

# Gender Egalitarianism Implication in Vedic and Classical Literatures



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## Abstract

The term "gender" traditionally refers to both the classification of noun and their modifiers as 'masculine', 'feminine' and 'neuter', and sense of being male or female. A distinction between 'sex' and 'gender' began to be made in English in the 1970s, largely as a result of the impact of 'Feminism' and women's Liberation. 'Egalitarianism' means the belief in the equality of men. Egalitarianism rests on a background idea that all persons are equal in fundamental worth or moral status. So Gender 'Egalitarianism' means a structure of social relations. The views on status of women are reflected in Vedas, Upanishads, The Manu Dharma Sastra Ramayana and Mahabharata, Purana and other writings of the Indian culture and thinking. Women are the gift to the society.

**Keywords:** Gender, Vedic, Classical, Son, Women, Husband, Wife, Equally, Female, Sex, Feminism, Society, Rigveda, Egalitarianism.

## Introduction

The term "gender" traditionally refers to both the classification of noun and their corresponding modifiers as 'masculine', 'feminine' and 'neuter', and sense of being male or female. A distinction between 'sex' and 'gender' began to be made in English in the 1970s, largely as a result of the impact of 'Feminism' and women's Liberation. 'Egalitarianism' means the belief in the equality of men. Egalitarianism rests on a background idea that all persons are equal in fundamental worth or moral status. So Gender 'Egalitarianism' means a structure of social relations. The views on status of women are reflected in Vedas. The derivational meaning of 'Veda' is knowledge. It has come from 'Bid' 'dhatu' 'But, according to the wise men of India' Veda 'is not earthly or sensation knowledge which is achieved by us earth our five sense organ that is called sensation knowledge. Such proof or sensation knowledge cannot bestow too much vast knowledge, 'Veda' is a miracle knowledge by which we can search knowledge, Wealth, position and has achieved God. In means where five sense organs cannot reach, that knowledge. We can gain from the 'Veda' According to sayanacharya-'IstapratyanistapariharioukikmupayangjoGranthaVedayati so Veda'. Harmless thinking and honest achievement both are the main goal of the veda. Indian scholars say 'veda' is spontaneous and there is no wrong concept and it is eternal and unparalleled. Like sunlight it is self published like the breath or 'Brahma' so there is no composer of the 'veda' according to ancient Indian tradition. Sages are only the giver of 'Mantra', and they remember the 'Mantra', Sages gained the 'veda' by their meditation. In this 'veda' the eternal great message lies and the source of Indian religion and mutual, outcome of our labour heaven, luck everything we get in it. Besides this, "Mantra Brahmanovedanamodheam". All learned men are in the oldest of all. According to the Opinion of Jaimini in the Mantra of the veda where there are rhythm and foot are called Rick Veda. Rick veda Samhita consists of Rick mantra and its Brahmin. The meaning of Samhita is very nearest Samhita has said "Parasannikarshasanhita". Rigveda Samhita and Brahman Samhita., Upanishads, The Manudharma Sastra Ramayana and Mahabharata, Purana and other writings of the Indian culture and thinking. Women are the gift to the society

## The Problem / Objective of the Study

Women are a vital part of our human society. Any study of civilization is incomplete without the study of the Status of women in it. In this position, one question must be arising that what is the key of the women empowerment. The answer of this: question is Education. Here, education means not only the book oriented education but also the skill developing education because economic independence is the most vital condition of the empowerment of women. Although in modern times was

given due importance long back in specially the Rig Veda, one of the most scriptures. It is a matter of grate pride that what we are speaking now was spoken long back in the Indian traditions. There are many examples to prove the birth status of women in the Vedic period but AitrareyabrahmanNarada answered in this way. If any father sees the face of alive son then father sacrifices his debt and achive immortalityThe status of women was also miserable during classical literature. The most popular theory says that Kalidasa was present during sakuntala.the position of women during that period through the treatment of women characters by Kalidasa in his dramas. Objective of this paper is to the position of women during Vedic and classical literature

#### **Review of Literature**

The author has studied a lot of literatures like Anirban, When he analysis the Vedmimansa.(1), Bhat, Manzoor, hmad worked on position of women in Indian society(2). Raheem, A.Abdul worked on Women Empower through Self (3). BandyopadhyayUday Chandra worked on the Vedic Sankalan (4), JogirajBasu, worked on the Vedic Introduction,(5), Babine Prasad Bhattacharya &Taraknath Adhikari worked on the Vedic Selections(6). Sharma Gopal,Roy Amitabh ,Roy Pradip Kumar worked on Empowering Women in India,(7).Jain Devaki,worked on Indian Women(8) Tripathi G M, worked on Marriage Forms under Ancient Hindu Law(9).Roy Sutapa,worked on Social position of women in ancient India(10). Ramesh chandra Dutta,worked on the Regveda Samhita(11), Maxmuller worked on the Regveda Samhita(12), Machdonell and MotilalBanarasi worked on the Vedic Mythology (13), Machdonell worked on The Brahad Devata (14), RamendrasundarTrebadi worked on the Aitaraya Brahman (15)and Concep Publishing Company worked on the, Vedic Interpretation (16). Also worked on vedic Literature.(17).Keith Arthur Berriedale.worked on The Religion and Philosophy of the Veda and Upanishads. But in this field of research no work has been done yet, thus by I have selected this work.

#### **Concepts and Hypothesis**

“Yatranarjastupujyanteramantetatradebata.  
YatrainastunapujjanteSarbastrafalahKriyat`  
(Monusmriti3/56)

Divine souls take birth in such hours, where the women are respected.Where they are not respected,all works become useless there .It should be pointed out that the women and men are equal in the eyes of dharma is made explicit in a beautiful sloke from the Rig Veda. “O women!These mantras are given to you equally. May your assemblies be open to all without discrimination? Your mind and consciousness should be harmonious. The Rishi give you this mantras equally as to men and give the equal power to absorb of this mantras Rig Veda. On the other hand we can also see the picture of the glorious status of women in her husband house in Rig Veda. For example we may refer to the hymns(3) for instance which is so called marriage hymns. It explicitly states that the daughter in law should be treated in the family as a queen by all members

especially the mother in law, husband, father in law etcIn the social and religious life the women was regarded as having on equally important share because a man without women was considered as an inadequate person. The wife regularly participated in religious ceremonies with her husband.The concept of a wimdaw re-marriage: In the 10<sup>th</sup> mandala of the Rig Veda we fined two verses which apper to point to the marriage of window. Roughly it advises a women who just lost her husband to go back home without being overpowered by grief. According to Sayana here the women is requested also to marry her husband’s younger brother. But it mat be noted that the same verse is also to interpret as implying that actually the women is asked to enter into the funeral pyre along with her husband. It is also contended that clear reference to widow re-marrage is available in the Atharvaveda.In one of its verses is suggested a particular practice which will ensure that there would be no separation the husband and marriage after the death of her former husband. The Rig Veda says that the mind of women is uncontrollable and women are the weapons army of the dasa. When a father sees the face of his son, he feels wonderful, because he knows that his son would help him repay his loukik (worldly) and vedic reen. A person is born with three reens:-i. Debreen, ii. Pitrireen, iii.Rishireen. Amongst these Pitrireen can be repaid by funeral rites (Sradhh) and libation (Tarpan). During his last days, a father passes on his worldly possessions in the name of his son, through a vivid ceremonial. That is why in Brihadarnya Upanishad it is said that, a son is yagna, a son is lok. During this name transfer ritual, yagna and vedic chanting, a son says, O father! I shall take all the responsibilities and shall fulfill allyour worldly desires. Even in Aitareya Upanishad, it is mentioned that a soul becomes exponent due to sacred ‘karma’. Thus Narad described the usefulness of having a son for repaying Pitrireen..A home provides shelter to a man in rain and cold. Since a home secures a man from different weather conditions, it is termed a ‘griha’. But a son is even more significant than a home or a ‘griha’. Home protects from cold, a son helps in gathering knowledge and protects a man from being ignorant. Just like Hiranya, Panyu, Jaya provides assistance for life, so they are desirable. But the pleasure acquired from all these are momentary. Whereas the pleasure of having a son is everlasting. If a man has both, a daughter and a son, the son gives more fulfilment. “Kripanangduhita, jyotihputrah”. Daughter causes sorrow and displeasure to her parents and relatives. That’s why a daughter is mentioned as miser. Even in society, a daughter is considered to be the reason of grief compared to a son. Even in birth, a daughter brings unhappiness. A man has to spend a lot for her marriage. In her youth days, she causes different troubles. That is why a daughter is called her father’s ‘Hriday-dwarika’. Narad here describes what was the position of a daughter and a son, in the society, those days. Those social systems also had notions like today’s social system on daughters.

A son is compared with light to prove his supremacy over a daughter. A son is compared to

light as he is the one who repays all three 'reens' of a man and frees his soul. As light eliminates darkness, so does a son for his father. The word 'Parambyoman' also has such a hint. Here, 'Byom' means 'Brahmavedanta Sutra' sky A son is compared to light because he is the reason for a fathers 'Brahmagyan'.By showing the birth of a son, it is shown how a man's own soul is born. So a son is no different than a soul. A soul is dear to man more than all earthly happiness. Since a son is related to a man's soul, any earthly pleasure can fulfil him. In 'Brihadaranya Upanishad' it is said – "Atmstukamaisarbamidangpriyangbhabati".A woman who was a wife in her past life, becomes a mother to a son. So a lady experiences motherhood through her son, so a son is held high up. A son is praised al all. Even animals and birds also desire of being a proud father of a son.A father is carefree of all worldly sorrows and goes through the path of enormous happiness. That is why, in different sastras, having the joy of a son is described as the way to complete satisfaction. Thus Narad explained Harishchandra why a son is indispensable in a man's life.Right to property: We shall now try to have some idea of a woman's right to property in the early period on the basis of a brief survey of Vedic Literature. In a verse of the Rig Veda.It is found that a girl who is unmarried and audlt is demanding her part of the paternal property. In the famous gambling hymn we find that a husband is even putting his wife who is endowed with all the ideal qualities as a stake. In the Vedic age a daughter without any brother was considered as good as a son, she was called significantly "putrika"and the religious and other rites prescribed to be performed by the daughter. In absence ofson, in every affair, she assumed the role of son. From such a status of the daughter it may be inferred that she was also the owner of the paternal property. In one of the verses of the Rig Veda, it is stated that if a widow is badly treated by the friends of her late husband, she goes to the king for recovering the wealth of her husband which she is entitled to. This shows that a widow had right to property.Sakuntala was born of the sage Vishwamitra and The Apsara Menaka. Manaka was sent by the king of heaven Indra to divert the great sage Vishwamitra. Vishwamitra When he realised his mistake. Left the new born baby, Left everything to pursue his ambition.Menaka on the other hand ,Left the new born baby sakuntala probably. Because she realised, she was helpless in a Universe, Which was ruled by male entity.Sakuntala was brought up in an Ashrama by Kanva rishi. The Ashram located in the forest, could not mould Sakuntala in its form discipline. She became the daughter of nature totally emancipated Liberated like a free bird.But then when onedayDushyanta accidentally entered the forest, chasing a deer, it was the invasion of society with its strange perception out look.The dushyanta the outsider fell in love with Sakuntala. The daughter of nature. And there was a tragic outcome. As Dushyanta married Sakuntala and left her after a short period of time and went to place, Sakuntala remained neglected. Just as was neglected. By her father, Time passed, Sakuntala become restless. She

was sent to king Dushyanta 'splace.This is harrated in the 4<sup>th</sup> act. In this act we get Dushyanta's curse at the very behind and Anuasuya Priyambadas 's dialogue following this incident . Dushyanta failed to recognise her, as Sakuntala was cursed by Durvasa. This whol incident is symbolical. We can deconstruct this as projection of female being identified by male. Whene they ouer hear the curse of Durvasa, both are no doughty. Greatly shocked, but while priyamvada, is beurdered and at a loss to ascertain what to do, Anuasuyasoon recouersself possession and tries to think out the means of wording off the wres.the whole incident narrated through a dialogue plays the most important role in the drama. Which awares spectators that through the curse is very shocking but the drama will receive a happy ending. It sheds light on some social learning's that We should hot-heglect our duties for our emotions, It paned the path for Dusyant's refuse of Sakuntala in the 5<sup>th</sup> act.so the spectatove or prepared and waiting for the disoster to be happened in the courd of Dusyanta. Sakuntala was humiliated insutedas Dusyanta refuse to listen to her, as he failed to remember any of the post incidents. This again reflects the status of women in the society through the dialogues between Dusyanta, sarangarave, saradvata and goutami.We can get a very clear picture of the society. In the eyes of man, women is a plying a toy of his whims. If he remembers she exists and if he forgets she dose not exsist.

#### **Research Design**

Author has done this work on basis of the analysis of the Vedic famous female power and basis of the analysis of the conversation behind different speakers.

#### **Findings**

From the about discussion we came to know about the position of son and daughter in our society of that ancient time.byleaving all the social and family.it is to bring equality in the society for both male and female in all areas. It is rightly said that women empowerment is absolutely necessary to make the bright future of the family, society and country.

#### **Conclusion**

From the above discussion, we observe that polygamy for men was allowed and it was an accepted custom. A man was allowed to marry a number of women. Women could not have independence of action under any of the circumstances. They are not independent at all at their parental house or in laws' place. There are certain social, religious taboos which operated as social sanctions. It is high time now that women should get a respectable and dignified position in the society.Awareness in the women as well as society should be created. The socio-economic empowerment must be ensured by the national to minimize the exploitation which can help to improve the status of women as it was in anent Vedic and classical literature.From the above discussionSo We are waiting for thissociety

**Suggestion**

Women and men leaving all the social and family.it is to bring equality in the society for both male and female in all areas. It is rightly said that women empowerment is absolutely necessary to make the bright future of the family, society and country.To construct peaceful societies it is essential to achieve full equality of right and opportunities between men and women.

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