

# Hanuman's Wisdom & Sita's Peace: A journey from divine thoughts to modern learnings through sacrifice in Ramcharitmanas

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## Abstract

Religious scripture like Ramcharitmanas and Ramayana, are considered as philosophical guides that shape modern human values and societal well-being. These holy scriptures not only provide the story of the divine life and virtues of the theological context, but also offer a comprehensive philosophical guide for compassion, justice, human values, and societal well-being. The current study examines the philosophical essence built in the chosen and selected couplets from the Sundar Kand of the holy scripture Ramcharitmanas, aiming via sacrifice, wisdom and peace as three important constructs. Further utilizing interpretive textual analysis, the study posits Hanuman's journey as a spiritual and philosophical metaphor that exhibits the ideal integration of intellectual acumen, selfless devotion, unmatched sacrifice and inner harmony. The analysis reveals that the Hanuman's acumen crosses intellectual apprehension, rooted with faith driven vision, the sacrifice portrays his relinquishment of the self-bizarre identity towards a divine service and cause. On the other hand, Sitaji's character via peace reflects a state of calm endurance even after being hostage, expressing it as an act of grace and thereby dismantling the cruel opponent's courage and plan. The present paper significantly contributes to the limited extant literature on the contribution of Ramcharitmanas for propagating righteous living and everlasting harmony. Hence, this study thereby adds to the expanding interdisciplinary dialogue between ancient Indic literature and the contemporary psychological, human values and leadership frameworks.

**Keywords:** Ramcharitmanas, Ramayana, Sacrifice, Wisdom, Peace, Theology, Hermeneutics

## Introduction

It is a universal philosophy that 'Human Being is a social animal'. To add upon in this, 'Human Being is by nature gregarious, and community or group existence is one of the most enduring features of human being on this planet.' In consonance to it, every community follows different sets of religion values. Hence, across civilizations, religion and philosophy have catered as a guiding force in structuring human values as well as social harmony. In fact, the universal search for meaning frequently centres on the pursuit of elevated ideals that surpass material life and enhance both human welfare and societal well-being. It has been observed that our ancestral intellectual customs, traditions and texts expressing with respect to

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**How to Cite the article:** Srivastava, S.K.; Mishra, A.; Kumar, K.; Singh, S., (2025). Hanuman's Wisdom & Sita's Peace: A journey from divine thoughts to modern learnings through sacrifice in Ramcharitmanas, Purushartha, 18(1), 1-11

**Source of Support:** Nil

**Conflict of interest:** None

human psyche have been overlooked on account of ramifications of immigration. Further, this led to raising enquiries about their scientific legitimacy and contemporary significance (Jijina et al., 2020). During the course of time, a lot of organizations have employed a variety of Indian Ethos in Management (IEM) methods to make sure and confirm that their respective concerns follow moral and ethical rules so that it can be huge success in the long run. In fact, this concept has become popular

across globe. They have travelled a cumbersome journey and stood the test of time and have become expeditious in all areas of modern management (Nigam & Joshi, 2021). In consonance to it, if a leader wants to make themselves and their respective followers or people feel more secure and sound, they can achieve it via discernments through Indian scriptures and texts (Rastogi et al., 2023). It's most likely that religious and spiritual coping techniques can be applied (Koenig et al., 2012), since most people view and use their religion as well as spirituality as a measure of dealing with stressful situations and for palliating the bad effects of illness and life related problems (Pargament et al., 1998). In fact, on a surprising note, Indian Vedic texts also reveals that happiness or pain happens on account of results of the actions that have been performed in the past. To add upon, when you do good things, you feel good from inside and if you perform bad actions, surely you will feel bad from inside (Satyanarayana & Ramanujam, 2022). This way of thinking and looking at things portrays that there exist any universal energy or general consciousness that is present almost everywhere and way stronger than us. A spiritual identity always sees everyone as having same perception from the inside, which is nothing but a state of love and affection for every identity (Srivastava et al., 2024). In this way, ancient texts like Bhagwad Gita, Ramayana and Ramcharitmanas are also works under the periphery of Indian Literature that encapsulates a huge range of topics including management, wisdom, leadership, psychology, inspiration and peace (Jayanti, 2020; Tripathi & Bhattacharjee, 2024). Considering the Indian philosophical heritage, these ideals are deeply placed inside the corpus of Hindu mythological texts, where the terminologies like sacrifice, wisdom and peace carries central importance.

In fact, the connection between sacrifice, wisdom and peace has been inculcated in a lot of fields like philosophy, theology and psychology. Sacrifice, more commonly expressed as the intentional

relinquishment of loved and valued resources for attaining superior goals and has also been considered as the significant element of religious, cultural and social existence (Durkheim, 2016; Arppe, 2009). Further, from the sociological as well as anthropological point of view, sacrifice stands over and above ritual performance by functioning as a means of enhancing solidarity, trust and commitment among different communities (Tasselli, 2019). A common theme mentioned in the Hindu mythological texts is sacrifice, which is expressed as a state of relinquishing personal wants to move on the path of dharma. Together with the Bhagavad Gita and The *Upnishads*, *Tulsidas's Ramcharitmanas* insists upon the fact that actual sacrifice is way more than the ritual offerings. It also encompasses acts of moral duty and selflessness (Radhakrishnan, 2005). In consonance to it, whether it is a case of Lord Rama's willing exile for a period of 14 years or Sitaji's strength and determination during their separation as well as adversaries or Hanuman's unwavering loyalty all shows how sacrifice protects righteous behaviour and keeps community together (Sharma, 2016). However, the actions associated with sacrifice carry major significance and moral validity when guided by wisdom, which mainly encapsulate awareness, introspection and empathy (Ardelt, 2003; Baltes & Staudinger, 2000).

On the other hand, Wisdom is a fundamental virtue that encompasses both spiritual awareness and moral deliberation. It helps humans in making and assessing clear cut difference between portable desires and lasting values. Infact, it is the thorough extension of knowledge. It makes the human facet towards viewing and understanding of things more effectively and efficiently. To add upon, wisdom is part and parcel of every philosophical heritage. In consonance to it, the presence of wisdom is often seen in a religious context too. The dialogues made by sages like Vashishtha in mythological text *Ramcharitmanas* pinpoints wisdom as the leading

path that binds human actions with cosmic order (Sharma & Saxena, 2024). As inscribed in dharma, such wisdom lead towards humility, resilience and ethical clarity.

Additionally speaking, the ultimate destination of sacrifice along with wisdom is peace. We live in a fast-moving world where bringing about peace has become a vital concern and most importantly the need of the hour. In the Hindu mythological context, peace is not only about absence of conflict rather it is a state that binds together social harmony as well as inner serenity. On the same lines, ancient texts like Ramcharitmanas demonstrates this vision through the setup of Ram Rajya where traits like equity, compassion and togetherness prosper as the outcomes of good behaviour and finally aligning towards peace (Khare & Pant, 2012).

In consideration to the ongoing narration, it is very evident that the contemporary research works are involving sacrifice, wisdom and peace as important constructs which have been used in different disciplines of hermeneutics. On the other side, there exist meagre evidence of them particularly in the context of theology. Hence, the current research work tries to address the gaps at two different levels. Firstly, to identify the presence of sacrifice, peace and wisdom constructs in ancient religious texts like Ramcharitmanas and Ramayana. Further, no literature is available till date that tries to bind and justifies the interrelationship among three different constructs and drawing their meaningful conclusion with the help of ancient religious texts available. Further, the association among the relative constructs have been assessed via pinpointing the couplets available in ancient mythological texts such as Ramcharitmanas. Also, the character identity is framed considering extant literature where Hanumanji's resembles as emblem of wisdom whereas on the other hand sitaji's resembles as a benchmark of divine peace.

## Literature Review

### *Wisdom & Peace*

The different pool of academicians has defined wisdom in many versions (Kessler & Bailey, 2007). In fact, it was not an easy task to express the ideal meaning of wisdom because of being its complexity and volatility in nature (Collins, 1962). Hence, it became important to give the perfect direction and meaning to wisdom so that it can be further channelized into research and scientific investigations which was yet another herculean task for researchers. Atan (2025) recently portrays wisdom as an intellectual construct that binds with human morality for taking better decisions in the light of extremities. A wisdom is an indispensable version that helps in unveiling the unknown things present in the universe. In this way, it has a direct impact on how people perceive, comprehend, manage and connect with others. It involves high intellectual capacity, comprehensive knowledge, interest, determination, emotional plasticity and experience for drawing a deeper and sound meaning of life (Clayton & Birren, 1980). In general, a wise man demonstrates wisdom as something that involves deep inquisitiveness and grim recreation of knowledge. Despite the major chunk of academic fraternity insist upon conceptualizing wisdom, there exist some who insist upon giving it contextual face and operationalizing through relations (Maxwell, 2013). In fact, from ages to the modern landscape, the wisdom level is considered to be a vital key for rendering a sustainable remedy. More specifically, the major root of wisdom comes from religious contexts and is almost part and parcel of every culture (Atan, 2025). The wisdom in itself is the basic cognitive construct that assist in defining a person's attitude as well as explaining peace process in broader way. On the other hand, peace is a circumstance in which individuals, families, groups, communities as well as nations experiences low level of violence and engage in mutually

harmonious relationships (Royce, 2004).

Way back, Peace was defined as a situation where there is no presence of conflict but in recent times it has undergone major changes encapsulating inner harmony, social justice, political stability and a state of global cooperation. It has surpassed its passive state and now treated as an active state of constructing understanding, minimizing inequalities and enhancing overall development. Moreover, Hindi and Sanskrit languages have numerous words for peace like shanti and chaina depicting a state of spiritual as well as mental peace (Royce, 2004). The peace is a positive which suggest turnaround in constructional violence (Gleditsch et al., 2014). Further, 'peace' is omnipresent in almost all the policies, spiritual scriptures and strategies framed. Being indispensable in nature, 'peace' also serves as a way of getting verbal consensus (Galtung, 1969). Peace also relates its roots from ancient Indian scriptures where it is nothing but culmination as well as eradication of a war state (Lawler, 2008).

The wisdom is the basic cognitive construct that assist in defining a person's attitude as well as explaining peace process in broader way. The concept of wisdom and peace has jointly drawn attention of experts as well as researchers across various disciplines (Herdi et al., 2017). In fact, the wisdom is the basic cognitive construct that assist in defining a person's attitude as well as explaining peace process in broader way (Atan, 2025). Further, wisdom has been observed as a sharp proficiency for levelling intra, inter and universal interests to achieve the common good or wellbeing (Sternberg 2001, 2005) To extend with, wisdom can lead towards the attainment of harmony as well as peace among themselves and the surroundings in aggregate (Herdi et al., 2017). Hence, wisdom and peace jointly together have become a study of concern particularly in the context of education (Jones, 2015; Ozolins, 2015; Lunenberg and Korthagen, 2009; Hanna et al., 1999). In

consonance with it, the wisdom and peace under our education system stem its roots from Vedas, purana and epics. Out of this, 'Ramcharitmanas' holds a significant position when it comes to expressing wisdom and peace via two divine characters i.e. Lord Hanuman (as a wisdom idol) and Goddess Sita (as a peace diety).

*H1: Wisdom will be positively influence to Peace.*

## **Sacrifice**

In general, it is act of giving up something that is vital in order to do something that is more valuable and important. Further, its main traces come from the act of offering made towards a diety or a divine idol. On behavioural grounds, it is all about surrendering the comfort, luxury, time or safety for another individual or group. Further, it is all about accepting suffering or losses to pursue meaning, truth or a higher good. Sacrifice is putting one's interest and well-being on subordination in promote and assist others (Day & Impett, 2016). Florczak (2004) portrays sacrifice as giving up something precious with the aspiration of connecting with family, society or the divine idol. The sacrifice has multiple meanings in varied forms. Originally, the term "sacrifice" comes from the Latin word 'sacrificium' where 'sacer' mean "holy" and 'facere' mean "to do". Hence, sacrifice can well be understood on spiritual/holy grounds as well. Awolalu (1979) describe sacrifice as a rite in the course of something that is being destroyed and the main object behind it is to place a connection/relation between a source of spiritual strength and the one in need or search of such spiritual strength.

## **Sacrifice and Peace**

Sacrifice and Peace are two standard concepts deeply inscribed in human cultural, religious and philosophical traditions. Further, sacrifice refers to a phase of voluntary relinquishing personal desires

or resources to achieve a better state (Tillich, 1959). On the other side, 'Peace' is all about a balancing state of harmony, non-appearance of conflict and the presence of justice and wellbeing (Galtung, 1969). While peace is often observed as an outcome, sacrifice is been viewed as one of its possible path or ways. The association between the two lies in the fact that most of the times peace involves selfless acts whether in the form of compromise or forgiveness or the willingness to soak up short term losses for a long-term euphony (Deutsch, 1990). Furthermore, the presence of sacrifice and peace can be seen across most religions across the world. For instance, in Christianity, the sacrifice done by the Jesus is one of the best paths towards spiritual reconciliation and divine peace (Hefner, 1980). Moreover, in Hinduism, the state of sacrifice (*TYAG*) is observed as a vital parameter for attaining inner tranquillity (Radhakrishnan, 1966).

*H2: Sacrifice will be positively influence to Peace.*

### **Sacrifice and Wisdom**

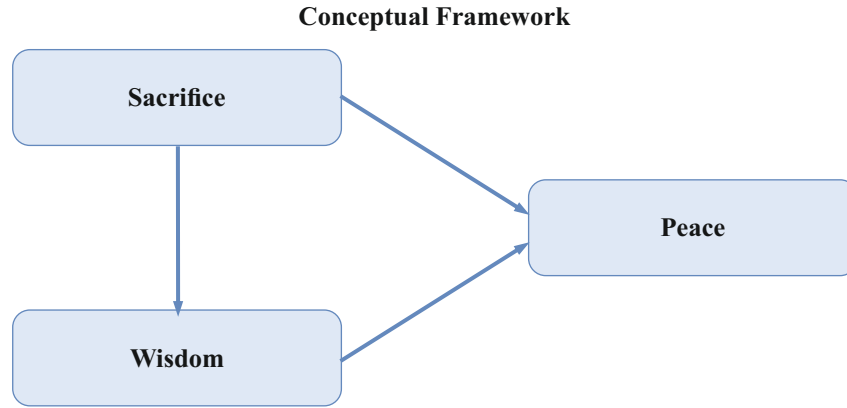
Testoni et al. (2019) pinpoints the significant association between sacrifice and wisdom in relation to end-of-life care. The works basically reveals about generativity documents (desire to leave a legacy for upcoming generations) from patients suffering from life limiting illness thereby affirming that sacrifice is key element related with personal wisdom. They both are presented through various versions. Furthermore, sacrifice lead towards reduction in self-enhancement which additionally builds intellectual humility along with meta-cognitive monitoring (Grossmann et al., 2020). Not only this, voluntary suffering for values

also leads to fostering relevance, coherence and post-traumatic growth, multiplying practical wisdom (Frankl, 1959; Park, 2010). Further, when values become important to someone, becoming ready to sacrifice makes moral priorities clear and turning complicated exchanges into a well-defined principled action (Ginges et al., 2007). Most importantly, the interconnections between sacrifice and wisdom are properly inscribed in ancient religious texts. According to one of the Hindu mythological contexts, where Rama puts Dharma (exile, loyalty to truth) always ahead of its wants (i.e. Valmiki Ramyana, Yuddhakanda). On the similar lines, Hanuman's selfless service in Sunderkanda where he leaps over the ocean in order to find out what was going on with Goddess Sita shows Viveka(wisdom) that comes from self-offering based on bhakti. Hence, one can opined that sacrifice hones act of judgement as well as courage.

*H3: Sacrifice will be positively influence to Wisdom.*

The current research work mainly involves sacrifice, wisdom and peace as three important constructs which have been used in different disciplines of hermeneutics. On the other side, there exist meagre evidence of them in the context of theology. Hence, the current research work tries to address the gaps at two different levels. Firstly, to identify the presence of sacrifice, peace and wisdom constructs in ancient religious texts like. Further, no literature is available till date that tries to bind and justifies the interrelationship among three different constructs and drawing their meaningful conclusion with the help of ancient religious texts available.





**Fig 1: Conceptual Framework (Source: Author's Own)**

## Methodology

The rationale of the current research work rotates around the qualitative research. Such type of study is referred to as hermeneutics. Hermeneutics is all about detailed investigations of our ancient literary works and the relative interpretation of it in management related research. It is widely used in studies related to sociology, philosophy, theology, law and global relations (Muniapan and Satpathy, 2010, Srivastava et al., 2022).

The current research work focused upon understanding the available extant literature on different constructs such as sacrifice, wisdom and peace and their parallel learnings through ancient religious scriptures like Ramcharitmanas and Ramyana. It is all initiated with a systematic search of Ramcharitmanas and Ramyana. The study rotates around three important constructs (sacrifice, wisdom, peace) and their interrelationship. Initially in the identification stage, the exploration of stated constructs of the study is done via texts available inside Ramcharitmanas and Ramayana. In the later stage, the meaningful information of the knowledge constructs was drawn, and their respective information was stated via citing valid relative literatures. By using the hermeneutic approach and interpretation of philosophical texts, some researchers like Kumar et al. (2019), Rastogi et al. (2023), and Tanneti et al. (2022) have done research on leadership perspectives from the Ramayana and Bhagavad Gita.

## Discussion and Analysis

The Sunderkand of Ramcharitmanas is one of the most classic spiritually defined texts and parts of the epic. Each couplet expresses a deeper idea and teaches human and moral ideals like sacrifice, wisdom and peace. Hence, due analysis of such becomes important as it teaches us timeless lessons.

सिंधु तीर एक भूधर सुंदर |  
कौतुक कूदी चढ़ेयु ता ऊपर ||  
बार-बार रघुबीर संभारि |  
तरकेयु पवनतनय बल भारी ||

*“Sindhu teer ek bhudhar sundar;  
Kautuk koodi chadheyu taa oopar.  
Baar-baar Raghubeer sambhaari,  
Tarkeyu Pavan-tanaya bal bhaari.”*

The stated couplet talks about Hanumanji's vault from “*sundar bhudhar*” over the gigantic ocean to reach Lanka. The “*sundar bhudhar*” (magnificent mountain) resembles the sacrifice that Lord Hanuman took via detaching himself from the attractions of base ground and mastering himself for the leap marking the attribute such as wisdom as well as strength. Further, Hanumanji's multiple reiteration of Lord Ram (Raghubir Sambhari) portrays relentless devotion and the energy of divine wisdom to successfully battle hindrances. Hence, Hanumanji's considering the couplet depicts how the major vault leads to conquest of wisdom through sacrifice over and above adversity.

Further, his continued remembrance of Lord Ram during his visit to Lanka demonstrates how wisdom clubbed with sacrifice can lead towards defeating extreme uncertainties and reaching a state of peace. On the other hand, the calmness of the ocean after departure of Hanumanji reflects sitaji's (peace) serene endurance amidst turmoil. It is also a symbol that says how inner peace persists even in case of chaos and miseries.

जस-जस सुरसा बदन बड़ावा।  
तासु दून कपि रूप देखावा ॥  
सत जोजन तेहिं आनन कीन्हा।  
अति लघु रूप पवनसुत लीन्हा।।

*“Jas-jas Surasaa badan badhaavaa,  
Taasu doon Kapi roop dekhaavaa.  
Satyojan tehi aanan keenhaa,  
Ati laghu roop Pavansut leenhaa.”*

The above-mentioned couplet portrays Hanumanji's confrontation with Surasa (acting as female sea demon and an emblem of glory) who measures and tests the temperament of Hanumanji by opening her mouth and expanding its size. Further, Hanumanji confronts by first expanding his size and later on shrinking to a minute size, displaying his versatility in the form of sacrifice coupled with intelligence. Hanumanji's (wisdom) planned response pinpoints the flavor of wisdom—knowing when to assert and when to retreat. Apart from this, one important learning that has been gained is that one has to sacrifice his larger self and should become a miniature version whenever the glory has to be defeated.

Further, the resolution and assignment achieved without any sense of conflict reflects sitaji's (peace) image of silent resilience focussing that the state of peace can be achieved majorly through patience, sacrifice and erudition.

राम दूत मैं मातु जानकी।  
सत्य शपथ करुणा निधान की॥

*“Raam doot main Maatu Jaanaki,  
Satya shapath Karunaa Nidhaan ki.”*

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम्।  
वातात्मजं वानरयूथमुख्यं श्रीरामदूतम् शरणं प्रपद्ये॥

*“Manojavam Maarutatulya Vegam, Jitendriyam  
B u d d h i m a t a m V a r i s h t h a m .  
Vaatatmajam Vaanara Yootha Mukhyam, Shri  
Raama Dootam Sharanam Prapadye.”*

Through the above couplet, Hanumanji during lanka visit represents himself as messenger of Lord Ram. Further, he also addresses sitaji(peace) as the incarnation of truth, sympathy and ambassador of his inbuilt institution Lord Ram. To add upon, Hanumanji's(wisdom) as the ambassador of Lord Ram represents his sacrifice via selfless service/obligation approach and infinite loyalty. Whereas Hanuman added description towards interaction with Sitaji(peace) who demonstrates Lord Ram as 'karuna nidhan' (treasure of compassion) underline his role as a nurturing energy and stating peace even in the state of captivity. Matching with the lines of paper, Hanumanji's mastery over his senses(jitendriyam) as well as unique intellect (buddhimatam varishtham) epitomize the acme of wisdom.

To add upon, the sacrifice by hanumanji's self-bizarre identity and placing higher his devotion towards Lord Ram mission portrays the harmony and happiness attained when wisdom caters an advanced purpose.

उलटि पलटि लंका सब जारी।  
कूदि परा पुनि सिंधु मझारी॥

*“Ulati palati Lanka sab jaari,  
Koodi para puni Sindhu majhaari”.*

The mentioned couplet states two outclass continuum of Hanumanji's where he first sets ablaze to whole lanka and later returns humbly towards the ocean portraying his power as well as

humility attribute during a short course of time. At first, he sacrificed his unbeaten identity while battling with Meghnad (Ravan's son) when he threw Lord Brahma's weapon. Later, when Ravan set fire to Bajrangbali's tail and tried to dishonour him, Bajrangbali with his burning tail reduced Lanka into ashes and converting that golden kingdom into a cremation ground via wisdom and strength. Further, the subsequent revamping of state of balance aligns with sitaji's vision of peace where sacrifice and dishonour is dealt with righteous wisdom action. In the end, these couplets reflect that Hanumanji's and sitaji's journey goes way beyond heroic tales from ancient mythology and into the world of timeless human values. On one hand, Bajrangbali's wisdom shows how one should be flexible and smart in case of adversaries, whereas the sacrifices taught us to let go our egos and defeating the biggest obstacles underlying and the perennial dedication towards Lord Ram portrays how to follow our hearts. Further, sitaji's calm endurance while being held hostage at an exotic kingdom also supports the view that peace is not only about absence of trouble state rather it is the ability to handle the same with grace. All these thought process jointly together reveals that peace is the pinnacle state of being when wisdom and sacrifice clubs in the light of devotion. This has been a message that is being carried from ages and inspiring the people in recent times.

## Discussion

In the era where the world is grappling with unprecedented global conflicts, several environmental challenges, and societal disharmony, the learnings from the scriptures like Ramacharitmanas become profoundly relevant. It teaches righteous, spiritual, and peaceful living through the notion of sacrifice and wisdom. The present study explores the constructs of sacrifice, wisdom, and peace through the lenses of Ramacharitmanas. It examines the interrelationship between these constructs to

synergise the human values and societal well-being. This study presents the argument available in Ramcharitmanas, which emphasises that sacrifice, and wisdom are the necessary conditions that create a state of peace. Not only this, but sacrifice is also a valid condition for attaining the state of wisdom in considerable cases. It is deeply rooted in the righteous actions and demonstrates that sustainable peace is not a destination, but rather a continuous process propagated through the application of wisdom and sacrifice in human actions. In addition to it, right from couplet one “सिंधु तीर एक भूधर सुंदर...” depicting the amalgamation of sacrifice (via detachment from leap) and wisdom straight from the starting phase of journey representing supreme knowledge that defies empirical jurisdictions. This finding aligns with the notion of pragmatic wisdom explored in contemporary moral psychology, wherein wisdom merges with knowledge and sensibility leading towards ethical and meaningful channel (Baltes & Staudinger, 2000). Furthermore, the next couplet expresses Hanuman's confrontation with Surasa “जस-जस सुरसा बदन बड़ावा.... (“*Jas-jas Surasaa badan badhaavaa...*”)” exemplify his adaptive intelligence and sacrifice route for nullifying the effect of opponent. Here, the wisdom was more opened into flexibility and self-discipline in order to move towards the journey of peace. This portrays the effective philosophy that pinpoints self-regulation as an indicator of spiritual development (Ardelt, 2003). To add upon, the declaration “राम दूत मैं मातु जानकी... (“*Ram doot main Maatu Jaanaki...*”)” mixed with “मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां ... (“*Manojavam Maarutatulya Vegam...*”)” expresses the concept of sacrifice, where identity clubs with the purpose. This idea is pretty much similar with ideas of servant leadership as well as social identity, which portrays that doing good for others can change the world (Greenleaf, 1970). Ultimately, the couplet “उलटि पलटि लंका सब जारी... (“*Ulati palati Lanka sab jaari...*”)” literally signifies peace as not a state of death or



extinction but rather a state of purification and an act of grace. Hence, this perspective cumulatively corresponds with the concept in spiritual psychology that authentic peace emerges with divine wisdom and detachment rather than merely as a state of absence of conflict.

## Conclusion

The study concludes that *Ramcharitmanas* excel in the concept of sacrifice and wisdom beyond religious rituals and establish it as a critical construct for everlasting peace and wellbeing. To add upon, more specifically apprehending hanuman's mindfulness trip and sitaji's serenity acting as a metaphor for self-mastery and patience becomes easier when it is observed through the triadic lenses of sacrifice, wisdom and peace. More importantly, the integration of these constructs underlines the timeless relevance of Indic wisdom traditions, which caters moral and psychological insights that crosses boundaries of religion too. In totality, this research work demonstrates the learnings extracted from the holy scriptures lead towards propagating peace via application of sacrifice and wisdom in divine character (Hanuman's and Sita's) actions. To end upon, the story of divine character (Hanuman) emerged from theological scriptures like Ramcharitmanas and Ramayana illustrates how intellectual clarity, selfless service and inner solitude lead towards a state of sacrifice and thereby attaining peaceful (as sitaji's character) and blissful living.

## Implications

The implications of the current study can be seen from triadic dimensions. From the philosophical point of view, the stated study bridges the gap between classical Indic thought with modern virtue ethics and lifestyle benightment, further allowing people to talk towards spiritual growth and leadership as well as servanthood ethics. Not only this, from the psychological point of view,

Hanuman's behaviour and character type explains oneself models of resilience, mindfulness and motivation that generates from carrying a mission. Lastly, from the education and scholarly angle, applying such kinds of interpretive frameworks under value-based education system will assist in enhancing holistic character development amongst new generation learners.

## Future Direction of the study

So far as scope for further research is concerned, the studies should involve a comparable hermeneutic approach to analyse and evaluate different mythological figures or idols like arjuna, lord shiva, lord Krishna or any different mythological texts via same triadic lens. Furthermore, empirical studies may also put into effect wisdom, sacrifice and peace constructs to measure their influence on leadership behaviour, emotional intelligence and moral reasoning in the contemporary contexts. Apart from this, the interdisciplinary affiliation of works among theology, psychology and management studies should be performed to enhance the interpretive and evaluative depth and the applied relevance of such frameworks.

## Acknowledgement

The authors of the paper would like to express their heartfelt gratitude to **Dr. Kumar Vishwas** whose insightful ideas, poetic version and philosophical wisdom have been a perennial source of inspiration throughout the research work. His comprehensive outlook of spirituality, culture and value systems have expanded our comprehension of the religious framework and influenced towards generation of thematic idea and conducting the current research work.

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