



Goshwami Tulsidas'S View Regarding Family Institution (With Special Reference Of 'Ram Charitra Manas')

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Abstract: *Family is the basic unit of society. Human had possessed it from wildlife time and this is the only unit of society that belongs to barbarian status of mankind. Family is an universal entity which consist of husband , wife & their children. In Indian Context family has larger in size with respect to western societies. Indian family consist of people from three generations and generally called as joint family. Ancient Hindu Social scientist had has faith in this institution and explained it in full swing in their writings. "Ram Charitra Manas" is also one of the ancient text and Hindu has have faith over it and tried to follow the teaching of Manas. 'Ram Charitr Manas' has been written by Goswami Tulsidas in 15th century and Tulsidas had narrated the story of lord Ram and Tulsidas was Ram`s devotee. By his writing he had tried make reforms in his contemporary society.*

Key Words: Human, Wildlife, Unit of society, Barbarian status, Universal, Generation, Society.

In this way, Tulsidas had touched basic unit of society; family institution too. He had described the relation in detail and put forward the ideal theme of every relation that consolidated the institution. He described the relation of husband and wife, father-son, mother- son, brother- brother etc. He had taken in account the proper functional aspect of every relations of the family that strengthen the institution. He had not only described inter family relations of lord Rama but also described the feature of Maharaj Ravan`s family and then established the ideal norms and regulations that helps to intact that institution and finally the society. One more very important aspect of tulsidas writing that has been described by legend of Hindi literature Prof. Ram Kumar Verma that is "Tulsidas never imagine about such a character, whereby there is increase in malpractices and malicious practices with in society. Evan he attempted beautifully to depict passionate qualities in increasing virtues."1 This marked the approach of goshwami Tulsidas about the society and its components and family is not only an integral constituent of society but also the corner stone of the society. Goshwami jee is enlighten the this basic instrument in his marvelous writing "Ram Charitra Mans".

Since it is very clear fact that goshwame jee had have a great faith in ancient Indian tradition of varna system, ashram system, sanskar system and family and clan system as described in his text. Here we are dealing with his perceptions regarding family institution that is 'older form of Ancient Indian family system' the joint family.

From Indian texts like grih sutra, manu smriti and writings of modern Indian historians the family can be analyzed properly under these heads which are joint family; status of head of the family (कुलप); status of women in family; status of family relations and status of guru (गुरु) in family.

1. Joint Family- There are description of three families in Ram Charitra Manas and these are Dasrath`s family, Janak Family and Maharj Ravan family. Generally We find one thing common as per description given by Tulsidas that at time happiness or sadness all member were looking together that replicate the fact that there is unity in family and with the emotions the clan everybody could find out in single premises. For example, when bharat decided to go to forest to lord Rama all belongings to clan were ready to join Bharat.

"घर घर सजहिं बाहन नाना । हरषु हृदय परभात पयाना"2
This implicate that the people related to clan and



subject of ayadya were ready to set for forest. Similarly when ram- ravan war was on then, we find that, all kinship & relatives of ravana stood against Rama, s they were well aware about the result of battle. For example Mama Mareech, Ahiravan, In laws of both Ravana & his son Meghnath. One instance noticeable, when Supnakha was injured by Rama then the whole rakshas dynasty have the same voice to take revenge of that,

सुनत सभासद उठे अकुलाई । समुझाई गई बाह उटाई ॥3

This shows the unity in the family and clan that member are aware about the status of family and also about their role towards the family. Here Tulsidas emphasizes the role of family and importance of this institution for society as well as for individual too. Here it looks that family not giving food and shelter but also providing its member mental and physical support. All the heads were working thinking and working for betterment of other family members.

2. Status of Head of Family (कुलप)-

Head of family also had have very important role in joint family. He had to be very careful and watchful about all family proceedings. When Maharani Kekaii was persisting for ram's exile, king tried his level best to satisfied her and when Rama came to know about and became ready for forest then king got fainted and on bed and at the last he passed way तनु परिहरि रघुबर बिरहँ राऊ गयऊ सुरधाम ॥ 4

After the death of Dasrath Maharanee kauslya became the head of family and tried her level best to preaches the duty of Bharat towards subjects of ayodhya whereas her husband died and her son was in forest for 14 years. "भरतहूँ मातु सकल समुझाई कही पूरण श्रुति कथा सुहाई।5

When Lord Shiva's bow was not lifted by any one during the "Swayamber" then Maharaja Janak was deeply shocked that her daughter had to live without marriage. " नृपन्ह बिलोकी जनकु अकुलाने बोले बचन रोष जणू काटे ।

अब जनि माखै भट मानीघ बीर बिहीन माहि मैं जानीघद्य ताजहूँ आस निज निज गृह जाहूँ लिखा न बिधि बैदेहि बिबाहू ॥6

Similarly, we notice Maharaj Ravana was also taking care for his family. He was careful for all comfort for his brother Kumbhakarana's long sleep, his younger brother was his main advisor and in case of his sister he was throughs all his kingdom.

So, in each aspect of his writing Tulsidas was very careful for avoiding the norms regarding family institution whether it was the family of Rama or on the contrary Ravan's family. The flow of power and duties of head of family shown by goshwamee jee is similar to voice of Indian texts and tradition.

3. Status of women in family- Regarding this heading there are diverse views of scholars that Tulsidas was not did the justice to women in his text. But it is very clear that the female actor of Ram Charitr Manas had have power and authority which had been used by them not only family matters but also in policy of state too. There are a lot of incidences in the stiryline of Ram Charitr mans.

For example Raja Dasrath had decided with his ministers and Guru to make Rama his successor but he had to turn down his own decision after tenacitical behavior of his queen Kakaiyee and forced to mandate Rama 14 years banishment whereas he was not survived long with his decision and passed away. This event tells the story of practicing the power of a queen.

That means women can change or affecting the government policy. Again when Ram and Ravan battle was on there is a plot when Ravana was in his palace and Maharanee Mandodree was trying to make him aware about the result of war and about the powers of Rama...

सजल नयन कह कर जोरी सुनहूँ प्राणपति बिनती मोरी । कान्त राम बिरोध परिहरहूँ जानि मनुज जनि हट मन थ रहू ॥ 7

काल दंड गहि काहू न मारा हरई धर्म बल बुधि बिचारा । निकट काल जेहि आवत साई तेहि भ्रम होई तुम्हारिहि नाई ॥ 8

In this example a women is practicing her role as policy advisor and wife with status of friend. This shows that wife have the status equivalent to



husband. Here women did not get success but she was aware of the circumstances, it means she was so educated that she understand the warfare quite easily and could manipulated the result too. It means that education was provided to both boys and girls equally.

Another incidence where Ram is ready for exile, then Sita Put her wishes before her mother-in-law that she was also giving company to Rama during Forest habitation. Maharani Kaushlya and Rama tried their best to satisfied her not to go in the forest but she was arguing against and made her way at last. This event supports the Indian text where married women duties are explained. And support the Maxim " support the husband in every circumstances". By sita swayamber Tulsidas

So as shown by Tulsidas in Ram Charit Manas I am of the view that women has possessed the authority and power in family structure and they are aesthetic object in the society but this is the main feature of medieval period contemporary to Tulsidas. So here it is very clear that the views of Tulsidas regarding women was very broad and respectable .

4. Relations- "Society is a web of social relation" said by MecIver& Page and it is widely accepted presumption about the society. Here prime thing is to investigate about the social relation. Social structure is based on social interactions among the members of society and with a relation develops. So basis unit of society is social relation. When baby born he is a biological animal and he has no sense of culture and relation but as he comes closer to other he slowly changes from biological entity to social entity. Family is the first group where he learnt about the world and stayed there till death. Family has a number of relations like husband - wife; father- son; mother- son; brother- brother and brther- sister etc. now we are analyzing the work Tulsidas under these heads of relations.

1. Husband and wife- there are some pairs like Dasrath and his three queens; Janak and his queen, Ravana and Mandodri, Atri and Ansuiya and the

most important Ram and Sita.

Maharaj Dasrath perform yagya for son and brought Prasad "kheer" and handed over half part of Prasad toKauslya and again divided the rest into two part for respectively to kaikeyee and sumitra. This is example of peaceful family life. How husband and wife solve their family matters. In case exile of lord Rama none had made any oppose the decision taken by the king. When an ambassador had reached Ayodhya Raja took him to Ranivaas and shared the news of Rama and Laxaman with his wives.

Raja Janak took a vow that Sita would married to whom who handled the Shiv dhanu, then his wife stand with him. This again shows a good coordination in husband wife retation.

During his exile Rama led Sita and Laxman to Rishi Atri's ashram. Where they met maharishi and his wife Ansuiya. Mata Anusuiya is regarded as idol of Patidharm. She preached Sita regarding patidharm as described in Vedas and lectures sants.

जग पतिव्रता चारी बिधि अहहिं बेद पुराण संत सब कहहिं ।

उत्तम के अस बस मन माहीं सपनेहूँ आन पुरुष जग नाहीं ।।

माध्यम परपति देखई कैसे भ्राता पिता पुत्र निज जैसे ।।
धर्म बिचारी समुझि कुल रहई सो निकिष्ट त्रिय श्रुति अस कहई ।।

बिनु अवसर भय तें रह जोई जनेहू अघम नारि जग सोई ।।9

Here Anusuiya describe the classification of wife and put standreds before Sita and hope to sita to follow these.

In Lanka, Ravana and Mandodri had have healthy relations and mandodri was free to advice him in state matters too. She was trying her best to avoid the battle between Ram and Ravana for the sake of her family and ultimately for her the life of her husband.

Tulsidas is devotee of Lord Rama and Ma Janki (sita) and the metaphors used by Tulsidas about the show his devotion too. The character of



Lord Rama is the central figure of the text and Sita is beloved

of Rama, therefore the pair of Ram and Sita is most wonderful and ultimate pair for goshwami jee and he also did the proper justice to it.

"सोहति सीय राम कै जोरी छबि सिंगारु मनहूँ एक ठोरी ।।"

"The pair seems such as there is identity of beauty and adornment."

By their mutual behavior Tulsidas wants establish the standred related to husband wife relation before the Indian society. Indian culture, at time of marriage there is a ritual known as "saptapadee" in which there is provision of vows to each other that both mates always stand side by side in all circumstances. That maxim explained by Tulsidas jee when Rama started for forest and Sita was insisting to go with him. Ram stated her the troubles of forest but Sita had ruled out all his arguments and made Ram favorable to her.

पाय पखारी बैठी तरु छाहीं करिहाऊ बाउ मुदित मन माहीं ।।

श्रम कण सहित तनु देखें कहँ दुःख समउ प्रानपति पेखें ।। 11

This is incomparable love and affection Between Ram and Site, which is needful for such relation, beautifully depicted by Tulsidas Jee in words. On the other hand, Tolsidas jee also marvelously delineated the love and affection of Rama for Sita, when she was became captive and Ram was searching in the forest.

आश्रम देखि जानकी हिना भए बिकल जस प्राकृत दीना ।।
हा गुण खानि जानकी सीता रूप सील ब्रत नेम पुनीता ।
हे खग मृग हे मधुकर श्रेणी तुम्ह देखी सीता मृग नैनी ।।12

This is excellent example of love and affection of husband towards his wife. In Ram Charitr Manas, Goshwamee jee proved efficiently that husband and wife are two wheels of household and super coordination is needed to follow up this relation. Husband and wife are the real base of family as well as society too.

2. brother- this relation is also very important relation to analysis the family institution

in Ram Charitr Manas. Here again Tulsidas jee was trying to set an example before society. Positivity and negativity both has been described by Tulsidas jee like positive approach in case of Ram and Bharat and Negative in case of Ravana and vibhishan.

When Bharat heard the news of banishment of Rama for 14 years, then he cursed her mother and decided to go to forest to meet and bring back rama from forest to Ayodhya. This activity of Bharat is must be ideal behavior because everybody glorify this thought of Bharat to go to bharat, muni bhardwaj said about him

तुम्ह तौ भरत मोर मत एहू धरे देह जनु राम सनेहू ॥13

This shows degree of affection between brother and brother in the contemporary society of Tulsidas is subject to worry, that's why he depicted such a high degree of affection between Rama and Bharat and set a paradigm before the society regarding bhatri prem. He not only wrote about one side affection but he also narrated the feelings of Rama towards Bharat, when laxaman came to know that Bharat was coming up with huge group towards destination, laxaman showed his will before Rama to fight and defeat him but Rama told him..... Bharat could never be wrong.

भरतहि होई न राजुमद बिधि हरी हर पद पाई ।

कबहुँ कि काँची सीकरनि छीरसिंधु बिनासाई ।। 231 ॥

Extraordinary statement made by Rama in favor of Bharat shows the approach and dilemma of Tulsidas regarding this relation . this type of work of Tulsidas indirectly supports the family institution and increases its integrity, on which the whole social system perch, because family is the fundamental unit of social system, this is a universal fact about family.

In Rama Ravana context, Vibhishana flew away from Ravana court to take shelter of Rama and supported him in Rama Ravana battle and plays important role in defeat of Ravana. Vibhishana supports Lord Rama but still we find that public opinion is against him and even Tulsidas had not tried to praise him in his text. Usually bharateey jan`s opinion can be understand easily by this phrase which is often used " घर का भेदी लंका ढाहे ". This



supports the statement made Prof. Ram kumar Verma about Tulsidas that Goshwami is avoiding and rejecting the malpractices and antipathy. In Sunderkand, Tulsidas had glorified Vibhishana for his way of living and devotion in "Narayana" but after words he made a space from him and it is very clear that he was with the verses "घर का भेदी लंका ढाहे " that is established mores of Ancient Indian tradition.

3. Mother and Son- In Ram Charitr Manas, Goshwami jee tried explained this relation under frame which already exit from generations. That means this is the very first relation of anybody, who bourn. It is assume in Indian tradition that "Matri-pad" is higher than the status of "tridev" configuration of Indian mythology. He also not used metaphors during explaining this relation. Maryad puroshottam pad was established for Rama by Tulsidas, from this pad Rama never even condemned Kakeayee who was responsible for his banishment.

In whole Ram Charitr Manas, only once Ram had shown his Original Roop, churbhuj roop, before kauslya, otherwise this untold secrecy was maintained by Tulsidas jee while narrating the whole story...

दोहा दृ देखरावा मातहि निज अदभूत रूप अखंड।
रोम रोम प्रति लागे कोटि कोटि ब्रह्माण्ड ||201||14

Matri prem also literary delineated by Tulsidas when Bharat came back to Ayodhya after the death of Raja Dasrath and Kauslya had ran to meet him and when Ram came back to Ayodhya after completing his banishment of 14 years and the mother as they watch him started running towards him.

जनू धेनु बालक बच्छ तजि गृहं चरण बन परबस गई।
दिन अंत पुर रूख स्रवत थान हुंकार करी धावत भई॥

The mother's love to own child was undipitable and Tulsidas give full justice with this.

4. Guru status in family- In Indian Tradition, spiritual teachers have great role in family or even we can say that they perform their rights as

guardian of the family. This fact had been carried out by Tulsidas during his writing . even he himself recalled his guru when he started his work.

बनदऊँ गुरु पद कंज कृपा सिंधु नररूप हरी।
महामोह तम पुंज जासु बचन रबी कर निकर ||15

When Raja Dasrath had got aggrieved that he had have no son for continuation of his clan, then he straight went to Guru Vashistha for advice then according to Guru he had started Putr kaam yagya under the direction of Rishi Shringee; एक बार भूपति मन माहीं भै ग्लानी मोरें सूत नाहीं।
गुरु गृह गयउ तुरत महिपाला चरन लागि करि बिनय बिसाला || 16

Once through Vibhishan Tulsidas showed the impotence of Guru in state affairs too... सचिव बैद गुरु तिनि जों प्रिय बोलहिं भय आस।
राज धर्म तन तिनि कर होई बेगिहिं नास ||17

Normally Tulsidas avoid in trapping of political verses but here he gave the statement and put forward the consequences too. So Tulsidas jee is also and again did the justice and made his coherency while writing Ram Charitr Manas with Indian values and norms regarding this status.

So we find that Tulsi das was well judge and analyzed by Dr. Ram Kumar Verma. Tulsi das jee had abstained himself from his deviation from established norms and values of Indian culture regarding this institution and he made strong step against those deviated from these norms and values. During medieval ear, where Indian culture was assumes to be fighting for its existence and narrow mindedness as a result of muslim attack made on Indian culture to establish their values over Indian population. Tulsidas had tried established the Indian values and norms as his own concept of " मर्यादा पुरुषोत्तम". Tulsidas had created a set of references for his contemporary Indian Hindu society and taught them to follow the "मर्यादा पुरुषोत्तम". Tulsi das jee tried to hit the issues of his contemporary society and put forward the solution and correct behavior through by his established character of "मर्यादा पुरुषोत्तम".



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