



2. Discussion of classical principles of communication in Tulsidas's Ramcharit Manas

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Abstract

The vision of communication based on scriptures quoted by the sages of India is vast., is huge and right. In the Indian knowledge heritage, the scriptures were never thought about in fragments and knowledge was expanded. All the scriptures have been studied with due respect. The inclusive study of divinity and the feeling of welfare of all contained in the scriptures of India has made the Indian vision the best in the world. Many principles have been propounded in the world to make communication successful. People of India have their own style of communication. The form of communication also depends on culture and geographical traditions, in such a situation it becomes necessary for us to use Indian communication models. This article is a study of the models of communication in Tulsi's Ramcharit Manas to reflect on the Indian vision of social dialogue.

Introduction

best of man godCompositionAnd there is expression.mere creatureNearforce andintelligence is included,From which he acquires knowledge. in human lifeDialogueThe process starts from birth itself.humanis a social animalis calledAndHiscommunication in social lifeOfextremely importantplaceIs. Widespread sources of communication range from ancient culturesContemporarytime in social environment,Have been on time. of all humanitywelfareIt is necessary that we are complete human beingsSocietyknowledge and achievements ofin totalityMove forward with it. World Unity for All HumanityofIt is an absolute necessity.

The study of Indian theories and models related to communication is quite interesting and fascinating. In modern concept, great importance is given to communication and dialogue. The issue of communication arises from time to time in Indian scriptures. Indian knowledge science



also has a deep connection with the models of Indian communication consciousness and communication memory. The Indian knowledge tradition contains many untouched aspects of the concepts and principles of communication., which minutely and emotionally analyzes the internal concept of communication vision of human society.

Maharishi Tulsidas is like the shining sun of Hindi literary world. He gained a lot of prestige by replacing Ramkatha in the field of devotion. He has established the values of life through Manas. Tulsi created Manas at a time when Hindu life had gone through many disintegrative processes in Indian history. Various types of contradictory tendencies and discrepancies were expanding in the society. Instead of the scriptures, the weapons of the invaders were becoming more dominant and effective. Tulsidas composed Ramcharit Manas. In this Ram Charit Manas, the then suffering Revived the spirit of struggle among the frustrated and disappointed people. All this was the result of an efficient communication management that from that time till today this scripture is read in homes.

The meaning of 'Ramayana' is - 'Ayana' of Ram means 'travel'. In Valmiki Ramayana and its contemporary texts, 'History' has been called 'Puravritta'. science in ramayanatMany sources and sources exist. Ramayana period approximatelyIt is said to be 7323 BC i.e. approximately 9339 years ago, whereas Lord Shri Ram was born on the ninth day of Chaitra month in 5114 BC. Maharishi Tulsidas wrote Ram Charit in the Samvat Started in 1631. This day was of Ram Navami as it was the day of Ram's birth in Treta Yuga. In the morning, Shri Tulsidas ji started composing Shri Ramcharitmanas. The writing of the great book was completed in two years, seven months and twenty-six days. On the day of Ram's marriage in Margashirsha Shukla Paksha of Samvat 1633, all the seven incidents were completed.

Riti in Tulsi's RamcharitaThe fundamental concepts of policy, warfare, sociality, harmony, state management are described well. Along with these qualities, this book also propounds communication principles. To understand the nuances of communication, we often have to focus on western imported theories of around 120 years, which is completely inappropriate because the successful theories of communication are cited in Ramcharit Manas.



Communication principle in Ramcharit Manas: Contemporary discussion

Ram Charit Manas written by Tulsi is a timeless work of the Indian public. Indian Studies Perspective: This study of the book is integrated on many sections. Public order in Ram-Bharat dialogue in Uttarkand of Manas, military and judicial functions can be understood.

The principles and concepts of communication have been studied in essence in Ramcharit Manas. Correlation of communication principles in the mind can be done by reading the incident of Sita's abandonment. In this context, this phenomenon of abandonment can be understood as the convergence model theory of communication propounded by Kincaid in the year 1978, where the reality of the two characters of the psyche and the actual physicality are different.

The questioning of Sita's chastity by a member of the public and her abandonment of Ram from Ayodhya shows the convergence theory actively working. The information about Sita's stay in Lanka raises questions about her chastity. When there is doubt, understanding is formed from doubt. Different types of explanations are made of the incident. Common people also start accepting doubt as truth and doubt turns into truth. This is Concade's convergence theory where an information is accepted as true based on doubt and people's understanding changes.

King Ram has to abandon Sita based on the decision of greater collectivity. Here there is no opposition to this decision of King Ram because it was established as truth. After a collective decision among the people, a mutual agreement is formed on this and the people readily accept it. Here, through the conversation between two characters, psychological reality is transformed into physical reality and happens in a linear manner and people i.e. the subjects accept the social reality.

nonverbal communication (The kinesics model of Non-Verbal Communication is applied. We can understand non-verbal communication from these couplets of Ayodhya incident.

Koti Manoj Lajavanihare. Sumukhi kahhu ko aahin yours.

Listen affectionate Manjul Bani. I have a smile in my heart.

Tinahhi Bilokati Bilokati Dharani. Duhun hesitating and squeezing the barbarani.

Sakuchi loving child deer eye. Pikabayani spoke sweet words.

Easy good good fair skin. Namu Lakhnu Laghu Devar More.

Bahuri Badanu Bidhu Anchal Dhanki. Drink body, worry and frown.



Khanjan Manju Tiriche Nayani. My husband should say tinahhi siyan sayani.

Brother Mudit, all the villagers. Rankanh Rai robbed Rasi Janu.

When Ram, Sita and Lakshman set out for the forest, while resting on the way, the youth of the village ask Sita, what do you think of these beautiful faces who put to shame the beauty of millions of Kamdevtas? Hearing these affectionate words of youth, Sita smiles in her heart. Hesitatingly his eyes drop. The same kind of love vibrates with shame as it does in the eyes of deer fawns. She says in a voice as sweet as a cuckoo. The one who is easy going, beautiful and has a pleasant complexion, his name is Lakhan, he is my younger brother-in-law.

After that he covered his moon-faced eyes and with raised eyebrows told the village brides that, He (Ram) is my beloved. Sita informed the women about Ram by squinting her eyes like a bird. Seeing this, the village brides were very happy, as if the paupers had found a treasure. Now this incident reflects the body language theory of nonverbal communication. Here the physical postures like looking at the earth under the influence of shyness, smiling on the face and lowering the eyes and calling Ram as one's husband through gestures, explain the principle of non-verbal communication.

Nonverbal communication is considered to be the explanation of anthropologist Ray Birdwhishel in the year 1952 in the western knowledge tradition but it can be seen very well in this Ramcharit Manas. Similarly, in the incident of Balkand of Ram Charit Manas, the dialogue between Lakshman and Parashuram can be seen during the Swayamvar in Janakpur by Ram at the time of Shiva-Dhanush Bhajan. Let us see in these quarters-

Lakhan said laughing, let us go. Listen, God, everyone is like a bow.

Ka chhati labhu june sagittarius tore. Saw the dawn of Ram's eyes.

Don't touch me, Raghupatihu na dosu. Why should the sage cry without doing any work?

Said chitai parsu ki ora. Re Sath Sunehi Subhau Na Mora

Balku said, I don't want to bind you. Only the wise man knows the root and is the lover.

There are very few child celibates. Biswa Bidit Chhatriyakul traitor||

Bhujbal Bhoomi Bhoop Binu Kinhi. Bipul bar Mahidevanh Dinhi||

Sahasbahu Bhuj Chhednihara. Parsu Biloku Mahipkumara||



Mother and husband's wife only thinks about it. The beginning of pregnancy is very severe.

Bihsi Lakhnu spoke in a soft voice. Hey Munisu Maha Bhatmani.

Puni Puni Mohi Dekhaav Kutharu. Chahat Udaavan Phuni Paharu.

It can be seen in these series of quatrains that Here Oswald and Wilbur Shrem's 1954 mass communication model and theory is easily visible. This context contains all those elements of communicative elementality which are necessary for the implementation of this model. It shows a linear communication principle.

On one side is Lakshman and on the other side is Parashuram. Both are exchanging messages rapidly through dialogues. One character encodes a message and the other decodes the message and understands its meaning., encrypts a new message and sends it to another recipient. This process continues.

The question that arises in the mind of every Indian is whether the values and rules in Indian culture Can something be done for the entire humanity by adopting them? Is Indian culture very rich? In Indian tradition, spreading truth has been the main goal of communication.

In the presented research paper, Tulsidas's Shriramcharitmanas is an important text of Indian culture. The communication values and elements described in have been analyzed. There are many such things in Shri Ramcharitmanas which can pave the way for mediums of communication like print or electronic media for the all-round development of the entire human society.

In Tulsi's Shri Ramcharitmanas, Ram has been described as Maryada Purushottam. Ram has been incarnated in human form. The character of Ram is a fundamental dimension in the context of human beings and entire humanity. In the research paper, the highlights of Ram's character have been considered as the basis of human communication. truthfulness, fulfillment of vows, protection of dependents, vow of monogamy, conduct as per Varnashrama dignity, sacrifice, generosity etc., depiction of qualities of communication: Ram is like the ocean in seriousness, like the Himalayas in patience, like Vishnu in bravery, like the moon in Priyadarshan, like the earth in forgiveness. Same, refers to Kuber's similarity in charity. If the principles of communication are used through communication, then the welfare of humanity can be achieved, which includes truthfulness, public interest, discharge of responsibilities, selection



of decent language and words etc. The tradition of belief in spreading the best and truth is prevalent in Shri Ramcharitmanas.

conclusion

In Ramcharit Manas of Maharishi Tulsidas, communication principles have been discussed in various forms of society. Tulsidas has explained Indian civilization and culture. The basic message of Tulsidas is to blossom human love through the praises of Maryada Purushottam Shri Ram, that is why he presented the ideal of Ram before the public in the circumstances of his era. It is often mentioned in Indian culture that truth is supreme. It is mentioned in Rigveda that 'Riti Nakshatra' means spread the truth and practice it. In the Indian tradition, spreading truth has been the main goal of communication principles. Today even the major medium of communication needs to spread the truth. All that is needed is to discover it, reconsider it and implement it. Communication texts have been presented very well in Ramcharit Manas.

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