



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Family In The Plays Of Bhasa

R. Nagaraju

Family is the foundation of all cultures. People in India learn cultural basics in their homes. The patrilineal family structure underpins society in most of the country. The joint family is the most common residential unit, with three or four patrilineal related generations living together, working, dining, worshipping, and engaging in mutually beneficial social and economic activities. Men, their wives, and offspring make up patrilineal joint families. Young women usually live with their husband's family after marriage, although they stay close to their birth families.

The family retains close ties with its father, brother, uncles, grandparents, nephews, and cousins. Often, they all live under the same roof and have a good relationship. Rich families have a diverse amount of servants, tamed animals, and so on. A Brahmana householder has separate apartments for students. They frequently stay there to complete their lessons and are considered as members of the same family.

Ancient India was polygamous. Man has multiple wives. A son must serve his father's wives like his mother due to family ties. Indian fathers are family heads. His decision is final.

During the funeral rite, also known as Sraddha, all of the members of the family are brought together. In the same way that during this event, all three generations come together to pay their respects to the decedent. Sons, grandsons, and great-grandsons, if any are present, make up these three generations. The ritual of Sraddha, during which rice balls known as pinda were presented to the participants, was an essential component in the process of bringing the members together from their shared ancestors. आस्यम् अचम्य पश्चिन्द इ परलोके सुदुर्लभम्/ आत्मन-एव-दत्तमनोदत्तम्पद्म-पत्र-उज्ज्वलमञ्जलम्¹

The son was the one who had the authority to make "Tarpana." According to the Pratima, Rama, who was living in exile at the time, had a great deal of melancholy as he contemplated the manner in which he would carry out the funeral rites of King Dasaratha, his father, in the wilderness, given that they did not have any accessories with them. It was Sita who instructed him to carry out this ceremony according to his capabilities. According to निर्वृतयिष्यति प्रद्वम्भरतप्रद्वय, अवस्थनुरूपमफलोदकेन-अपि- अर्यपुत्र,² the leader of the household and the person in charge of managing joint property was often the oldest male member of the family.

Throughout these thirteen episodes, it is made clear that the joint family arrangement is prevalent in the culture that is being visited. Due to the fact that it has already been established that the father is the leader of the institution, it is imperative that the other members of the family show respect to the head of the family. In Pratima-Nataka, it is clear that Rama has left the region just for the purpose of his father's oath for Kaikeyi. This is the only reason for his departure.

When it comes to affection, both parents and children show each other affection. Every effort was made by parents to ensure that their children had as much joy as they possibly could. It is discovered in the Pratijfa that although girls are not permitted to get any instruction from anybody other than their spouses, they are permitted to do so. Even though all of these things are happening, Vasavadatta's mother is certain that her husband should let daughter marry Uttara.³

In an Indian family, the members include the parents, children, grandchildren, as well as the uncle and aunt. To add insult to injury, there are also servants and domestic serfs in the family who are treated as if they were members of the family. Both Radanika in the Carudatta and Nalinika in the Abhimaraka are examples of servants that are mentioned in these dramas. Other examples include Nalinika.

As a result of the fact that the family, and not the individual, was considered to be the unit of the social system, the population of a particular region was typically calculated in terms of families rather than in

terms of heads. For example, a son would routinely refer to all of his father's wives as his mother, and the difficulties that arise from that link might refer to him as his brother or sister. This is because the bonds of family were set up in such a way that they frequently blurred or lost sight of the relationships that existed within the group.⁴It can be noted in Pratima and Abhiseka that Rama, who is shown in showing equal respect to his moms, has also surrendered his territory to Bharata in order to make Kaikeyi happy. This is all for the single purpose of making Kaikeyi happy.

Following their marriages, girls are required to live with their parents-in-law, and it is expected of them that they will continue to serve them throughout their entire lives. (स्वसु-ष्वसुर-षुसुसपिचतेनिर्वयित्व,⁵When it comes to her husband, she is considered to be his constant companion. (ननुसहधर्मचरिणिखलुअहम्, Pratima, ActI, p43). These thirteen plays also contain a variety of relationships, including those based on love, respect, and cordiality. While in Svapna and Pratima, one can find references to husbands and wives who are devoted to each other; in Pratima, one can discover that brothers who are willing to do anything for the sake of their brothers; in the same drama, Pratima, the researcher can find references to the love, affection, and devotion that both fathers and sons have for each other, and so on.

A significant amount of bonding occurs between the younger one and the older one in this relationship. Both of them love and respect one another, and they obey one another. Throughout the Madhyama, it is clear that every single member of the family is willing to lay down their life in order to preserve the lives of other members of the family. One who is younger has regard for those who are older. When it came to their mother, the younger brother looked up to and revered their older brother's wives. On the other hand, there was a peculiar law that made it possible for a younger brother to live with his older brother's wife in the event that the older brother was absent. This privilege was granted by the community. (नत्वेयमिहकद्चिद्-ज्येस्थस्ययवियसिदराभिमर्सनम्,⁶

There was a strong religious belief among the members of the family, and they participated in all of the ceremonies to the greatest extent possible. The householder would occasionally present their forefathers with offerings on certain occasions.(चतुष्पथेबलिम्-उपहर)⁷. The ladies fasted for the sake of their families. The economic, ceremonial, and recreational activities that men and women engage in within the family are typically distinct from one another. Women are regarded as unquestionable assets to the household due to the fact that they are involved in a number of significant decisions that are made by the family.

References

¹Madhyamavyahoga, sloka 31, page 34

²PratimaNatakam, Act V, page 160

³PratijnaYougandharayanam, Act II, pp51-52

⁴CasteSystem in Ancient India, Shakuntala Devi p153

⁵PratimaNatakam, Act I,p47

⁶AbhishekaNatakam, Act I, p13

⁷Charudatta, Act I, p30

Bibliography

Caste System in Ancient India, Shakuntala Devi, Pointer Publishers, Jaipur, 1999

Thirteen Trivandrum plays ascribed to Bhāsa(2 Vols), translated by H.C.Woolner, LakshmanSarup, 1933