

Analyzing 'Deverkama' in Hindu Scriptures

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Abstract

It is very difficult for a newly married woman to adjust herself to a new house. In such an unknown environment, she needs a partner from whom she can freely express her feelings, who can help her and who can also take care of her. We examine all relationships from the point of view of a new bride in a new home. Then we find that the younger brother-in-law is closer to the bride than other relations. It also becomes her true friend.

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Aachrya s also understood this sentiment and have given the name of the new bride as „Deverkama”.

Most recalcitrant most alliance, most regret, most happiness, most pain, most gratification most devotion, most acceptance, the tears flowing continuously from the pain of defiant excited by the desire of the convergence of the meeting to her parents, distraught mind, heart eager- to grieve dearly in close proximity, every woman wishes to pass through this wonderfully unique and strange situation of farewell. An unmarried woman s mind visualizes infinite happiness with the prince. There is no room for any other emotion.

When a newly married woman enters her in-law’s house, her mind is filled with fear and excitement. Everything is new to her. A new house, new environment new people, new relationship, new dress, new adornment, in these new relationships, the newly married woman feels a strange kind of bond. In the new house, she gets a mother-in-law, father-in-law, elder brother-in-law, younger brother-in-law sister in law etc. The newly married-woman is considered to be the ruler of all these. That s why she also has a name Bahurani. Bahurani means one who rules over many. This name is still the most popular name for the newlyweds. In these many relationships, Bahurani searches for such a relationship that she can talk about intimacy by leaving aside the hesitation, There should be no formality or minimum in this regard. The question arises, what could that relationship be? When we start talking about a mother-in-law and daughter-in-law is not considered very sweet in the Indian tradition. The traditional image of a mother-in-law is that of an exploiter. Regarding the father-in-law, it is found that this formality is maximum. Traditionally, the daughter-in-law does not have to come in from of the father-in-law, Even if she comes, it is an untangled way.

If we consider it in the context of modern times, then, of course, the relationship between the father-in-law and the bride has become devoid of veil, of course, intimacy has been included along with formality in the relationship, but even today formality and hesitation are found prominently in this relationship. Considering the relationship of elder brother-in-law, we find that traditionally there is no difference between elder brother-in-law and father-in-law. The relationship between the elder brother-in-law and the bride is also more formal. Just as equality is found in the relationship between father-in-law and elder brother-in-law.

In the same way, there is no special difference between mother-in-law and sister-in-law. The traditional form of sister-in-law is also an exploiter, there is always

a competition going on between the two, who assert their authority over the bride, and who have a strong desire to **operate** the bride according to her. The remaining two relations, i.e. the relation between a sister-in-law and younger brother-in-law, are especially worth considering.

Normally there is not much description of sister-in-law is found. One of the main reasons for getting very little description may be that it was a well-known fact that one day the sister-in-law has to go to other house, so it does not seem relevant to think much about it. Still, it would be appropriate for us to think on the basis of whatever description we get. Some lines of a very famous folk song are first seen in this subject According to this folk song, the newly married woman wants to go to fetch water, but she is reculant to go alone, then she tells her problem about her mother-in-law.

सासुल पनिया कैसे जाऊ रसीले दोउ नैना ।

Mother-in-law replies-

छोटी नंदल लेलौ साथ

On the basis of this song, we can say that the unmarried sister-in-law acted as the massager of the mother-in-law. She kept an eye on her daughter-in-law. Even after marriage, the sister-in-law was considered to be demanding presenting her needs again and again. Gifts given on the occasion of the marriage of the sister-in-law s daughter is an accepted and respectable form of this. Talking from the point of view of emotional relation, even then the relationship between sister-in-law and daughter-in-law can not be firm and lasting because both have to separate one day. In order to consider all relationships, we have considered almost all relationships, but in conclusion, no relationship qualifies to be healthy and intimate. In this sequence, the remaining relation is the younger brother-in-law.

Normally, there is no specific description separately about younger brother-in-law but there are many contexts where the discussion of a younger brother-in-law is found. We can discuss the relationship of the younger brother-in-law from two points of view, practical vision and classical vision.

On considering from a practical point of view, we find that the relationship between daughter-in-law and younger brother-in-law is relatively closer. The younger brother-in-law is not just a person from the mother-in-law s side, he also fulfills many wishes of the bride. He takes care of her like a friend. Sometimes the younger brother-in-law also acts as a messenger for the bride. Equality of age and contrast of gender can also be the main reasons for providing intimacy to the younger brother-in-law s relationship probably for this reason, the newly married

woman should not face any kind of problem in the new house. Its main responsibility became on the shoulders of my younger brother-in-law. This belief continues even today. In the famous film “Hum Aapke Hain Kaun” when the head of the family Alok Nath introduced the newly married woman to her younger brother-in-law Prem „Salman Khan on coming to the house of the newly married woman, says Prem will be your best friend in house proves the appropriate fact. It is noteworthy that for new generation, films have become scriptures and heroes their idols.

Considering the relationship of younger brother-in-law and daughter-in-law or bride from the classical point of view, we find that most of the scriptures have given instructions to select the brother-in-law as a husband after the married woman becomes a widow. It is described in the epic Ramayana that established the ideal that after the slaughter of Bali, his wife Tara married Sugriva. See another episode, when Seeta hears the cry of Rama, who has gone hunting the golden deer, Sita asks Lakshman to go to protect Rama, but on Laxman s refusal, Sita says that after Ram s death, you want to marry with me. It is clear that the brother-in-law is accepted as the second husband in the contemporary society. Even in Rigveda, that most ancient theology of world literature, when a woman becomes a widow, the widow has been advised to marry her husband s brother i.e. brother-in-law. The most famous and recognized author of conduct and Manu, who created more strict laws for women than other Dharmacharyas, also allows a widow to move away from her brother-in-law to get a son. The younger brother-in-law was kept free from pariah even during the period. The belief is prevalent even today.

If we consider the derivation of the word Devar from the view of linguistics, then in the view of linguistics then in the view of the author, this the world must have originally seen Dwiver i.e. second groom, because all the authors have unanimously accepted Devar as the second groom. In course of time, due to Paryatnaladhav, this Dwivar-Divar-Devar form must have changed, which has become prevalent in this form today sufficient freedom and flexibility have been given by all the authors in relation to the brother-in-law, keeping in mind that there should be no difference of opinion between the bride and groom. From the time of the first introduction, the writers have tried their best to develop a cordial and healthy and independent emotional relationship between the younger brother-in-law and the bride. Some Scriptures even named the newly married with the importance of younger brother-in-law and gave her the name „Deverkama which means one who wishes for a brother-in-law.

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