq
lkuhA
flFky lektq lusgj lek/khA nsf[k nlk pqi lknj lk/khAA
306 ¼1½AA

Hkjrlhyq xqj lfpo lektwA ldqp lusg fccl j?qjkktwAA
izHkq dfj d`ik ikjoj nhUghA lknj Hkjrl lhI /kfj yhUghAA 315
¼2½AA
izHkqin inqe cafn nksm HkkbZA pys lhI /kfj jkejtkbZAA
Meaning
When he heard of Rama’s exile to the forest, Bharata forgot his father’s death; and realizing in his heart that he was at the root of it, he was silent and stupefied.

Adepts and aspirants were no less overwhelmed with love at the sight of this natural flowering of Bharata’s devotion and began forthwith to praise his true, unaffected love: “If Bharata had not been born into the world, who would have made the inanimate animate or the animate inanimate?

Owing to the dense shade of the forest, the two charming brothers and their guide were not visible to Lakshmana, but Bharata saw the lord’s holy hermitage, fair abode of all blessings.

Bharata and his younger brother (Shatrughna) and his companion (Guha) were so enraptured that their joy and sorrow, pleasure and pain, were all forgotten. Uttering the words ‘Save me, my lord! Save me, O holy one!’ he fell prostrate to the earth, like a log.

Bowing his head to the ground, he said affectionately, ‘Bharata is making obeisance to you, O Raghunatha’. As soon as he heard these words, Rama
started up in affectionate haste, and down in all directions dropped his robe, his quiver, his arrows and his bow.

The all compassionate Lord raised him up perforce and clasped him to his bosom. Everyone who witnessed the meeting of Bharata and Rama lost all consciousness of self.

How can such an affectionate meeting be described? It was inaccessible to the poet in thought and word and deed. The two brothers overflowed with supreme affection, their mind, reason, understanding and their very selves having been all forgotten.

Listen, divine lord, to this one petition of mine, and then do as you think proper. I have brought with me, duly arranged, all the requisites for your coronation, have it brought into use, my lord, if it pleases you. Each one of us will dutifully obey the commands that the Lord may be pleased to give with a cheerful heart and without reserve, and all this trouble and perplexity will be at an end.’

‘From his very boyhood it has been Rama’s habit to observe the rules of propriety and cherish all in whom he recognizes love. Raghunatha is a very ocean of amiability and modesty, gracious in both speech and look, of simple and sincere disposition.’
On hearing Bharata’s speech and marking his disposition Janaka and all his retinue burst out into praises. Simple, yet incomprehensible; soft and sweet, yet hard; brief, yet packed with fathomless meaning.

You are conversant, dear brother, with the custom of the Solar race, and know how truthful and how affectionate our father was. You are also alive to the gravity of the occasion and the honour due to this assembly and our gurus, and all that is in the mind of our friends and foes and neutrals.

You know what everyone’s duty is and what is best for you and me and the duty we should observe. Though I have complete confidence in you, yet I say something suited to the occasion.

All the affairs of the state, our honour and fair name, our virtue, land, riches and homes—all these our guru’s glory will defend; and everything will be well in the end.

When they heard Raghunatha’s speech, steeped, as it were, in nectar churned up from the ocean of love, the whole assembly fell into an overpowering trance of affection. Sharada herself was struck dumb at the sight of their condition.

Bharata’s modesty and affection and the presence of the elders, the ministers and the whole assembly overwhelmed Raghunatha with a mixed feeling of
embarrassment and love. The Lord at last took compassion on him and gave him his sandals, which Bharata reverently received and placed upon his head.

The two brothers adored their Lord’s lotus feet and bowing to Rama’s will, set out on their journey. They supplicated the sages, the anchorites and the forest deities and honoured them again and again.

Analysis

There is no other best example of brotherhood comparable to Shriram and Bharat. When Bharta asked Ram to go back to Ayodhya and get crowned, he tried to convince Ram by all the possible ways but not able to make him ready to return to Ayodhya. Again here, Ram being a very effective communicator, satisfies Bharat with his words. Ram told Bharat that he cannot disobey his father’s word and also convinced him that he should also accept the kingship of Ayodhya. Once again the impact of Ram’s words was so intense that all have to follow them.
Meaning

A leader or chief, says Tulsidas, shouts be like the mouth which alone does all the eating and drinking, yet maintains and nourishes all other limbs with discretion.

Analysis

In Ramcharitmanas, in the above chopai, Tulsidasji had mentioned about the leader. How a leader should be? A leader must be like mouth which alone does the eating but nourishes every part of body respectively. A communicator must also possess the quality of a leader. He must be aware of what to communicate, how to communicate, when to communicate and to whom he is communicating. Ram explained this to Bharat that a king must be a good and effective leader.
Meaning

Spiritual wisdom or knowledge is that which is free from all blemishes, such as pride etc and which sees the absolute equality in all things. He dear brother, may be called a man of supreme dispassion who ha abandoned all psychic power (Sidhi, perfection) and the three elements (of which the universe is composed) as if no more account than a blade of grass.

Analysis

To possess knowledge is a need of effective communication. Without knowledge, an individual cannot communicate. Knowledge must be free from all blemishes like pride, then only its worthy.
(Surpankha shouted at Ravana) day and night you drink and sleep and take no need of the enemy who is now at your very door. Sovereignty without statecraft, wealth divorced from virtue, noble deeds not dedicated to Hari (God) and learning that begets no discernment – these all bring no fruit but toil to the student or learner, the doer or possessor. A refuse is swiftly undone by attachment, a king by evil counsel, wisdom by conceit, modesty by drinking, love by conceit and a man of merit by vanity such is the maxim I have heard.

Analysis
In the above chopais, Surpankha puts a questionmark on the Ravana’s information system.
Meaning

The vulture mustered his courage and said Listen, Ram, the dispeller of the dread of transmigration! Lord, it is the ten headed who has reduced me to this plight, it is that same wreth who has carried off Janak’s daughter.

Analysis

In the above lines, the vulture is providing information about Sita to Shriram. He is telling Ram that Ravan has abducted Sita.
Meaning

The most incomparable reward of seeing me is that the individual soul attains to its original state said Rama. But tell me lady, have you any news of that lady blessed with a graceful, carefree gait Janak’s daughter.

Shabari said – “Goto lake pampa, O Raghunath.” There you will make sugrīve your friend. He will tell you complete news, divine Raghubira. Though you know everything, yet you asked me “O steadfast of soul”.

Bowing her head before lord’s feet again and again, she lovingly related the whole story.

Analysis
Here shabari is informing Ram about Sugriv. Communication is all about informing or transmission of information from one person to another.

**KISHKINDHAKAND**

Meaning

There (at kishkindha) Hanuman, the son of wind, though to himself, ‘Sugriv has forgotten the task entrusted to him by Ram’, so approaching sugriv, he bowed his head his (Sugriv’s) feet and admonished him by employing all four modes of conduct.

Analysis

In Ramcharitmans, Hanuman played a significant role as a communicator. Hanuman possess all the qualities of an effective communicator. Hanuman was well versed in the art of conversing. He always speaks with humility. He met Shri Ram and then inform Ram about Sugriv. Not only this, Hanuman also tried his best for Ram and Sugriv’s friendship and also succeeded in it. This is one of the essential quality of an effective communicator later on when Sugriv (after becoming king of Kishkindha and death of Bali) because of his mind & fickle nature was busy and for sometime
forgotten his promise to Ram. Here, also Hanuman admonished Sugriv by employing all four modes of conduct. Hanuman’s words had the proper effect. His voice is pleasing and effective too.

Meaning

When the bird (Sampati) heard the words of mingled grief and triumph, he drew near to monkeys, who felt alarmed. Reassuring them of safety, he went and asked the vritant of Jatayu and the monkey told him all that had happened.

Analysis

In Ramcharitmanas, a word “Vritant” has been used multiple times. This is also a medium of communication.
SUNDERKAND

Lkks-& dfi dfj ân; fopkj nhfUg eqfnzdk Mkfj rcA
Tkuq vlksd vaxkj nhUg gjf"k mfB dj xgsmAA12AA

pkS-& rc ns[kh eqfnzdk eukskjA jkeuke vafdr vfr
lqanjAA
pfdr fpro eqnjh ifgpkuhA gj"k fo"kkn ân;
vdqykuhAA1AA

thfr dks lds vt; j?qjkbZA ek;k rsa vfl jfp ufg tkbZAA
lhrk eu fopkj dj ukukA e/kqj opu cksysm guqekukAA2AA

jkePkanzxqu cjuSa ykxkA lqurfg lhrk dj nq[k HkxxkAA
ykxh lquS Jo.k eu ykbZA vkgngq rsa lc dFkk lqukbZAA3AA

Jouke`r tsfg dFkk lqgkbZA dgh lks izxV gksr fdu HkkbZAA
Rkc guqear fuV pfy x,ÂA fQfj cSBh eu fo; Hk,ÂAA4AA

jkenwr eSa ekrq tkudhA IR; liFk d#ukfu/kku dhAA
,g eqfnzdk ekrq eSa vkuhA nhfUg jke rqEg dgît
lfgnkuhAA5AA
uj okujfg lax dgq dSlsaA dgh dFkk Hkb laxfr tSlAA6AA

nks- dfi ds opu lizse lqfu mitk eu fClOkIA
tkuk eu Øe opu ;sg d`ikfla/kq dj nklAA13AA

pkS- gfjtu tkfu izhfr vfr ck<+hA lty u;u iqydkofy
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cwM+rfojg tyf/k guqekukA Hk,gq rkr eks dgq1
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vc dgq dqly tkÅ¡ cfygkjhA vuqt lfgr lq[k Hkou [jkjkjAA
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Ckpu u vko u;u Hkjs ckjhA vgg ukFk gh fuiV fckjkjAA
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Ekkrq dqly izHkq vuqt lesrkA rc nq[k nq[kh lq`ikfudsrkAA
tfu tuuh ekugq ft; ÅukA rqEg rsa izseq jke ds nwukAA5AA

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vl dfg dfi xnxn Hk,m Hkjs foykspu uhjAA14AA

pkS-& dgsm jke fc;ksx rc lhrkA eks dgq¡ ldy Hk, fcijhrkAA
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dqcy;fcfiu dqarcu lflkA ckkfn rir rsy tuq cfjkAA
ts fgr jgs djr rsb ihjkA mjx Lokl le f=fo/k lehjkAA 2AA
Then Hanuman pondered a while and dropped down the signet ring, as though the ashoka tree had thrown a spark (in response to her prayer). Joyfully she arose and took it in her hand.

Now she looked at the lovely ring with the name of Rama most beautifully engraved on it. Recognizing the ring, she looked at it in amazement and was agitated at heart with mingled joy and sorrow.

‘Who could conquer the invincible Raghunatha? Yet no magic could have fashioned such a (divine) ring’. While many such fancies were passing through Sita’s mind, Hanuman spoke in honeyed accents and began to recount
Ramachandra’s praises. As soon as she heard him, Sita’s grief took flight. She listened with all her soul and ears, while Hanuman related his story from the beginning.

She said, “You, my brother, who have told me a tale as refreshing as ambrosia to my ears, why do you not show yourself?” Then Hanuman advanced and drew near. As soon as she saw him, she turned her face away and sat down in bewilderment.

‘I am Rama’s messenger, Janaki my mother’, he said; ‘I solemnly swear it by the all-merciful Lord himself. I have brought this ring, mother, which Rama gave me for you as a token’.

‘Tell me’, she said ‘how have men and monkeys come to consort together?’ Hanuman then explained how they had entered into an alliance.

Upon hearing the monkey’s loving speech, her heart trusted him, and she recognized him as a servant of the all-merciful Lord in thought and word and deed.

Recognizing him to be a devotee of Hari, She developed an intense affection for him. Her eyes filled with tears and a thrill ran through her body. ‘To me’, She said, ‘Who was sinking in the ocean of bereavement, Hanuman, dear friend, you have come like a ship to save me.'
Now tell me, I adjure you, of the welfare of all-blissful Rama (The slayer of Khara) and his younger brother. Raghunatha is tender-hearted and compassionate; why, monkey, should he affect such cruelty?

It is his nature to bring you to his votaries. Does he ever deign to remember me? Will my eyes, friend, be ever gladdened by the sight of his dark and delicate body?"

Words failed her and her eyes swam with tears. ‘Alas, my lord! You have quite forgotten me! Seeing Sita beside herself with the pain of separation, Hanuman addressed her in soft and courteous accents.

‘Mother, the Lord and his brother are both well, except that the All-merciful sorrows with your sorrow, Yield not to remorse, mother; Rama loves you twice as much as you love him.

Now, mother, compose yourself and hear Raghunatha’s message.’ Even as he uttered these words, the monkey’s voice failed him and his eyes filled with tears.

‘These were Rama’s words: “Separation from you, Sita, has turned my world upside down. The fresh and tender leaves upon the trees are like tongues of fire, the night appears as dreadful as the night of death and the moon scorches like the sun.'
Beds of lotuses are like a forest of spears and the rain-clouds drop boiling oil. Those that were friendly before now add to my pain, and the winds, cool, gentle and fragrant, are like the breath of a serpent.

One’s agony is assuaged a little even by speaking of it; but to whom shall I tell it? No one can understand it. The essence of such love as yours and mine, beloved, is known to none but my own soul.

and this my soul ever abides with you. Know this to be the essence of my love!”

As soon as Janaki heard the message of her lord, She became so absorbed in love that she lost all consciousness of her body.

The demon troops are like so many moths and Raghunatha’s shafts are like flames; be of good cheer, mother, and take the demons as consumed already.

**Analysis**

When Sita was sitting near the Ashoka tree Hanuman was confused, he was not understanding how to introduce himself to Sita without her being startled. Then he decided to recite the qualities and glory of Ram. In this way, Sita’s interest will be kindled and slowly and gradually, she will cast off her fear and have faith in him and his words. This plan worked. Hanuman succeeded in convincing Sita by his effective communication skills. After convincing her that he (Hanuman) is Ram’s messenger, told sita about Ram and
communicates his message to her. Hanuman was very sincere and pure in mind. His entire personality is very attractive. His manner of talking was convincing, short and spontaneous. He knows all the three Vedas and thus well versed in all Vedas. Knowledge is essential for communication. If a person has knowledge then only he can communicate effectively.

His words were so well formed, scholarly, clearly spoken that they are to be praised to the utmost. Not only Hanuman communicates the message but also told about how human being and monkeys come to consort together. Hanuman explained how they had entered into an alliance.

Here, also comes one more thing related to communication i.e. the field of experience. It is said that if the field of experience of two persons is same then communication will be more effective. For eg. If a doctor is talking to a person & he come to know that the other person is also a doctor, than the communication between them will be more effective. In the above chopais the field of experience of Sita and Hanuman is same i.e. Ram. So the communication between them is also very effective. Hanuman’s speech to Sita was full of devotion, dignity and brilliance. Hanuman assured Sita that Ram will come to Lanka and take her back with him.

In communication dignity, respect, a sense of responsibility, honesty, truthfullness all these are necessary elements. Hanuman, here prove to be an effective communicator as he possess all the above qualities.
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Meaning

Mandodari, meeting her lord (husband Ravana) in seclusion, she fell at his feet and with folded hands addressed to him words steeped in sound judgement. My lord avoid all strife with Hari. Take my advice to heart, it is most wholesome. Lord, if you value your own welfare, summon one of your ministers and send back with him the consort of him whose envoy did such deeds that the demons wives are overtaken by premature labour when they recall them. Just as a frosty nigh spells disaster to a bed of lotutes, so has Sita come here for ruin of your race, listen, my lord, unless you surrender Sita, not even Shambhu and Brahma can be of any good to you. Rama’s arrow are like a throng of serpents, and demon host so many frogs, give up obstinacy and do the best you can before the serpents swallow them up. When the foolish Ravan, who was known throughout the world for his arrogance, heard Mandodari’s admonition, he roared with laughter. Of a truth, he said a women is timorous by nature, ill at ease even in prosperity (when things go well) and weak hearted too. If the money host does come the poor demons would feast on them and
live! The very guardians of the spheres tremble for fear of me, it is quite ridiculous that you, my wife, should be afraid!”

Saying, he laughed aloud and embraced her and then left for his council chamber, exhibiting great affection for her. But Mandodari was anxious at heart and thought that God was hostile to her lord.

Analysis

In Ramcharitmanas, there is a conversation between Ravan and Mandodari. This can also be taken as interpersonal communication between the two. Mandodari who was the wife of Ravan, tried to convince his husband that Ram is a incarnation of Shri Vishnu and advice him not to fight with Ram. Mandodari again and again tried to advice Ravan to return Sita to her husband. She tried to explain him that he is not able to gauge the strength of Ram. There is nothing but truth in the saying that a sinner will reap the reward for his sinful actions. She reminds Ravan about the messenger (Hanuman) of Ram, if Hanuman was inaccessible even to God of wind then how his leader (Ram) can be defeated.

But all these things do not worked as Ravan was firm that his victory was sure.

One thing related to communication that befits here in context of Ravan is that when a minister, or a physician or a guru, these three speak pleasing
words for fear or hope of reward, the result is that the kingdom, health and Dharma are all three quickly destroyed.

Here the wrong communication of all the three made Ravan to fight against Ram. This can be said that it was his impending death which had made him so arrogant.
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Meaning

Vibhishan came to Ravana and said I clasp at your feet, brother, and implore you to pay need to me as one you love and restore Sita to Ram, so that no harm befall you.

Thus did Vibhishan give sound advice supported by authority of wise, the puranas and the veda, but when he heard it, the ten headed rose in a fury and cried, wretch, your death is imminent now.

You live in my city but one in love with hermits! Go you fool, and join hands with them and preach, your moral sermons! So saying he gave him a Kick, but Vibishan clasped his brothers feet again and again.
Uma, herein lies the greatness of a saint, who returns good for evil. ‘You have done well to strike me’ Vibhishan said for you are like a father to me, but your well being, my lord, lies in worshipping Rama.

When Vibhishan met Rama and ask him to save him (Vibhishan) and Lord Ram saw Vibhishan prostrating himself, he at once arone in great delight and, pleased to hear his humble address, took him in his mighty arms and claspe him to him bosom.

Both Ram and his brother embraced him, then seating him by his side, spoke thus to dispel his votary’s fear “Tell me, Lankesh (Prince or king of lanka) is it all well with you and your family your home is in an evil place.

Living as you do day and night emcompased by wicked men, how, ny friend, do you practice the duties of religion? I know all about you way of life, your great sagacity and your aversion to vice.

**Analysis**

An individual who is the very ornament of wisdom and one who is humble, when he communicates then the credibility of communication enhances. In Ramcharitmanas, there is such a character, named Vibhishan.

Vibhishan again and again entreated Ravan to release Sita and gave sound advice supported by authority of wise, Puranas and Vedas. But Ravan, at that moment, was full with emotions of pride and arrogance. Here, important thing is that even when Ravan kicked Vibhishan then also he clasped Ravan’s feet again and again preaching morality to Ravan. It is the greatness of Vibhishan that he returned good for evil.
This thought also applies to communication. An effective communicator must have purity of mind and soul and must follow the path of truth. It is always easy to find myriads who will please with honeyed words which charm the hearer but it is not easy to find someone who speaks the truth boldly; A communicator’s word must always be filled with humility and respect. A communicator must have an aversion to duplicity, wiles and censoriousness.

Vibhishan’s humble address also pleased Ram.
LANKAKAND

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Meaning

Monkey, who are you? “Said Ravan. Angad replies’ “I am a messenger from
Raghubira, o Ravan, there was friendship between you and my father, so
brother, it is in your interest that I have come,”.

Its good sound maxim that men should be fairly matched in love and war. If a
lion were to kill frogs, will anyone speak of him well.

Angad (monkey) set enemy’s heart ablaze with the shafts of speech shot forth
from the bow of sarcasm and it was, so to speak, only with a pair of pincers that
the valiant Ravan drew them out.

I (Angad) am capable of smashing your jaws but I have no command from
Raghunath to do so. Otherwise I am so enraged that I would smash all your ten
heads and lifting up lanka, sink it in sea.
Your lanka is like a fig on a gular tree and you demons the unsuspecting insects that live in it. A monkey (Angad) as I am, I would lose no time in sobbling up the fruit but the gracious Ram has given me no order to do so.

I am, said Angad, ‘a blustering liar indeed o twenty armed (Ravan), if I don’t tear out your ten tongues by their roots I. Then as he recalled Rams might Angad grew furious and planted his foot firm in the midst of the assembly.

The monkey’s foot would no more leave the ground than the soul of a saint would give up the maxims of morality though assailed by a myriad hindrances. Broken was the pride of the foeman on seeing it.

Again the monkey (Angad) gave him (Ravan) all kinds of sound advice, but as his end has drawn near, he would not listen so having crushed the enemy’s pride the son of king bali exalted his lord to his very face and departed.

**Analysis**

Ram sent Angad to Lanka as his messenger. Angad as Ram’s messenger gave Ravan all kinds of sound advice. He was sent to try finally for peace and to avert the war if possible. Angad conveyed Ram’s message to Ravan very intelligently. He first introduced himself as son of king Bali and then repeated the words of Ram. He tried to convince Ravan not to fight with Ram by reminding him some incidents happened earlier. Like he reminded Ravan about the very powerful Hanuman and how he burnt lanka.

He also reminded Ravan that how once upon a time, Angad’s father Bali had caught Ravan under his arms for sure, all these things which Angad told Ravan, somewhere created a thought of freight in Ravan’s mind. Angad was
very patient. Ravan tried to provoke Angad many times. But Angad bearing the responsibility of an effective communicator followed the path of Dharma and peace and hence remain calm.