

managerial lessons from
Ramcharitmanas



N.M. KHANDELWAL

Himalaya Publishing House

Managerial Lessons from Ramcaritmanas

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Preface

I am glad to place the book entitled “**Managerial Lessons from Ramcaritmanas**” in the hands of MBA students, faculty members, corporate managers, researchers and other interested readers.

Ramcaritmanas is the immortal epic authored by Saint poet Goswami Tulsidasji. It is based on Vedas, Puranas and Ramayana epic of first poet of Sanskrit Maharishi Valmiki. Tulsidasji has incorporated Vedantic philosophy in Ramcaritmanas in Hindi in a very simple and straight manner.

The present book is based on the research conducted by the author in the field of **Indian Ethos & Values** for Managers. Interpretations are made from the viewpoint of management discipline. It contains role models of leadership, State Governance, executives and also provides rich material on Ethics and Human Values, Values for Managers/Leaders and Values for Subordinates.

These lessons derived from Ramcaritmanas will surely help in personality development, manager/leader development and development of good subordinates which must finally lead to economic prosperity with harmony and happiness if these lessons are understood well and put into practice.

One chapter on ‘Family Management’ will prove useful to nuclear family where guidance of guru and senior parents is not available and cultural heritage gap is creating several serious behavioural conflicts.

I am grateful for to SHTC Trust chairman Shri K. S. Patel for writing Foreword to this book. My thanks and appreciation to Mrs. Mital Pandit for computer entry work and Himalaya Publication people for publication of this book with great devotion to Lord Rama. God Bless them.

Constructive suggestions are cordially invited from readers for further improvement of the work.

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1 Lord Rama as Role Model of Ethical Leadership

Lord Rama as Maryada Purshottama (Role Model of Ethical Leadership or best amongst human-beings)

mangal bhavan amangal hari

[BALKAND 9.1]

Lord Rama is abode of well-being and destroyer of harms or bad omens.

amit rama prabhutai

[BALKAND 9.6]

Lord Rama's glory infinite or limitless.

*ek anih arup anama
aj sacchidanand par dhama
byapak biswaroop bhagwana
tehin dhari deh carit krt nana.*

[BALKAND 12.2]

Lord Rama is one, desire, form and nameless. He has no birth (death, sickness and oldness). He is full of bliss, of top status, all pervading and universal (omnipresent and omnipotent).

'Bhagwan' means he is full of six *aishwaryas* (strength, beauty, courage, wealth, sacrifice, non-attachment).

He assumed human form to play variety of roles.

***param kripal pranat anuragi
jehi jan par mamta ati chohu
jehin karuna kari kinh na kohu.***

[BALKAND 12.3]

He is full of kindness, mercy and love towards those who surrender to him. He is very affectionate and kind to his devotees. Once he has done kindness, he has never resorted to anger to his devotee.

***gai bahori gareeb newaju
saral sabal sahib raghuraju.***

[BALKAND 12.4]

Lord Rama helps in regaining what is lost. He is great protector of the poor, simple by attitude, all powerful and supreme Lord of all.

Tulsidasji refers to qualities of Lord Rama as described by Mahrishi Valmiki in his first Sanskrit epic 'Ramayana' and Mahrishi Ved Vyasa in his great Sanskrit epic 'Mahabharata' and various puranas.

***rajiv nayan dharen dhanu sayak
'bhagat bipati bhanjan sukhdayak'.***

[BALKAND 17.5]

Lord Rama is lotus eyed, bearer of arch and bow. He is destroyer of dangers and giver of happiness to his devotees.

Then, Tulsidasji proves that name of Lord Rama is more powerful than he himself. It is *mahamantra*, *tarak mantra* in which Brahma, Vishnu and Shiva all are included. It is due to chanting the name of Rama that Lord Shiva grants emancipation in Kashi and Lord Ganesha becomes first to be honored amongst all gods. It is as potent as *Sahastranama*. Name is the bridge between *nirgun* and *sagun* bhakti. Finally, Tulsidasji concluded – "*brahma rama te namu bad, bar dayak bar dani*".

Name of Lord Rama is bigger than *nirgun* and *sagun* Rama. It is giver of boons to those who give boons. It is the only savior in Kaliyuga, the only source of fulfilling all desires. Tulsidasji presents anti-thesis of Shakespere, "What is there in name?"

"rijhat rama saneh nisoten".

[BALKAND 27.6]

Lord Rama becomes happy due to pure love.

"tulsi kahun na rama se sahib seelnidhan".

[BALKAND 29(A)]

According to Tulsidas, there is no Lord as full of self-control/ good conduct as Lord Rama.

"rama nikai ravri ha sabhi ko neek".

[BALKAND 29(B)]

Rama's nature is of doing welfare to all.

"rama anant anant gun".

[BALKAND 33]

Lord Rama is infinite and his qualities/attributes are also infinite.

***sumirat jahi mitai agyana
soi sarbagya ramubhagwana.***

[BALKAND 52(2)]

By remembering whose name ignorance is destroyed (and knowledge dawns) that is knower of all is Lord Rama.

***jo prabhu deendayal kahawa
arati haran bed jasu gava.***

[BALKAND 58.3]

Lord Rama is kind to poors and destroyer of dangers/crises as described in Vedas.

tou sabdarsi.....

[BALKAND 59]

Lord Rama is even-minded or impartial.

***pragate ramu krtagya krupala
rup seel nidhi tej bisala.***

[BALKAND 75.3]

Lord Rama is full of gratitude, mercy, beauty, ethical conduct and encircled by glow.

Since Lord Rama is incarnation of God Vishnu or Narayana, Saint Tulsidas has described qualities of Rama as God from the standpoint of a devotee or *bhakta*. A sample of this flavour is presented hereunder:

***rama sachidananda dinesa nahin
tahan moha nisa lavlesa
sahaj parkas rupa bhagwana
nahin tahan puni bigyan bihana.***

[BALKAND 115.3]

Lord Rama is *sat-cit-ananda* (bliss) sun. There is no trace of night like ignorance. He is self-illuminated by nature. He is eternal knowledge. Therefore, question of morning of science does not arise at all because there is no existence of night of ignorance.

***harasa bishad gyan agyana
jeev dharma ahamiti abhimana
rama brahm byapak jag jana
parmanand pares purana.***

[BALKAND 115.4]

Lord Rama is free from duals like pleasure–mourning, knowledge-ignorance, pride-ego, etc., because these are attributes of *jeevatman*, not of God. Lord Rama is omnipresent God, abode of eternal bliss, Supreme Lord and *purusha* as stated in *puranas*. This is known to the whole world.

He is called Lord because he is Lord of *jeeva*, *maya* and this world.

[BALKAND 116]

***bishaya karan sur jeev sameta
sakal ek te ek saceta
sab kar param prakasak joi
rama anadi avadhpati soi.***

*jagat prakasya prakasak ramu
mayadheesa gyan gun dhamu
jasu satyata ten jad maya
bhas satya ev moha sahaya.*

[BALKAND 116.3-4]

Subjects, sensory organs, Lords of sensory organs and *jeevatma* each one of them gets sensitised by other one. (Thus, sensory organs are sensitised or illuminated by subjects; Lords of sensory organs illuminated by *jeevatma*). The origin of illumination is Lord Rama, the King of Ayodhya. The whole universe is illuminated by Lord Rama. Therefore, he is called supreme illuminator. He is originless. He is Lord of *maya* and knowledge. He is abode of all virtues. It is due to his authority that attachment helps *maya* to appear as true.

*jasu krupan as bhram miti jai
girija soi kripal raghurai
adi ant kou jasu na pava
mati anumani nigam as gava.
binu pad calai sunai binu kana
kar binu karam karai bidhi nana
anan rahit sakal ras bhogi
binu bani bakta bad jogi.
tan binu paras nayan binu dekha
grahai ghran binu bas asesha
asi sab bhanti alaukik karani
mahima jasu jai nahin barani.*

[BALKAND 117.2-4]

Lord Shiva says, "O Parvati, all confusions (illusions) are removed by the grace of Lord Rama. Nobody could know his origin and end. Vedas could only estimate that he walks without legs, hears without ears, works without hands, enjoys all *rasas* without mouth and is an effective orator without speech. He touches without skin, sees without eyes and smells without nose. All his organs and actions are not worldly. Nobody can eulogize it. *He is King of Ayodhya, son of Dashratha.* (Balkand 118). Here qualities of Rama as *nirakara brahma* are described by Tulsidasji.

raghubar sab ur antarjami.

[BALKAND 118.1]

Lord Rama is knower of heart of all.

*bibasahun jasu nam nar kahahin
janam anek racit agh dahahin
sadar sumiran je nar karahin
bhav baridhi gopad ev tarahin.*

[BALKAND 118.2]

Those who chant name of Lord Rama even unwillingly, their past sins of several births are burnt. Those who chant name of Lord Rama with respect, they cross this world without any effort.

*jab jab hoi dharma kai hani
badahin asur adham abhimani
tab tab prabhu dhari bibidh sarira harahin
kripanidhi sajjan peera.*

[BALKAND 120.3-4]

Whenever dharma (ethics) eclipse and unethical egoist demons rise, Lord Rama takes birth in various bodies to destroy pain of gentle or ethical persons.

*rama kinha cahai soi hoi
karai anyatha as nahin koi.*

[BALKAND 127.1]

Rama's desire happens. Nobody can challenge or change it.

*sunu sevak surtaru surdhenu
bidhi hari har bandit pad renu
sevat sulabh sakal sukhdanyak
pranatpal sacaracar nayak.*

[BALKAND 145.1]

Lord Rama grants all desires of devotees. All gods praise dust of his feet. He is accessible for serving and giver of all happiness. He is protector of surrenderers and Leader of the whole universe – sensitive and non-sensitive both.

*bhagat bachal prabhu kripanidhana
bisvabas pragate bhagwana.*

[BALKAND 145.4]

Lord Rama is a Lord who loves and is very kind to devotees. He is omnipresent (*Vasudeva*) God.

*neel saroruh neel mani neel neerdhar syam
lajahin tan sobha nirakhi koti koti sat kam.*

[BALKAND STANZA 146]

Lord Rama has a charming personality like blue lotus, blue diamond and blue clouds with water. Crores of gods of sex (*Kamdevas*) will also feel slighted by seeing his blue beautiful body.

mahadani.....

[BALKAND STANZA 148]

Lord Rama is the biggest donor.

*sunu munisu kaha bacan sapriti
kas na rama tumh rakhahu niti
dharma setu palak tumh tata
prem bibas sevak sukhdanya.*

[BALKAND 217.4]

According to sage Vishwamitra, Lord Rama is the ardent practitioner and protector of ethics. He gives happiness to his devotees due to bond of love.

*raghubansinh kar sahaj subhau
man kupanth paga dharhinh kau
mohi atisay pratiti man keru
jehin sapnehun parnari na heri*

[BALKAND 230.3]

Lord Rama reveals his great quality. Being born in *Raghuvansha*, He has great control over mind. He has self-confidence that he will never think of other woman (a woman other than his wife) even in dream. He observed great vow of 'Ek Patni Vrat' throughout his life inspite of heavy odds against it. His control over mind was exemplary.

kalahu darahin na ran raghubansi.

[BALKAND 283.2]

Lord Rama was a great warrior. On battlefield, he was not afraid of even Lord of death.

*jay raghubans banaj ban bhanu
gahan danuj kal dahan krsanu
jay sur bipra dhenu hitkari
jay mad, moh, koh bhramhari.*

[BALKAND 284.1]

According to Lord Parashurama, Lord Rama was *sun* for the lotus forest of Raghukul and *fire* for the thick forest of demons. He was protector of divines, ethical persons and cows. He was destroyer of ego, attachment, anger and confusion.

*binay seel karuna gun sagar
jayati bacan racana ati nagar.*

[BALKAND 284.2]

He further continued, "O Lord Rama. You are sea of good qualities like submissiveness, good conduct and behaviour, grace, etc. You are an expert in making sentences (an effective communicator)."

bismay harass rahit raghurau.

[AYODHYAKAND 11.2]

Lord Rama has great emotional quotient. He is free from joy and depression.

*bharata pranpriya pavahin raju
bidhi sab bidhi mohi sanmukh aju.*

[AYODHYAKAND 41.1]

Lord Rama has positive attitude. Even when instead of coronation, he was required to go to forest for 14 years by his

parents and his cousin Bharata was going to become King in his place, he could see opportunity in this most adverse development. He stated, "Today, destiny is most favourable to me as my beloved cousin Bharata will get Kingdom of Ayodhya by my going to the forest."

In *Mangalacaran* to Ayodhyakand, Tulsidasji has very beautifully described emotional stability of Lord Rama in Sanskrit verse reproduced hereunder:

*prasannatani ya na gatabhishektastatha
na mamle vanvasdukhtah
mukhambujshri raghunandnasya me
sadastu sa manjulumangalprada.*

[AYODHYA MANGALACARAN VERSE 2]

"Glory of Lord Rama's face remained unaffected by happy news of coronation and bad news of exile to forest. His glory of face is always giver of well-being to me", Tulsidasji.

Thus, greatest quality of a Leader is his emotional stability and positive attitude. Such a leader will bring well-being to his people.

Lord Rama's positive attitude is so strong that he sees and enumerates all positive aspects of his exile for 14 years when he narrates the whole episode to Valmiki muni enroute to forest:

*tat bacan puni matu hit bhai Bharata as rau
mo kahun daras tumahar prabhu sabu mam punya
prabhau.*

[AYODHYAKAND 125]

My exile to forest involves several benefits. It leads to obeying order of my father, well-being of my mother (Kaikeyi), ascending

to throne of my brother Bharata and darshan of great sage like you. It is all due to the effect of my *punya* (good deeds).

Committed to Good Governance:

Lord Rama was deeply committed to 'Good Governance' of the state by the King. His ideal rule was rule of ethics – well-being of public.

muni udveg na pave koi.

[AYODHYAKAND 125.1]

According to Lord Rama, no sage should become restless in a Kingdom.

sruti setu palak

[AYODHYAKAND 126]

A King must protect the ethical bonds as described by *sruti* (Vedas).

'Good Governance' means rule of ethics, as conveyed to Bharata by Rama through Sumantra.

***niti na tajia raj padu payen
palehu prajahi karam man bani.***

[AYODHYAKAND 151.2]

Don't give up ethics after becoming King. Serve public through your deeds, mind and speech.

Bharata also clearly stated that Lord Rama is fit to be a King because he will make an ethical King -- "***chahiye dharamseel narnahu***" (We want an ethical person to be a King). If an unethical person becomes King, then the whole earth will go down to ***rasatal***.

[AYODHYAKAND 178.1]

Lord Rama Loves People

***ramahin keval premu piyara
jani leu jo jananihara***

[AYODHYAKAND 136.1]

Those who want to know Rama must know that he loves love exclusively (He gives respect to small people).

Lord Rama will grant pardon. He is very kind.

According to Bharata, Lord Rama is very kind. He will pardon him when he will surrender before him, take refuge in him.

***tadapi saran sanmukh mohi dekhi
chhami sab karihain krupa biseshi.***

He will show special kindness to those defaulters who take refuge in him.

***seel sakuc suthi saral subahu
krupa saneh sadan raghurau
arihak anbhal keenh na rama
main sisu sevak jadhapi bama.***

[AYODHYAKAND 182.3]

"Lord Rama is gentle, hesitant (restrained), very simple by nature. He is abode of kindness and affection. He does not think to cause harm to even his enemy. I am not so simple but still I am his child and dependent on him". Bharata.

This opinion of Bharata about Rama comes true and stands vindicated when he directed his peace ambassador Prince Angad to adopt the 'Win – Win – Strategy" in negotiations with his enemy Ravana.

*kaju hamar tasu hit hoi
ripu san karheu bat kahi soi.*

[LANKAKAND 16.4]

“Talk to our enemy (Ravana) in such a manner that our task/mission is accomplished and well-being of enemy is also ensured.” – Rama to Angad. This is ample proof of the fact that Lord Rama was a ‘Win-Win Leader’.

roop seel sukh sab gun sagar

[AYODHYAKAND 199.3]

Lord Rama is sea of beauty, gentleness, happiness and all merits, (He is *purushottama*) as per Bharata.

bairiu rama badai karahin

[AYODHYAKAND 199.4]

Even enemies appreciate Lord Rama’s qualities. – Bharata.

antarjami ramu – Nishadraj Guha

[AYODHYAKAND 201]

Rama knows internal thoughts of everyone.

pranat kutumb pal raghurai – Rishi Bhardwaj

Lord Rama maintains the whole family of his refugee.

Rama sakochi prem bas

[AYODHYAKAND 217]

According to divine guru Brihaspati, Rama is a bit hesitant because he is under pressure of love.

*nij aparadh risai na kau
jo aparadh bhagat kar karai rama
rosh pavak so jarai.*

[AYODHYAKAND 217.2-3]

Rama may not be angry to those who do wrong to him but he will burn like fire of his anger those who commit any harm to his devotee.

*jadapi sam nahi rag na roshu
gahai na paap punu gun doshu
karam pradhan vishva kari rakha
jo jas karai tasu phal chakha.
Tadapi karai sam bisham bihara
bhagat – abhagat hirday anusara
agun alep aman ek ras
rama sada sevak ruchi rakhi.*

[AYODHYAKAND 218.1-4]

Guru Brihaspati explained to divine Lord Indra, “Although Lord Rama is even-minded, he does not take anybody’s sins or good deeds, merits and demerits, *Karam* (or deed) is the principal element in this world and everybody will reap what he sows, yet Lord Rama will use his discretion on the basis of whether one is a devotee or non-devotee. He is **gunateeta**, non-attached, free from desire for respect and always in only one **rasa** (Love only). Rama has always fulfilled the preference of his devotee.” Thus, Lord Rama has power of discretion to discriminate between devotee and non-devotee.

dharam setu karunayatam

[AYODHYAKAND 248]

According to guru Vasistha, Rama was sea of ethics/dharma and abode of kindness.

mangal moorati

[AYODHYAKAND 248.2]

Lord Rama's darshan leads to well-being or good omen.

parijan prajau cahia jas raja

[AYODHYAKAND 249.4]

Members of family and subjects (public) should take attributes of the king. "Yatha raja tatha praja" dictum is based on this. Key to good governance lies in ethical king. If leader is ethical, then members of royal family and subjects will also become ethical and vice-versa. Tribals living in the forest of Chitrakoot gave up bad habits of committing violence and theft after having darshan of Lord Rama in that forest. This is an example of effect of personality of an ethical King/Leader. Lord Rama had such a charismatic personality which had influenced positively personality of His members of family, near and dear ones.

***jab te prabhu pad padum nihare
mite dusah dukh dosh hamare***

[AYODHYAKAND 250.4]

"All our unbearable pains and defects (bad habits) have vanished the moment we had sighted lotus feet of Lord Rama."
– Tribals of Chitrakoot.

apradhihu par koh na kahu

[AYODHYAKAND 259.3]

Rama is very kind. He does not show anger to those who cause personal harm to him.

However, he will be angry on those who cause harm to his devotee.

manat ramu susevak seva

[AYODHYAKAND 264.4]

Rama respects the service rendered by his best servants (devotees). He acknowledges obligation to them. Relationship of Rama and Hanuman is the best example of this.

prabhu apne neechahu adarhin

[AYODHYAKAND 284.2]

Good leaders give respect to their small people. Giving respect to lowest paid employees is key to effective leadership.

***dharma dhurin dheer nay nagar
satya saneh seel such sagar
desu kalu lakhi samau samaju
neeti preeti palak raghuraju.
bole bacan bani sarbasu se
hit parinam sunat sasi rasu se.***

[AYODHYAKAND 303.3-4]

Rama, who is expert in ethics, expert in policy, sea of truth, love and gentleness, practitioner of ethics and love spoke such words which were rich in niceness, beneficial in outcome, soothing to ears like nectar of moon. He had spoken those words after taking into consideration-place, time, opportunity and society (environmental context).

***tumahi bidit sabhi kar karmu
apan mor paramhit dharmu.***

[AYODHYAKAND 304.2]

“O Bharata, you know duties of all and dharma/ethics beneficial for all.”

***so tumh karahu karavahu mohu
tat taranikul palak hohu.***

[AYODHYAKAND 305.2]

Rama further continued, “You do yourself and ask me to do what is mandated by our duties or dharma. In this way, you be maintainer of our Suryavansh.”

***hohin kuthayan subandhu sahae
odhiahin hath sanihu ke ghaye.***

[AYODHYAKAND 305.4]

Rama finally emphasised, “O Bharata, in a critical situation best brother comes to rescue of a brother in crisis. Even attack of a deadly weapon (*Vajra*) can be stopped by hand.”

This made Bharata answerless. This shows that Lord Rama had excellent oral communication skills.

***mulani dharmtarovivekjaldhe
purnendumanandadani.***

Lord Rama is root of the tree of dharma/ethics. He is like full moon to create tidal waves in sea of wisdom.

***vairagyambujbhaskarani hygghandhwanitapham
taphani.***

He is like sun to develop lotus of *vairagya* and to remove extreme darkness of sins. He removes three sources of heat – bodily, divine, physical.

***mohambhodharpoogpatanvidhou.
[Aranyakand Mangalacaran]***

He is like air produced from sky for removal of clouds of attachment.

Jayant, son of Lord Indra committed blunder by attacking Sita. He deserved capital punishment. However, when he surrendered before Lord Rama and pleaded mercy, then Lord Rama granted it. Instead of killing him, only one eye was destroyed by Lord Rama. This proves that –

ati kripal raghunayak sada deen par neh.

[ARANYAKAND 1]

Lord Rama is very merciful and always loves low people.

ko kripal raghubeer sam.

[ARANYAKAND 2]

Who is so kind like Lord Rama? None.

Rama's qualities as described by Jatayu

Qualities of Lord Rama as described in prayer offered by Jatayu at the time of its death are stated hereunder:

roop anoop

Rama has unparalleled or exclusive beauty.

guna prerak

Rama develops good qualities in his devotees.

balaprameya

Rama has unlimited strength or powers.

dwandahar

Rama removes worldly duals like pleasure-pain, success-failure, gain-loss, etc. (and gives emotional stability) to his devotee.

bigyandham

Rama is storehouse of science.

akam priya

Rama loves those who are desireless.

kamadi khal dal ganjanam

Rama makes his devotees free from bondage of army of desires and other vices like anger, greed, envy, ego, arrogance, attachment, lust, etc. Thus, Rama makes his devotees pure.

karunakand

Rama is full of kindness or grace.

agam-sugam, nirmal subhav, asam-sam sital sada.

Rama's nature is difficult to understand. He is unpredictable. Sometimes he is easily accessible but at other times he is very difficult to reach. He is pure by nature but sometimes even-minded but at other times he may appear to be uneven-minded (He discriminates between a devotee and non-devotee). However, always he is very cool.

santat das-bas tribhuvan dhani

Although he is Lord (Leader) of three Lokas, yet he is always under control of his devotees/refugees.

Tulsidasji summed-up

***komal cit ati deendayala
karan bin raghunath kripala.***

[ARANYAKAND 32.1]

He is very tender and externally kind and showers grace even without any reason.

Rama is protector of Brahmins.

[ARANYAKAND 32.4 AND 33, 33.1]

Rama protects Brahmins. Here, Brahmin is one, who knows scriptures, practices ethics and then preaches ethics to others. This word 'Brahmin' has got nothing to do with caste based on birth. Brahmins means pure and ethical persons who are very close to God or loved by God. Rama protects them. Rama will not protect a Brahmin by birth but who has no knowledge of scriptures or has knowledge of scriptures but does not practise ethics or who commits sin. He will also not protect a person who is expert of scriptures and good preacher of ethics but not a practitioner of ethics. This is amply proved by Rama when he showered grace on Shabari who was a non-brahmin tribal but very pure and ethical devotee of Rama. When Shabari stated:

***adham jati main jadmati bhari
adham te adham adham ati nari
tinh me main mati mand ganwari.***

[ARANYAKAND 34.1-2]

"I am a low caste woman of inert intellect, meanest of the mean woman of low mind and illiterate."

Then Lord Rama removed her doubt by clarifying:

manun ek bhagati kar nata.

[ARANYAKAND 34.2]

"I consider relationship based on devotion only."

***jati pati kul dharm badhai
dhan bal pariyan gun caturai
bhagati heen nar sohai kaisa
binu jal barid dekhia jaisa.***

[ARANYAKAND 34.3]

“Superiority based on caste, creed, kul, dharma, wealth, strength, kith and kin, qualities, cleverness, etc. has no meaning for me if one is not a devotee. Without devotion, superior persons are just like waterless clouds.”

Thus, the sole basis of discrimination by Lord Rama is devotee-non-devotee. Caste and other factors indicated above are not relevant for Lord Rama.

No concealment, Nothing impossible to give

*“jan san kabahun ki karaun durau”
“jan kahun katchu adeya nahin moren”*

[ARANYAKAND 41.2-3]

Lord Rama revealed to sage Narada, “I don’t conceal anything from my people and nothing is impossible for me to give to them.”

Well-being of others

*parhit bas jin ke manmahin
tinh kahun jag durlabh katchu nahin.*

[ARANYAKAND 30.5]

No destination is impossible to reach for those who have well-being of others in their heart.

bhupal chudamanim

[MANGALACHARAN OF SUNDARKAND]

Lord Rama is supreme leader – He is king of kings. He is supreme or final authority. He is source of authority of all other gods (Executives).

Quality of Lord Rama

svayam siddha sab kaj.

[LANKAKAND 17(B)]

“Lord Rama’s all work is self-accomplished. He gives honour to others to do his work” Angad.

Test of Loyalty

Lord Rama tested loyalty of Bibhishan by asking him to reveal secret of pond of nectar in *nabhi* of Ravana. Similarly, loyalty of Indra was put to test by directing him to shower nectar on army of Lord Rama for revival of those who were killed in Lanka war. Loyalty of Bharata was got tested through Hanumanji.

Gratitude

Lord Rama expressed His gratitude not only to Hanuman but to all others who helped Him in crisis. He took Sugreev, Angad, Hanuman, Bibhishan, etc. to Ayodhya with him in pushpak aircraft while returning from Lanka.

Quality of Lord Rama as Leader

sarvada suprasannam.

[MANGALACHARAN OF UTTARKAND]

Lord Rama is always happy. This is a unique quality of great leaders. Along with emotional stability, evenness of mind, positive attitude, they enjoy eternal happiness or bliss.

Courage and Valour of Lord Rama

Lord Rama faced all alone the army of khar-dushan who waged war to take revenge of humiliation of sister of Ravana (Surpankha). Rama replied to envoy of khar-dushan with great self-confidence:

*jadhyapi manuj danuj kulghalak
munipalak khal salak balak.
jo na hoi bal ghar phiri jahu
samar bimukh main hatahu na kohu.*

[ARANYAKAND 18.6]

“Although we are human children, yet we are vanquishers of demons and protectors of sages. We punish bad people. You may return home if lacking in strength. We don't fight with escapers from battlefield.”

Rama alone fought and won battle.

Relationship based on personal touch

Lord Rama met each and everybody personally when he returned to Ayodhya after 14 years.

*amit roop pragate tehi kala
jatha jog mile sabhi krupala.*

[UTTARKAND 5.3]

Lord Rama appeared in several forms and met everyone personally in appropriate manner.

Trainer

Lord Rama as Leader acted as trainer also.

*puni raghupati sab sakha bolaye
muni pad lagahu sakal sikhaye.*

[UTTARKAND 7.3]

Lord Rama called for his companions (Sugreev, Hanuman, Angad, Bibhishan, etc.) and trained them how to pay regards to muni Vashistha, his guru.

Expert in human behaviour

Lord Rama handled sensitive human relation issues with caution or special care. He was aware of Kaikayi's dilemma. Therefore, he decided to visit her residence first and removed her inhibitions.

*prabhu jani kekai lajani
pratham tasu grih gaye bhawani
tahi prabodhi bahut sukh dinha
puni nij bhavan gavan hari kinha.*

[UTTARKAND 9.1]

Lord Rama realised that Kaikayi was feeling ashamed. Therefore, he decided to visit her house first. He made her comfortable by removing her misgivings. Then he proceeded to his own residence.

Similarly, for his coronation ceremony, first he ordered servants to arrange bath for his companions. Bath of Bharata and other two brothers was performed by Lord Rama himself. A rare gesture by a Leader in order to take care of sensitive relationships.

[UTTARKAND 10.2-3]

All work equal

Lord Rama believed that no work is low or high. Hanumanji believed the same thing. Therefore, he was retained in service by Lord Rama but Angad was denied this request because Angad thought domestic service of Lord as low.

neechi tahal guruh ke sab karahun.

[UTTARKAND 17.4]

“O Lord! I will perform petty household work.” The word ‘petty work’ was against the work ethos of Lord Rama’s Kingdom. Hence, request of Angad was not accepted. On observing this tough stand taken by Lord Rama, Kakkbhushundi commented in his discourse to Garuda:

*kulisahu cahi kathor
ati komal kusumahi cahi
citta khagesh ram kar
samujhi parai kahu kahi.*

[UTTARKAND 19(c)]

“O Garuda, citta of Lord Rama is as hard as vajra and as soft as flower. Who can understand citta of Rama?,” Kakkbhushundi.

This is true quality of a Leader that sometimes harsh or hard decisions are also to be taken. Behavior of a Leader should be unpredictable.

Leadership Quality of Rama

*uma daru joshit ki nai
sabhi nacawat ramu gosain.*

[KISHKINDHAKAND 10.4]

Lord Rama is supreme authority. Others are dancing to his tune like puppets.

*uma rama sam hit jag mahin
guru pitu matu bandhu prabhu nahin.*

[KISHKINDHAKAND 11.1]

There is none in this world like Lord Rama to bestow benefits on humans.

Lord Shiva described these qualities of Lord Rama to Parvati (His consort).

To sum up, Lord Rama was endowed with beauty and good health. He was ethical, well-being of people-oriented, destroyer of harms, courageous, rich, sacrificer, non-attached, emotionally strong and glorious. He was full of kindness or mercy towards poor. He loves his devotees and protects them. He was simple, calm but his decisions were unpredictable. He was Supreme authority with infinite powers. He was effective communicator and expert in relationship management. He was a win-win strategist. He was grateful and respectful to lowest servants. He was biggest donor. He was deeply committed to ethical governance. He was full of positive attitude. Due to all these qualities, he is considered as role model of ethical leadership.

