

Place Of Women In Indian Civilization.

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Abstract - For centuries the place of women was deteriorated among the Hindu Community. For ages women are evaluated in many ways. In the 19th century we have found the flow of western culture and education helped the women to come out from the curtain, and the social reformers like Iswar Chandra Vidyasagar and Raja Rammohan Roy led the country. They revolted against those social evil customs that tortured women for many years, and after independence the legal right of women has been established and the ill-fated customs were totally abolished.

keywords - Liberal, Ritual, Yagna, Abolished, Malnutrition.

Introduction - We have seen during the period of Rigveda Sanghita women were independent. During the period of Brahmin the right of women was little decreased, but equal distribution of power was little decreased, but equal distribution of power was granted. As per Brahmin law as long as a girl remains bechlar, she is incomplete in every spare.

‘तावत् स अर्धो भवति यावत् जायां न विन्दति ।

She is not entitled to do any vedic religious ritual. But in Brihadaranyaka Akhann women were empowered, as it believes Brahma, a spiritual power has created women before yagna and it also believes that yagna is in complete without the presence of women. there are stories of Gargi and Maitreyi. Katyayani an Maitreyi were both wives of sage Yajnavalkya. Katyayani was more interested in household activities and Maitreyi pursuing Brahmarga before entering sayas ‘yajnavalka’ gave lessonsof pursuing eternal truth and self realization to maitreyi because she wishes so. In Maitreyi’s consideration this path of eternal truth was more important than this worldly affairs.

Atharvaveda says, “ after observing strict disciplines of studentships (virginity, proper food and exercise, controlling organs of sense and activities, selfstudy and giving discourses, respecting teachers (Man & women) and elderly people and daily prayers) because of this achievement i.e. Brahmacharya; girls used to get able and proper life partners. It is said in atharvaveda –“ Rishika juhu who was wife of Brihaspati ,because of this overpride and irresponsible act he left her; but with determined efforts and studies she completed her studies of veda and she live life with full contentment”. There is another example of In the Vedic age it was believed that only through

marriage both the mind of different man and women may be united into the soul and it was helpful in yagna and other household as well as social activities. In those days Yagna was a part and parcel of life. In the Sukta of Veda it is found that both men and women are involved in 'प्र मन्दयुर्मनां गूर्त होता भरते मर्षो मिथुना यजत्रः'। This practice shows that women were more liberal and independent . Wife, according to vedic age denotes the female character who is involved in with her husband 'पत्युर्नो यज्ञसंयोगे' ।

Also there are references in panini's Astadhyayi (Text related with Sanskrit grammer) and in Mahabshya also that of some women purohits used to be preceptor.

In Mahabharata , dialogur between sulabha and janaka is famous.Sulabha was sanyasini and she was daughter of king named pradhan.By observing righteous path and yogas,learned sulabha had dialogue with king janaka regarding karmayoga and Gruhasthashram.In Mahabharata period it is declared that well behaved women in the society should do Vedadhyayan(studies of Veda)like 'Draupadi',wife of pandavas did.

We know during this age there were ten religious ritual (Samskara) purely related with men like Upanayana and Samavartana. In the otherhand, at present marriage is the ultimate ritual for girls.

In Rigveda (Mandala-10) it has been described though women were adorned all respect in Society, their mind has been identified with leopard. In Rigveda Sanghita 27 women were identified as Rishi Among them Biswabara, Romosa, Lopamudra etc. may be referred.they did priestship in sacremant of oblation to the holy fire and also gave deeksha means lessons to her other female colleagues.because of her efficiency in Yajna samskaras and her tendency of respecting learned purohitas. In Brihaddevta the "Women-Rishi" were called 'Brahmabadini'.

Women studied Veda as well as men folk. Among them Apishala and Oudamedha were there. They had as founding qualifier in grammar.

There were no age limit of marriage of women.They continued Brahmacharya.They chose their husband self 'स्वयं सा मित्रं वृन्दुते जने चित्' ।

Men folk usually involded in many marriager,while women could not do so.The 'Mantra' chant in marriage identified that women had many duties and responsibilities.

"सम्राज्ञी स्वशुरे भव सम्राज्ञी स्वश्रां भव
ननान्दरि सम्राज्ञी भव सम्राज्ञी अधिदेवेषु" ।।

Besides formal education women were competent in other activities. Manusanghita ignored any type of liberty of women.

“पिता रक्षति कौमारे भर्ता रक्षति यौवने
रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातन्त्रमर्हति ” ।।

Gurupatni was respected like Guru. In Arthasastra of koutilya we see there were many स्त्रीगुप्तचराः’ in Taittiriya Upanisada sons were ordered to see their mothers as Goddess. ‘मातृदेवो भव’ ।

Our constitution has declared equal distribution of power irrespective of men and women. Women in India are more or less physically weak. Most of them, specially living in the remote areas are suffering from malnutrition. Even during pregnancy they do not get nutritious food. They are to do all household activities even before the one month of their delivery. The all these Social organisation, administration as well as intellectuals should make a vigorous campaign on equal distribution of constitutional right.

Dr. Babasaheb Ambedkar, in his lecture of annihilation of caste ; point out that creators of Chaturvarnya (four division system in social life) have not considered women’s place in this social arrangement of chaturvarnya and if their status is to be decided by the deeds they are doing then the society has to accept women priests and women soliders. He further stated Hindu samaj has accepted femal teachers and barristers. In time to come Hindu samaj will accepted buther and distillatory but he feared wheather this Hindu society will accepted femal purohit and soldiers. It has been noticed that all girl children of India are not going to school. 39% girl students to school upto primary level. Most of their parents living in villager, specially in the Northern part of India, do not want their girl child to attend school. Moreover, Muslim women are till living a torturous life under curtain. Till, a little achievement we have observed, in the filed of administration, medical science, politics and in social activities some women have come forward and have established themselves strongly.

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