



CONTRADICTORY RULES OF TREATMENT OF WOMEN IN ANCIENT INDIA

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INTRODUCTION:-

We need to examine the situation of ladies amid the Ancient time of India. while doing appraisal of her status in Indian culture, for that we ought to think about some key focuses, for example, Freedom Enjoyed by ladies, Equal Educational Opportunities, Position of her in the Matter of Marriage and family issues, her job to Economical Production and Occupations, her Property right and legacy, her job in the Religious field just as Public life.

A) Two Contradicted Pictures :-

It might be referenced that two totally extraordinary pictures about the status and position of ladies are found in Ancient period in India. In one ladies are spoken to as flighty, Quarrelsome and Untruthful a veritable pot of position, so she should be stayed under controlled all for a mind-blowing duration.

In another part Women is spoken to as magnificence of the home, and image of the thriving. He is appreciated as the better 50% of her significant other, the companion, Philosopher and guide of her better half. Subsequently she is deserving of all consideration and regard. She was venerate as Goddess of Lakshimi, Durga and Saraswati. "as a Mother she is better than ten dad, better than all else on the earth,"

In the more established Smritis just as in Manu and Yajnyavalka it has been delighted in most grounded terms those ladies ought to be respected by their male relatives. Ladies were given priority along the street similarly as the lord and the Snataka, that is, one who had finished his instruction. Recently married ladies and the pregnant ladies were to be encouraged before every single other prisoner of the family unit. Manu likewise pronounced that the 'Divine beings are satisfied with those family unit where ladies are held in respect'. What's more, he likewise stresses that 'A spouse who might push off his significant other who isn't blameworthy of any wrongdoing ought to be rebuffed by the lord'.

Manu and Yajnyavalka set out that mother; spouse and other female connection are people whose shortcomings ought to be borne without hatred. Mother ought to be indicated most noteworthy respect similarly as one does to his dad and the Teacher.

On opposite side spouse was to love her better half as God regardless of whether he were without characteristics or dejected of ideals. Manu likewise said that 'spouse has outright rights over the wife and could even dispense flogging on her and dispose of her forward with, on the off chance that she said anything unpalatable to him'. Consequently we discover a kind of an inconsistency in the tenets of treatment of ladies.

Upto to the season of Kautilya remarriage of ladies was reasonable ,where the spouse was dead or has turned into a parsimonious of traveled to another country in the wake of hanging tight for indicated period. In any case, Manu and Yajnyavalka prohibit widow remarriage.

Anyway Narada licenses remarriage, he said that ladies can abandon her better half on the off chance that it winds up known simply after marriage the he has imperfections, and take to another spouse. This was an early type of Divorce.

The inclination to consign ladies to mediocre status is additionally seen in the Brahmanical ordinance law disallowing Vedic examination, even expression of Vedic Mantras by ladies some time before the Gupta Age. At there were special cases and Vatsyayana referenced occurrences of princess and little girls of Nobles gaining information of Sastras. In the Gupta Age the push toward consigning ladies to substandard status proceeded with which had started in the post Vedic Age, yet support striking changes occurred amid the Gupta Age in ladies' entitlement to property.

Prior Yajnyavalka presented out of the blue the privilege of widow to her better half property without any child. Ladies were additionally qualified for won and hand down their 'Stridhana' or uncommon property. However, that the part of the widows was hard has been borne out by every artistic proof. Unmarried young ladies were additionally enabled the privilege to share the property of the perished dad alongside their siblings.

In the Gupta Age another imperative principle in the old books of Arti and Devala is that ladies attacked by burglars or others were permitted to recapture their societal position.

Ladies performed significant job in Public organization in the Ancient time frame. As indicated by Account of Megasthenes 'Pandaean country was administered by females' Satavahana Queen Nayanika gone about as official amid the minority of her child. Ruler Praphavati Gupta, girl of Chandragupta – II additionally administered the Vakhataka Kingdom as the official of her minor child, in like manner princess Vijayabhatarika was a commonplace Governor under Chalukya lord Vikramaditya-I.

As indicated by Patanjali ladies filled in as Spear-bearers, and as indicated by Account of Megasthenis Chandragupta Maury has ladies body gatekeeper, and Kautilya additionally bears ladies troops while heading outside.

As per Greek Historical Resource the Indian Courtesans (Ganika) were given significant privilege .the example Ambrapali.

CONCLUSION:-

The ladies of Pre-Vedic and Epic period delighted in a respectable position at home. Both Ramayana and Mahabharata Epics had given a good spot for ladies; ladies had been known as the foundation of Dharma, thriving and pleasure in both the legends. We find huge references of the declaration of bravery, solid resolve and valor of ladies like Kaikeye, Sita, Rukmani, Satyabhama, Sabitri, Draupadi and others.

The Ramayana is a brilliant delineation for the Hindu perfect womanhood, it celebrates the estimation of "Pativratty" and admires womanhood as a standout amongst the most respected parts of our legacy. The Mahabharata additionally traces the obligations and the disposition of the spouse to the husband.

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