

# Valmiki Ramayana Social Values and Their Impact on Life

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**Abstract** - The magnificent epic *The Valmiki Ramayana* gives advice on how to live a good life at each stage of life. Various tough events arise in a person's life, and the *Valmiki Ramayana* demonstrates how to navigate through them pleasantly and effortlessly. Lord Rama and Goddess Sita present an ideal for dealing with many forms of clashing situations and living a happy and healthy life in the *Valmiki Ramayana*. Furthermore, their actions and lifestyles represent a variety of values, including moral, spiritual, intellectual, artistic, cultural, and other values that help us construct a healthier and better society. *Ramayana* is an epic that serves as a basis for establishing values throughout the world for the period. *Satyuga, Dwaparyuga, Tretayuga, and Kalyuga* are the four ages that largely contribute to societal evolution in the epic of *Ramayana*.

**Keywords** - *Valmiki Ramayana Social Values and their Impact on Life*

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## INTRODUCTION

This country values the characteristics of compassion and character in human beings above its own aspirations. Because of this, all residents of this county are required to receive a high-quality education. For which new educational system structures are not necessary. There was a system in ancient India which could cultivate a person's humanity, religious beliefs, and character. We, on the other hand, are prone to overlooking our own eligibility in favor of other people's benefits. Only if people are given an education that teaches them to be ideal and generous citizens can an ideal country be created. To learn about values, we don't need to look any farther than our own extensive collection of religious texts, which we may consult for guidance.<sup>1</sup> Social, intellectual, and other values are covered in our religious texts.. Epic *Valmiki Ramayana* offers everlasting principles, moral values and cultural values that are highly regarded in society-building throughout the epic's epic narrative. Maharishi *Valmiki's Ramayana* ideals have been incorporated into this study with the hope that they may be useful in the development of the entire world, as Maharishi *Valmiki* had intended.

## Meaning and Definition of Value

W. M. Urban, the professor of Indian philosophy has defined value according to its 3 characteristics in his book 'Fundamental of Ethics'.

- Value is that what satisfies the desires of man.

- Value is a biological factor manifesting in psychological form.
- Value is that which directs towards the soul or self-realization.

Because of this, value is the biological aspect that fulfills human aspirations to achieve the lofty aim of self-realization. To describe something valuable, the term "valuable" is used to describe it. Biological factors are important because they satisfy human aspirations and guide him toward self-realization.

In the dictionary's definition of value, it refers to something that is valuable because it is helpful, qualitative, and important. It has a societal significance. According to economic theory, pricing is the definition of value.<sup>2</sup>

"Value-added education is the education given for good luck, highmorals and best character."

Franken's (1997) notion of value is akin to this. Think of value as a concept, a term. When a man values something, he's implying that he's thinking about how significant it is to him. Is he capable of acquiring something at that point? This word has been taken from the Latin word 'Valera', which means 'worth'. There are two meanings: "to be of value" and "to be able." A man's notion of value is what he views as the most significant aspects of his existence. In order for a guy to consider anything "helpful," "important," and worthwhile, he must first select what he values most in his life.

## Characteristics of Values

- Some values are eternal like truth, non-violence, continence, compassion, etc.
- Some values are dependent on the society which changes subject to the policy.
- For example, respect of the disciple towards his educator and respect of the student towards his educator have been changed along with time. Widow marriage was considered as immoral while today it is considered as moral.
- Some values are dynamic in nature in context with time.
- For example, Lord Krishna directed Yudhishtir towards half-truth for betterment of all.
- Some values are individual hence personality operates a big role when it comes to choose between two values.
- For example, whether money should be given importance or honesty?
- Whether duty should be given importance or friend?
- Misunderstandings and conflicts arise between persons due to the individual differences in values.
- For example, to become nuclear families from joint families, the divorce process of husband wife. All these happen due to individual differences and misunderstandings.
- Some values provide direction of behavior to men. Like, religious values, political values, moral values, economical values, etc. There is a friendship between such values.
- All people have one choice for the selection of values. The differences are observed between each and every person in selection of values like economic, social, political, beauty related, religious, etc.
- Values are the worship of the best or the almighty.
- The reason of derivation of the values is the fulfillment of desires, wishes or needs.
- Values are the inner indication of life.

## UNDERSTANDING OF THE TYPES OF THE VALUES

### Individual Values

A person's inherent ancestry, interests, and culture inform these values. Due to a family's culture and location, these principles have been found to be significant these ideals have a significant role in the creation of a person's lifestyle.<sup>3</sup>

### Social Value

These values have been emerged in present era of society because of present traditional social rules and prohibitions. These values include social contact and social character related matters. Amount of satisfaction in social values are chronological.

### Cultural Value

Because of the selected achievements of the society in which he lives, over successive generations, these values have formed. It is because of these ideals that a civilization is shown in a distinct light.

### National Value

Achievements earned by country for the care of which a country tries hard and also covers it with particular law and statue and there is no permission to do unhealthy practices socially and legally are all National values.

### Moral Value

Some matters of a person subjected to academics that are expressed during the internal process of a person with society. Socialism helps in attainment of these values.

### Spiritual Value

People have individualist concerns that are linked to their trait of acknowledging the relationship between some parabolic beliefs and their individualist concerns, which is why these values exist. Someone may choose to go along this route because of their principles, rather than because they are compelled by them.

### Educational Value

Students, teachers, parents, educationalists, administrators, and anybody else involved in the educational process are all included in modern conceptions of educational value. Using the combined efforts of all of these, the soul of education provides an extract of an individual's life. The following are things that can be considered educational.<sup>4</sup>

- Goals of education

- Skills developing in students
- Role of teacher and student
- Study habits
- Development merits

### Physical Value

Physical well-being is essential to both a healthy diet and a moderate lifestyle. For a person's ideas, words, and conduct to be consistent, they must have the same physical worth. Our parents and grandparents instilled in us the importance of cleanliness and hygiene, which demonstrates the importance of physical values.<sup>5</sup>

### Aesthetic Value

To describe anything as "aesthetic" is to describe it as having so many different sentiments attached to it. Aesthetic value may only be assigned to a work of art or a portion of a sample or unit when it is organized according to specific principles.

There are some components included in aesthetic value which are as under.

- Uniformity
- Balance
- Attraction
- Expression
- Usefulness
- Cleanliness

### PLOT OF SEVENKAND OF RAMAYANA

Maharshi ValmikiBaalkand, Ayodhyakand, Aranyakand, and krushkindhakand, Sundarkand, Yuddhkand, and Uttarkand constitute the total of seven portions of the Ramayana.

The quality of the Sanskrit epic may be judged by looking at these seven sections. Following is a breakdown of the plot and evaluation of all seven sections.<sup>6</sup>

#### Plot of Baalkand -1

On the banks of the river Saryu is a vast nation known as Kaushal, which is consistently progressed by the Suryavanshi Kings' faith and prosperous by money and cereals. On which is located the famed and created by King Manu city of Ayodhya. The city of Ayodhya was successful because it was built by King Dasharath as if it had been gained by austerely and by a divine visitor. Kung Dasharath, like King Manu, was concerned about his people. Ruler Dasharath was an expert of the Vedas, as well as a gatherer of soldiers and a brilliant thinker; he was also a very bright king.

He was born in Icchavakukul and was very dear to his people. King Dasharath's Amatyas were likewise exceedingly meritorious, good followers of the king, and casualty thinkers.<sup>7</sup>

In Sita's Swayamvar, Rama breaks the bow with Vishvmitra's permission, Dasharath arrives in Janakpur, and Dasharath kul is described. Marriages of Rama, Lakshmana, Bharat, and Shatrughna, separating of all four couples from Janakpur and meeting with Parshuram, Parshuram examining Rama's gallantry, Rama attracting Parshuram's luster, and King Dasharath's arrival in Ayodhya with all of his sons and daughters-in-law. Bharat and Shatrughna are visiting their uncle. The entire description is written in Balkand.

#### Plot of Ayodhya Kand - 2

The merits of Rama have been described in Ayodhya kand. Expression of King Dasharath's wish for Rama becoming a king and his coronation, kind inquires about the contentment of his court members about Rama's coronation, start of Rama's coronation preparations, king Dasharath tells about his wish in front of Rama about his coronation, Vashishth makes a mini guess towards Rama's room to make him take a resolution about fasting, Rama begins his fast, and the people of town Manthara informs Kaikai of Rama's coronation in a mysterious manner, and Kaikai storms into the chamber in rage. King makes every effort to make Kaikai happy. Dasharath pledges a vow to Kaikai, who demands for two promises: the coronation of Bharat and a fourteen-year banishment to Ramachandra. Dasharath's repentance and repeated solicitations to Kaikai. After King Dasharath's lamentation, Kaikai's perversion, and the mahurat of coronation, Kaikai sends a minister named Sumantra to deliver Rama swiftly. Sumantra approaches Ramachandra; Ramachandra interacts with Sumantra; Rama interacts with Kaikai; Kaikai informs Rama about two pledges she had requested for Ramachandra; Ramachandra vows to go into exile.<sup>8</sup> After hearing about Rama's banishment, Kaushalya exhibits repentance. Kaushalya, Rama, and Lakshmana interact with one other. Rama calms Lakshmana after he becomes enraged. Kaushalya was troubled by the thought of suffering in the forest, and she sought to persuade Rama not to go there. Determination of determined Rama, Kaushalya prays for Rama's goodwill, interaction between Rama and Sita, Sita expresses her desire to go to the forest with Rama, Sita determines to go to the forest with Rama, Sita determines to go to the forest with Rama, Sita determines to go to the forest, Lakshmana determines to go to the forest, description of Rishi Trijata's feat Sumantra lashes out at Kaikai, and Kaikai sends Rama, Sita, and Lakshmana to the wilderness with valkal. Kaikai is preached to by Maharshi Vashishth. On seeing Sita dressed in valkal jungle attire, the masses become enraged and denounce Kaikai, prompting the king Dasharath and all the palace queens to apologize. Kaushalya's and

Sita's interaction Rama, Sita, and Lakshmana are taken into the wilderness. King Dasharath is disturbed by Rama's separation and Kaushalya's mourning.

### Plot of Aranyakand -3

Arrival of Rama and Sita at Dandakaranya, where they encounter the celestials in an asram; they proceed after enjoying the hospitality of Taapashashram; protest in the jungle and battle with devils; Rama kills Viraadh. When Rama and Sarbhanga meet in the wilderness, Rushi prays to Rama to release them from devilish agony. Rama and Suteeksha have a meeting and leave their ashram. On the journey to the wilderness, Rama and Sita had a chat, pity for Sita. Rama, Sita, and Lakshmana stay in Dandakaranya and learn of Agastya muni's brilliance. They meet with Agastya muni and receive the projectile. Rama, Sita, and Lakshmana leave Agastya muni's ashram and travel to Panchavati, a worthy home. When Rama meets Jatayu, he learns about his origins. Rama, Sita, and Lakshmana travel to Panchavati and dwell there for several days. autumn season description Rama's talk with Surpankha, Lakshmana's excision of Surpankha's nose, the sister's distress When he sees his sister's predicament, he becomes enraged and swears that his sister will be given justice. Surpankha enrages Khar, Khar prepares for war, Khar meets with terrible luck, Rama resolves to fight after seeing horrible devils in Panchavati and prepares to protect Sita. Khar began a terrifying war with devils, and Rama began a terrifying war with Lakshmana, murdering Dushan and Trishira, as well as a terrifying war with the Khar devil. Ravana learns about the war at Panchavati after Rama and Lakshmana slay Khar and Dushan. Surpankha misbehaves with Ravana and offers a sermon about politics, Ravana and Surpankha's chat Ravana inquires about what transpired after observing Surpankha's awful predicament and prepares to battle Rama.<sup>9</sup>

### Plot of Krushkindhakand – 4

Sugriv becomes agitated when he sees Rama and Lakshmana approaching Rishyamuk mountain and sends Hanuman to go to Rama and Lakshmana, who are sitting on the bank of Pampa lake in Krushkindhakand. Meeting of Rama and Lakshmana with Hanuman, Sugriv's woes, Sugriv shows Rama Sita's jewels, and Rama is concerned. Sugriv comforts Rama, telling him everything about Vaali and Sugriv, as well as the reason for their animosity. Vaali's gallantry is described, and Rama's courage is examined. The conflict between Vaali and Sugriv begins, Tara preaches, Vaali is pursued by Rama's arrows, Vaali defends himself, Sati Tara arrives on the battlefield, laments Sati Tara, Hanuman consoles Tara, Vaali passes away, and the monkeys mourn. Sugriv consoles Tara, and Vaali's final rituals are performed. Sugriv's coronation, Rama and Lakshmana's stay on the mountain, Sugriv forgets about Ramachandra's task and Hanuman warns him, Lakshmana becomes enraged at Sugriv, Hanuman

preaches to Sugriv, Lakshmana enters Krishkindha and Tara greets him, Tara comforts Lakshmana. Sugriv and Lakshmana have a talk. Sugriv goes to Ramachandra, gathers monkeys, sends vineet and other monkeys to East to find Sita, sends Hanuman to South, Sushen to West, Shatbal to North, Ramachandra gives Mudrika to Hanuman and sends monkeys to all four directions to find Sita, Supashve, the son of Sampati gives information about Sita's kidnapping and gives consolation to find Sita.<sup>10</sup>

### Plot of Sundarkand -5

In Sundarkand, chivalry of Hanuman and description of crossing ocean, in Lanka Hanuman has seen splendor living has been described, description of palace of Ravana, description of Pushpak vimana in Ravana's palace, description of place for queens in Ravana's palace, description of bedroom of Ravana, efforts of Hanuman to find Sita in Ravana's palace in Lanka but on not finding Sita Hanuman gets upset, Hanuman goes to Ashokvatika to find Sita, where he finds her, he sees female devils in Ashokvatika where he found Sita, in Ashokvatika Ravana comes to meet Sita, Sita fears on seeing Ravana coming in Ashokvatika, lustful Ravana says hard words to Sita in Ashokvatika, Sita replies for that, in Ashokvan Ravana gets angry on Sita, devils try to convince Sita by making her fear to make Sita ready for what Ravana is saying, Sita scolds devils for that, cry of Sita, lamentation of Sita and she curses Rakshash kul and Lanka, Trijata dreams of vanish of Rakshash kul, bad luck for Sita, Hanuman thinks about how to meet Sita and decision about the same, Ramakatha sung by Hanuman, Sita gets illusion on seeing Hanuman, conversation between Sita and Hanuman, Hanuman consoles Sita, Hanuman gives Mudrika to Sita given by Rama, chivalry of Hanuman and patience of Sita, Hanuman consoles Sita that in no time Rama will come and meet her, Sita sends news to Rama through Hanuman, Hanuman vanishes Lanka.

### Plot of Yuddhkand – 6

In Yuddhkand, praise done by Rama for Hanuman, Sugriv removes grief of Rama mourned by separation of Sita, Sugriv shows enthusiasm for war, Rama gets to know about Lanka's palace, ammunitions and army by Hanuman, Rama and others depart for the battle into Lanka, army of monkeys go for battle, Ravana speaks about Hanuman's outbreak in assembly, in assembly of Lanka proud devils explain, in assembly of Lanka Vibhishan preaches Ravana, Ravana calls meeting in assembly to plan strategy for the battle with Rama, Ravana speaks about battle with Rama to Kumbhakarna, Vibhishan again preaches Ravana for the same, Ravana scolds Vibhishan and boycotts Vibhishan from his territory, argumentation in camp of Rama of Sugriv and other monkeys about his arrival, Ramachandra's decision about Vibhishan who came in camp that refugee should be

protected, meeting of Vibhishan and Rama and vow taken by Rama to kill Ravana, in the camp of Rama there comes the messenger of Ravana and tries to divide Rama and Vibhishan, building bridge on ocean, indications seen for fearsome battle, thought of good luck came to Ramachandra, Rama prepares strategy for army of monkeys, Ravana sends his occult legates in the army of Rama and find information about army of Rama, Ravana prepares artificial head of Rama and sends to Sita to cheat her, by seeing artificial head of Rama, Sita becomes sad and upset, devil named Sarma consoles Sita, aged minister named Malayan preaches Ravana that send back Sita and make treaty with Rama, Ravana boycotts Malayan, proud Ravana vows to kill Rama and manages security for city, Rama gets information about Ravana's army and its management, Rama climbs Suvela mountain to observe Lanka.<sup>11</sup>

### **Plot of Uttarkand – 7**

In Uttarkand various rishi blesses Rama who is placed on the throne. Agastya muni asks listening that Indrajit is superior to Ravana and Kumbhakarna, on the reply of Rama, Agastya muni tells about kul, birth and his blessing of Ravana, origination of Vishravaa, origination of Kuber, origination of Rakshash vansh, growth of Rakshash vansh, establishment of Lanka, battle of godhead and devils, killing of Maali, defeat of devils and their stay at abyss, Kaikai- daughter of Sumali, origination of Ravana, austerely of Ravana and blessing, reproduction of Rakshash kul, Ravana gets Lanka, welter of Ravana and admonition of Kuber, Ravana's battle with Yaksh, Ravana's battle with Kuber, and grabs Pushpak vimaan from him, on seeing the welter of Ravana Nandishwar curses him, curse of Vedvati to Ravana, Ravana's battle with King Marut, curse of King Anaranya to Ravana, welter of Ravana, admonition of Narad muni, Ravana attacks Yampuri, victory of Ravana on Yampuri, welter of Ravana, kidnap of innocent girls and women by Ravana, lamentation of Surpankha and consolation by Ravana, austerely by Indrajit, rape by Ravana on Rambhaa and curse by Nal-Kuber to Ravana, welter of Ravana on Indralok, death of Sumali, and Indra's defeat by Meghnad, on arrival of Brahma Indra gets relief from the welter of Ravana, battle of Ravana with Vaali and defeat and then friendship with Vaali, description of birth of Hanuman and his chivalry, blessing and curse of Hanuman, conversation between Ravana and Sanatkumaar, prophecy of birth of Rama, welcome of monkeys in Ayodhya and devils left Ayodhya, the welter of Lavanasur, Shatrugna kills Lavanasur, Sita gives birth to Lav and Kush, in the ashram of Valmiki rishi Shatrughna listens Ramcharitra, Ramachandra guess to the ashram of Agastya muni and accepts hospitality, Ramachandra leaves from the ashram if Agastya muni and arrives at Ayodhya, Ramachandra commences Ashwamegh yagna, in the yagna mandap of Rama, luv and Kush sings Ramayana, Rama sends invitation to Sita for yagna, self-purification of Sita and her entrance into the ground, deities console Ramachandra, departure of mothers of Ramachandra to heaven, coronation of

sons of Bharat, coronation of sons of lakshmana on Karupradash and Malladesh, call for Ramachandra from Brahmlok, message of brand father, Durvasha's arrival to Ayodhya, landsman's departure to heaven, coronation of luv and Kush on Kaushal desh, coronation of son of Shatrughna, Shatrughna, Sugriv and Vibhishan comes near Rama, Mahaprasthan of Ramachandra and all, Ramachandra's entrance into river Saryu, attainment of Nirvana, Ramachandra's off take to heaven etc. are all described in this kaand.<sup>12</sup>

### **CONCLUSION**

The Maharshi Valmiki-penned epic, the Ramayana, is full of advice on how to live your life with a smile on your face at every stage. A man encounters many challenging situations in his life, and Maharshi Valmiki, who populated the Ramayana, has the answer. Lord Shri Ram and mother Sita, in Maharshi Valmiki's Ramayana, show how a person should deal with life's challenges and maintain a positive outlook on everything. Our well-ordered society is the result of a wide range of values, including individual, social, moral, cultural, national, spiritual, and international. It is this type of scripture that has served as the cornerstone for all generations of society around the world. The contribution of the Ramayana scripture to society's upliftment is significant in all four eras (Satyug, Dwaparyug, Tretayug, and Kalyug), and it will serve as a foundation stone for the establishment of values for all time periods. This study will be beneficial to schoolchildren, teachers, education researchers, parents, and the rest of society and the country as a whole.

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