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WOMEN'S SOCIAL LIFE IN MAHABHARATA

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Abstract

In the human history of India, civilized life is recorded in the Vedas. At that time, it was time for all-round development for women. She was on a par with men for serious subject studies like Vishal Drishtikona's Tattva Dhyana on Swatantra Jeevan. It seems to be the age to build up some of the later mythological histories. In that context, the lack of freedom, equality, education facilities for her degraded the status of women. Let this depravity seen in the time of Ramayana and Mahabharata be re-emerged in Buddhism and Jainism in the name of Kanti Shrivare Yogina Suvalivura. But then Bandha Smritikar again increased the discrimination of men and women and dominated the women's society. Manu Maharishi said that women are worshiped and goddesses live where women are worshiped.

Thus, in the concept of objectivity and individualism, known as the eyes of women's society, the history of public life and its values, epics are more useful for the study of women's history. Therefore, in the way women's society, which is the main part of family society, has developed, the new fact of women's society has been highlighted in this article by observing the Mahabharata.

Key Wordss

Mahabharata, Women, women's society, Female Characters, Deities.

Indroduction

During the period of Mahabharata, women had equal status with men but participated freely in social and religious activities but were not independent in making any decisions. Women were free to find their marriage partners. It cannot be forgotten that women were subservient to men during that period. The lack of opportunity for female freedom, existence, power and personality is highlighted here. Females were devoted to husbandry, motherhood and femininity.

Women and men are integral and indispensable components of society, like two sides of the same coin, but they complement each other, as a man's wife, daughter, mother, "woman" has grown as a legacy of family and social arenas, a fact that spans half of India's history. The fact that women's society has grown up in the

forefront of society in different parts of the world is welcome and the history of women's society in the Mahabharata epic is interesting.

It has been proven by many witnesses since the time of Purana Ramayana Mahabharata that a female Prasara's eye also becomes a mari if she touches her face. Mamata Akkare is known for female patience leading to care and love. The meaning of this word is that Ilave is left empty as a prophetess. Among women the bad are good, the good-minded are kind. Similarly, there is a knack for deviousness. Mahabharata is the treasure trove of such interesting stories. Therefore, it is the opinion of the male race that it is difficult to realize her. From time immemorial, the name of woman has been heard in the history of Mahabharata, and from then till the present political history, women have been asserting their supremacy.

There is no doubt that the role of the beautiful women in the epic Draupadi, Uravashi, Kunti, Gange, Uloopi, Subhadra, Satyavati, Gandhari was a role model for the female society of that time. Why is it that the role of women has been significantly dominant in the existence of democracy in Indian society, drama, drama, drama, short story, folklore, literature, freedom struggle, it seems to be a symbol of good society, and my study has arisen in that background.

Status of Women in India

We can observe that different Sampraday achar ideas were expressed about the status of women. The position given to women by society at that time is a symbol of the cultural condition of human society. It means that if the society gives women an ideal role and a good position, then the society will be in a higher position. Demeaning women without it means that it is inferior. That means the upliftment and downfall of the society will be decided on the status given to women. We notice that the status of women has changed over time since ancient times till now. In Mahabharata the male dominated society looked at women from a different point of view, at that time maidens had the freedom to choose the men they wanted. In some cases we see women being exploited. Even though there was a good feeling about women in the society, we saw that she was subject to some relationships.

It has been observed that women were under the control of their father during their childhood, when they were young, under the control of their husbands, when they were in their thirties, under the control of their children.

Anyway, when we observe the status of women, we see that it has changed over time from the time of Mahabharata to now. There is no doubt that the role of women has played a vital role in the survival of the human race on this earth. Over time, women have been heard of as slaves, but societies of all cultures and civilizations around the world have gradually changed from patriarchal to patriarchal.

First part of this article titled Women's Society in the Mahabharata, the sattvik women of the Mahabharata are discussed. During the Mahabharata, women also lived a very important and honorable life as a householder. In the Mahabharata, women are not seen as objects. The female is called Kuldeepike, Suputri. Her desire was to live as a convenience to her husband and to have children in her arms. In the Mahabharata poetry, her desire for children, her desire for children, her widowhood, and widowhood have been expressed in Mahabharata poetry. She had a natural place in the Mahabharata to the extent that she was written as Pranavallabhe, who was more popular than the housewife.

Shaivism, Jainism, and Buddhism provided religious freedom to women to a great extent. But only in Vedic religions women were not given that freedom. Religion shunned the Vedic woman by promoting certain natural defects. These two processes are not visible in Mahabharata. But a significant point is that the rule given by Gangadevi to Shataraja, the condition imposed by Satyavati on Bhishma that her children should

join politics, the independence of women has to be observed. Sita's abduction in Ramayana leads to Ramayana Mahabharata being written without her role.

Here the women's power gathers. After Satyawati, Gandhari ruled over Shakuni as her husband was blind. Kunti gets Karna before marriage and throws him in the river for sexual immorality. After that she came to Hastinapura for the future of her five children where she got the support of all the well-wishers of her husband Pandu. At the behest of Kunti, Dhritarashtra and Gandhari had to accept the Pandavas as sons of Pandu. Daupadi became Panchapanda's wife on the order of mother-in-law Kunti. The disrobing of that daupadi was the cause of the Mahabharata war. Considering the fact that Krishna's sister Subhadra married Arjuna, Krishna's wife Jambavati's son Samba fell in love with Duryodhana's daughter Lakshana, and Krishna's wife Princess Satyabhame came from a noble family. Lopamudre, Apala, Maitreyi, Gargi, Ubhaya Bharati etc. were all sage wives of high class and high caste. It is understood that the Mahabharata was bound to the Indian culture, where women are worshiped, where the gods reside.

Major female characters of Mahabharata

The woman boldly accepted the rules imposed on women by the society at that time. Yavarvi led a life amidst those traditional rules. Not only did she adopt the values of motherhood, satitva, sheela, pativrte etc. imposed on women by male and female dominant society in her life, she made strides in every field and made her own mark in the society.

Female characters like Satyawati, Gandhari, Kunti, Daupadi, Hidamba, Madhavi, Savitri, Chitrangadhe, Subhadra etc. in Mahabharata are attracting everyone's attention.

Satyavati: The role of Satyawati in Mahabharata is exciting. Since Satyawati was the daughter of a Besta king, she spends her childhood in Besta's house. It can be said that Mahabharata started from her. It was Satyawati who made the Kururajam dynasty of Hastinapur grow and become famous. Satyawati's first husband was Parashara Muni, then Satyawati married Shanta, the king of Kururaja, and became the Maharani of Hastinapur. A very shrewd and bold woman, Satyawati kept the administration of the Kuru kingdom under her control with her foresight.

Gandhari: Gandhari is one of the most chaste women in Vedic history who played an important role in the epic Mahabharata. Gandhari was the daughter of Sulabha, the Gandhara king of Peshawar, and she was a very intelligent woman. She had many qualities like Dharmadarshini, Mahaprajnya, Shila of Dharma, Intelligence, Divinity, Nimane Satyavadini Arthashastra Visharada, Hitaishini, Pativrta, Tapasvinita, etc. She became the empress of the Kuru kingdom of Hastinapur. She became famous as Gandhari because she became the princess of Gandhara state. Gandhari, who was very beautiful, was married by her father to the blind Dhritarashtra. Although he did not want to do this, the reason for going ahead with the marriage was that he wanted to establish a relationship with a great, strong, powerful and intelligent family like the Kurus. Later, when Gandhari came to know that her husband Dhritarashtra was born blind, she decided that she did not want the sight and vision of the world that her husband did not get, and she tied a blindfold over her eyes.

Kunti: In the Mahabharata, Kunti is described as a moral and gentle woman. Born as the daughter of Shurasena and Marisha, the chief of mankind, Kunti was a shrewd, intelligent and beautiful woman. Kunti Durvasa, who was a symbol of Siddhi, success and prosperity, served the sages and received the boon of 'mantra chanting' from them. By chanting that mantra, she got a child from Suradeva before her marriage, and fearing the society, she left the child safely floating in the river. Later she married Pandu. After the death of Pandu, Kunti experienced severe pain and grief and was threatened with death by Kauravas, the enemies of

Pandava. Kunti can be considered as one of the brave heroines of Mahabharata who raised her children after enduring insults and revenge.

Daupadi: A prominent female character in the Mahabharata is Daupadi, who lives a happy married life with her five husbands. Daupadi is the most powerful, charming personality among the 6 women of Mahabharata, an ideal heroine in ancient literature. She had a great thirst for knowledge since childhood. Her perception and memory were high. Courage, courage, self-sacrifice in Daupadi, If the qualities of endurance are found in every women, it is not impossible for them to find success in life. It is no mistake that Daupadi is a life inspiration for modern women.

Hidamba: Hidamba is a rejected female character in the Mahabharata. Soundaryavati, the charming goddess of forest demons named Kamaka, the wife of Bhima and the mother of Ghatotkacha, is an important character in the Mahabharata. Although Hidambi was a demon, her mind was pure. She is worshiped as a deity in some places. There is a temple dedicated to Goddess Hidambi in Manali, Himachal Pradesh.

Madhavi: Madhavi is mentioned as the daughter of Yayati in the preface of the Mahabharata. It is believed that she was very beautiful and had the divine power to remain Kanai forever. Madhavi, who was equal to a goddess, had a personality that was always desired by both humans and asuras. She gave birth to four pious and strong sons who were fit to rule the world. Madhavi, a hostage to the cruel ideas of powerful men, can be said to be a tragic character in the Mahabharata.

Subhadra: Subhadra, who is called the most beautiful in the Mahabharata, is the sister of Balarama and Lord Krishna,

Chitrangada: the daughter of King Pitravahana of Manipur, Chitrangada fell in love with her beauty and married her to Arjuna. Thus, many female characters in Mahabharata are highlighted by their own characteristics.

Conclusion

Although the opportunities given to women in Mahabharata poetry did not make them great, there are also examples of society seeing them as waste. Among the lords of the Mahabharata, the women happily frolic with the king they have earned fame by standing behind their husbands in adventures like war and independence in life. A prominent role was found in adventure works such as heroic death. Those who get material satisfaction like food and shelter, inquire about the happiness and sorrows of their husbands and do worldly good deeds. Women in the Mahabharata were seen as puppets of their husbands. He has played an important role in disaster events. Looking at all this, it is possible to know that the ideal is still being imitated even today. Overall female society of Mahabharata speaks of women's self-respect and mental development, but does not justify the downfall. Injustice does not breed injustice. Mahabharata does not allow injustice to a woman because a man is doing it. It is remarkable that she did not follow the established tradition of living with a married man. In this article written about the status of women in Mahabharata, brief information is given about some important female characters of Mahabharata. Detailed information regarding this will be given in the next article.

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