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Place of women in Indian civilization

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1. Introduction

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 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.

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.

“तावन् स स अर्धो भवति यावन् जाया न विद्धति ।”

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 yagya and it also believes that yagya is in complete without the presence of women.

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 yagya and other household as well as social activities. In those days Yagya was a part and parcel of life. In the Sukta of Veda it is found that both men and women are involved in

“प्र गृह्य युर्मनां गूर्तं द्योता भरते अर्धो मिथुना यज्ञत्रः ।”

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. “पत्युर्नी यज्ञसंघोरो ।”

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. 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 वृक्षुते जने चित्”

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

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“समाज्ञी श्वशुरे भव समाज्ञी श्वश्रो भव
नानादृरि समाज्ञी भव समाज्ञी 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 श्वशुरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति ॥”

Gurupatni was respected like Guru. In Arthasastra of koutilya

we see there were many “स्त्रीगुप्तचरः” 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.

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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