

Ethical Values in Epics Especially in Sunderkand of Ramcharit Manas

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Abstract: Ethical values are having relevance in past, present and in future. It is just like a unique truth which never losses and important. Ramcharit Manas is the best example for ethical values on which all generation in respective to gender, age etc. may relies and enjoy the life without having any guilt conscious. For instance in 5th Kand (Chapter i.e. Sunderkand) of Manas is an ideal example to lead the like in a successful manner and it is also an example of good management. If the common human being develops the inner peace and happiness and belief work is worship, duty is God than whatever the obstacles are awaiting in the life, a person can overcome all these problems with inner strength and also love to enjoy the life with obstacles and problems. The paper discusses about the ethical values in the youngster particularly college students the study was based on the answer the question based on Sunderkand. "Whether students are aware about the epic values or not"?

I. INTRODUCTION

Ramcharit Manas is one of the greatest epic written by Goswami Tulsidas and Sunderkand is the 5th Chapter of this great epic which is mainly devoted to lord Hanuman. Lord Hanuman is a unique character in spiritualisms and Indian Mythology whose life is entirely devoted for the welfare of others particularly to Lord Ram. When he initiated to move Lanka for the exploration of mother Sita (wife of Lord Ram) he himself firstly prepares mentally and physically and feels a lot of happiness. Happiness and calmness always paves the way for success. If a person who chose a path of truthfulness, honesty, definitely gets the success if he or she believe himself of herself. The importance of ethical values lies in this fact that even the most dishonest person prefer to have an honest servant, partner or friend. The ancient education system of India was very prosperous, value-based. Indian Education system during Vedic period had given due importance to the teaching of 'Values' to the children. 'Value' comes from the Latin word 'Valere', which means to be of worth, to be strong. Value literally means incredible worthy something precious and very dear. It is the quality of human being in which someone is ready to suffer and sacrifice for; if necessary one is ready to die for it. We can correlate the

values with some standards, rules, criteria, attitudes, guidelines, desirable ideas, beliefs and important things, which play a vital role in building the life of individuals. Materialistic way of living is preferred generally all over the world and considered the best way for success. According to Emerson (2009) a person real success lies in the true value he / she has or whatever they earn in their respective life such as enthusiasm, care, love, empathy, compassion petty and respect. By and large we generally observed that all the ethical value moves in descending order in such a way that all human kind have a lot of negative impact on it and this impact can be seen in all walks of society on the other hand our forefathers were wise enough to harmonized all these ethical values in the society in such a beautiful way that could be seen in family, society, educational institution and country as a whole. It has not only correlated the ethical value with highest standards of the society but also paved the way for upliftment spiritually also. All the great epics emphasized the value of ethics like Ramcharit Manas, Mahabharata and Shrimat Bhagwat Puran etc. which showed the highest standards of ethical values on the planet as a whole.

In present scenario students / colleges are frequently involved with individually rivalry to compete / to achieve the destination professionally by hook or crook. Generally students committed crimes in schools and colleges or in society at large due to lack of ethical values and their poor commitments for their family, society and nation. Such students also create the hindrance in national building process. They easily understand the materialism but unable to see the innate goodness his competitor. Education is not simply related to gathering the knowledge in a particular subject or making the students able for achieving jobs or fair well in exams, but it is training in for enhancing logical thinking which could help the coming generations for the adjustments in adverse environment. Education in India must be entrusted with helping and molding the character of Students with moral values or ethics. The best way to checkmate this degradation to impart the best possible ethical values from the very childhood onwards and in educational systems in India which we see in the past that were highly deep rooted in the educational system and society. Peterson and Seligman (2004) observed that most of the ethical values came from our ancestors. Homann (1996) forecasted that today's student is might be a teacher, leader, politician and

bureaucrats of the future. The aim of this study is to find out the knowledge of students related to the ethical values basically based on Indian epic *Sunderkand*.

II. RECOLLECT OUR PAST

All the Vedas, Upanishads, Epics, Puranas, Brahamanas, etc. are the core value of Indian society. To provide ethical based education was the prime object of our Giru's / Rishi's and Muni's in ancient India (Shelly and Kusum Jain, 2012). Education and ethical values are closely correlated and also had various kinds of meanings, ways and different applications in different situations by various pupils and disciples / disciplines. In other words it is just a matter of selecting different categories specialized in various subjects like, religion, philosophy, education, anthropology, psychology, ethos and how to react with others, how to react with people. Ethos are generally perceived by the behavior of a person in a very common way, which are really the basic doors for uplifting the morals, quality in the judgment, behavior and personality at a large (Bando, 1994; Nair, 1996). What is good or bad for us or equally good or bad for others? Ethos are not concerned with an individual's but concerned with human nature as a whole. This generally creates a lighthouse to show the way for others and also differentiate the self interested behavior. Many individual believe even to have a small success may be mile-stone in ethical judgment (Roozen, *et al.* 2001). Ethos generally depends on important characteristic of an individual rather than in action (Holmes, 2003). The main theory of ethics believes in virtue rather than to make the difference in good or bad (Blackburn, 1994). Ethical virtue takes initiatives on the very first stage of student's personality and imparting moral education knowingly as well as systematically to foster positivity in the personality of students. When character of student develops it is an amalgamation of virtue of respect and honesty etc. (Kagan, 2001). Students are generally very shrewd observer of the society and the environment, Eisenberg (1999). That's why education has an important role to enrich the opportunities and influence the very foundation of the students.

III. RELEVANCE OF ETHICS WITH SUNDERKAND

Ramcharit Manas having 7 kand in it, and having so many aspects of human values and ethics. This Research paper based on the awareness of Sunderkand and taken it as a case study for finding out the Aspects of Ethics and Indian Values. We have taken some samples Doha's and Choupaian out of 60 in the Sunderkand.

Analysis of Doha's and Choupaian:- Total 15 Dohas with some Choupaian were conserved for providing some ethical values and management aspects.

दो०—हनूमान तेहि परसा कर पुनि कीन्ह प्रनाम।
राम काजु कीन्हें बिनु मोहि कहाँ बिश्राम॥१॥

It is a courtesy of great person not to expose their might in front of their elders or respected persons but in case of any doubt they are always ready to remove their concern and prove worth.

तब तब बदन पैठिहउँ आई। सत्य कहउँ मोहि जान दे माई॥
कवनेहुँ जतन देइ नहिँ जाना। ग्रससि न मोहि कहेउ हनुमाना॥३॥
जोजन भरि तेहिँ बदनु पसारा। कपि तनु कीन्ह दुगुन बिसारा॥
सोरह जोजन मुख तेहिँ ठयऊ। तुरत पवनसुत बत्तिस भयऊ॥४॥
जस जस सुरसा बदनु बड़ावा। तामु दून कपि रूप देखावा॥
सत जोजन तेहिँ आनन कीन्हा। अति लघु रूप पवनसुत लीन्हा॥५॥

दो०—सुनु माता साखामृग नहिँ बल बुद्धि बिसाल।
प्रभु प्रताप तें गरुड़हि खाइ परम लघु ब्याल॥१६॥

अजर अमर गुननिधि सुत होहू। करहुँ बहुत रघुनायक छोहू॥
करहुँ कृपा प्रभु अस सुनि काना। निर्भर प्रेम मगन हनुमाना॥२॥

It is the humbleness of Lord Hanuman and his humble suggestion of mother Sita that by virtue of almighty a person can do anything.

दो०—देखि बुद्धि बल निपुन कपि कहेउ जानकी जाहु।
रघुपति चरन हृदयँ धरि तात मधुर फल खाहु॥१७॥

In this doha Lord Hanuman first shown his dedication towards his work with full enthusiasms thereafter he took the permission as a child from goddess Sita.

दो०—जाके बल लवलेस तें जितेहु चराचर झारि।
तासु दूत मैं जा करि हरि आनेहु प्रिय नारि॥२१॥

And with the help of these blessings one can win the entire universe.

जिन्ह मोहि मारा ते मैं मारे। तेहि पर बाँधेँ तनयँ तुम्हारे॥
मोहि न कछु बाँधे कइ लाजा। कीन्ह चहउँ निज प्रभु कर काजा॥३॥
बिनती करउँ जोरि कर रावन। सुनहु मान तजि मोर सिखावन॥
देखहु तुम्ह निज कुलहि बिचारी। भ्रम तजि भजहु भगत भय हारी॥४॥
जाकेँ डर अति काल डेराई। जो सुर असुर चराचर खाई॥
तासों बयरु कबहुँ नहिँ कीजै। मोरे कहेँ जानकी दीजै॥५॥

If the situations arises in front wicked person than Lord Hanuman simplifies his path and all the concern things which put him (Ravan) de-glorified.

दो०—प्रनतपाल रघुनायक करुना सिंधु खरारि।
गाँ सरन प्रभु राखिहैं तव अपराध बिसारि॥२२॥

If there is anyone who needs shelter, provide it with dignity.

दो०—मोहमूल बहु सूल प्रद त्यागहु तम अभिमान।
भजहु राम रघुनायक कृपा सिंधु भगवान॥ २३ ॥

Pride is the important part darkness in any body's personality.

चौ०—जदपि कही कपि अति हित बानी। भगति बिबेक बिरति नय सानी॥
बोला बिहसि महा अभिमानी। मिला हमहि कपि गुर बड़ ग्यानी॥ १ ॥
मृत्यु निकट आई खल तोही। लागेसि अधम सिखावन मोही॥
उलटा होइहि कह हनुमाना। मतिभ्रम तोर प्रगट मैं जाना॥ २ ॥
सुनि कपि बचन बहुत खिसिआना। बेगि न हरहु मूढ़ कर प्राना॥
सुनत निसाचर मान धाए। सचिवन्ह सहित बिभीषणु आए॥ ३ ॥
नाइ सीस करि बिनय बहुता। नीति बिरोध न मारिअ दूता॥
आन दंड कछु करिअ गोसाईं। सबहीं कहा मंत्र भल भाई॥ ४ ॥
सुनत बिहसि बोला दसकंधर। अंग भंग करि पठइअ बंदर॥ ५ ॥

Mercy and virtue are most important quality of a person if any one who give up these qualities become in human but these thorough gentleman always tries to put / insert these qualities even in the mind of most wicked person.

दो०—पूँछ बुझाइ खोइ श्रम धरि लघु रूप बहोरि।
जनकसुता के आगे ठाढ़ भयउ कर जोरि॥ २६ ॥

After completing the most uphill task a gentleman become a thorough gentleman.

चौ०—मातु मोहि दीजे कछु चीन्हा। जैसे रघुनायक मोहि दीन्हा॥
चूड़ामणि उतारि तब दयऊ। हारष समेत पवनसुत लयऊ॥ १ ॥
कहेहु तात अस मोर प्रनामा। सब प्रकार प्रभु पूनकामा॥
दीन दयाल बिदि संभारी। हरहु नाथ मम संकट भारी॥ २ ॥

Wisdom is the virtue which provided by the almighty but good qualities can be groomup in such a way which become an identification of a person. And this quality is a step in the field of management.

दो०—प्रीति सहित सब भेटे रघुपति करुना पुंज।
पूँछी कुसल नाथ अब कुसल देखि पद कंज॥ २९ ॥

चौ०—जामवंत कह सुनु रघुराया। जा पर नाथ करहु तुम्ह दया॥
ताहि सदा सुभ कुसल निरंतर। सुर नर मुनि प्रसन्न ता ऊपर॥ १ ॥

A good person always become an embodiment of loveable personality just like a person who creates credibility in the market and there after enjoy it.

दो०—सुनि प्रभु बचन बिलोकि मुख गात हरषि हनुमंत।
चरन परेउ प्रेमाकुल त्राहि त्राहि भगवंत॥ ३२ ॥

चौ०—बार बार प्रभु चहइ उठावा। प्रेम मगन तेहि उठब न भावा॥
प्रभु कर पंकज कपि के सीसा। सुमिरि सो दसा मगन गौरीसा॥ १ ॥

After completing the great work Lord Hanuman is not expecting any reward and fair words. It is just the philosophy from HOLY GITA "renunciation in action"

दो०—ता कहूँ प्रभु कछु अगम नहि जा पर तुम्ह अनुकूल।
तव प्रभावैं बड़वानलहि जारि सकइ खलु तूल॥ ३३ ॥

Person who have a list of achievements became more humble and all these his / her achievements just because of blessing and good wishes.

दो०—सचिव बैद गुर तीनि जौं प्रिय बोलहिं भय आस।
राज धर्म तन तीनि कर होइ बेगिहीं नास॥ ३७ ॥

A person with his arrogance ignor the advise of all the worthy person definately leads to in total darkness.

दो०—काम क्रोध मद लोभ सब नाथ नरक के पंथ।
सब परिहरि रघुबीरहि भजहु भजहिं जेहि संत॥ ३८ ॥

Lost anger, vanity and coventness are all paths which definitely lead to hell.

भेद हमार लेन सठ आवा। राखिअ बाँधि मोहि अस भावा॥
सखा नीति तुम्ह नीकि बिचारी। मम पन सरनागत भयहारी॥ ४ ॥
सुनि प्रभु बचन हारष हनुमाना। सरनागत बच्छल भगवाना॥ ५ ॥

Vigilant eyes are always helpful to keep your save just like in management in all ups and down. A vigilant person saves himself / herself in any situation.

दो०—सरनागत कहूँ जे तजहिं निज अनहित अनुमानि।
ते नर पावैर पापमय तिन्हहि बिलोकत हानि॥ ४३ ॥

A person should always renounces the evil and introspect him / her in any situation.

चौ०—कोटि बिप्र बध लागहिं जाहू। आएँ सन तजउँ नहि ताहू॥
सनमुख होइ जीव मोहि जबहीं। जन्म कोटि अघ नासहिं तबहीं॥ १ ॥
पापवंत कर सहज सुभाऊ। भजनु मोर तेहि भाव न काऊ॥
जौं पै दुष्टहृदय सोइ होई। मोरें सनमुख आव कि सोई॥ २ ॥
निर्मल मन जन सो मोहि पावा। मोहि कपट छल छिद्र न भावा॥
भेद लेन पठवा दससीसा। तबहुँ न कछु भय हानि कपीसा॥ ३ ॥

Who so ever seek to true shelter provides him / her because it is the nature of human being to live and let to live.

God always prefer to help those who are having pure and clear emotions without any conspiracy and biasness. Now a days we see the people are in general aspirants of materialistic life for example to gain more and more money and lead to luxurious like and to fulfill this cause they are ready to have any short of comparison with moral values like dishonesty and cheating etc. It is also the fault of society to recognize those persons who are having a lot of wealth, name and fame without knowing their reality.

IV. METHODOLOGY

The purpose of the study to assess the importance of ethical values among the students and how much they concern with ethical values of their past great epic like Sunderkand from Ramcharit Manas and Ramayana. We have framed a few questions which were based one well known ethical value and one of the greatest epic in Indian Mythodology i.e. Ramayana and Ramcharit Manas. This paper is based on survey of students. This survey was based entirely on Engineering and MBA students from different colleges because Sunderkand as a whole is entirely based on ethical values which enrich the very ancient path of Indian civilization.

Research Questions:

The fundamental research questions to be answered by the students of B.Tech. and M.B.A:

1. You know Sunderkand? Yes or No.
2. Which epics it belongs? (a) Ramayana (b) Mahabharata.
3. Weather it concern with ethical values? Yes or No.
4. Who is the prominent character of the Sunderkand? (a) Ram (b) Hanuman (c) Vibhishana.
5. Lord Hanuman himself represents as the best example for ethical values. Do agree or not?

All the said questions were based on simple questioners and correlated one to another and create a web to know and follow the realistic approach of the life. The entire questionnaire are basically concerned with basic research in an educational institution for students, professionals, staff and others to develop the ethical and moral values which hold the people tightly once they have faith and constant practice in their behavior which enlightens their path for future.

V. RESULT AND DISCUSSION

The general observation of the Indian mythological epic and belief regarding the vary culture of India was examined by putting certain questions in respect of Sunderkand which is 5th in number from the great epic of Ramcharit Manas by Goswami Tulsidas. Table (I) shows the results of these questions, about 85% (out of 200 students) students are aware of Sunderkand and this percentage is really is praiseworthy because now a days it is a general tendency of the youth to know more about the present incidence and the incidence concerned with western wards.

TABLE I: SHOWING THE PERCENTAGE OF RIGHT ANSWERS OUT OF 200 STUDENTS

S.No.	Asked Questions	Percentage of Right Answers
1	You know Sunderkand? Yes or No	85%
2	Which epics it belongs? (a) Ramayana (b) Mahabharata	80%
3	Weather it concern with ethical values? Yes or No	55%
4	Who is the prominent character of the Sunderkand? (a) Ram (b) Hanuman (c) Vibhishana.	80%
5	Lord Hanuman himself represents as the best example for ethical values. Do agree or not?	90%

But 85% correct answer show that this great epic has still a lot of impact not only in the mind of old generation but also in the mind of youth. Next queries has shown the mother epic and its popularity in the mind of youth. Fortunately 80% of the youth known this fact that Sunderkand was a part of Ramcharit Manas it is also encouraging the fact that youth has background of Indian ethical platform because Ramcharit Manas is a base for an ideal family it's expected behavior to others. Ramcharit Manas really a treasure for the civilization in the world for ethical values but only 55% of youth know this fact that it has a base of ethical value. Though the percentage is more than 50% i.e. 55% but not much increasing, popularity wise it is lacking behind. When we assess comparatively deeper knowledge of Sunderkand, who is the main hero / character of Sunderkand it's a matter of satisfaction that about 80% human chose right option i.e. Hanuman. So for ethical values lies in the personality of Lord Hanuman again, it is not worthy to mention here that 90% youth were agree that Hanuman is replica of ethical values.

VI. CONCLUSION

It is the right time to revive these ethical values at least among the students so that they became a worthy citizen of India naturally they are the future of our country. As a teacher it is our prime duty to inculcate all these ethical values in our students. Apart from knowledge, ethical values and culturally strong person are really assets of our India.

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