

ORIGINAL ARTICLE



MJSSH
Muallim Journal of
Social Science and Humanities

EXPLORING FILIAL PIETY AS AN INSPIRATIONAL MORAL VALUE FROM MAHABHARATA

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DOI: <https://doi.org/10.33306/mjssh/207>

Abstract

The Mahabharata (*Mbh*) is a well-known ancient epic that is seven times longer than the Iliad and Odyssey combined. It has been a key source of moral ideas and education for Indians. The story centred around the *Kauravas* and *Pandavas*, two branches of the same family. Through the family story, the author draws all aspects of human existence, namely *Dharma* (Virtue and Social Righteousness), *Artha* (Acquisition of Wealth), *Kama* (Enjoyment and Sensual Pleasure) and *Moksha* (Spiritual Liberation). This study seeks to identify moral values associated with family life, especially love for parents. Though many scholars studied this epic, love between children and parents is underexplored. This epic is also often misconstrued as a spiritual text, which limits its application to moral living. Textual analysis, is employed for data extraction and interpreted through Hermeneutic Approach. Four steps were used for analysis, namely, Identifying and Documenting, Investigation and Categorisation, Interpretation and Analysis, and finally Integration and Conclusion. Murray Bowen's Family Systems Theory is used to determine how human interaction in a family operates in *Mbh* and Kohlberg's Moral Development Theory has been chosen as it outlines an individual's moral development in stages. The findings reveal that the children such as *Pandavas* demonstrated unconditional and selfless love to their parents. They believed that their parents were Gods and should be worshipped. The findings also suggest that the *Mbh* epic could be an insightful resource in moral teaching and learning and, more importantly, as a guide in building a strong relationship between parents and children.

Keywords: Mahabharata, Moral Values, Familial Value, Filial Piety, Love.

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Received 30th March 2022, revised 25th April 2022, accepted 12th May 2022

Introduction

Two most renowned ancient epics of India are *Mbh* and Ramayana (Karpaha, Selva Balaji, & Nagarathinam, 2020)¹. Hindus regard *Mbh* as both a moral treatise and a historical document (*itihasa*, meaning "what happened"). According to Pupul Jayakar, a scholar and cultural consultant to the Indian government as well as the impresario of Indian festivals in the United States, claimed that *Mbh* covers all aspects of human existence (Moraru & Nicole Simek, 2020)². The epic features heroic characters such as the Pandavas, who are always on the side of justice, and the *Kauravas*, who were born to commit only wicked deeds. The *Pandavas* traits, were showed as all lovem, obedience, and respect. As assumed by many, it is not only a narrative of a conflict between two family branches or merely a religious text but serves as a torch for humankind providing moral guidance and motivating people to choose the road of righteousness rather than the path of evil and lawlessness (Nath, 2020)³. The profound familial values particularly are overlooked and understudied. Familial values such as love, respect, and tolerance are highly apparent. The family relationships of Kuru dynasty, illustrating the do's and don'ts in familial relationships. The *Pandavas* portrayal of children's love for their parents is an amazing aspect to emulate. The epics are a treasure trove left by our forefathers that has been underutilised in human development, particularly in imparting moral values to young people. *Mbh* is indeed enriched with familial values. The current study therefore aims to identify familial love or filial piety.

Review of Literature

Mahabharata

Mbh is the world's longest and largest epic, written in ancient India. *Mbh* is densely packed with knowledge and provides a range of principles for living in peace with humans and the environment. Scholars, like Hooper (2018)⁴, studied the core ideas, elements, teachings, and important aspects of parenting, while Jairam (2017)⁵, looked into the epic as a source of virtues and passions that could guide mankind amid a crisis, previously. People from many walks of life may use it as a guide to the art of living since it is a compilation of social, moral, and ethical ideals (Nath, 2020)³. Rather than being a mere epic, eminent academics consider the epic to be a guide to mankind and an encyclopedia of moral principles (Mohanty, 2005; Trikha, 1980)^{6,7}. According to Choudhuri and Basu (2019)⁸, the book advocates collectivism for the greater good, which is more important than self-interest and personal ambitions. The *Mbh's* moral values are said to be universal, as they apply to all mankind and are timeless (Trikha, 1980)⁷. Their personalities, reactions, scenarios, and each discourse promote ethical values in politics (Ghosh, 2016; Jairam, 2017)^{9,5}, economics (Ashokkumar, 2014)¹⁰ and philosophy (Gamache, 2018; Hooper, 2018)^{11,4} which can help the younger generation live completely and ethically. Hence, the literature review concludes that *Mbh* leads humanity along the right path during conflicts, and is aimed at discovering governance, politics, psychological, philosophy, feminism, business ethics, management issues, and leadership aspects. Regardless of religion, culture, or ethnic origin, the *Mbh* is a treasure trove for the new generation as a moral guide. The *Mbh*, in fact, has the potential to be a valuable resource for moral instruction in schools.

Familial Values

Each family has its own family values. These values are usually either hereditary practices passed down by ancestors or based on the society's religion practices. Family values, or familial values, are traditional or cultural values that apply to the function, structure, roles, attitudes, beliefs, and goals of a family. As for Khazaie (2016)¹², family values are a cultural concept that identifies what is vital for family life and affirms its trustworthiness and integrity. Furthermore, these values serve as the foundation for personal ethics, determining what is right and wrong, good and bad, significant and insignificant for the younger members of the family. Values are often handed down to the younger generation through socialization (Khazaie, 2016; Nock, 1992)^{12,13}. Strong family values are critical to fostering the healthy function of the family and reinforcing the fabric of society. Moral standards in the family are crucial in enabling family members to live in peace and harmony. Hence, family values provide a framework within which a family can live their life as they choose.

The most notable values in a family across culture are tolerance (Almond, 2010)¹⁴, love, self-care (Evans, 2012; Gilligan, 1982; Hall, 2016; Held, 1993; Tronto, 1993)^{15,16,17,18,19}, respect, cooperation, loyalty, trust, fidelity, understanding, support, caring, commitment (Halstead, 2010)²⁰. In a family, each of these values has its own significance in forming and sustaining family relationships, bonds, and harmony. This study focuses on familial love, particularly children's affection for their parents.

Love in Family

"Love" is commonly described as a strong feeling or consistent sense of affection for a person ("Love", n.d.). Love, according to Noller (1996)²¹ is a positive emotion that includes concern, care, admiration, passion, affection, and appreciation. It is common belief that families are places of love because love unifies them and bring them together. Familial love, namely the children's and parents' love, is an important indicator of a family's strength. The word "familial love," according to Schneider (1980)²², refers to a sort of connection and attachment characterised by "solidarity," "distribution," and "durability." Solidarity is founded on trust, with a supporting, helpful, and cooperative connection. It's diffuse because it doesn't focus on a specific goal or style of behaviour, and it's persistent because it lasts a long period. In most cases, familial love is unconditional, reciprocal, and needs commitment (Noller, 1996)²¹. Love is an emotion or feeling that is expressed through action like caring, concern, protective, being selfless and unconditional to the person we love. Data analysis shows that the Kuru family in *Mbh*, exemplifies a variety of love ideals in family interactions.

Objective of the Study

This study aims to identify moral values associated with family life, namely children's love for their parents extracted from *Mbh*.

Methodology

This study uses a qualitative method. Textual analysis design was adopted to interpret familial values, namely children's love or filial piety for their parents. The Hermeneutic Approach is applied to interpret the data, which involves four stages. Stage one is Identification and Documentation, obtaining the primary data from the epic. At the second stage, under Investigation and Data Distribution, the documented data is examined to make sure it is relevant to the objective of the study. The third stage is the Interpretation and Analysis, whereby the documented scenes and situations from *Mbh* (Dharma, 2016)²³ that relate to children's love are analysed and interpreted based on collected data to achieve the objective of the study. Finally, the Integration and Conclusion, synthesis all the findings to arrive at a conclusion.

Application of Theory on Current Study

Kohlberg's Moral Development Theory and Dr Murray Bowen's Family Systems Theory underpin this study. Kohlberg's Moral Development Theory has been chosen as it describes the moral development of an individual in phases. Kohlberg's theories helped the researcher identify the moral development of the characters in the *Mbh*. Secondly, Bowen's family system theory is used to determine how human interaction in a family operates, effective self-management skills in relationships, and a mechanism to increase resiliency to face challenges in family life (Keller & Noone, 2019)²⁴.

Data Analysis and Finding

The value of love, especially love for parents is clearly seen in the work of *Mbh*. Examination of the data collected from *Mbh's* work has opened a new space to divide the value of love for parents into 5 sub-values so that a neat and orderly analysis and discussion can be carried out. Table 1 describes the Sub-value and the concept.

Table 1:

Sub-value and the concepts

No	Sub-value	Concept
1	Attachment	The feeling of being emotionally close and connected to someone, often a major component of love.
2	Caring & Concern	Displaying kindness and concern for the well-being and safety of the individuals we love.
3	Protective	Keeping the loved ones safe from danger and accidents
4	Selfless Love	To prioritise the needs and desires of others ahead of ours. It's about making painful decisions and making sacrifices for the one you love.
5	Unconditional Love	Love without strings attached. Love isn't defined by what someone does for you.

Table 2, 3, 4, 5 and 6 shows how data from Mbh on children's love for their parents has been organised by sub-values.

Table 2:

Data from Mbh on attachment

No	Event	Page	Sub-Value
1	When the Pandavas heard of the death of their father, they wailed and rolled on the ground. They were struck with grief at losing their beloved father and expressed their anguish by sleeping on the bare ground for twelve days.	(Mbh-KD, pg.29 &31)	Attachment

Source: Researcher's analysis based on data extracted from Mbh.

Table 2 describes the event in which Pandavas had a strong bond with their father. They were constantly with their father during their forest getaway, wandering and playing cheerfully with him most of the time. Their father died after a while. The Pandavas wept and rolled on the ground when they learned of their father's death. They were heartbroken at the death of their loving father. Despite the fact that they were the sons of a king, they grieved and regretted his death, lying on the barren ground for twelve days, expressing their grief. They had been so impacted by their father's death that they refused royal privileges and mourned the loss of their loving father. This episode exemplifies their strong bond with their father, since they are prepared to forego their opulent lifestyle as the king's sons in order to mourn for 12 days.

Table 3:

Data from Mbh on caring & concern

No	Event	Page	Sub-Value
1	i) When the Pandavas and Kunti lived in Ekachakra, they took turns to look after their mother when the others were out begging for food. ii) Bhima, seeing his exhausted mother was unable to walk due to fatigue and hunger, carried her and got food for her.	(Mhb-KD, pg.76) (Mhb-KD, pg.69)	Caring & Concern

Source: Researcher's analysis based on data extracted from Mbh.

Based on Table 3, following their father's death, the Pandavas were always on the lookout for ways to protect their mother in any scenario. When the Pandavas resided in Ekachakra, they alternated between caring for their mother and begging for sustenance. The brothers were worried about their mother's safety. Another episode showed Bhima carrying his exhausted mother, who was unable to walk due to exhaustion and hunger, as they were travelling through the forest. He walked outside to get some food and drinks for his frail mother. Bhima and his other brothers have been wonderful sons, always looking after their mother's needs. This action demonstrates their care and concern for the mother's well-being.

Table 4:

Data from Mbh on protective

No	Event	Page	Sub-Value
1	i) When Kunti was walking with her sons in the forest heading to Panchala, the five brothers made their mother walk in the middle because the forest is well known to harbour dangerous wildlife.	(Mbh-KD, pg. 85)	Protective
	ii) Yudhishtira ensured the safety of his mother by placing her safely on the golden chariot presented by Drupada before leaving for Kampilya.	(Mbh-KD, pg.105)	

Source: *Researcher's analysis based on data extracted from Mbh.*

Table 4 depicts an incident in which, Pandavas while travelling through the forest on their way to Panchala, the five boys compelled their mother walk in the middle to shield her from harm, as the woodland is known to be habitat to dangerous wildlife. In another episode, Yudhishtira seated his mother safely and securely on Drupada's golden chariot before departing towards Kampilya. He was worried about his mother's safety. Throughout the journey, the Pandavas kept a close check on their mother to assure her safety and security. The Pandavas actions clearly demonstrated their protective instinct toward their mother.

Table 5:

Data from Mbh on selfless love

No	Event	Page	Sub-Value
1	Bhisma took the vow of celibacy and sacrificed his youth, renouncing all personal enjoyment and the right to his kingdom to fulfil Satyavathi's father's demand.	(Mbh-KD, pg.7)	Selfless Love

Source: *Researcher's analysis based on data extracted from Mbh.*

Table 5 illustrate an incident in which Santanu, Bhisma's father, planned to marry Satyavati, a fisherman's daughter. She married Santanu on her father's stipulation that their offsprings inherit the kingdom, depriving Shantanu's firstborn son (and crown prince) Bhishma his birthright. Hearing these, Bhisma swore a vow of celibacy and sacrificed his youth for the sake of his father's love, renounced all personal pleasure and the right to his kingdom. The terrible pledge was made in order to ensure his father's pleasure.

Table 6:

Data from Mbh on unconditional love

No	Event	Page	Sub-Value
1	Iraivan, Ghatothkacha, Abimanyu, Ashvatthama, Babruvahana joined the war with their father.	(Mbh-KD, pg574)	Unconditional Love

Source: *Researcher's analysis based on data extracted from Mbh.*

Table 6 shows Iravan, Ghatothkacha, Abimanyu, Ashwatthama, and Babruvahana all fought the Kurushetra war at an early age to defend their father. Iravan is depicted in the *Mbh* as dying courageously during the 18-day Kurukshetra war to save his father. Abhimanyu and Babruvahana struggled to protect their father, Arjuna, and eventually gave up their lives. Ghatothkacha fought for his father Bhima and wreaked havoc on the Kauravas army before being murdered. Ashwatthama enlisted in the fight to aid his father and the Kauravas. They were all raised by their mothers and had little contact with their fathers which elaborate not only on their love but filial piety towards their parents.

Discussion & Application of Kohlberg's Moral Development Theory and Murray Bowen's Family Theory

After Pandu's death, Mother Kunti became a widow. Since then, the *Pandavas* have taken on the ultimate obligation to care and safeguard her throughout the epic. This principle was profoundly raised in *Mbh*, and it serves as a great moral example for future generations. When a mother's life partner dies, her children become her sole source of comfort and strength. Children will be their only source of support if they do not have a life partner. Kunti was lucky in this sense because her boys had been caring and protecting her since Pandu's death.

In Indian tradition, loving and protecting one's mother in whatever condition is highly valued. They regarded the mother as not only a symbol of love and care, but also as God on Earth. *Mata* (mother) is revered as a "*deva*" because she delivers birth, which is a woman's greatest contribution to the world. The *Pandavas* are exemplary children of Indian society who are dedicated to their mother. Due to religious beliefs, parents are highly cherished and protected in Indian society. Indians believed parents to be God who deserved to be honoured, and the *Pandavas* exemplified this idea. According to Hinduism, mothers are embodiments of universal divinity that exist beyond the physical realm. As a result, women are worshipped as goddesses, lauded as life givers to their offspring, immortalized as the personification of family love and affection, and sanctified as nature and nation. This, thought, is reflected in their strong sentiments towards their birthplace. A nation by nature protects its citizens and provides the necessities for their lives. Therefore, the nation is referred to as "*Thai Maan*", or "motherland." Using the word "mother" gives them sentimental value towards the country where they were born. Therefore, Indians have high respect for their country in the same way they respect their mother.

On the other hand, every father's desire is to have children who love them unconditionally. A home with such a child is certainly blessed. *Mbh* manifested a son who loved his father unconditionally and sacrificed his own interests to fulfil his parents' desire. Bhisma gave up his youthful life for the sake of his father. He displayed unselfish love for his father by making such sacrifices. His sacrifices are considered the most honourable thing a son can perform for his father. When he made the dreadful vow of celibacy, he was expressing his unconditional love. The God appeared to commend the prince's dedication to his father as a result of his horrible vows to live alone and lonely for the rest of his life. For the sake of his father's pleasure, he gave up his privileges as crown prince as well as his youth.

These days, self-sacrifice is frowned upon. It does not have much place in an age dominated by rational choice theory, market models of human relationships, and "getting it all." Since the concept conjures up images of rituals and religious traditionalism, people who want to speak about

self-sacrifice would choose to use a less loaded phrase (Bahr & Kathleen, 2001)²⁵. Characters such as Bhisma supersedes the right to self-interest. People in the world today are preoccupied with their own self-interest. Bhisma's dedication and sacrifices for his father will undoubtedly educate students with a plethora of moral values. Students should replicate Bhisma's moral values in order to create a strong family relationship and to prevent parental neglect.

Life becomes unsatisfying if fundamental necessities are not addressed (Brown, 2009)²⁶. Bhisma, on the other hand, refuses marriage at a young age and relinquishes his proper status in order to fulfil his loving father's request. Despite Satyavathi, his stepmother's encouragement, he refused to breach his vows. He acts to avoid self-condemnation and to adhere to cultural norms, and he maintained his promise. As a result, he willingly relinquished his interests and rights to his father. This incident exemplified Bhisma's incredible selflessness and self-sacrifice. Bhisma was also well-known for keeping his promise. To this day, the Indian community holds this value in high regard. Such an attitude is only possible in a really noble human being with a high moral level. As a result, Bishma is thought to be a noble person. He is, as Kohlberg points out, at the post-conventional stage (Kohlberg & Hersh, 1977)²⁷.

Likewise, the *Pandavas* and their offsprings were all at the post-conventional level. Throughout the epic, the *Pandavas* are devoted to, concerned about, and protective of their mother. Their life was full of hurdles and anguish, yet they never misbehaved or neglected their mother. *Pandavas* children, on the other hand, were so dedicated to their father, despite their little involvement in their upbringing. Based on Kohlberg's theory *Pandavas* and their progeny are at the post-conventional level because of their exceptional moral values, which are seldom observed in individuals.

Iravan, Ghatothkacha, Abimanyu, Ashvatthama, Prativindhya, Sutasoma, Shatanika, Shrutasena, Shrutakarma, and Babruvahana were all shown to love their father unconditionally. Children feel the same way about their fathers as they do towards their mothers in terms of love, care, and worry. Abimanyu swore that he would break through Drona's *chakravyuha* and bring victory to his father and uncles. Children's love in *Mbh* may appear to be the matter of fairy tales, because the sons love their fathers unconditionally and expect nothing in return. "*Thanthai sol mikka manthiram illai*" indicates that no prayer is more important than one's father's words, which is still a popular ideology among Indians. Therefore, all the *Pandavas* children, joined their fathers in the war, to support and protect them, though they had been left with their mothers since birth. They aided in the implementation of every battle strategy aimed at their father.

Abimanyu, Ghatotkacha, and Iravan finally lost their lives on the battlefield when fighting against the *Kauravas* for their fathers. At a noticeably young age, they were all the strength of their fathers on the battlefield. When something tragic happens to the father, the children continue to defend him without considering the implications of their actions or the possibility of losing their lives. That shows even though fathers were not involved in raising and nurturing them closely as mothers, they had a compassionate love and filial piety towards their respective fathers. The ancient epic *Mbh* taught us the importance of expressing unconditional love without expecting anything in return, especially to our father and mother. Younger generations in today's culture are captivated with the Western way of life. They crave personal space and independence, and as a result, affection is aimed at persons with expectation, even parents.

Another well-known Indian ideology is "*Thaayir chiranthathoru koyilum illai*," which translates as "no temple better than one's mother." According to Venkatasamy Nattar (2018)²⁸, mothers are the most noble temples for their children. This notion is deeply ingrained in Indian culture. This idea shifts their perspective on mothers to a higher level. The temple is a symbol of the noble and divine. When a mother is linked to the temple, she is elevated to the status of the holiest human being, equivalent to God. This instils in Indian children the notion that mothers are on equal footing with God and should never be neglected or harmed in any way.

Throughout the narrative, the *Pandavas* upheld this ideal. The *Pandavas* good values in *Mbh* make them role models in Indian society. The *Pandavas* moral values are absorbed into Indonesian culture, where *Mbh* and Ramayana stories and characters are employed to teach life values. *Mbh* formed the foundation of Wayang Kulit Purwa in Indonesia (Irvine, 2005)²⁹. Because of the relics of Indian dominance over this region in the first centuries, the mythological texts Ramayana and Mahabharata have had a pervasive influence on Southeast Asia's local arts and literature. The *Pandavas* were described as moral role models for humanity to follow.

Another philosophy given by Venkatasamy Nattar (2018)²⁸ is "*annayum pithayum munnari theyvam*," in which parents are regarded as the first God on the planet. Since decades ago, this idea has been assimilated into Indian culture. This was particularly evident during the *Mbh* era, when children dedicated their lives to caring for and protecting their parents at all costs. Bhisma considers his father to be God, and thus laying down his life for him is an honour. The *Pandavas* devotedly cared for and protected their mother, seeing her as equal to God. Based on this belief, Indian youngsters are forbidden to fight or even disobey their parents (Subramuniaswami, 2004)³⁰. Fighting with one's parents is seen as the worst sin a child could commit. After unwittingly fighting with their father, Rama, Lava, and Kusha worshipped Lord Shiva to atone for their sins. For children who have wronged their parents, there is no forgiveness (Packard, 1993)³¹. This was a great value that ancient wisdom passed down to today's younger generation. This conveys the impression to students that disobedience to one's parents is a religiously accursed act.

According to Bowen's family projection process, the pattern of emotions extends over a multiple of generations. Dhritashira, Pandu, and Vidura, for example, were siblings who love each other. Their relationship was based on a solid bond. The *Pandavas* inherited this trait from their forefathers. They were, likewise, very close and loved each other. Another family pattern of emotion was depicted by Bhisma's unequalled devotion to his father, which was perpetuated by Iravan, Prativindhya, Sutasoma, Shrutakarma, Shatanika, and Shrutasena. Bhisma, had not expected much from his father, Santhanu. In fact, he made an effort to please his father at all times. The *Pandavas*' offspring inherited their grandfather's behaviour. In any circumstances, they never expected their father to be with them at all times or demand their rights. This was a particularly unique value exhibited in *Mbh*. Through observance of this value, they joined the battlefield to defend their fathers wholeheartedly.

Hence, as Bowen (1976)³² points out, the family's emotional pattern is passed down to the next generation. The importance of siblings as depicted in *Mbh* is a crucial lesson for today's youths to learn. Future generations will inherit noble characteristics and values if the family's seniors possess them. Simultaneously, if a negative attitude is cultivated, it will be passed down to the next generation. For example, Dhristhira, was envious of the *Pandavas* accomplishments in a variety of fields. As a result, his son, *Kauravas*, developed a jealousy, which eventually led to the family's destruction.

Children must love and adore their parents for the rest of their lives. They are accountable to their parents. In Hindu texts and philosophy, the value of parental care is emphasized. As a result, Indians' desire to unite families so that these values can be passed down from generations to generations. Nowadays, children seek to avoid their parents. The current generation is slowly drifting away from these noble principles, failing to incorporate important old values into their family lives.

The elderly have made significant contributions to the growth of the family, society, and state. Nevertheless, in the last year, the media has reported on parents being placed in care facilities or old people's homes. Old age homes are rapidly growing in Malaysia, particularly in urban regions such as Kuala Lumpur, Selangor, Johor, and Penang, to meet the growing demand from working adults who are unable to care for their elderly parents (Chew et, al 2018)³³. Unlike *Mbh*, children no longer see their parents as noble human beings and equal to God. Parents were cherished and safeguarded by their children, and elderly care was observed as a communal obligation. In recent decades, parents have been viewed as a source of stress. As a result, many children abuse their parents physically and emotionally. According to Armugam and Vellymalay (2017)³⁴, the trend in elderly care is shifting in Malaysia. In recent decade, many elderly people have become victims of the circumstance, necessitating their placement in a nursing home. The failure of children, siblings, or close relatives to provide the care, safety, and welfare of the elderly is one of the key contributing causes to the placement of seniors nursing home. In 2013, there were 1,631 aged people living in an old folks' home (*Rumah Seri Kenangan*) and 227 senior citizens living in *Rumah Ehsan* in Malaysia, according to their research. In addition, 5,168 seniors resided in care facilities run by NGOs and private parties in the same year, which included both types of housing and care centers (Department of Social Welfare). This illustrates that many parents do not live with their children when they get older. Home is no longer a safe haven for the elderly. This is a severe societal problem that must be addressed immediately. Families without an aged head of home may be weak and devoid of tradition and religion.

Conclusion

Based on the findings, the epic *Mbh* is a well-known Indian epic with strong family moral values, notably children's love for their parents. There are plenty of other values and beliefs that may be included in family life. Every scenario mentioned above may be used to teach moral values to adults and children at schools. This message might be delivered to the community, particularly schoolchildren, through storytelling techniques. This will enable us, the younger generation, to take parental issues seriously. Interestingly, Indian values on familial love apply to people of all cultures. These 5000-year asset must be used in daily life to ensure that our forefathers' aspirations and wisdom are not forgotten. This study spawned the concept that a mother is cherished not only for her love, but that she has been raised to a higher level in Indian culture, equal to the living God. The children will ensure that they are adequately cared for if their mother is seen as equal to God. For Indian youths, on the other hand, their parents are regarded as the first God in the world, with no more meaningful prayers than their father's words and no greater temple than their mother. According to this concept, *Mbh* is a crucially important and valuable moral text for today's era.

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