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CHAPTER - IV

THE ART OF LEADERSHIP- RAMAYANA'S RELEVANCE TO MODERN TIMES

लोकाभिरामं रनरङ्गधीरं राजीवनेत्रं रघुवंशनाथम् ।
कारुण्यरूपं करुणाकरंतं श्रीरामचंद्रं शरणं प्रपद्ये ॥३२॥

Cynosure of eyes of all people, courageous in war, lotus-eyed, lord of the Raghu race ।
Personification of compassion, I surrender to (that) Lord Shri Rama ॥32॥

न हि तद्भविता राष्ट्रम् यत्र रामो न भूपतिः ।
तद्वनम् भविता राष्ट्रम् यत्र रामो निवत्स्यति ॥ २-३७-२९

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

श्रीराम राम रघुनन्दन राम राम । श्रीराम राम भरताग्रज राम राम ।
श्रीराम राम रणकर्कश राम राम । श्रीराम राम शरणं भव राम राम ॥२८॥

Rama who is the delight of the Raghus । Rama who is elder brother of Bharata ।
Rama who is tormentor of his enemies । I come under refuge of God Rama. ॥28॥

4.1 The Objective of Management

The professed objective of all governments, down the corridors of history of man, has been to provide and ensure the welfare and happiness of the people through an efficient and good administration. However, despite the advance of civilisation and progress in science and

technology and efforts through international forums like the United Nations to achieve peace and happiness, the world is riddled with strife, misery and tension.

Any person in charge of administration has to follow certain well tested codes to bless the generation with peace, prosperity and efficiency. In this context, the ancient and many faceted Ramayana is very relevant today as the epic has very many lessons to offer in the art of administration. A deep study of the epic would not only reflect the high level of civilisation that existed during the Ramayana era but would also furnish meaningful guidelines on Public Administration through the medium of several characters.

At the outset, the epic opens with the administrative setup prevalent in Ayodhya (the capital city). Further, there are the following three situations where detailed and wholesome advice is rendered on the art of efficient administration. These are:

1. King Dasharath's advice to Shri Rama on the eve of coronation.
2. Shri Rama's questions and advice to Bharata at their historic meeting at Chitrakut.
3. Shurpankha's advice to Ravana.

An exhaustive cross-section from the epic, revealing valuable instructions on the art of administration that have a refreshing relevance today, is furnished below.

4.2 The administrative setup in Ayodhya

The administrative setup in Ayodhya is designed to provide the maximum happiness for the maximum number of people for the maximum period, based as it is on the principles of Dharma –righteousness and moral values

The king, who was Dharmic (righteous) and solely concerned with the welfare of his subject was assisted by a **cabinet of eight ministers** of pure and unblemished characters. The cabinet was the Executive Council and the administration of the kingdom was carried out in consultation with it. The king was advised and supervised by a **council of eight Sages**, whose sole wealth was non-attachment (vairagya) and wisdom (Gyaan). Thus they functioned, without fear or favour, solely motivated by the welfare of the people, and provided the very foundation of the administrative system. The opinion of these sages possessing self-restraint, headed by sage Vasishtha, was the law. Thus, the cabinet ruled the people. The king

supervised the cabinet. **The Sages controlled the king in turn.** In all matters, the moral code of the Lord of the universe (Dharma) reigned supreme.

The rich heritage enshrined in the Ramayana shines through every facet of the epic, like the sophisticated instructions on Public Administration, which have eternal relevance to humanity. That is why the epic 'Ramayana' is described as the ocean full of gems and the prime role of the human Avatara (incarnation) is to educate humans on all aspects of the art of living.

4.3. King Dasharatha's Advice to Shri Rama

On the eve of Shri Rama's coronation, king Dasharatha summoned his darling son and tendered wholesome and mature advice on Administration based on his experience.

King Dasharatha said: "My son, although you are a storehouse of merits, I wish to offer some friendly advice to you out of sheer affection. Resorting to even greater humility (than before), constantly keep your senses under control. Avoid vices born of lust and anger."

[Note: Vices (vyasanani) according to Manu Smriti arising from lust include hunting, playing at dice, sleeping by day, slandering others, fondness for women, vanity and vices resulting from anger are tale-bearing, violence, vindictiveness, jealousy, fault-finding, squandering one's wealth, abusive speech, and cruelty in punishment.]

You must rule according to both the **direct and indirect methods of governance**
Indirect method:

Ascertaining the conditions and loyalty of one's own people and the relative strength and intentions etc of the neighbouring states through a network of spies.

Direct Method:

To make a tour of one's dominions and ascertain things personally, to invite direct petitions from one's subjects, hear their grievances and decide their cases on their own merits.

"Please your ministers and others (namely, the Army Commanders and Civic Guards) as well as people responsible for maintenance (against future contingencies) of numerous stores (of useful materials such as jewelry, gold and silver, textiles and ornaments) along with barns and armouries."

"The friends and allies of a King, who protects the earth with fostering care and whose subjects are not only loved by him as his children but are devoted to him in their turn, exult in the same way as the immortals did on securing nectar. Therefore, disciplining your mind, my son, conduct yourself well as instructed by me."

The importance attached to personal discipline and far-sightedness in matters of efficient administration is evident from the foregoing.

Moral and Ethical conduct of Kings –before they being anointed to the throne.

King Dasharatha was as delighted in seeing his beloved son, smilingly conversed and addressed Rama as follows.

"Oh Rama! You are an exemplary son born to my exemplary elder wife. Being excellent in virtues, you are beloved son to me."

यतस्त्वया प्रजाश्चेमाः स्वगुणैरनुरज्जिताः ॥ २-३-४० तस्मात्त्वं पुष्ययोगेन यौवराज्यमवाप्नुहि ।

"O, Rama! As you with your good qualities cherished these people, you get the princely kingdom on the day of Pushyami star (when the moon appears in conjunction with the constellation Pushya).."

कामतस्त्वं प्रकृत्यैव विनीतो गुणवानसि ॥ २-३-४१ गुणवत्यपि तु स्नेहात्पुत्र वक्ष्यामि ते हितम् ।

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

भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः ॥ २-३-४२ कामक्रोधसमुत्थानि त्यजेथा व्यसनानि च ।

"Be even more humble and always keep the senses under control. Leave the bad habits born out of desire and wrath."

परोक्षया वर्तमानो वृत्त्या प्रत्यक्षया तथा ॥ २-३-४३ अमात्यप्रभृतीः सर्वाः प्रकृतीश्चानुरञ्जय ।

"Through direct and indirect means, keep ministers and others happy."

कोष्ठागारायुधागारैः कृत्वा सन्निचयान् बहून् ॥ २-३-४४ तुष्टानुरक्तप्रकृतिर्यः पालयति मेदिनीम् ।
तस्य नन्दन्ति मित्राणि लब्ध्वाऽमृतमिवाऽमराः ॥ २-३-४५ तस्मात्त्वमपि चात्मानं नियम्यैवं समाचर
|

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

ततः पुष्येऽभिषिञ्चस्व मनस्त्वरयतीव माम् । श्वस्त्वाहमभिषेक्ष्यामि यौवराज्ये परंतप ॥ २-४-२२

"Hence, get anointed for the crown on the day of Pushyami star. My mind is urging me as it were to expedite things. O, annihilator of the enemies! I shall anoint you for the princely kingdom tomorrow."

तस्मात्त्वयादप्रभृति निशेयं नियतात्मना । सह वध्वोपवस्तव्या दर्भप्रस्तरशायिना ॥ २-४-२३

"That is why, with self control, you along with your wife should observe fast for this night from now onwards, and sleep on a couch made of Kusha grass."

ययौ स्वं द्युतिमद्वेश्म जनौघैः प्रतिपूजितः ।

Rama, after offering salutations to king Dasharatha, ascended the chariot and went to his splendid house after being worshipped by the crowds on the way.

Having heard those words of the king, seeing their dearest wish gratified, the citizens took leave of the King Dasharatha and returned to their homes full of joy, in order to give thanks and render homage to the Gods.

4.4. Shri Rama's advice to Bharata

The Noble Bharata when he came to know that his mother was responsible for Shri Rama's exile was tortured by the agonies of grief, anger and guilt. Wearing Jata (hair bound in knot) and bark garments he proceeds from Ayodhya, along with its entire population, to persuade Shri Rama to return. After their momentous and affectionate meeting at Chitrakut, Shri Rama addressed Bharata on the art of administration, which is exhaustively detailed in the Ayodhya Kanda of the epic known as the famous 'Kacchit Sarga'.

As Bharata was to rule the kingdom as per the King's promise to queen Kaikeyi, Shri Rama enquires of Bharata whether he was ruling the Kingdom efficiently. He was also asked to explain by Shri Rama why he had left his post of duty and come to the forest.

In this context, Shri Rama enquires of Bharata and instructs him extensively on the finer points of the art of administration. This address highlights the duties and responsibilities of Kingship covering all aspects and the entire range of administration in which a King should attain proficiency if he was really concerned with the happiness and welfare of his subjects.

It is interesting to note that earlier Shri Rama had clearly told Lakshmana when he suspected Bharata's intentions, that Bharata was coming in agony and solely with the purpose of offering the Kingdom to Shri Rama. Hence, questions addressed to Bharata were obviously not intended for him but, over his shoulders, they were guidelines meant for the benefit of those who wished to get educated on the principles and art of efficient administration!

Since each stanza begins with the word 'Kacchit', it is known as the **Kacchit Sarga** of the Ramayana. A summary of the questions and instructions are furnished below with a few stanzas by way of illustration.

Starting with human relations at home and Bharata's personal conduct and self-discipline, the questions cover his reverence and service to his parents, teachers and elders to ensure domestic harmony. **It embraces all Departments of Government activity like Home Affairs, Defence, Foreign Affairs, Finance, Labour Relations, Agriculture etc.**

"Are you rendering service to our father, oh my dear Bharata? Is the celebrated preceptor of Ikshvakus (Sage Vasishtha) being duly honoured by you?"

"Do you hold in high esteem gods and manes, dependents, elders, kinsmen of your father's age, the aged, the physicians as well as the Brahmanas? Do you respect Sudhanva, your teacher of the science of Archery who is equipped with knowledge relating to the use of excellent arrows both direct and remote-controlled and well versed in political economy?"

"I hope the ministers you have appointed are valiant like you- full of learning, who have controlled their senses, who are born of high pedigrees (cultured family) and know the meaning of signs (discreet and shrewd)."

"The sound advice given by experienced ministers well versed in the laws of truth and virtues is the very foundation on which the prosperity of a King rests."

"The learned in times of difficulty bring endless glory by solving knotty problems."

"I hope you prefer learned men to thousands of fools. No help will come to a king if he seeks advice from thousands of evil advisers or even ten thousands of them."

"Even if there is a single minister if only he is wise, brave, clever and discreet, he will bring fame and prosperity to a King big or small."

"He who does not get rid of a physician adept in devices of aggravating a disease, a servant intent on bringing disgrace to his master and a gallant warrior seeking kingly power, is himself destroyed by these persons."

"I hope the person appointed as your Commander-in-chief is ever pleased, full of resolution, is gallant and talented, is of spotless character and well-born and devoted and clever."

"Are the foremost of your skilled warriors being recognised by bestowing suitable honours by you?" (gallantry awards).

"I hope you distribute (daily) provisions and distribute the monthly salary due to them at the proper time in a suitable manner and do not delay their payment (to prevent discontentment). For, salaried servants surely and positively get enraged even at their master when the distribution of their provisions and the disbursal of their salaries are delayed and that itself is a very great harm done to the State." (Labour Relations).

"Has a man of your own State, who is learned, clever, ready witted and capable of delivering messages correctly, who is able to distinguish between right and wrong, been appointed by you as an Ambassador, O Bharata?" (Foreign Affairs and Diplomatic assignment).

"Do you keep an eye on the eighteen functionaries of the enemies and fifteen functionaries of your side through three unknown, independent spies?"

[Note: The eighteen functionaries are : 1.The chief minister 2.The King's family priest 3.The crown prince 4.The generalissimo 5.The chief warder 6.The chamberlain 7.The superintendent of jails 8.The chancellor of the exchequer 9.The herald 10.The government advocate 11.The judge 12.The assessor 13.The officer disbursing salaries to army men 14.The officer drawing money from the state exchequer to disburse the workmen's wages 15.The city Kotwal (mayor of the city) 16. The protector of the borders of a kingdom, who also performed the duties of a forester 17.The magistrate 18.The officer entrusted with the conservation of waters, hills, forests and tracts difficult of access.

The fifteen functionaries of one's own side are the last fifteen of this very list, omitting the first three, viz., the chief minister, the family priest and the crown prince.]

'I hope you do not patronize Atheists Brahmins, for being ignorant and conceited they are skilled in perverting the minds of people."

Next Shri Rama instructs Bharata on **the defence and protection** of Ayodhya and enquires about the various aspects and measures designed for its **prosperity** (like water storage, well cultivated fields not depending on the vagaries of the monsoon (or rainy season), cattle wealth, peopled by highly delightful men and women, free from violence and fear etc.).

"Are the Vaisyas (who live by trade, agriculture and breeding and rearing cattle) loved by you? Are they thriving well in agriculture and animal husbandry?"

‘Are the women folks well protected?"

"Are the forests which are the homes of elephants preserved by you?" (Wild life preservation and ecology).

"Are the milch-cows in abundance with you?" (Dairying).

"Are all your fortifications fully supplied with wealth and provisions, arms and water, mechanical contrivances and equipped with artisans and bowmen?" (Defence installations in a state of readiness or full alert).

Regarding Financial management.

"Is your income sufficiently large to meet your expenses and your expenditure comparatively less? (Balanced budget without deficit financing). I hope your wealth does not go to undeserving men."

"I hope the laws are administered justly and impartially. I hope the innocent do not suffer and the guilty are not let off without punishment due to greed (corruption)."

"I hope disputes between the rich and the poor are dealt with and judged impartially by the ministers. For, the tears from the eyes of those falsely convicted, destroy the sons and cattle of the king who rules the people for the sake of pleasures and not caring for equity and justice."

"Do you see to win over the elders, children and foremost physicians by gifts, a loving mind and polite words?" (Human Relations).

"Do you greet your teachers, and elders, ascetics, deities and unexpected visitors as well as the trees standing on cross roads (ecology) and the wise and learned Brahmins who have achieved the object of their life through character and austerities?"

"Do you avoid the fourteen failings of kings?"

[Note: These are the fourteen failings (vices) of a king: Atheism, Untruth, Anger, Carelessness, Procrastination, Neglect of the learned, Laziness, Slavery to the senses, Obsession with wealth, Counsel with those who do not know the proper way (perverted insight), Non-commencement of the decided issues, Absence of caution in keeping secrets, Non-use of the auspicious, Showing respect to all and sundry without any discrimination (e.g. getting up from the seat to receive anybody and everybody)].

" I hope you deal properly, after fully taking into account and knowing the ten evils born of lust, the five kinds of fortifications, the four expedients (recommended for kings), the seven important limbs of a state, the eight evils born of anger or the eight measures (conducive to the welfare of a state), the three worldly objects of human pursuits (Dharma, Artha, Kama) namely religious merit, material wealth and sensuous enjoyment or the three kinds of powers (namely energy or 'Utsaah-Shakti', the power of dominion or 'Prabhu-Shakti', and the power of counsel or 'Mantra-Shakti'. The three branches of learning (viz., the three Vedas or 'Trayi', the knowledge relating to agriculture, commerce and other vocational pursuits, and political science, subjugation of the senses, the six strategic expedients (viz., coming to terms with the enemy, waging war against him, marching against him, biding one's time to seek a favourable opportunity, causing dissension in the enemy's ranks, and seeking the protection of a powerful ally; Adversities brought about by diverse agencies (such as fire, excessive rains or floods, epidemic diseases, famine and pestilence) and human agencies (such as officials, thieves, enemies, a king's favourite and the king himself when motivated by greed).

The stern duties of a king (as dictated by policy, such as to win over enemy's men whose emoluments have been withheld, who are greedy, who have suffered indignity at his hands, who are irate or have been provoked by him for no reason, who are afraid or have been intimidated) twenty types of monarchs who are not worth negotiating with (viz., who is a minor, aged, suffering from chronic sickness, greedy, without character etc.) the entire population of the state; setting forth on an expedition for conquest against the enemy; drawing up an army in battle array."

"O wise one! Do you hold consultation in accordance with scriptural injunctions with only four or three (selected) counselors collectively or severally to guard against a split among them and to prevent the secrets from leaking out?"

"Has your study of the Vedas borne fruit and are your undertakings successful?"

"Has your learning borne fruit?"

Shri Rama concludes the illuminating address thus:

"Having obtained as his share and ruled in the right way over the entire globe, a wise king holds sway over the earth and administering justice to the people quite in consonance with righteousness, surely ascends to heaven when detached from his body."

Human Resource-The duties of a king and the polity under an ideal monarchy

Below are given the **original verses** from Ramayana for the reference .

Rama gives instruction to Bharata as regards the **duties of a king and the polity under an ideal monarchy** under the pretext of enquiring about the welfare of his father and others.

Rama saw Bharata, with matted locks, wearing bark-robles and, with joined palms, lying on the ground.

कथं चिदभिविज्ञाय विवर्णवदनं कृशम् | भ्रातरं भरतं रामः परिजग्राह बाहुना || २-१००-२

Rama recognized with some difficulty his brother Bharata, whose face became pale and who was emaciated, and took him by the arm.

आघ्राय रामः तम् मूर्ध्नि परिष्वज्य च राघवः | अन्के भरतम् आरोप्य पर्यपृच्छत् समाहितः || २-१००-३

Smelling the crown of his head, placing him on his lap, Rama who was born in Raghu dynasty embraced Bharata and with an absorbent mind, enquired of him as follows:

स कच्चिद् ब्राह्मणो विद्वान् धर्मनित्यो महाद्युतिः |
इक्ष्वाकूणाम् उपाध्यायो यथावत् तात पूज्यते || २-१००-९

"My darling! Are you treating respectfully as before that preceptor of the Ikshvakus, the one who knows the sacred scriptures, the one who knows the sacred scriptures, the learned who constantly keep up the virtues and he who has a great splendour?"

"My darling! I hope that Kausalya and Sumitra having good offspring are happy. I hope the venerable queen Kaikeyi is rejoicing."

कच्चिद् विनय सम्पन्नः कुलपुत्रो बहुश्रुतः । अनसूयुर् अनुद्रष्टा सत्कृतः ते पुरोहितः ॥ २-१००-११

"I hope that the preceptor (Suyajna the son of Vasishta); who is rich in humility, a son of a noble family, who has a knowledge of many scriptures an unenvious person and who is full of insight, is duly honoured by you."

कच्चिद् अग्निषु ते युक्तो विधिज्ञो मतिमान् ऋजुः ।
हुतम् च होष्यमाणम् च काले वेदयते सदा ॥ २-१००-१२

"I hope that a brahmin who is versed in the traditions, who is intelligent and just, employed in your sacred fires, always informs you in time, about a sacrificial fire having been or going to be fed with oblations."

कच्चिद्देवान् पितॄन् भृत्वान्गुरुन् पितृसमानपि ।
वृद्धांश्च तात वैद्यांश्च ब्राह्मणांश्चाभिमन्यसे ॥ २-१००-१३

"My darling! I hope that you are holding in high esteem the gods, your ancestors, dependents and teachers of your father's age the doctors and the brahmins."

इषुअस्त्र वर सम्पन्नम् अर्थशास्त्र विशारदम् ।
सुधन्वानम् उपाध्यायम् कच्चित् त्वम् तात मन्यसे ॥ २-१००-१४

"O, my darling! I hope that you treat with due respect; Sudhanva, your teacher in archery, who is furnished with the most excellent arrows and darts and well-versed in political economy."

कच्चिद् आत्म समाः शूराः श्रुतवन्तो जित इन्द्रियाः ।
कुलीनाः च इङ्गितज्जाः च कृताः ते तात मन्त्रिणः ॥ २-१००-१५

"I hope that ministers who are valiant like you, learned, masters of their senses of noble birth and skilled interpreting internal sentiments by external gesture, are assigned to you."

मन्त्रो विजय मूलम् हि राज्ञाम् भवति राघव ।
सुसम्बृतो मन्त्र धरैर् अमात्यैः शास्त्र कोविदैः ॥ २-१००-१६

"The source of victory for kings indeed comes from a concealed counsel by ministers, who are well-versed in political sciences and who can hide their thoughts within themselves."

कच्चिन् निद्रा वशम् न एषि कच्चित् काले विबुध्यसे ।
कच्चिन् च अपर रात्रिषु चिन्तयस्य् अर्थ नैपुणम् ॥ २-१००-१७

"I hope you do not fall a prey to excess of sleep and do wake up at appropriate time. I hope you contemplate during the later half of the night, about the adroitness of an action."

कच्चिन् मन्त्रयसे न एकः कच्चिन् न बहुभिः सह ।
कच्चित् ते मन्त्रितो मन्त्रो राष्ट्रम् न परिधावति ॥ २-१००-१८

"I hope that you do not deliberate alone nor indeed with numerous men. I hope your decision arrived at by you through such deliberation does not flow to the public (even before it is carried out)".

कच्चिद् अर्थम् विनिश्चित्य लघु मूलम् महा उदयम् ।
क्षिप्रम् आरभसे कर्तुम् न दीर्घयसि राघव ॥ २-१००-१९

"O, Bharata! I hope considering your interest fully, you launch an undertaking, which has maximum benefit with minimum coast and indeed do not delay it further."

कच्चित् तु सुकृतान्य् एव कृत रूपाणि वा पुनः ।
विदुः ते सर्व कार्याणि न कर्तव्यानि पार्थिवाः ॥ २-१००-२०

"I hope the other kings know your entire undertakings only after they have been successfully completed as well as those which have taken a shape, but not your proposed undertakings."

कच्चिन् न तर्कैर् युक्त्वा वा ये च अप्य् अपरिकीर्तिताः ।
त्वया वा तव वा अमात्यैर् बुध्यते तात मन्त्रितम् ॥ २-१००-२१

"My darling! I hope that others are not knowing, by their enquiries or strategies or by any other approaches not mentioned, the details of discussions you make with your ministers."

कच्चित् सहस्रान् मूर्खाणाम् एकम् इगच्छसि पण्डितम् ।
पण्डितो ह्य् अर्थ कृगच्छेषु कुर्यान् निहश्रेयसम् महत् ॥ २-१००-२२

"I hope you solicit for one wise man rather than for a thousand stupids for, a wise man can be of a great help to you in difficult matters."

सहस्राण्य् अपि मूर्खाणाम् यद्य् उपास्ते मही पतिः ।
अथ वा अप्य् अयुतान्य् एव न अस्ति तेषु सहायता ॥ २-१००-२३

"Even if a king employs thousands or tens of thousands of fools, they will not be helpful to him."

एको अप्य् अमात्यो मेधावी शूरो दक्षो विचक्षणः ।
राजानम् राज मात्रम् वा प्रापयेन् महतीम् श्रियम् ॥ २-१००-२४

"Even one wise, valiant sagacious and efficient minister alone can cause to secure a great prosperity to the king or to one who enjoys royal authority."

कच्चिन् मुख्या महत्सु एव मध्यमेषु च मध्यमाः ।
जघन्याः च जघन्येषु भृत्याः कर्मसु योजिताः ॥ २-१००-२५

"I hope that superior servants are assigned superior works only, mediocre servants in mediocre works and inferior servants in inferior works."

अमात्यान् उपधा अतीतान् पितृ पैतामहान् शुचीन् ।
श्रेष्ठान् श्रेष्ठेषु कच्चित् त्वम् नियोजयसि कर्मसु ॥ २-१००-२६

"I hope you are appointing those ministers, who are eminent incorruptible, born of the fathers and for bears of good family and who are full of integrity in matters of great importance."

कच्चिन्नोग्रेण दण्डेन भृशमुद्वेजितप्रजम् ।
राज्यं तवानुजानन्ति मन्त्रिणः कैकयीसुत ॥ २-१००-२७

"O, Bharata! I hope your ministers do not watch as mere witnesses, while your subjects in the kingdom wielding tremble with great fear, under your inflexible wielding of the scepter."

कच्चित् त्वाम् न अवजानन्ति याजकाः पतितम् यथा ।
उग्र प्रतिग्रहीतारम् कामयानम् इव स्त्रियः ॥ २-१००-२८

"I hope those who perform the sacrifice do not hold you in contempt, as one who accepts terrible gifts; as one who is fallen, as women hold in contempt of those highly lustful men."

उपाय कुशलम् वैद्यम् भृत्य संदूषणे रतम् ।
शूरम् ऐश्वर्य कामम् च यो न हन्ति स वध्यते ॥ २-१००-२९

"He, who does not slay a physician skilled in ways and means of aggravating a disease, a servant intent on bringing disgrace and a valiant warrior seeking kingly power, is *himself) slain by them."

कच्चिद् हृष्टः च शूरः च धृतिमान् मतिमान् शुचिः ।
कुलीनः च अनुरक्तः च दक्षः सेना पतिः कृतः ॥ २-१००-३०

"I hope an army-chief, who is cheerful, wise, courageous, valiant, well-behaved, born in a good family, who is beloved by his subordinates and efficient, is selected by you."

बलवन्तः च कच्चित् ते मुख्या युद्ध विशारदाः ।
दृष्ट अपदाना विक्रान्ताः त्वया सत्कृत्य मानिताः ॥ २-१००-३१

"I hope those warriors, who are excellent strong, skilled in war-face, whose excellent actions were seen before and the most courageous ones are duly honoured and respected by you."

कचिद् बलस्य भक्तम् च वेतनम् च यथा उचितम् ।
सम्प्राप्त कालम् दातव्यम् ददासि न विलम्बसे ॥ २-१००-३२

"I hope you are regularly giving your army, the daily provisions and the suitable salary to them, without any delay."

काल अतिक्रमणे ह्य् एव भक्त वेतनयोर् भृताः ।
भर्तुः कुप्यन्ति दुष्यन्ति सो अनर्थः सुमहान् स्मृतः ॥ २-१००-३३

"When there is delay in giving bread and wages, the servants become incensed against their master and become corrupt; and that is said to be a great unfortunate occurrence."

कच्चित् सर्वे अनुरक्ताः त्वाम् कुल पुत्राः प्रधानतः ।
कच्चित् प्राणामः तव अर्थेषु सन्त्यजन्ति समाहिताः ॥ २-१००-३४

"I hope all the foremost descendents of your race (kshatriyas) are devoted to you and do they lay down their lives steadfastly for your sake?"

कच्चिज् जानपदो विद्वान् दक्षिणः प्रतिभानवान् ।
यथा उक्त वादी दूतः ते कृतो भरत पण्डितः ॥ २-१००-३५

"I hope that a knowledgeable man, living in your own country, a wise man a skilled person endowed with presence of mind and the one who knows how to speak to the point, is selected as an ambassador by you."

कच्चिद् अष्टादशान् एषु स्वपक्षे दशपन्च च ।
त्रिभिः त्रिभिर् अविज्जातैर् वेत्सि तीर्थानि चारकैः ॥ २-१००-३६

"Do you get to know through three spies, each unacquainted with each other, about the **eighteen* functionaries** of the enemies and the **fifteen functionaries** of your own side?"

*They are: 1)the chief minister; 2) the king's family priest; 3)the crown prince; 4)the leader of the army; 5) the chief warder; 6) the chamberlain (antaHpuraaH adhyaksha); 7)the superintendent of gails (kaaraagaara adhyaksha); 8) the chancellor of the exchequer; 9)the herald; 10)the government advocate; 11) the judge; 12)the assessor; 13) the officer disbursing salaries to army men; 14) the officer drawing money from the state exchequer to disburse the workmen's wages; 15) the superintended of public works; 16) the protector of the borders of a kingdom, who also performed the duties of a forester; 17) the magistrate; 18) the officer entrusted with conservation of waters; hills, forests and tracts difficult of access.

The fifteen functionaries of one's own side are the last fifteen of this very list, omitting the first three; viz; the chief ministers, the family priest and the crown prince.

कच्चिद् व्यपास्तान् अहितान् प्रतियातामः च सर्वदा ।
दुर्बलान् अनवज्जाय वर्तसे रिपु सूदन ॥ २-१००-३७

"O, slayer of your Foes! I hope you do not forever think lightly of your foes, who are weak and having been expelled, return again."

कच्चिन् न लोकायतिकान् ब्राह्मणामः तात सेवसे ।
अनर्थ कुशला ह्य् एते बालाः पण्डित मानिनः ॥ २-१००-३८

I hope are not honouring the materialistic brahmins, My dear brother! These men are skilled in perverting the mind, ignorant as they are and thinking themselves to be learned."

धर्म शास्त्रेषु मुख्येषु विद्यमानेषु दुर्बुधाः । बुद्धिमान् वीक्षिकीम् प्राप्य निरर्थम् प्रवदन्ति ते ॥ २-१००-३९

"Reaching to their logical acumen, these men of perverted intellect preach meaninglessly, in the presence of eminent books on righteousness."

वीरैर् अद्युषिताम् पूर्वम् अस्माकम् तात पूर्वकैः ।
सत्य नामाम् दृढ द्वाराम् हस्त्य् अश्व रथ सम्कुलाम् ॥ २-१००-४०
ब्राह्मणैः क्षत्रियैर् वैश्यैः स्व कर्म निरतैः सदा ।
जित इन्द्रियैर् महा उत्साहैर् वृत अमात्यैः सहस्रशः ॥ २-१००-४१
प्रासादैर् विविध आकारैर् वृताम् वैद्य जन आकुलाम् ।
कच्चित् समुदिताम् स्फीताम् अयोध्याम् परिरक्षसि ॥ २-१००-४२

"I hope you preserve the City of Ayodhya, furnished with everything and flourishing, that was formerly inhabited by our heroic ancestors, O my dear brother, that is worthy of its name, with its fortified gates, its elephant horses and chariots that fill it, with its brahmins, warriors and merchants in thousands, ever engaged in their respective duties, with its noble citizens self-controlled and full of energy, with its palaces in various shapes and the learned who abound there."

कच्चिच् चैत्य शतैर् जुष्टः सुनिविष्ट जन आकुलः । देव स्थानैः प्रपाभिः च तडागैः च उपशोभितः ॥ २-१००-४३

प्रहृष्ट नर नारीकः समाज उत्सव शोभितः । सुकृष्ट सीमा पशुमान् हिंसाभिर् अभिवर्जितः ॥ २-१००-४४

अदेव मातृको रम्यः श्वा पदैः परिवर्जितः । परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः २-१००-४५

विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः । कच्चिज् जन पदः स्फीतः सुखम् वसति राघव ॥ २-१००-४६

I hope that the kingdom, adorned with peaceful places rich in temples and sheds where water stored for distribution to passers-by in tanks, with happy men and women, graced by social festivities, with land well-tilled, abiding in cattle which are totally free from cruelties, the agricultural land not exclusively fed by rains, which is beautiful and is purged of beasts of prey, which is completely rid of fears, studded with mines, a destitute of sinful men, and well-protected by our fore-fathers, is prosperous and an abode of happiness.

कच्चित् ते दयिताः सर्वे कृषि गो रक्ष जीविनः । वार्तायाम् संश्रितः तात लोको हि सुखम् एधते ॥ २-१००-४७

"Are you cherishing all those who live by agriculture and cattle-rearing, O, dear borhter! The people living on agriculture and cattle-rearing indeed prosper well."

तेषाम् गुप्ति परीहारैः कच्चित् ते भरणम् कृतम् । रक्षया हि राज्ञा धर्मेण सर्वे विषय वासिनः ॥ २-१००-४८

"I hope their maintenance is being looked after by you, in providing what they need and eschewing what they fear. All the citizens are indeed to be protected by a king through his righteousness."

कच्चित् स्त्रियः सान्त्वयसि कच्चित् ताः च सुरक्षिताः ।

कच्चिन् न श्रद्धास्य आसाम् कच्चिद् गुह्यम् न भाषसे ॥ २-१००-४९

"I hope you are pacifying the women well. Are they protected by you? I hope you are not believing the words of these women and not telling them the secrets."

कच्चिन्नागवनं गुप्तं कच्चित्ते सन्ति धेनुकाः । कच्चिन्न गणिकाश्वानां कुञ्जराणां च तृप्यसि ॥ २-१००-५०

"Are you supervising the woods inhabited by elephants? I hope female elephants are there to you in good number. I hope you are not simply satisfied with the existing population of female elephants, horses and male-elephants."

कच्चिद् दर्शयसे नित्यम् मनुष्याणाम् विभूषितम् ।
उत्थाय उत्थाय पूर्व अहणे राज पुत्रो महा पथे ॥ २-१००-५१

"O, Prince! Do you, regally adorned, appear before the people on rising each morning, on the great high way?"

कच्चिन्न सर्वे कर्मान्ताः प्रत्यक्षास्तेऽविशङ्कया ।
सर्वे वा पुनरुत्सृष्टा मध्यमे वात्र कारणम् २-१००-५२

"I hope that all your servants, in your presence, do not adopt a disrespectful attitude or on the other hand all of them do not hasten away on seeing you. Ofcourse, a middle course only in the principle to be followed in this matter."

कच्चित् सर्वाणि दुर्गाणि धन धान्य आयुध उदकैः ।
यन्त्रैः च परिपूर्णानि तथा शिल्पि धनुर् धरैः ॥ २-१००-५३

"I hope all your citadels are quite full of money, grain, weapons, water and mechanical contrivances as well as artisans and archers."

आयः ते विपुलः कच्चित् कच्चिद् अल्पतरो व्ययः ।
अपात्रेषु न ते कच्चित् कोशो गच्छति राघव ॥ २-१००-५४

"I hope your income is abundant and expenditure, minimum. I hope your treasure does not reach undeserving people, O, Bharata!"

देवता अर्थे च पित्र् अर्थे ब्राह्मण अभ्यागतेषु च ।
योधेषु मित्र वर्गेषु कच्चिद् गच्छति ते व्ययः ॥ २-१००-५५

"I hope that your expenditure goes for the cause of divinity, manes, brahmins, unexpected visitors, soldiers and hosts of friends."

कच्चिद् आर्यो विशुद्ध आत्मा क्षारितः चोर कर्मणा ।
अपृष्टः शास्त्र कुशलैर् न लोभाद् बध्यते शुचिः ॥ २-१००-५६

"If one of noble work, despite his honesty and integrity, is falsely accused of some offence, I hope he is not killed impatiently, without enquiry by those well-versed in law-books."

गृहीतः चैव पृष्टः च काले दृष्टः सकारणः । कच्चिन् न मुच्यते चोरो धन लोभान् नर ऋषभ ॥ २-१००-५७

"O, foremost of men! If a thief is seen and even caught at the time of his act on sufficient ground and interrogated-I hope, he is not released from greed of wealth."

व्यसने कच्चिद् आढ्यस्य दुगतस्य च राघव ।
अर्थम् विरागाः पश्यन्ति तव अमात्या बहु श्रुताः ॥ २-१००-५८

"O, Bharata! I hope that your well-educated ministers examine a case dispassionately when a contention occurs between a rich man and a poor man, after studying the situation carefully."

यानि मिथ्या अभिशस्तानाम् पतन्त्य् अस्त्राणि राघव ।
तानि पुत्र पशून् घ्नन्ति प्रीत्य् अर्थम् अनुशासतः ॥ २-१००-५९

"The tears fallen from those who are the victims of false accusations, O Bharata, destroy their sons and herds of those who are indifferent to justice, merely for the sake of pleasure."

कच्चिद् वृधामः च बालामः च वैद्य मुख्यामः च राघव ।
दानेन मनसा वाचा त्रिभिर् एतैर् बुभूषसे ॥ २-१००-६०

"I hope that you seek to conciliate by the following three means, viz. gifts, a loving mind and polite words- the aged, the children and the foremost physicians."

कच्चिद् गुरुमः च वृद्धामः च तापसान् देवता अतिथीन् ।
चैत्यामः च सर्वान् सिद्ध अर्थान् ब्राह्मणामः च नमस्यसि ॥ २-१००-६१

"I hope you greet your teachers, the elderly, the ascetics, the deities; the unexpected visitors, the trees standing at cross roads and all the brahmins of auspicious life and conduct."

कच्चिद् अर्थेन वा धर्मम् धर्मम् धर्मेण वा पुनः ।
उभौ वा प्रीति लोभेन कामेन न विबाधसे ॥ २-१००-६२

"I hope you do not abrogate virtue by your excessive devotion to wealth or your excessive devotion to wealth or your earthly interests by your over-emphasis on religion or both your religious and secular interests by your self-indulgence in pleasure, greed and gratification of the senses."

कच्चिद् अर्थम् च धर्मम् च कामम् च जयताम् वर ।
विभज्य काले कालज्जन् सर्वान् भरत सेवसे ॥ २-१००-६३

"I hope your pursue wealth, religion and the delights of the sense dividing them all according to time, O Jewel among the victorious, the one who is conversant with the proper time and O, the bestower of boons!"

कच्चित् ते ब्राह्मणाः शर्म सर्व शास्त्र अर्थ कोविदः ।
आशंसन्ते महा प्राज्ज पौर जानपदैः सह ॥ २-१००-६४

"O, the one who is endowed with great wisdom! I hope that brahmins versed in the knowledge of the scriptures, the inhabitants of town and the country pray for your happiness."

नास्तिक्यम् अनृतम् क्रोधम् प्रमादम् दीर्घ सूत्रताम् ।
अदर्शनम् ज्ञानवताम् आलस्यम् पन्च वृत्तिताम् ॥ २-१००-६५
एक चिन्तनम् अर्थानाम् अनर्थजनैः च मन्त्रणम् ।
निश्चितानाम् अनारम्भम् मन्त्रस्य अपरिलक्षणम् ॥ २-१००-६६
मन्गलस्य अप्रयोगम् च प्रत्युत्थानम् च सर्वशः ।
कच्चित् त्वम् वर्जयस्य एतान् राज दोषामः चतुर् दश ॥ २-१००-६७

Do you eschew the following fourteen for of kings -viz. atheism, falsehood, anger carelessness, procrastination, disregard of the wise, sloth, bondage to the five senses, himself alone devoting thought to the affairs of the state (without consulting the ministers); taking counsel with those of perverted insight; failure to undertake the projects already decided,

failure to keep secrets, failure to utter auspicious words (at the beginning of an undertaking); and rising from one's seat (indiscriminately) to receive all.

दशपंचचतुर्वर्गान् सप्तवर्गं च तत्त्वतः | अष्टवर्गम् त्रिवर्गं च विद्यास्तिस्रश्च राघव २-१००-६८
इन्द्रन्द्रियाणां जयं बुद्ध्यं षाड्गुण्यं दैवमानुषम् | कृत्यं विंशतिवर्गं च तथा प्रकृतिमण्डलं || २-१००-६९
यात्रादण्डविधानं च द्वियोनी संधिविग्रहौ | कच्छिदेतान् महाप्राज्ञ यथावदनुमन्यसे २-१००-७०

"O, the very wise Bharata! I hope you understand the following and deal them properly the **ten evils**(1); the five kinds of fortifications(2); the four expedients(3); the seven limbs of state(4); the eight evils (born of anger) the three objects of human pursuit(5); the three branches of learning(6) subjugation of the senses, the six strategic expedients(7); adversity brought about by divine agencies(8); and by human agencies(9); the twenty types of monarches (10); and the entire population of the kingdom, setting about an expedition, drawing up an army in a battle-array and the two bases viz, peace and war.

(1). Ten evils attendant on royalty to be eschew. Hunting, gambling, sleeping during the day, lustfulness, inebriation, pride, calumny, lounging about idly or aimlessly, diversions such as singing and dancing. (2). Five kinds of fortifications: By moat, high bank, trees thickly planted, a space destitute of grain or provisions, the turning of waters. (3) Four expedients:- Making peace, liberality, sowing dissension, chastisement. (4) Seven limbs of state king, ministers, friends, treasure, territory, forts and an army. (5) Three objects of human pursuit: Religious merit, material wealth and sensuous enjoyment or the three kinds of power (viz. energy, power of dominion, power of counsel) (6) Three branches of learning: the three Vedas, the knowledge relating to agriculture, commerce and other vocational pursuits and political science. (7) Six strategic expedients: Coming to terms with the enemy, waging war against him, marching against him, bidding one's time to seek a favourable opportunity, causing dissension in the enemy's ranks, seeking protection of a powerful ally. (8) Adversity brought about by divine agencies: Fire, water in the shape of excessive rains or floods, epidemic or endemic diseases, famine and pestilence, earthquakes and Tsunamis. (9) Adversity brought about by human agencies: officials, thieves, enemies, king's favorites and king himself, when actuated by greed. (10)Twenty types of monarchs (who are not worth-negotiating with):1. a king who is yet a child. 2. Aged. 3. Who has been ailing for a long time. 4. who has been ostracized by his own kith and kin. 5. ho is characterized by a cowardly attitude. 6. who is surrounded by cowards. 7. who is greedy. 8. has greedy associated. 9. who

has estranged his ministers and others. 10. who confers with fickle-minded persons 11. who speaks ill of divine beings and brahmins; 12. who is extremely indulged in sensuous pleasures and luxuries; 13. who is ill-fated; 14. a fatalist (who believes that all things are pre-determined or subject to fate); 15. who is afflicted by famine and; 16. by military reverses; 17. who (mostly) remains away from home; 18. who has numerous enemies; 19. who is in the clutches of adverse times and; 20. who is not devoted to truth and piety.

मन्त्रिभिस्त्वं यथोद्दिष्टैश्चतुर्भिस्त्रिभिरेव वा ।
कच्चित्समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे मिथः ॥ २-१००-७१

"I hope that you consult with three or four ministers as mentioned in scriptures any proposal collectively and singly with each of them in secret."

कच्चित्ते सफला वेदाः कच्चित्ते सफलाः क्रियाः ।
कच्चित्ते सफला दाराः कच्चित्ते सफलं श्रुतम् ॥ २-१००-७२

"Do you find advantages in your study of Vedas? Are your acts, production of fair results? Do you benefit from the company of your consorts? Has your learning been fruitful?"

कच्चिदेषैव ते बुद्धिर्यथोक्ता मम। आयुष्या च यशस्या च धर्मकामार्थसंहिता ॥ २-१००-७३

"O, Bharata! I hope that your conviction, is the same as mentioned by me in the foregoing verses, which is conducive to long life, fame, religious merit, enjoyment and wealth."

यां वृत्तिं वर्तते रातो यां चनः प्रपितामहाः । तां वृत्तिं वर्तसे कच्चिद्याच सत्पथगा शुभा २-१००-७४

"Do you follow the common practice, which our fore fathers observed and which is in accord with the path of the virtuous and which is distinguished in itself."

कच्चित् स्वादु कृतं भोज्यमेको नाश्नासि राघव ।
कच्चिदाशंसमानेभ्यो मित्रेभ्यः सम्प्रयच्छसि २-१००-७५

"I hope you do not eat by yourself nicely made eatable and do you share it with your friends, who seek it?"

Finally Rama concludes with the wishful thinking that---

अवाप्य कृत्स्नां वसुधां यथावदितश्छ्युतः स्वर्गमुपैति विद्वान् ॥ २-१००-७६

"A wise and learned king, having obtained and ruled the entire earth, properly by righteousness and by administering justice to the people, indeed ascends to heaven when detached from the mortal body."

4.5. Shurpanakha's advice to Ravana

It will be surprising to note that of all the people, Shurpankha (Ravana's sister) talks on administration! After her mutilation (cutting off her nose and ears) by Lakshmana for her foolish misadventure, she rushes to Ravana's court and criticizes him on his lapses in Public Administration and tenders him advice on good government.

‘A greedy king, who is addicted to sensual pleasures and who acts at his sweet will and pleasure is avoided by his subjects like the cremation fire.'

"A king who fails to attend to his duties personally at proper moment, hastens his downfall and ruins himself and his realm."

"If a king is ruthless, stingy, indifferent, proud and arrogant, his subjects will not come to his rescue in his times of crisis."

"A king who thinks too much of himself, who is evasive, self-conceited and ever irritable has to be mortally afraid even of his own kith and kin."

"Kings are said to be far-sighted because they can easily visualize the distant calamities with the aid of spies."

"That king alone who is discreet, erudite, self-controlled, grateful and who obeys the divine law, can rule his kingdom well."

"That king is verily worshipped by his subjects, who though physically asleep is mentally awake, and does not indiscriminately punish or reward them."

‘A slanderer, one steeped in worldly pleasure, one who is not in tune with time and one who cannot discriminate the good from the bad, loses his empire and perishes soon.'

It will be evident from the foregoing that the rich heritage enshrined in the Ramayana shines through every facet of the epic, like the sophisticated instructions on Public Administration, that have eternal relevance to humanity. That is why the epic ‘Ramayana’ is described as the ocean full of gems and the prime role of the human Avatara (incarnation) is to educate humans on all aspects of the art of living.

4.6. Good administrators' qualities and skills.

1. Good Administrators always keep Role Models before their eyes.

Kaikeyi instructs to Dasharatha--

शैब्यः श्येनकपोतीये स्वमांसं पक्षिते ददौ ।

अलर्कश्चक्षुषी दत्त्वा जगाम गतिमुत्तमाम् ॥ २-१२-४३

When there was a dispute between a hawk and a pigeon (who were no other than Indra the ruler of gods and the god of fire respectively), the ruler of Sibi* gave away his own flesh to the bird and king Alarka* by parting with his eyes, attained to the highest destiny.

** Ruler of Sibi* We are told in our scriptures how in order to put the large-heartedness of the king to a test, Indra (the ruler of gods) and Agni (the god of fire) once appeared in his court in the disguise of a hawk and a pigeon. Being chased by the hawk, the pigeon which sought the king's protection, descended into his lap. The hawk which closely followed it, demanded it back from the king; contending that the bird had been allotted to it as its food by providence and the king had no right to rob it of its quarry. The king; however was not prepared to forsake the fugitive on any account and agreed to part with his own flesh in order to indemnify the hawk. The hawk however out weighed the king's flesh every time he chopped it from his body till at last he ascended the scale himself and thus offered himself in exchange for the pigeon.

**Alarka*=The royal sage Alarka parted with his own eyes in order to implement a boon granted by him to a blind Brahmana who asked for the king's eyes in order to have his own eyesight restored.

सागरः समयम् कृत्वान वेलामतिवर्तते । समयम् माऽनृतम् कार्षीः पुर्ववृत्तमनुस्मरन् ॥ २-१२-

४४

"The ocean, having given a promise, never crosses its limits. Therefore, bearing in mind the previous occurrences do not violate the pledge given by you to me."

स त्वम् धर्मम् परित्यज्य रामम् राज्येऽभिषिच्य च ।
सह कौलस्यया नित्यम् रन्तुमिच्छसि दुर्मते ॥ २-१२-४५

"Oh, the evil-minded! By giving up righteousness and by installing Rama in the kingdom, you want to enjoy life with Kausalya forever."

भवत्वधर्मो धर्मो वा सत्यम् वा यदि वानृतम् ।
यत्त्वया संश्रुतम् मह्यम् तस्य नास्ति व्यतिक्रमः ॥ २-१२-४६

"Let it be unrighteous or righteous, real or hoax. There should be no change in whatever is promised by you for me."

2. Administration – A Tough Job

अप्रमत्तः बले कोशे दुर्गे जनपदे तथा । भवेथा गुह राज्यम् हि दुरारक्षतमम् मतम् ॥ २-५२-७२

"Oh, Guha! Remain vigilant in defense, finance, internal security and public relations, for a kingdom is the most difficult one to be protected!"

Moral values of rama--

अधर्मभयभीतः च परलोकस्य च अनघ । तेन लक्ष्मण न अद्य अहम् आत्मानम् अभिषेचये ॥ २-५३-२६

"Oh, the sinless Lakshmana! I am terribly concerned of doing wrong and of ruining my prospects in the other world. Hence, I do not allow myself to be crowned."

Rama's Policy of rule –

किम् समर्थम् जनस्य अस्य किम् प्रियम् किम् सुख आवहम् ।
इति रामेण नगरम् पितृवत् परिपालितम् ॥ २-५७-१४

The city of Ayodhya was protected by Rama, as by a father, with due regard to what was appropriate, what was congenial and what brought happiness to its people.

4.6.1 Critical factors in good governance

1. Essential Characteristics of Good Governance

The Ramayana can serve as a useful reference book for those who are willing to learn management. It has given us the concept of Rama - Rajya as a model for good governance. The reading of Ramayana is a must for the practitioners of statescraft.

The Ayodhya Kanda, the second chapter, contains comprehensive lessons on good governance. When Bharata, the younger brother of Rama, goes to meet the latter in the forest to request him to return to Ayodhya and rule, the two brothers enter into a long and instructive dialogue.

Rama counsels Bharata on governance. From quality of ministers and the importance of strategy sessions, to temperance (control) in administration to justice, Rama expounds on all the subtleties of statescraft in a lucid manner.

Some **essential characteristics** of good governance can be listed below. Apparently, Rama seems to be inquiring of Bharata's well-being, whether all is well at Ayodhya, however, in the process, the lessons on effective governance are offered in a powerful manner.

1. Rama is inquiring of Bharata his well-being, also whether all is well at Ayodhya .
2. A critical factor in good governance is the quality of ministers. Rama asks Bharata whether he has appointed courageous, knowledgeable, strong-willed men with a high emotional quotient as his ministers, because quality advice is the key to effective governance. The emphasis is on competence and confidentiality.
3. Rama's advice to Bharata is to take a decision on a complex issue neither unilaterally nor in consultation with too many people. There should be an **efficient core group**.
4. A good administrator can ensure **high returns from minimum investments**. Lord Ram had asked Bharat **nearly 400 questions on governance** when the younger brother requested him not to go into exile.

5. Rama tells Bharata to prefer one wise man to a thousand fools as it is the wise who can ensure prosperity during an economic crisis *(this principle has to be kept in mind in this present age of democracy)*. Even if there is one minister who is really effective, the king will gain immensely.

6. Appointing **tested men of noble lineage and integrity for strategic positions is the key to successful government.**

7. Moderate taxes should be levied on the people, lest they revolt.

8. Rama wants Bharata to treat his soldiers well and pay their legitimate wages on time. Delays in payment of wages and other allowances can lead to dangerous consequences.

9. Trade and agriculture are important and Rama wants Bharata to ensure good irrigation facilities rather than being overly dependent on rains. Traders need to be ensured of a fear-free environment and their grievances should be redressed promptly.

10. Protecting the forests and maintaining livestock have also been dealt with as important aspects of effective governance.

In fact, **the vision of Valmiki Ramayana has eternal relevance.** Law and justice, finance and business, corruption, framing of innocents for monetary gains, injustice to the poor are all mentioned.

Rama's words of advice to Bharata are as relevant today as they were in the Treta period, the time when Rama is believed to have lived. It is really worthwhile to ponder over the thoughts and deeds of Rama.

Conclusion

Ramayana certainly provides lessons on the following topics such as – Leadership (renouncing egoism, equanimity, teamwork, harmony, trust), communication power (clear, complete, courteous), Team work (search of Sita), Innovation (bridge building,

motivated & encouraged Sita by hanuman, burnt lanka), devotion(building bridge, fighting rakshasas, fetching sanjivani mountains), loyalty(agni pariksha), Decission making & judgement, getting work done, impediments to sound mental health (greed, envy, egotism)etc. Also discussions on the topics such as Corporate Governance & Hard Work –is noticed here. That shows the relevance of Ramayana in modern times.

4.7 Model Administrator

4.7.1. Concept of Ramrajya

प्रहृष्टो मुदितो लोकः तुष्टः पुष्टः सुधार्मिकः | निरामयो हि अरोगः च दुर्भिक्षभयवर्जितः || १-१-९०

"When Rama is enthroned then the world will be highly regaled and rejoiced, exuberant and abundant, also rightly righteous, trouble-free, disease-free, and free from fear of famine..." Thus Narada is foreseeing the future and telling Valmiki. [1-1-90]

न पुत्र मरणम् केचित् द्रक्ष्यन्ति पुरुषाः क्वचित् |
नार्यः च अविधवा नित्यम् भविष्यन्ति पति व्रताः || १-१-९१

"While Rama is on the throne men will not see the deaths of their children anywhere in their lifetime, and the ladies will remain husband-devout and unwidowed during their lifetime... [1-1-91]

When it is said that 'women are un-widowed and their husbands are ever living...' Dasharatha's widows can be pointed to contradict this statement. But it is said 'when a woman is with her son/sons living, though her husband dies, she is still a 'wife of somebody...' thus she is still un-widowed.

न च अग्निजम् भयम् किञ्चित् न अप्सु मज्जन्ति जन्तवः |
न वातजम् भयम् किञ्चित् न अपि ज्वर कृतम् तथा || १-१-९२
न च अपि क्षुत् भयम् तत्र न तस्कर भयम् तथा |

"In the kingdom of Rama there is no fear for subjects from wildfires, gale-storms or from diseases, and there is no fear from hunger or thieves, nor the cattle is drowned in floodwaters, as well... [1-1-92, 93a]

नगराणि च राष्ट्राणि धन धान्य युतानि च ॥ १-१-९३ नित्यम् प्रमुदिताः सर्वे यथा कृत युगे तथा ।

"May it be a township or a remote province, it will be replete with coin and grain, and as to how people lived in high gladness during the earlier Krita era, likewise people will live in Rama's period also with the same gladness... [1-1-93b, 94a]

अश्वमेध शतैः इष्ट्वा तथा बहु सुवर्णकैः ॥ १-१-९४ गवाम् कोट्ययुतम् दत्त्वा विद्वद्भ्यो विधि पूर्वकम्

|

असंख्येयम् धनम् दत्त्वा ब्राह्मणेभ्यो महायशाः ॥ १-१-९५

"On performing hundreds of Horse-Rituals and rituals wherein plenteous gold is bounteously donated, likewise on donating millions of cows and uncountable wealth to Brahmins and scholars, that highly illustrious Rama will proceed to Brahma's abode, in future... [1-1-94b, 95a]

By the wording 'highly illustrious...' Govindaraja tells that 'for a small criticism from a small fellow, Rama deserted his wife... hence he is illustrious...' Then 'he will go to Brahma's abode...' a repeated expression, indicates that this epic is composed during Rama's time as he also gave an ear to it through Kusha and Lava, so his journey to heaven will happen henceforth from now.

राज वंशान् शत गुणान् स्थाप इष्यति राघवः ।

चातुर् वर्ण्यम् च लोके अस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥ १-१-९६

"In this world Raghava will establish kingly dynasties in hundredfold and he will be maintaining the four-caste system positing each in his own probity, may it be caste-bound or provincial-kingdom-bound probity, in order to achieve a perfect social harmony... [1-1-96]

जन्म रामस्य सुमहद् वीर्यम् सर्वानुकूलताम् ।

लोकस्य प्रियताम् क्षान्तिम् सौंयताम् सत्यशीलताम् ॥ १-३-१०

The birth of Rama as an incarnation of Vishnu, his very great valour, his gracefulness to all, his universal cordiality, perseverance, courteousness, and his truthful conduct, Valmiki described them all. [1-3-10]

4.7.2. Capital of the Dasharatha—Ayodhya

The pomp and glory of his capital is depicted along with its town planning and grandeur of the city, and its residents.

सर्वा पूर्वम् इयम् येषाम् आसीत् कृत्स्ना वसुंधरा ।
प्रजपतिम् उपादाय नृपाणाम् जय शालिनाम् ॥१-५-१॥
इक्ष्वाकूणाम् इदम् तेषाम् राजाम् वंशे महात्मनाम् ।
महद् उत्पन्नम् आख्यनम् रामायणम् इति श्रुतम् ॥ १-५-३

Once upon a time, under which victorious kings, starting from Prajapatis, this entire earth with all its islands is there, in the dynasty of such Ikshvaku kings this highly revered and reputed epic Ramayana is originated. [1-5-1, 3]

कोसलो नाम मुदितः स्फीतो जनपदो महान् । निविष्ट सरयू तीरे प्रभूत धन धान्यवान् ॥ १-५-५

A great kingdom named Kosala, a joyous and a vast one well flourishing with monies and cereals, is snugly situated on the riverbanks of Sarayu. [1-5-5]

अयोध्या नाम नगरी तत्र आसीत् लोक विश्रुता । मनुना मानव इन्द्रेण या पुरी निर्मिता स्वयम् ॥ १-५-६

A world-renowned city is there in that kingdom, which is personally built by Manu, the foremost ruler of mankind. [1-4-6] That glorious city with well-devised highways is twelve yojanas lengthwise and three yojanas breadth wise. [1-5-7]

राज मार्गेण महता सुविभक्तेन शोभिता । मुक्ता पुष्प अवकीर्णेन जल सिक्तेन नित्यशः ॥ १-५-८

ताम् तु राजा दशरथो महाराष्ट्र विवर्धनः । पुरीम् आवासयामास दिवि देवपतिः यथा ॥ १-५-९

That city shines forth with well-laid great royal highways that are always wetted with water, and with flowers strewn and scattered on them. [1-5-8]

As an improver of great kingdom Dasharatha the king made her as his abode, as Indra made heavens as his abode. [1-5-9] That city is surrounded with gateways and archways; the front yards of buildings are well laid; it is lodges all kinds of machinery, weaponry and craftsmen, and king Dasharatha dwells in such a city. [1-4-10]

She that prosperous city Ayodhya is muchly crammed with many a eulogist and panegyrist, yet she is highly splendorous with many a bastion, flag and hundreds of batteries of canons, and Dasharatha dwells therein. [1-5-11]

That city Ayodhya accommodates groups of danseuses and theatrical personnel, and she is surrounded everywhere with the gardens and brakes of mango trees, and her wide fort-wall is like her cincture ornament. [1-5-12]

दुर्ग गंभीर परिखाम् दुर्गाम् अन्यैः दुरासदम् ।
वाजीवारण संपूर्णाम् गोभिः उष्ट्रैः खरैः तथा ॥ १-५-१३

That Ayodhya is an impassable one for trespassers, or for others invaders, owing to her impassable and profound moats, and she is abounding with horses, camels, likewise with cows and donkeys. [1-5-13]

सामंत राज सन्धैः च बलि कर्मभिः आवृतम् । नाना देश निवासैः च वणिग्भिः उपशोभिताम् ॥ १-५-१४

With the throngs of provincial kings who come hither to pay dues pervade that city, and she is verily lustrous with residents of various other countries, and with traders, too. In such a city Dasharatha dwells. [1-5-14]

प्रासादै रत्न विकृतैः पर्वतैः इव शोभिताम् । कूटागारैः च संपूर्णाम् इन्द्रस्य इव अमरावतीम् । १-५-१५

Buildings are ornamentally studded with precious gems, and with such multi-storied sky scrappers she is adorned, and filled with them she is like Amaravati, the capital of Indra. [1-5-15]

चित्रम् अष्टापद आकाराम् वर नारी गणैर् युताम् । सर्व रत्न समाकीर्णम् विमान गृह शोभिताम् ॥ १-५-

१६

Amazing is Ayodhya for its lay-out is like a game board called *aSTapadi*, and with its flocks of beautiful women moving thereabout, where all kinds of precious gems are heaped up, and where its seven storied buildings are picturesque. [1-5-16]

गृह गाढाम् अविच्छिद्राम् सम भूमौ निवेशिताम् ।

शालि तण्डुल संपूर्णाम् इक्षु काण्ड रसः उदकाम् ॥१-५-१७

The housing is very dense and there is no place or ground unutilized, and all are constructed on well-levelled lands, and rice-grain is plentiful while the drinking water tastes like sugar cane juice. [1-5-17]

दुन्दुभीभिः मृदङ्गैः च वीणाभिः पणवैः तथा ।

नादिताम् भृशम् अत्यर्थम् पृथिव्याम् ताम् अनुत्तमाम् ॥१-५-१८

That city is sounding with the drumbeats of great drums, and with musical rhythm instruments like *mridnga*, cymbals, and with string instruments like *Veena* etc., and on earth she is uniquely the best city. [1-5-18]

Great drums, called *dundubhi* , placed on castle walls and at central places to drum the times of the day or night, or at the arrivals of the noblemen or to keep the sentry whistles. As well, the melodious tunes from string instruments like *Veena* or rhythmic instrument *mridanga* and from various other instruments are always made available to the citizens, as a sort of background music, since royalty sponsors these performing arts.

विमानम् इव सिद्धानाम् तपस अधिगतम् दिवि । सु निवेशित वेश्मान्ताम् नरोत्तम समावृताम् ॥१-५-

१९

Ayodhya is like a hovering space station attained by sages by their asceticism, and its edifices are well planned and it is teeming with best people. [1-4-19]

Dasharatha in his youth, when he was on a hunting spree, killed the son of a hermit who was drawing water from a river. That son of the sage dipped his pot in the waters and the filling water gave sounds like that of a grumbling tiger. Dasharatha mistook that sound to be a tiger's grumble and swung his arrow that way, killing the boy. Thereby the father of the boy being a sage of eminence, cursed Dasharatha to die lamenting for his son, which happens after the exile of Rama. Perhaps the sonic-archery may thus have been banned in Ayodhya, lest such sad incidents would have recurred.

तादृशानाम् सहस्रैः ताम् अभि पूर्णाम् महारथैः | पुरीम् आवसयमास राजा दशरथः तदा || १-५-२२

With that kind of benevolent - thousands of archers, and with speediest chariot-warriors she that Ayodhya is filled with, and King Dasharatha made his abode in such a city. [1-5-22]

ताम् अग्निमद्भिः गुणवद्भिः आवृताम् द्विजोत्तमैः वेद षडङ्ग पारगैः |
सहस्रदैः सत्य रतैः महात्मभिः महर्षि कल्पैः ऋषिभिः च केवलैः || १-५-२३

See that Ayodhya is encompassed with Vedic scholars who always worship the ritual fire by enkindling the three kinds of ritual-fires continuously, virtuous Brahman scholars in Veda-s and their six ancillary subjects, and other great souls that are in similitude with great saints, and who are just like sages that are charitable donors, and that abide by the truth. [1-5-23]

Riches of Ayodhya expounded :

The riches and happiness enjoyed by the people, under the rein of Emperor Dasharatha, along with the details of its valiant heroes, elephants, horses and the town planning are narrated.

तस्मिन् पुरवरे दृष्टा धर्मात्मनो बहुश्रुताः |
नराः तुष्टाः धनैः स्वैः स्वैः अलुब्धाः सत्यवादिनः ||१-६-६

न अल्प संनिचयः कश्चिद् आसीत् तस्मिन् पुरोत्तमे ।
कुटुंबी यो हि असिद्धर्थः अगवा अश्व धन धान्यवान् ॥ १-६-७

कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित् ।
द्रष्टुम् शक्यम् अयोध्यायाम् न अविद्वान् न च नास्तिकः ॥ १-६-८

सर्वे नराः च नार्यः च धर्मशीलाः सुसंयताः ।
मुदिताः शील वृत्ताभ्याम् महर्षय इव अमलाः ॥ १-६-९

न अकुण्डली न अमुकुटी न अस्रग्वी न अल्पभोगवान् ।
न अमृष्टो न अलिप्ताङ्गो न असुगन्धः च विद्यते ॥ १-६-१०

In that best city Ayodhya all are exuberant yet virtuous ones, and scholars are variously learned ones, people are satisfied with their own riches, they have no greed, and they advocate truthfulness alone. [1-6-6]

None with meager accumulations is there in that great city and no householder is there without unearned means, and without cows, horses, monies or cereals and who could not sustain his family. [1-6-7]

None can see a lustful person, or a miser or a cruel one anywhere in that Ayodhya, along with nondescripts or non-believers, for there are no such persons. [1-6-8]

All the ladies and gentlemen in that city are virtuous in mind, self-controlled ones, they are all self-satisfied like great saints, and both in their conduct and character they are blameless. [1-6-9]

In that city none is there without his earrings, headgear, or garlands, none is an enjoyer of lowly things, or misses his regular oil-baths, or with an un-creamed body with sandalwood paste or with other body cream, or with an un-perfumed physique. [1-6-10]

न अमृष्ट भोजी न अदाता न अपि अनङ्गनिष्कधृक् ।
न अहस्ताभरणो वा अपि दृश्यते न अपि अनात्मवान् ॥ १-६-११

न अनाहित अग्नीः न अयज्वा न क्षुद्रो वा न तस्करः ।
कश्चित् असीत् अयोध्यायाम् न च आवृत्तो न संकरः ॥ १-६-१२

स्व कर्म निरता नित्यम् ब्राह्मणा विजितेन्द्रियाः ।
दान अध्यन शीलाः च संयताः च प्रतिग्रहे ॥ १-६-१३

There is none who is famished, an uncharitable one in his nature, one with an undecorated body with ornaments like bracelets or chest plates, and there is none without a heart. [1-6-11]

There is none someone who is without sacrificial fires, and none without performing sacrificial rituals, and none is low in living; neither an immoral, nor a bastard nor even a thief, can be found in Ayodhya. [1-6-12]

The sense-controlled scholarly Vedic Brahmins are always engaged in their rituals, and they donate the education of Vedas to their students, as well practice their own, and while receiving donations they are principle-minded. [1-6-13]

नास्तिको न अनृती वा अपि न कश्चित् अबहुश्रुतः ।
न असूयको न च अशक्तो न अविद्वान् विद्यते क्वचित् ॥ १-६-१४

न अषडंग वित् न अस्ति न अत्रतो न असहस्रदः ।
न दीनः क्षिप्त चित्तो वा व्यथितो वा अपि कश्चन ॥ १-६-१५

कश्चिन् नरो वा नारी वा न अश्रीमान् न अपि अरूपवान् ।
द्रष्टुम् शक्यम् अयोध्यायाम् न अपि राजन्य अभक्तिमान् ॥ १-६-१६

वर्णेषु अग्र्य चतुर्थेषु देवता अतिथि पूजकाः । कृतज्ञाः च वदान्यः च शूरा विक्रम संयुताः ॥ १-६-१७
दीर्घआयुषो नराः सर्वे धर्मम् सत्यम् च संश्रिताः । सहिताः पुत्र पौत्रैः च नित्यम् स्त्रीभिः पुरोत्तमे ॥ १-६-
१८

There is no atheist, no liar, and none is less learnt in Veda-s, and no one is found to be jealous, or disabled, or unscholarly person. [1-6-14]

None can be found anywhere in Ayodhya without the knowledge of the six ancillaries of Veda-s like astrology, prosody, grammar etc., none a non-performer of the prescribed rituals, and none a non-donor in thousands, thus none with a saddened heart, turmoil in mind or agonized in will is there. [1-6-15]

Whoever it may be, either a gentleman or a lady, none is without wealth, even none without elegance or devoid of devotion to their king, and it is impossible to see suchlike person in Ayodhya. [1-6-16]

In the four-caste system, from the first caste to the last, everyone is a worshipper of deities and guests and everyone is also faithful, illustrious, valiant, and each one is a brave one. [1-6-17]

Longevity is there for all of the people, all are with virtuosity and truthfulness, and they lived in that best city along with their sons, grandsons and their ladies. [1-6-18]

क्षत्रम् ब्रह्ममुखम् च आसीत् वैश्याः क्षत्रम् अनुव्रताः ।
शूद्राः स्व धर्म निरताः त्रीन् वर्णान् उपचारिणः ॥ १-६-१९

The warrior class Kshatriyas is turned towards the Brahmins, the scholarly class, for intellectual and religious support. The trading class, Vyasya-s, is the follower of the Kshatriya-s, the ruling class, for the state's economy is dependent on the rulership. And the fourth one, Shudra-s, the working class, while performing its own duties, is always working for the other castes. [1-6-19]

योधानाम् अग्नि कल्पानाम् पेशलानाम् अमर्षिणाम् ।
संपूर्णा कृत विद्यानाम् गुहा केसरिणाम् इव ॥ १-६-२१

That city Ayodhya is replete with firebrand like skillful warriors that are intolerant of insults, and who have prosecuted their education in archery, chariot-wars, swordplay etc. and with them it is like a cave replete with lions. [1-6-21]

That city is full with best horses born in countries like Kaambhoja, Baahlika, Vanaayu, and also in river-bed counties, which are like the horse of Indra namely ucchiashrava. [1-6-22]

Born in Vindhya Mountains, and also from Himalayan regions, mighty are the elephants fully vigorous and fattened ones, and most powerful in their strength and each in similitude is a huge mountain. [1-6-23]

High bred from the classes of Iravata, the Elephant of Lord Indra, and from Mahapadma, Anjana and Vamana, too...are the elephants [of that city] [1-6-24]

That city is always full with vigorous and mountain like elephants bred mainly from three classes viz., Bhadra, Mandra and Mriga. And inter-bred among these three main classes are Bhadra-Mandra, Mandra-Mriga, Bhadra-Mriga and the like. [1-6-25-26a]

सा योजने च द्वे भूयः सत्यनामा प्रकाशते | यस्याम् दशरथो राजा वसन् जगत् अपालयत् || १-६-२६

While residing in which city King Dasharatha ruled the world that city is further fortified up to two more yojana-s outside city, true to its name a- yodhya , an un-assailable one. [1-6-26]

ताम् सत्य नामाम् दृढ तोरण अर्गलाम् गृहैः विचित्रैः उपशोभिताम् शिवाम् |
पुरीम् अयोध्याम् नृ सहस्र संकुलाम् शशास वै शक्र समो महीपतिः || १-६-२८

With gorgeous arches, castle-door-bars and with amazingly built houses that city is magnificent and auspicious one, and full with thousands of provincial kings too, and king Dasharatha, a coequal of Indra, indeed ruled that city which is true to its name. [1-6-28]

4.7.3 Capital of Ravana—Lanka

The chapter two of Sundar kaanda introduces to the glorious city of Lanka and Hanuman's first encounter with it. The geography around the island where Lanka is located is described herein. The chapter also depicts the initial reaction of Hanuman on seeing the city and his initial thoughts about the feasibility of the task of overcoming the Rakshasas and

Ravana to reunite Sri Rama with mother Sita. But later on one can see how Hanuman overcomes these thoughts and moves toward achieving this task.

सागरमनाधृष्यमतिक्रम्य महाबलः । त्रिकूटशिखरे लङ्कां स्थितां स्वस्थो ददर्श ह ॥ ५-२-१

That Hanuman with great strength crossed the insurmountable ocean without becoming tired and viewed the city of Lanka located on the peak of Mount Trikuta.

योजनानां शतं श्रीमांस्तीर्त्वाप्युत्तमविक्रमः ।

The glorious Hanuman with the best courage, even though crossing a hundred yojanas, was without a sigh and did not obtain any tiredness. (That shows the zeal of the manager or the followers who have been assigned a particular task)

समासाद्य च लक्ष्मीवन् लङ्कां रावणपालिताम् ।

परिखाभिः सपद्माभिः सोत्पलाभिरलंकृताम् ॥ ५-२-१४

सीतापहरणार्थेन रावणेन सुरक्षिताम् । समन्ताद्विचरद्भिश्च राक्षसैरुग्रधन्विभिः ॥ ५-२-१५

काञ्चनेनावृतां रम्यां प्राकारेण महापुरीम् । गृहैश्च ग्रहसंकाशैः शारदाम्बुदसन्निभैः ॥ ५-२-१६

ददर्श हनुमान् लङ्कां दिवि देवपुरीं यथा ॥ ५-२-१८

The glorious Hanuman neared the city of Lanka ruled by Ravana, and saw the city which looked like the city of Gods in heaven, decorated by moats filled with lotuses and water-lilies, which was well protected, since the time of Sita's abduction, by Ravana and by Rakshasas with horrifying voices roaming around, which was surrounded by a golden boundary wall, that beautiful great city consisted of houses equal in height to mountains.

पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा । प्लवमानामिवाकाशे ददर्श हनुमान् पुरीम् ॥ ५-२-२०

Hanuman saw that city of Lanka ruled by Ravana the king of Rakshasas, constructed by Visvakarma (architect of Gods), and which looked as though it were floating in the sky.

मन्सेव कृतां लङ्कां निर्मितां विश्वकर्मणा । द्वारमुत्तरमासाद्य चिन्तयामास वानरः ॥ ५-२-

Hanuman saw the city of Lanka with buttress and enclosure wall , the vast body of water in the moat, Shatagnis and Shulas, the mansions constructed by thought. He reached the northern gate and thought thus.

कैलासशिखरप्रख्यामालिखन्तीमिवाम्बरम् | डीयमानामिवाकाशमुच्छ्रितैर्भवनोत्तमैः || ५-२-२३
संपूर्णा राक्षसैर्घोरैर्नागैर्भोगवतीमिव | अचिन्त्यां सुकृतां स्पष्टां कुबेराध्युषितां पुरा || ५-२-२४
दंष्ट्रिभिर्बहुभिः शूरैः शूलपट्टिसपाणिभिः | रक्षितां राक्षसैर्घोरैर्गुहामाशीविषैरिव || ५-२-२५
तस्याश्च महतीं गुप्तिं सागरं च निरीक्ष्य सः | रावणं च रिपुं घोरं चिन्तयामास वानरः || ५-२-२६

Hanuman saw the city of Lanka equal to peak of Kailasa as though touching the sky, as though flying to reach the sky, with its best mansions, filled with horrible rakshasas and serpents like the city of Bhogavati (capital of Patala), one which was unfathomable, a well arranged and a clear city governed by Kubera in earlier times, protected by courageous, horrible serpents and Rakshasas with mouths with sharp teeth like a cave, with spikes and Pattisas (spears) in their hands. Hanuman saw that Lanka's great protection and the ocean and Ravana the horrible enemy and thought thus.

आगत्यापीह हरयो भविष्यन्ति निररथकाः | न हि युद्धेन व लङ्का शक्या जेतुं सुरैरपि || ५-२-२७

"Even if Vanaras were to come here they would not meet with success. It is not possible even for Devas to be victorious against Lanka in war".

इमां तु विषमां दुर्गां लङ्कां रावणपालिताम् | प्राप्यापि स महाबाहुः किम् करिष्यति राघवः || ५-२-२८

"Even if He reaches this very difficult and impenetrable Lanka ruled by Ravana, what can that Sri Rama with mighty arms do"?

स पाण्डुराविद्धविमानमालिनीं | महार्हजाम्बूनदजालतोरणाम् |
यशस्विनीं रावणबाहुपालितां | क्षपाचरैर्भिम्बलैः समावृताम् || ५-२-२९

Hanuman saw that city of Lanka of great fame, with white, closely built buildings having golden windows and doorways of great value, consisting of ogres of great strength and ruled by the hands of Ravana.

That Hanuman stood on the moutain called Lamba with its high peaks , **entered at night the city of Lanka** ruled by Ravana and filled with beautiful forests and places of water such as lakes.

सुपुष्ट बल सम्गुप्ताम् यथैव विटपावतीम् | चारुतोरण निर्यूहाम् पाण्डुरद्वारतोरणाम् ॥ ५-३-४

The city of Lanka was shown by buildings equaling autumnal clouds. With a sound resembling that of an ocean, it was served by ocean breeze. It was filled with well fed and mighty armies like Vitapati, the capital of Kubera. It had elephants positioned at archways and had white gates and archways.

भुजग आचरिताम् गुप्ताम् शुभाम् भोगवतीम् इव |
ताम् सविद्युत्घन आकीर्णाम् ज्योतिः मार्ग निषेविताम् ॥ ५-३-५
चण्ड मारुत निर्हादाम् यथा इन्द्रस्य अमरावतीम् |
शातकुम्भेन महता प्राकारेण अभिसम्वृताम् ॥ ५-३-६
किन्किणी जालघोषाभिः पताकाभिः अलम्कृताम् |
आसाद्य सहसा हृष्टः प्राकारम् अभिपेदिवान् ॥ ५-३-७

Quickly approaching that city of Lanka which was protected by Rakshasas, like the the auspicious city of Bhogavati being protected by serpents moving about, spread with cloud illumined by flashes of lightening, served by pathways of stars, with a light breeze like the Indra's city of Amaravati, surrounded by a wall with a golden hue, decorated by flags with sounds from groups of small bells. He became happy and leapt up the wall.

विस्मय आविष्ट हृदयः पुरीम् आलोक्य सर्वतः | जाम्बूनदमयैः द्वारैः वैदूर्य कृत वेदिकैः ॥ ५-३-८
मणि स्फटिक मुक्ताभिः मणि कुट्टिम भूषितैः | तप्त हाटक निर्यूहैः राजत अमल पाण्डुरैः ॥ ५-३-९
वैदूर्य तल सोपानैः स्फाटिक अन्तर पांसुभिः | चारु सम्जवन उपेतैः खम् इव उत्पतितैः शुभैः ॥ ५-३-१०

क्रौन्च बर्हिण सम्घुष्टे राज हंस निषेवितैः । तूर्य आभरण निर्घोषैः सर्वतः प्रतिनादिताम् ॥ ५-३-११
वस्वोकसारा प्रतिमाम् समीक्ष्य नगरीम् ततः ।

खम् इव उत्पतिताम् लन्काम् जहर्ष हनुमान् कपिः ॥ ५-३-१२

Seeing the city everywhere Hanuman became surprised at heart. Thereafter Hanuman the monkey, became happy seeing the doors which were of golden color, with platforms of cat's eye gems, inlaid with diamonds, crystals and pearls, embellished with floors of gems, graced with elephants made of refined gold, crowned with spotless white silver, stairs studded with cat's eye gems, with inside walls made of crystal free from dust, provided with lovely assembly halls, with sounds of Krauncha birds and peacocks, served by royal swans, looking as though flying toward the sky, with auspicious houses resounding everywhere with the sounds of clarinets and ornaments, equaling the city of Vasvaukasaara, as though flying towards the sky.

ताम् समीक्ष्य पुरीम् लन्काम् राक्षस अधिपतेः शुभाम् ।
अनुत्तमाम् ऋद्धि युताम् चिन्तयाम् आस वीर्यवान् ॥ ५-३-१३

Seeing that city of Ravana, which was best among cities, a wealthy city, a beautiful and auspicious city, that powerful Hanuman thought thus.

न इयम् अन्येन नगरी शक्या धर्षयितुम् बलात् । रक्षिता रावणबलैः उद्यतआयुध धारिभिः ॥ ५-३-१४

"It is not possible for anyone else to oppose this city, by strength alone, which is being guarded by armies of Ravana with raised weapons."

ताम् रत्न वसन उपेताम् कोष्ठ आगार अवतंसकाम् ।

यन्त्र अगार स्तनीम् ऋद्धाम् प्रमदाम् इव भूषिताम् ॥ ५-३-१८

ताम् नष्ट तिमिराम् दीपैः भास्वरैः च महा गृहैः । नगरीम् राक्षस इन्द्रस्य ददर्श स महा कपिः ॥ ५-३-१९

That great monkey saw that city of king of rakshasas full of diamonds, with various storage houses, with amouries. Due to the lamps that illuminated the radiant great houses, all darkness was lost.

रामं दूर्वादलश्यामं पद्माक्षं पीतवाससम् ।
स्तुवन्ति नामभिर्दिव्यैर्न ते संसारिणो नरः ॥२५॥
रामं लक्ष्मण पूर्वजं रघुवरं सीतापतिं सुंदरम् ।
काकुत्स्थं करुणार्णवं गुणनिधिं विप्रप्रियं धार्मिकम् ।
राजेन्द्रं सत्यसंधं दशरथनयं श्यामलं शान्तमूर्तिम् ।
वन्दे लोकभिरामं रघुकुलतिलकं राघवं रावणारिम् ॥२६॥

Ram, dark-complexioned like leaf of green grass, who is lotus-eyed and dressed in yellow clothes | Who sing the praise of him are no longer ordinary men trapped in the world ॥25॥

Rama, the elder brother of Lakshmana, best of the scions of the Raghu, the husband of Sita, handsome | Ocean of compassion, treasure of virtues, the most beloved of the religious people | Lord emperor of kings, follower of truth, son of Dasharath, dark-complexioned, idol tranquillity | Salute to cynosure of eyes of all people, the crown jewel of the Raghu dynasty and the enemy of Ravana ॥26॥