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Dr. Santigopal Das

Assistant Professor, Department
of Sanskrit, Buniadpur
Mahavidyalaya, Dakshin,
Dinajpur, West Bengal, India

Exploitation of women and archaic values

Dr. Santigopal Das

Abstract

Vedic literature is the oldest literature in the world. From Veda to Vedāṅga is Vedic literature. Various philosophies arose by reading those thoughts compiled in the Vedas. From that point of view Indian philosophy relying on the Vedas. Rk, Sām, Yaju & Atharva there are four types of Veda. There are four types of Saṃhitā in a Vedic Brāhmana Aranyaka & Upaniṣada. The origin of philosophy is based on this Upaniṣad. The origin of philosophy in the East & the West. There are nine types of theistic and atheistic philosophy in India. Theistic means believes of Veda and atheistic are opposed to the Vedas. Lord Manu Said 'नास्तिको वेदनिन्दकः'. Theistic philosophies are Sāṅkhya, Yoga, Nyāya, Baiśeṣik, Mimāṃsā & Vedānta Philosophy. Atheistic philosophies are – Cārbāk, Jaina & Buddhist philosophy. There is a need for extreme cessation of grief. How to end the grief for this. It is normal to be asked about this. That all the time plagued by different kinds of sorrow. We want to know how to get rid of grief forever, it is the duty and aspiration of Iswarkrishna to give the inquirer the cessation of sorrow. What is sorrow? Where does grief originate from? Is there sorrow in the world? What kind of sorrow can be? Why grief? What is the way to end grief?.

Keyword: Sāṅkhyaphilosophy, three kinds of sorrow, cessation of grief, liberation of sorrow

Introduction

The essence of the ancient civilization and culture of India has been preserved in the literature like Vedas, Ramayana, Mahabharata, Puranas, etc. Here the best thoughts, religion, philosophy, etc. of Aryans are reflected on the one hand, and a lot of information about non-Aryan civilization and culture is available here. In order to establish religion or humanity, the subject of incarnation has come up again and again in the literature. Again, sometimes humanity has been disgraced by faith. Injustice and exploitation are sometimes ignored, sometimes supported. Even after seeing the shocking exploitation, the so-called wise, virtuous, and scholarly people did not join any protest. And those who were exploited also held him as a duty without a doubt. In fact, the creation of such values marks the decadence of an era. In this context, I will discuss here a story of a princess named 'Madhavi' from the 'Lajja' of Poet Narayan Das and will be amazed by her life philosophy. Here we see how the shame of humanity crosses its limits but the life of the disgraced Madhavi was calm.

Discussion

The famous short story 'Madhavi' by Poet Narayan Das (modern Sanskrit short story writer) has been found in the 'Lajja' (a collection of short stories). In the story 'Aryamba', the poet exalted the honor of women, and their dignity, in the story of Madhavi, the exact opposite can be seen. Here is a woman named Madhavi at the center of the story. But she is not a helpless, diseased blind old woman. She is negligent, uncaring, sad but brilliant, the epitome of sacrifice, and an extraordinary female character. All the events of this tragic story revolve around her. An extraordinarily poignant subject has been turned into a meaningful saying by the poet's meaningful presentation. Madhavi's heart-throb has been felt ever since she had a meteor shower one night. Because often when virtue is weak, a virtuous soul is lost from heaven: 'Gatarātrau ulkāpātadarśanāntaramēba tasyā hṛdayakṣōbhaḥ samārabdhaḥ. Prāyaḥ kṣīṇē punyē kōpi punyātmā sbargarājyāt cyābitaḥ.' He remembered another noon of summer. Madhavi is the only daughter of Maharaj Yayati, the mighty and extraordinarily charitable. When the daughter came to him at the father's call, the father gives his daughter to Vishwamitra's disciple sage Galava and tells the daughter that henceforth she is under Rishi Galb and it is Madhavi's duty to obey his order.

Corresponding Author:

Dr. Santigopal Das

Assistant Professor, Department
of Sanskrit, Buniadpur
Mahavidyalaya, Dakshin,
Dinajpur, West Bengal, India

Madhavi without any protest follows the sage against her father's words instead of abandoning familiar comforts, everything beyond the bounds of affection - 'Mādhavī tṛṣṇāmanuṣṭabātī ṛṣēḥ padānkam. Pṛṣṭhabhāgē parityaktāḥ piṭrārajaprasādaḥ, mātuḥ kōmōtsaṅgaḥ, sakhīnām paricārikānāñca nirbājasnēhaḥ.'

He often rushes to close the sage's distance on the forest path. Sage tells her the truth that at the end of the reading in the Gurugriha, sage Vishwamitra sternly ordered his disciple Galava one side black and the other side white Eight hundred horses should be given to him as Gurudakshina. That is why sage Galava went to pray to Yayati. By donating too much poor King thinks his daughter Madhavi is worth more than eight hundred horses. So sage Galava will hand over Madhavi to him who will provide the horses. After crossing a long distance, the king of Ayodhya appeared in front of Haryaksha and presented his proposal. When a son was born to quench the greedy king's lust, Galab appeared there and departed from there with Madhavi and two hundred horses. Then Kashiraja Dibodasa accepted Madhavi on condition in exchange for two hundred similar horses. A year later, when the son was born, Galab attended and took her away from there. Rishi Galab again appeared with Madhavi before Bhojaraja Ushinar and gave her to him conditionally in return for two hundred horses. After a year passed, Madhavi's journey started again after the birth of her son Shivi. Galab surrendered Madhavi to Guru Vishwamitra in exchange for the remaining two hundred horses. The Guru happily accepted her and had eight sons from her womb. But the sage has not an iota of gratitude towards the woman who selflessly helped sage Galava in giving Gurudakshina. Again the sage instructed me to follow him. Everyone thought that she is not a flesh and blood human; he is like a kalpavriksha that fulfilled everyone's wishes. She, who had sacrificed herself for the sake of another, was rebuffed by many kings who were obsessed with cannon, and she flatly refused. Suddenly she heard the pious king Yayati's depravity from heaven. Madhavi bowed down to her father and gave him her own accumulated punyas - 'Pitarām praṇāmya mādhavī sbīyām sañcitām puṇyaphalam dattabān.' At the end we see her immortal soul or glory was established forever in the universe - 'Sannyāsinyā amlānām yaśō dyābāstarikṣamadyē ciraṁ samughōṣitām baidikapraṇāba iva.' Madhavi, the daughter of King Yayati, is the central character in the story 'Madhavi'. From her surrender to Rishi Galava, all subsequent events revolve around him. Madhavi is the only daughter of the infinitely powerful and benevolent King Yayati. A daughter of extraordinary beauty, even the gods are charmed by her beauty - 'Asyā rūpēṇa mugdhā devā api vivāhakāñkṣanti. Rājānastu svarājyamapi dadyuḥ. Tasyā jājvalyamānam rūpam.'

The extraordinary beautiful Madhavi's excellence is in her devotion, patience, and sacrifice. Suddenly one day the father calls Madhavi to the royal court and surrendered her to Rishi Galava in an exchange for eight hundred horses. Madhavi is a Princess, like other people she has some dreams and aspirations. But without caring about all that, suddenly father through her to a sage. No, there was no conch sounding, no wedding auspicious ceremony. It was generally offered to the sage like other objects and the father instructed him to follow him. Obeying his father's orders without reply, she followed the sage and left the palace, and took refuge in the wildlife. It did not end here, but here began her real suffering and the test of her infinite patience. For eight hundred horses Rishi Galab surrendered her sometimes to Ayodhyapati Haryaksha,

sometimes to Kashiraja Divodasa, sometimes to Bhojaraja Ushinar on certain terms and finally, Rishi Galava surrendered her to Guru Vishwamitra. At the behest of her father and at the behest of the sage she had to be the bedfellow of one man after another. Greedy lustful men tore her apart day after day. Child after child she has given birth without any question. It seems that she is not a human of flesh and blood - 'Puruṣasya kāmatṛṣṇāyāḥ santarpanārtham sā raktamānśayōrupādānamātram.' Even if she gave birth to a son, she had no right over him. It would break her heart to breastfeed them. But there was nothing she could do. Because according to the conditions, after the birth of the child, she had to follow the sage to satisfy another king. While reading the story, sometimes I think that is Madhavi a flesh and blood person or an inanimate object. Thus he devoted his entire life to the fulfillment of his father's orders. Seeing his infinite patience, the common people thought - 'Sā raktamānśadhāriṇī mānavī nāsti, api tu sarbēṣām kāmanām pūrayitṛī kācit kalpavallī.'

Conclusion

It is as father Yayati had told Rishi Galava that you would get eight hundred horses in exchange for daughter Madhavi - 'Mahārāja! Bhavataḥ kathanasya yāthārthyam anubhavāmi.' Rishi Galava is the great sage. Doesn't his excellent knowledge make him feel how reasonable it is to torture a woman inhumanely by turning her into mere flesh and blood? Does not recognize the great wisdom of women as human beings? In fact, we do not find any behavior like sage in Galava or any sign of his great wisdom. He is no different from the broker who trades women in today's era. Rajarshi Vishwamitra, who, in return for teaching a disciple, physically exploited a helpless woman daily and made her a procreative instrument, giving birth to eight children from her womb. It is surprising to think that in the context of the time when the story was written, the education system was so enraged that in return for giving education, another woman should be allowed to be crushed by the master and the master would torture that woman day after day in a cheerful tone. No one will ever care about his insatiable desire, affection, pity, secret pain, or silent cry. Or everything - it is not valid in the modern consciousness that it happened in terms of space and time. In fact, from this exploitation and oppression, Madhavi became an ascetic one day. She chose the lonely life of the green forest as her life partner. Even after so much sacrifice and patience, when her father Yayati lost his virtue and lost heaven, he surrendered all his virtues to go to the heaven of that cruel father. She was born to make man's desire, man's action, and Man's life successful. The father, who never once turned to her, trampled her dreams or happiness and achieved the glory of charity. Humiliation and exploitation of womanhood are real problems of every age. So that problem can be observed in all ages. Sometimes there has been an attempt to moralize the humiliation of women and their exploitation in a religious guise. Goddess Sita's sacrifice and patience in the Ramayana are actually an insult to womanhood. Sita, who follows her husband's path by abandoning royal happiness, has to undergo an ordeal or spend a lonely and miserable life in exile with her children alone. Madri or Draupadi of Mahabharata is the representative of the exploited women. In fact, silent acceptance of all men's wishes has become a part of women's education in patriarchal societies over the ages.

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