

## A Comparison between Lava and Kusā in Uttararāmacarita -A Study

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### ABSTRACT

In Sanskrit dramatic literature Bhababhuti is best known for 'Uttararāmacarita'. This drama is written on the basis of Uttarakanda of Valmiki's Ramayana. Here dramatist has tried to change the tragic episode of Rama and Sita, narrated in Ramayana's Uttarakanda, into union of them.

We see two child characters like lava and kusā at the fifth and sixth act in this drama. They are saint Valmiki's disciple, calm bright and their colour is vert. These saintlike boys are the symbol of young idol. Not only that they are equal expert in singing and operating the harp also. Impact of Aryan education has given an excellence to the glory of their character. In their character we see simplicity, humility, calmness and the ability of skilful speech. Both are exact image of Rama and laxmana in their childhood. Whatever we see a fine combination of Ashrama's holy, innocent, modest characteristic and kshatriya like manhood, temper and courage from surya descent in their character.

### 1. Introduction

In Sanskrit dramatic literature, after Kalidasa whose name is remembered with great respect he is dramatist Bhababhuti. Kalidasa is best known for his drama 'Abhijñānaśakuntalā' and Bhababhuti is best known for 'Uttararāmacarita'. So it is said that 'उत्तरेरामचरिते भवभूतिर्बिशिष्यते' hero, heroine and other characters are portrayed very smartly in his drama and he also shows his expertness in creating Child Characters. In his drama we see two child characters like lava and kusā.

Lava first comes on the stage at the end of the fourth act of the drama 'Uttararāmacarita' by Bhababhuti and he stayed there till the end of the sixth act. At the end of seventh act he has seen again. There is great flourishment in his characters by the influence of Valmiki's Aryan education. From his childhood we see openness, modesty, humility and ability of bright speech in his characters. Even in his gladness he is unmoved. He is exact image of his parents. We see in him bachelor heroism, courage and self confidence from surya descent.

His kshatriya temper was awakened by hearing disgraceful victory. He confined the sacrificed horse. He alone fought against whole horse keeper soldiers. Kshatriya self respect is prominent in him. So, he was in different to receive other's kindness. Lava was not agree to the proposal of Chandraketu (son of laxman). Chandraketu's proposal was that he will descend from his chariot for struggling with lava. So he protested and said — 'कुमार अतिहिनामशोभसेरथस्थ एवाकृतं कृतम् अत्यादरेण।<sup>1</sup> he does not want to be a man of sympathy from Chandraketu. From this his egoism and courtesy is brought out finally.

<sup>1</sup> Uttararāmacarita- Sanskrit Sahitya Sambhar (6<sup>th</sup> Part), 5<sup>th</sup> Act, Page No. 130.

In the absence of Rama he ridiculed him, but after seeing him first time his mentality was totally changed. His innersoul was filled with respect and love.

He has shown boyish restlessness in the characters of lava. He became interested and restless hearing the description of wonderful animal named horse from his witness friends. He had feelings of manners about sudden going from elders when they talk with the younger but boyish nature is prominent in his character. Because we saw 'आर्याः पश्यतपश्यता एभिर्नीतोऽस्मि'<sup>2</sup> after saying this, he ran away to out side. Yet there is a difference between other character and Lava. That difference is in his bravery, heroism, knowledge and intelligence. So he easily became the leader of the ashrama boys.

So we see in the characters of Lava Sita's loveliness, chastity, Rama's bravery and modest intelligence, Valmiki's education and childish mockery.

On the other hand Kusā Sita's other twin baby. Dramatist mainly painted him as a embodiment of kshatriya heroism and egoism. After seeing Kusā Rama said —

“ दृष्टिस्तृणीकृतजगत्रेयसत्त्वसारा  
धीरोद्धतानमयतीबगतिर्धरित्रीम्।  
कौमारकेऽपि गिरिबदुरुतां दधानो  
बीरोरसः किमयमेत्युतदर्पणम्।”<sup>3</sup>

After saying this he runs away soon.

<sup>2</sup> Ibid -4<sup>th</sup> Act, Page No. 124.

<sup>3</sup> Uttararāmacarita- 6/19.

Kuśa's intelligence and feelings is more brighter than lava. Valmiki appointed kuśha to protect his draft of drama which he sent to Bharata. His kśhatriya temper has awakened when he heard about fight between lava and the soldiers of surya descent. From his childhood we see in him manliness and mountain like glory. Lava by his child like simplicity wanted to know from Rama what is the reason of crying. Because Rama cried for Lava and Kuśha thinking them as his own son but he was not sure. Kuśha showed his prudency when he indicated the reason of Rama's grief and that was separation from sīta. He said – 'किमेवंत्वंपृच्छस्यनिधगतरामायणइवा'<sup>4</sup>, similarly he recited verse from the Ramayana that verse was very important from the Ramayana background. Where as Lava's verse brings out his boyish restlessness.

From the other boys the characteristic difference between Lava and Kuśha is more brighter in their own places. In the above said drama we see twin child character Lava and Kuśha at the fifth and sixth act. They are saint Valmiki's disciple, calm bright and their colour is vert. These saintlike boys are the symbol of young idol. Not only that they are equal expert in singing and operating the harp also. Impact of Aryan education has given an excellence to the glory of their character. In their character we see simplicity, humility, calmness and the ability of skilful speech. Both are exact image of Rama and laxmana in their childhood. Whatever we see a fine combination of Ashrama's holy, innocent, modest characteristic and kśhatriya like manhood, temper and courage from surya descent in their character.

It is before said that this drama is written on the basis of Uttarakanda of Valmiki's Ramayana. Here dramatist has tried to change the tragic episode of Rama and Sita, narrated in Ramayana's Uttarakanda, into union of them. Not only that he has tried to unity the hero and heroine with the help of their sons. For this purpose, he has chosen the Ashrama of Valmiki as the stage of union by help of Lava, Kuśha and Chandraketu. After that we see the union of Ram Chandra and Sita through the difference stroke and counter stroke and with the help of their sons. At last, we see Bhababhuti's restless interest in changing the so called tragedy into comedy. It became possible only for the above said child characters.

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<sup>4</sup> *Uttarāmacarita*- 6/30.