

# **Research Report – 3**

## **Family Management**

**By**

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## **Introductory Note**

Family is an Indian concept and ancient India's Rishis and other wisdom leaders have made a rich contribution to the subject of family management. Ramayane epic tells positively that what makes a good family whereas the Mahabharata epic tells us negatively what breaks a family Ramayane tells us what to do and the Mahabharata tells us what should be avoided to do.

The present volume on Family Management is an out come of the Research Project No.3 undertaken by the author at Global centre for Indian Management, Deptt.of Business Management ,Saurashtra University, Rajkot. The first chapter is based on the research in a well-known Tamil poetry 'Thirukkural' authored by sage Thiruvallurar who lived between 3<sup>rd</sup> Century B.C. and 1<sup>st</sup> Century B.C. This work laid down special emphasis on quality of individuals in a family, it is the Principle of virtuous individuals make a virtuous family. It goes without saying that virtuous Parents are needed for development of virtuous children. And royal families must be disciplined family, free from internal hatred. Quality development of family is the responsibility of Head of the family or 'karta'. Moral fiber of the family be protected from generation to generation

Second chapter is based on research in the Mahabharata epic. It gives concept of an ideal family. Code of conduct for a family includes entertaining guests well, respecting women, respecting elders, avoiding extra-marital relationship and sharing of food. Avoid sleep during day time, at sunset and sunrise. Conflicts with own people must be avoided. Duties of various members of family are explained in detail. Difference between house and home has also been underlined. Multiple roles of individual members have also been explained. Precautions to be observed in managing delicate relationship with kith and kin and caste fellows are specially

mentioned. It has been specially stated that marriage must be free from dowry and selling of girl.

Chapter 3 is based on research in Ramcharitmanas of saint Tulsidas. Children should be reared by parents under their direct supervision. A Father-in-law must also shower unbounded pure love and affection on his son-in-law. Younger brother should respect and obey elder brother and elder brother should love and protect younger brother. Husband-wife must be totally devoted to each other. They lead life in perfect advait bhav. No separate identity. Family dispute arising due to selfishness of elders can be resolved by spirit of sacrifice shown by young generation. In a family all 16 samskaras of children be performed by parents. Even a busy Head of the family should find time to eat and play with these children. Ram and his brothers took education at Valmiki ashram and put into practice learning into actual life. King Dasharath put two important principles of family management- Protection of daughter-in-law by mother-in-law and planning for succession. Sita has been projected as role model wife. We find small family norm followed by Ram and his brothers.

Tulsidas has also explained three other cases on family management- Shiva-Sati's failed marriage and Shiva-Parvati's successful marriage and Ravna's family destruction due to arrogance of Head of the family.

Chapter 4 is based on research in Chanakya sutras. It contains the following principles:-

1. Principle of Best wife
2. Principle of Best Son
3. Principle of rebuke by mother
4. Principle of bond of love
5. Principle of goal and bad members
6. Principle of vigilant husband
7. Principle of mother as first guru

8. Principle of duty of children to maintain mother
9. Principle of Lajja by a Woman
10. Principle of good son
11. Principle of duty of parents to children
12. Principle of ethics in getting children
13. Principle of Bond of wife
14. Principle of Limitations of woman
15. Principle of bliss of rearing child
16. Principle of family ethics

Chapter 5 is based on research in Chanakya Niti. The following principles of family management are derived from it:-

1. Principle of Separation from bad wife
2. Principle of test of wife
3. Principle of kith and kin
4. Principle of matrimonial preference
5. Principle of Sex differences
6. Principle of natural attributes
7. Principle of heaven in family
8. Family concepts
9. Principle of fruit of tapasya
10. Principle of pains
11. Principle of ethical education of child by father
12. Principle of avoiding excess love of child
13. Principle of Sources of burnout
14. Principle of women not living in other's house
15. Principle of balanced clan
16. Principle of quality of children
17. Principle of development of child
18. Principle of satsang in a family
19. Principle of doing good deeds at the earliest
20. Principle of solace
21. Principle of one marriage
22. Principle of quality wife

23. Principle of barren house
24. Principle of poison
25. Principle of renouncement
26. Principle of source of decay
27. Principle of Guru in family
28. Principle of difference of twins
29. Principle of interest
30. Principle of entry
31. Principle of various roles of wife
32. Principle of various role of father
33. Principle of respected women
34. Principle of avoiding back biters in a family
35. Principle of purification of women
36. Principle of corruption of women
37. Principle of blinding lust
38. Principle of avoiding bad wife
39. Principle of Transfer of sins
40. Principle of no shame in meals and deals
41. Principle of source of strength of a women
42. Principle of ethical food
43. Principle of mandatory bath
44. Principle of destruction of a women without husband
45. Principle of Sheel
46. Principle of education in family
47. Principle of good conduct as compensation for lack of beauty
48. Principle of poverty away from kith and kin
49. Principle of no extra- marital affairs
50. Concept of an ideal house hold
51. Concept of bad home
52. Principle of Source of satisfaction
53. Principle of mental distance
54. Principle of secrecy
55. Principle of storage

Last chapter 6 is based on research in Manusmriti. Manu's Family ethics are the oldest one but of great current relevance. Manu has laid special emphasis on protection of women. It is our current burning problem. A revisit to Manu may help India in solving this problem. Some observations by Manu about defects of women may be very frank and candid but women lib activists may not be able to digest them. Manu talks about entry to grihansthashram after completion of student life. He has given norms for selection of a bride. He specifically forbids marriage between sagotras. He has also described eight types of marriages with merits and demerits of each and ranking for various varnas. He has explained relationship between type of marriage and quality of Children. This hypothesis must be put to empirical test. He is also opposed dowry and girl selling both very vehemently.

Now-a-days we are debating need for sex education. Manu has described ethics of sexual intercourse. This Knowledge is essential for every newly wedded couple. Sex of child can also be determined. Again, this hypothesis needs empirical test.

Manu has emphasized need for respect for women in a family in so many strong words. After reading it opponents of Manu may have to change their views that he was anti-woman.

Manu has mandated some do's and don'ts for householders. He has mandated five Mahayajnas . Causes leading to death of a household, sutak, purification are described. Modern generation must know them. Then finally he has described ethics in separation.

It is a well-known and well-realised fact that family management has become a big challenge in modern times due to socio-economic, legal and technical changes. Due to adverse gender ratio new number of girls to boys has declined. Then education of girls, employment of girls and their very high expectations from day one leading to delayed marriages. Late marriage means less scope for mutual adjustments. Joint families

are getting disintegrated into micro or nuclear families of husband, wife and one adamant child. Such nuclear families home no senior grandma or grandpapa members. There is none to take care of moral development of a lonely child. The worrisome developments are increasing cases of divorce, increase in old-age home population and succession/partition disputes and domestic violence.

Indian family is a true laboratory in advaita philosophy. Separate identities of two individuals' husband and wife must merge into one like sugar dissolved in milk making it sweet. This research report presents the results of exploration into India's ancient wisdoms in shastras This may help better management of family in contemporary society.

As 80% of businesses are owned by families what happens in family has an effect on business and vice- versa. For any successful family business effective management of family is the precondition from this new point the present research will help in sustainable growth of family business also. Training programs based on this research will help both in making happy families and sustainable family business.

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