213 posts

13.1K followers

51 following

Vedatells 🌸

Religious Center

॥नमश्चण्डिकायै॥

You can DM for rituals-related and personal Queries.

whatsapp.com/channel/0029Vafg60r1NCrNA0dst129 and 2 more

vedatells VedaTells 🌸

Followed by realiology.com

Women in Sanatana Dharma

Part-1 The Itihašā Purānas

- Importance of the 'Shabda'
- Derivation of the various synonyms for women.
- Swarupa of Women in Itihasa-Purana.

Already,There are many posts on the topic "Women and Hinduism" but We've chosen to represent each and every text separately with some additional info.

Vedas are apaurushaiya(They have no creator) and An-adi {timeless},Puranas are just Anadi{timeless} and all of these vedic texts use the same words for women eg "Stri,Nari,Duhita" etc.

- Words(शब्द) are considered Brahm{शब्दब्रह्म} and Nitya{Eternal} in Vyakarna.Take an illustration:-

  A shabd is the representative of the image and bhava for e.g:- A carpenter wants to make a Pot,at first he will have the instinct then he will think of the suitable word{घट} in his being and then its shape, size and rules and then it'll be created.
  Similarly Ishwar wants to do creation of women at first he'll have Bhava then he will think of the word eg. nari and then According to shabd creation will happen.

- That's why an important aspect of this is finding the meanings of words used for women in Vedic texts then shlokas and other things.

मेना{Mena}:- Mena is a Vedic word for women
It's derivation according to Nirukta{3/21/2} is:-
मान्यन्ति एना:(पुरुषा:) which means 'The one who is respected by the purushas.

ग्ना:{Gna}- In Samhita part of the rigveda this word is used commonly for Devapatnis but in brahman part this is used for women too
ग्ना गच्छन्ति एना:। Which is explained by acharya durg as:-
Men go(गमन) to them to establish Incorporation.

स्त्री{Stri}- This is the most common and undistorted word which is used even today.
Stri is made of स्त्यै Dhatu which means {स्त्यै शब्दसंघातयो (Dhatupath 1/135)},To make sound or to collect.Their are two derivations given for the word Stri:-
"स्त्यति अस्यां गर्भ इति स्त्री" which means that 'She is called Stri because she has the conditions for Garbh{Fetus}' and another derivation is:-

शब्दस्पर्शरुपरसगुणानां स्त्यानं स्त्री' means the collection of Words {Sound}, Touch,Form,zest and smell is Stri. These 5 are the result of 3 gunas and in which all these 3 gunas get disappeared of these 3 gunas is called Stri.

योषा{Yosha} :-This word has occured many times in veda and brahman part of the rigveda. "सा हि मिश्रयति आत्मानं पुरुषेण साकम्" She engage herself with purusha that's why she is Yosha.

"न वै योषा कंचन हिनस्ति" {No one raise his hand on Women {Yosha} (Shatpath brahmana 3/6/1/4)

नारी{naari} :- Rigved use the word "नार्य:" for Yajnya. Taittiriy aranayaka and shapath brahman have the word नारी. The word is derived from both नृ and नर. the word नर is derived as "While doing their works the body of humans moves that's why they are called Nar.

Rig-Veda use नृ for Gallantry,Charity and Leadership.

Acharya sayana the best commentator of Vedas describe नारि in Taitariya aranyaka as:- "नृणा महावीरार्यिनाम उपकारित्वात नारि:"। न अरि: नारि: which means Favorable to Humans. {Brahman texts use the word नारि:}

जाया{Jaaya}:- Aitreya brahman "तज्जाया जाया भवति यदस्या° जायते पुन:" Jaya is jaya because from her the Purush himself is born as Son.

Again in aitrey brahman a phrase is used for jaya "आभूतिरेषा भूति:" This is glory and Grandeur.

These were the meanings of some words used for women.
Now the swarupa of women in the Puranas:-

- The Chapter 5 of the Durga saptasati under Markandeya Purana worships the feminine as Intellect,Hunger,Sleep,Shakti,Wish, Devotion,Peace, Daya,Grandeur,Memory,Mata. {या देवी.....}

पितुरप्यधिका माता गर्भधारणपोषणात्।
अतो हि त्रिषु लोकेषु नास्ति मातृसमो गुरुः॥
{Vrihad-Dharm Puran,Purvakhand/ Chapter 2/Verse 33}

For the son,The place of mother is higher than the father because she had kept him in his womb and it's the mother which nourishes him.That's why there is no guru equal to the mother.

पुरुषः पुत्ररूपेण भार्यामाश्रित्य जायते।
पूर्वभावाश्रया माता तेन सैव गुरुः परः॥
{Vrihad-Dharm Puran/Purvakhand/Chapter 2/7}

Purush,being dependant on her Patni is born as the son ,in this way Mata is the shelter of the ancestors{Think deeply}

ताम् प्रेक्ष्य भरतः क्रुद्धम् शत्रुघ्नम् इदम् अब्रवीत् |
अवध्याः सर्व भूतानाम् प्रमदाः क्षम्यताम् इति ।।
{Valmiki Ramayan 2/78/21}

Seeing that enraged Shatrughna, Bharata said: "Among all beings women are not to be killed. Hence she is to be pardoned."{She was the reason of King's Death even after that she was not killed}

ततः सम्वर्तयामास वामहस्तस्य सोऽङ्गुळीः |
मुष्टिनाभिजघूनैनाम् हनुमान् क्रोधमूर्चितः ||
स्त्री चेति मन्यमानेन नातिक्रोधः स्वयम् कृतः |{Valmiki arshramayan 5/3/40}

Thereafter that Hanuma became dizzy with anger and folded his fingers of left hand. Hanuman hit her just with His fist. "She is a woman" - thinking thus He did not show much anger by Himself.

स्तनदात्री गर्भधात्री भक्षदात्री गुरुप्रिया । अभीष्टदेवपत्नी च पितुः पत्नी च कन्यका ॥
सगर्भजा या भगिनी पुत्त्रपत्नी प्रियाप्रसूः । मातुर्माता पितुर्माता सोदरस्य प्रिया तथा ॥
मातुः पितुश्च भगिनी मातुलानी तथैव च।
जनानां वेदविहिता मातरः षोडश स्मृताः
{brahmVaivart/Ganpati khand/kartikey samvad/15th chapter}

{The one who(feeds the milk,Gives birth,gives food),Wife of guru,wife of Ishta-deva,Step mother,Step sister, Sister,Daughter-in-law,Mother-in-law, Grandmother, maternal grandmother,Bhabhi,Aunt {father,mother's sister} and Aunt{Mami} are called 16 'Matas'.

विद्या: समस्तास्तव देवि भेदा: स्त्रिय: समस्ता: सकला जगत्सु।

त्वयैकया पूरितमम्बयैतत् का ते स्तुति: स्तव्यपरा परोक्ति:।।

{Devi Bhagvat,Durga saptashati 11/6}

All Vidhyas are your aspects O Devi; so are "all women in the world", endowed with various attributes. By you alone, the Mother, this world is filled.
What praise can there be for you who are of the nature of primary and secondary expression regarding (objects)worthy of praise?

एकचक्रो रथो यद्वदेकपक्षो यथा खग:

अभार्योऽपि नरस्तद्वदयोग्य: सर्वकर्मसु।।

{Bhavishya Puran/BrahmParv/6-23}

As a chariot with one wheel or a bird with a wing do not gain success in any work in the same way a Purush without Stri always remains unsuccessful.

पुमानर्धपुमांस्तावद्यावद्भार्यां न विदन्ति।

{Bhavishya/Brahmparva/6/29}

Before his marriage,Man is incomplete.Here women is called her other half which makes him complete.

भार्या मूलं ग्रहस्थस्य भार्या मूलं सुखस्य च।
परलोकस्त्वयं लोको जीयते भार्याया द्वयम।।
{Skanda-Purana/Brahmakhand/Dharm-aranaya/chapter 7}

Wife is the basis of Grihastha,Wife is the root of Happiness.
It's because of the Patni,This loka and Other lokas could be conquered.

श्रुतं दृष्टं स्पृष्टं स्मृतमपि नृपां ह्लादजननं
न रत्न स्त्रीभ्योन्यत् क्वचिदपि कृतं लोकपतिना।
{BrihatSamhita Of varahamira}

{The Ishwara who had created all the lokas had not made any precious jewel other then women whose sight,vision,touch or thought could make humans happy}

अर्धनारीनरवपु: प्रचण्डोतिशरीरवान्।
विभजात्मानमित्युक्तवा तं ब्रह्मान्तर्दधे तत:।।
{Vishnu Puran/Part1/chapter 4}

{In the beginning of creation Rudra became Female with half part and male with another half. Seeing thus brahma g became happy.

These were some of the examples from the Itihasa-Puranas. Purana Itihasa are filled with upakhyans and shlokas to show the importance of women but its not possible to write everything here.

Yes indeed womens are prohibited by many things for e.g Veda mantras and sometimes shastras seem to being hard on women.We'll clear all the doubts in upcoming posts.Without calling everything "प्रक्षिप्त". 😉

The topic of the next post is
"Women in Smritis"

Women in Sanatana Dharma

Part-2 The Smritis

What are the Smritis?

Their hierarchy.

Women in the Smritis.

In the previous post we discussed the Swarupa of Women in Puranas.If you hadn't read the previous post please go visit it.

In this post we are quoting the verses from the Smritis.

'Smritis'

are the texts which were written,spoken or handed down by rishis and includes traditions , rules and laws originally passed down through ages.Smritis are based and Derived from the Shrutis {श्रुतेरिवार्थम् स्मृतिरन्वगच्छत्"}

There are almost 100+ Smritis in which 18 are considered on top.Among these 18 If any smriti go against manusmriti then it's not accepted {"मन्वर्थविपरीता या सा स्मृतिर्नैव शस्यते"}

Some of the Smritis are:-

{1} मनुस्मृति (2)अत्रिस्मृति
(3)विष्णुस्मृति (4)औशनसीस्मृति
(5) आंगिरसस्मृति (6)यमस्मृति
(7) आपस्तम्बस्मृति (8)हारितस्मृति
(9)संवर्तस्मृति (10) कात्यायनस्मृति
(11) वृहस्पतिस्मृति (12)पाराशरस्मृति
(13) व्यासस्मृति (14)गौतमस्मृति
(15) लिखितस्मृति (16) दक्षस्मृति।

अदीयमाना भर्तारमधिगच्छेद्यदि स्वयम् ।
नैनः किं चिदवाप्नोति न च यं साऽधिगच्छति
॥Manusmriti ९.९१॥

If being not given in.marriage {after 3 years of puberty} she herself seeks a husband, she incurs no guilt, nor (does) he whom she weds.

वशाऽपुत्रासु चैवं स्याद्रक्षणं निष्कुलासु च ।
पतिव्रतासु च स्त्रीषु विधवास्वातुरासु च।।
॥ Manusmriti८.२८॥

By the king care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases.

गुर्वी सा भूस्त्रिवर्गस्य वोढु° नान्येन शक्यते।।

{Vyasa smriti 2/14}

Women is the earth of Dharm,Arth and Kam{means she hold&nourishes them},no one other than her husband could marry him.

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।
भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥
।। Manusmriti ३.५९॥

Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.

संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥
।।Manusmriti ३.६०॥

that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.

सुवासिनीः कुमारीश्च रोगिणो गर्भिणीः स्त्रियः ।
अतिथिभ्योऽग्र एवैतान् भोजयेदविचारयन् ।।
।।Manusmriti ३.११४॥

Without hesitation he may give food, even before his guests, to the following persons, (viz.) to "Unmaaried,Young, pregnant and sick Women'

छाया स्वो दासवर्गश्च दुहिता कृपणं परम् ।

तस्मादेतैरधिक्षिप्तः सहेतासञ्ज्वरः सदा॥

।।Manusmriti ४.१८५॥

One's Sevak as one's shadow, one's daughter as the highest object of tenderness.Hence if one is offended by any of these {Daughter and Sevak} one must bear it without resentment.

"स्त्रीबालभृत्यगोविप्रेष्वतिकोपं विवर्जयेत्"।।

{SriParashar Smriti 9/61}

One should leave immoderate wrath towards a woman, a child, a cow or a Brahman.

भर्तृभ्रातपितृज्ञातिश्वसुश्वसुरदेवरैः।

बन्धुभिश्च स्त्रियः पूज्या भूषणाच्छदनाशनै।।

{YajnyavAlkya 1/82}

Brother,Father,Mother/Father in law and other relatives are ordered that they must respect the women from all means.

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः
॥ ManuSmriti ३.५५॥

Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः
॥ Manusmriti ३.५६॥

Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्धते तधि सर्वदा।।
॥ Manusmriti ३.५७॥

Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

उपाध्यायादशाचार्य आचार्याणां शतंपिता।
पितुदर्शशतं माता गौरवेणातिरिच्यते।।
{Vashishta Smriti 13}

Acharya has 10x respect than Upadhyaya.
Father 100x than acharya and the mother is 1000x times more respectable than the Father.

पूर्व° स्त्रिय: सुरैर्भुक्ता: सोमगन्दर्भवह्निभि:।
भुङ्क्ते मानवा: पश्चान वा दुष्यन्ति कर्हिचित।।
{Atri smriti/191}

At first Soma, Gandharva and Agni gets the right over the women {right here means She is purified by the soma have a beautiful voice because ofgandharva (Its a Rigvedic Shruti)} and at last the married men have them. But they remain pure in all conditions no evil could touch them.

पतयोर्द्धेन चार्द्धेन पत्नयोभूवन्निति श्रुति:।
यावन्न विन्दते जाया तावदर्धो भवेत पुमान।।
(Vyasa Smriti 2/14)

From half of the body there came the woman and from another half the man came,The Shurtis are proof in this context.
Till a man is not married he is incomplete.

काममामरणात्तिष्ठेद्गृहे कन्यार्तुमत्यपि ।
न चैवैनां प्रयच्छेत्तु गुणहीनाय कर्हिचित्
॥Manu ९.८९॥

The Girl should rather stay in the house of her father forever than to marry an unsuitable man or a man with low virtue.

These were the very few verses from very few Smritis.

Next post will be about "Women in the Upanishads"

Please share

Women in Sanatana Dharma

Part-3 The Shrutis

What are the Shrutis

Their place among the Shastras

Women in the Upanishad and the Vedas

Shrutis

Vedas{Mantra+Brahman} and Upanishads are called Shrutis.

You all know the small details about the veda due to the fear of expansion I'm not writing about them.

The word 'Upanishad' contains 'सद्' Dhatu{which has 3 meanings and is described as:-

"उपनिषादयति सर्वानर्थकरससारं विनाशयति,ससारकारणभूतामविद्या च शिथिलयति, ब्रह्म च गमयति इति उपनिषद।।

"The one who eliminates the source of all peril,the one who loose the grip of avidhya and make you realize the absolute truth is called "Upanishad".

The shirsha of the Vedas or the conclusion of the Vedas are called the Upanishads.Upanishads are 'Apaurushaiya' like Vedas so the fraud divisions like 'Vedic age' 'Upanishat age' are of no value to the hindus because only the created things seem to have a time or place.

Upanishad=Gyan kand of the Vedas

Vedas and Upanishads are the 'Shrutis'. Even 1000 proofs from other scriptures {smritis and puranas} are not considered valid if they go against the Shrutis.

Upanishads mainly describe the union of the masculine and feminine.The Bodies,Nature,Work, methods, living, behavior, philosophy,touch of male and feamle is relative.Just from a brief look any one can find out why is she called'Vamangi (वामांगी)' and why the indivisibility of masculine and feminine is described by the upanishads.

These are some of the verses from very few upanishads:-

सोऽकामयत द्वितीयोम आत्मा जायेतेति । स मनसा वाचं मिथुनꣳ समभवत् {Brihadaranyakopanishad 1/2/4}

In the beginning of the creation only almighty was there,he thought of the union.Then he created the Man(heart) and Vani(Voice).

अनश्रवोनमीवा: सुरत्ना...।।

{Rigveda 10/18/7}

Here the women are described as without tears and adorned with good ornaments.

एषा ते कुलषा राजन्

{AtharvaVeda 1/14/3}

O King! The Kanya is the protector of the family lineage.

कन्याया° वर्चो यद् भूमे तेनास्मा° अपि सं सृज:।

{Atharvaveda 12/1/25}

O motherland! The Divinity (Tej) you has given to these unmarried girls gift us with the same divinity.

अयज्ञो वा एषा:।।योपत्नीकं।।

{Shukla Yajurveda,Taitriya Brahman 2/2/2/6}

Because a man is incomplete without a woman,He is not eligible for Yajnya {यज्ञ}without his wife.

स रोक्ष्यज्जायामामन्त्रयते,जाये एहि स्वो रोहावेति...।।

{Shatpath Brahman, Shukla Yajurveda 5/2/1/10}

Man,on his way to heaven says to his wife:- O jaya! let's go to heaven. Without wife man can't go to heaven she is his other half.

सखा ह जाया।।

{Aitrey Brahmana, Rigveda 8/3/13}

Women is a friend.

इमा नारीरविधवा सुपत्नीराञ्जनेन..

{Rigveda 10/18/7}

Sadhva{married} Stris are considered first in the house.

"न वै योषा कंचन हिनस्ति"

(Shatpath brahmana,Shukla Yajurved 3/6/1/4)

No one raise hands on a women.

सामाहमस्मि ऋक त्वम्...।

{AtharvaVeda 14/2/71}

I(husband) am 'Sam' and you(wife) are Richa.I am space and you are prithvi.

ममेदसत्वम् केवलो नान्यासां कीर्तयाश्चन।।

{AtharvVeda 7/38/04}

Women is speaking to her husband'- Always be mine and do not even take the name of any other.

गृम्णामि ते सौभागत्वाय हस्त° मया।।

{Rigveda 10/85/36}

Kalyani! I hold your hand for the blessings of the both of us.Be with me till my old age.

सा गौरभवद् ऋषभ

{brihadaranyakopanishad 1/4/4}

He created the duo of Cow and the Ox.

तावानसावादित्यस्तौमिथुनꣳ समैतां

{Brihadaranyakopanishad 1/5/12}

Duo of the Aditya and the Agni had the Union.

तस्मादयमाकाशः स्त्रिया पूर्यत

{brihadaranyakopanishad 1/4/3}

That's why this Half Purush{Akash} become complete with a Stri.

ततः पतिश्च पत्नी चाभवताम् {Brih 1/4/3}

He{Brahm} divided himself. These divisions became husband and the wife.

There are many examples of the intellectual women in Shrutis who got the meaning of Vedas just by their divinity .e.g:- Gargi ,Maitreyi,Apala,Sulbha.

The main conclusion of the Shrutis is that man and women both are interdependent.No one from both of them could exist independently. Purusha is collector Stri is distributor, Purusha is protector and Stri is nourisher.

Upcoming Part-4:- Why there is Nari Ninda in some places of the Scriptures.

Women in Sanatana Dharma

Part-4 Why do the shastras have Nari-Ninda at some places

- Nari-Stuti vs Nari-Ninda
- Instances
- Reason

Please check the previous 3 posts first.

In the Hindudharmshastras {Shruti,Smriti,Purana-Itihasa} on the one side the verses in the praise of women are written,There importance is shown, strict rules for their enemies are mentioned. On the other hand same shastras do the Nari Ninda too and sometimes use the strict words for them,it's true that there are less condemnating verses than the praising ones.

Notably,we see 2 types of people:-

{i} Typical liberals,muslims etc saying "Shastras were made by men that's why they deliberately had done the injustice with women.

(ii) Typical woke-Hindu,who while debating with the first ones, escapes by saying:-"After reading good shlokas do you think shastraa would say such thing to women,Our texts are adultered in mughal or british rule we have our "Visuddh Manusmriti" and in this way they murder the shastras the words of rishis and Ishwar

Arey bhai! Older manuscript available hai

The whinings of the first ones are utterly baseless.Scriptures are written by the rishis who had overcome all the dualities,desires,envy etc.Anyone who will read the scriptures can easily find that they are completely unbiased they praise and condemn you whenever needed.

The concern of the second ones whether it's because of the emotions or due to their agenda is just a fudge.

Some examples of the Nari-Ninda!

"इन्द्रश्चिद् घा स्त्रिया अशास्यं मन:....।।

{Rig 8/33/17}

A translation is done as:-The mind of woman brooks not discipline,Her intellect hath little weight.

"न वै स्त्रैणानि सख्यानि सन्ति...।

{Rig 10/15/15}

With women there can be no lasting friendship

स्वभाव एष नारीणां नराणामिह दूषणम् ।

अतोऽर्थान्न प्रमाद्यन्ति प्रमदासु विपश्चितः ॥

अविद्वांसमलं लोके विद्वांसमपि वा पुनः ।

प्रमदा ह्युत्पथं नेतुं कामक्रोधवशानुगम्

{Manu 2/213-14}

It is the nature of women to perverse men in this (world); for that reason the wise are never unguarded in (the company of) females. women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger.

न तथास्य भवेत्क्लेशो बन्धश्चान्यप्रसङ्गतः

योषित् सङ्गात् यथा पुंसो यथा तत् सङ्गिसङ्गतः ॥

।।Bhagvatam 11/14/30 ॥

There is no bondage like the association (company) of a women or a man who always lives around women.

अन्तकः पचनो मृत्युः पाताल° वडवामुखम।

क्षुरधारा विषं सर्पो वह्निरित्येकतः स्त्रियः।।

{Mahabharat/Anushashan/38/29}

Women are compared to Yam,Air,Death,Patal,Edge of the kinfe, Poison,Snake and Fire.

The Ninda etc are proportional to the damage they will produce to society if they fall from their position. That's why most strict rules and words are mentioned for Women and Brahmins.

In the Bhagavadgita,Ishwar has said:-

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥
{2/62+63}

When a man thinks of the Subjects (विषय), attachment for them arises; from attachment desire is born; from desire anger arises.From anger comes delusion; from delusion loss of memory; from loss of memory the destruction of discrimination; from the destruction of discrimination he perishes.

It's a truth that in the Vishayas the most tempting subject is:- Women for men and men for women. The thinking of the subjects is the first step towards every burden acc to shrimadbhagavadgita.

Even the wrong thought of a woman could make people fall from their place.That's why for sanyasi and celibates the 8 unions are advised to be avoided:-

श्रवण° कीर्तन° केलि प्रेक्षण गुह्यभाषणम्।
संकल्पोध्यवसायश्च कार्यनिष्पत्तिरेव च।।

Hearing+Saying the gossips about a women, Playing with them, Staring them, Talking to them in a secret space, Resolution,Effort and touching of the body parts these are the 8 types of unions.

Men after their marriage have to do the repsect of women+Sham,Dan,Tapasya,Yam,Niyam to get the good results {सर्वास्तत्राफलाः क्रियाः ॥Manu ३.५} but women can directly get the result by just respecting their husband* (explained ahead)

* योषिच्छुश्रूषणार्द्धतु कर्मणा मनसा गिरा।
तद्धिता शुभमा प्राप्नोति तव्सालोक्य° यतो द्विजः(Vishnu P 6/2/28}

Many people raise objections on

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।

रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति ॥ Manu ९.३॥

father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never independent.

This statement of the dharmshastra is not the invasion of women's independence rather a responsibility is handed upon the man to help her from any outside trouble which misguide her from the Dharma. Dharmic man does not see this as a burden but his own dharma and path towards the blissfulness and as the gita says:-

स्वधर्मे निधन° श्रेय: परधर्मो भयावह:।

The statement of the gita "दु:खदोषानु दर्शनम" (13/9)

suggests the method to watch the miserys and doshas in subjects and get the detachment from them.

That's why the praiseful verses incline a married man towards her divinity and the ninda make him detached. From the combined efforts of both He no longer watch her as a enjoyable thing rather as his way to liberation and fall.

The end line is "By watching the doshas in Nari A brahmchari,Sanyasi and Vanprasth must leave the desire of women and a Grihasth (married man) mustnot be indulged in the thoughts of another women" this is the purpose of the Dharmshastras.

Women while keeping in view that 'their fall could result into the fall of whole civilization that's why they are praised and condemned at the same time' must act and feel accordingly.

Similarly men must know the purpose behind Nari-ninda and Nari prashansa and without envy or lust follow the "Other half" statement of Shrutis.

End of the series!

Thankyou