The epic of Ramayana: The Ishvaku tell-tale

Manan Dwivedi*

The clarion call and the remembrance of Jai Sri Ram, Rajaram! Resonates across the societal and political expanse of the nation and the larger community of the international system. When a nation akin to Bharat adheres to the dictum of idealism, one can take a safe recourse to the argument that the divine right of kingship ruled the roost in ancient India, and when one takes recourse to the idiom of vile diplomacy and cleverness, one can naturally hark back to the narrative of the epic Mahabharata and the chicanery of Lord Krishna.

Harking back to the Ramayana, Modi's India too lays stress on the facets of interdependence and globalisation, which have been beautifully explained by EAM Jaishankar in his work, Why Bharat Matters, published through the portals of Rupa Paperback. The factoid of Prince Bharata intervening in the forest stay of Lord Rama along with the offer that he should return back to Ayodhyaya and assume the mantle of power of the Ram Rajya. Also, the EAM lays stress on the diplomacy undertaken by Angad and Lord Hanuman when Hanumanji burns down the entire Golden City of Ceylon through his burning tail, bearing the brunt of Ravana's violation of the maxim of diplomatic immunity. Also, the manner in which the present-day Modi denomination is relying on balancing out of the IR parleys of idealism and realism forms a central piece of the tale of the Ramayana and the quintessential Maryada purshottam.The narrative of the vivid Ramayana, the Hindu epic, reflects the glory, grandness, and the aplomb of the Bharat's civilization. The manner in which Lord Rama braves all struggles and the conflict with the Asura king with the monkey army, is comprehended as an astute case study of one up manship and morality of the Bharatiya King. Also, the idea of just war is sometimes attributed to the repository of public international law, but if we look back to the dramatis persona of Lord Rama, then the characters of war, such as not hitting below the belt and ceasing all warfare after sunset, seem to be our answer to the Chinese war epic penned by Sun Tzu, The Art of War.When the nation talks about the idiom of Ramrajya, then it can find echoes inside Modi's strivings to usher in a welfare state through the idea of good governance utilising the skillful facet and the entrepreneurial perch of Bharat's development journey. As part of the trail of Bharat's soft power, it need not be mentioned that the nations in Southeast Asia and the Caribbean are a true-blue cradle of the Bharatiya epics and the larger tenet of the Indic civilization. Finally, we can surmise that the anointed king is considered to be the deft instrument through which good governance can be achieved as a practice in Bharat, and the venerable king, or head of state, serves both as an interventionist and an instrument of philanthropy and national defence in the larger sense of the term.

***Dr. Manan Dwivedi is an Assistant Professor (International Relations & International Organisation) at the Indian Institute of Public Administration.**