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Africa-India Proximity Series on Vedic Period Earth :: Earth-born-Sita & Fire-born-Draupadi Womankind :: Ex post facto Case Influence: Fire Test & Denudation

Rojukurthi Sudhakar Rao,

B.Sc. (New Scheme) Degree Holder in Telugu Prose Examination of Andhra University, Waltair,
Currently, M.Phil. Degree Student-Researcher, Roll # 07, Centre for African Studies, University of Mumbai, Mumbai, Maharashtra Rajya,
Western India.

ABSTRACT

Sanathana Dharma institutionalizes the sanctity associated with womanhood of the duo, Sita&Draupadi in mythological series, Ramayan& Mahabharata, respectively. The two are none other than the single mightiest Mother-Head-Goddess AdiParashakti constituted womanhood *per se* posing as distinct individuals. Brahmacharini, Chandraghanta, Kaalratri, Katyayani, Kushmanda, Mahagauri, Shailaputri, Siddhidhatri and Skandamata are AdiParashakti's nine alphabetically ordered vedic energetic Peace & War existences.

The case-matter was that in the courting-presence of divine men, Sita of Ramayanhad to take oath of chastity and tended the sacred flameswhile Draupadi of Mahabharatawas subject to slave-treatment and denudationwhich became the centre-stage in public affairs propelling multifaceted discourses down the lineages. Titled-research dubs the congress of divine men as mute spectators in Male Appellate Division in case-study of their questionable-temperament toward female prowess falling prey to divine men enjoying family and social customs of women of divine, vedic and divine-vediccombinations and conventions of Adi-Parashakti. Surprisingly, the tragic lines in role models of Sita-Draupadi social biform indicate that their womanhood despite being 'divine-vedic-female-prowess', hadfallen prey to divine men's appellate conscious vaingloriously.

This Paper takes readers into confidence that physical, mental and emotional reservoirs of gender-strong divine women were counter-productive leading to disinclination and opposition from divine men against established restraints and codes for treating better the womenfolk given peculiar circumstances and unique incidents such that the said series did really take place, let alone modern day's gender equal human rights of legal value for males and females alike with mixed-democratic-circumstances and illegal dimensions of violations.

Key words:Dharma, Denudation, Draupadi, Fire-test, Mahabharata, Ramayana, Sanathana, Sita _____

1.INTRODUCTION

Logically speaking, this is the 21st Century and we are the inhabitants of the planet Earth. We constitute the human species in the human-life-form as is known to us from the Knowledge of developing Scientific Education of ours. The same cannot be created in our scientific laboratories *prima facie* similar to that of the divine-created-human-life-form. We achieved a major scientific breakthrough with the completion of the first rough map of the human genetic code known as the human genome. Former American President Bill Clinton captured the mood of the scientific world when he said: "Today we are learning the language in which God created life. We are gaining ever more awe for the complexity, the beauty, the wonder of God's most divine and sacred gift". He called the achievement a day for the ages!

Image: The man who recommended God's Language to be learnt



Source Base: Ex-American First Citizen Bill Clinton now living in Arkansas, USA

Nobody is there to declare or anything is there to tell us if the Science has reached its end which means it will eventually stop expanding or it will continue expanding forever. That's why, we do not yet know fully and confirmedly that we can depend on Scientific Culture solely for Universe's Divine Secrets without paying humanly attention to the evidences of Hindu Religion, Hindu Gods, Vedic Education, Epics, Vedic Geography of Earth, Ancient Vedic Societies and Invisibility of Vedic-Personified-Godheads like Shiva, Vishnu, Brahma, Adi-Parashakti, Indra, Laxmi, Parvati, Sita, Draupadi , Kanaka Durga, Kalika Devi and Saraswati .

As a student of Africa Area Studies which is integral-part of the wholesome African Studies, it is noteworthy here on the pre-historical whereabouts of both Africa & India on the face of the Earth, especially as the Earth revolves around itself in general and what is called plate tectonics /continental drift in particular. This not only helps to believe in the existence of the Vedic ancient periods ranging from Epic to Epic in span of time but also facilitates our comprehension of Africans and Indians being one and the same people on a homogeneous land mass. .This is corroborated by the Ramayana, Mahabharata and Bhagavatam being the main clear-cut evidences which have emerged on record to show that Africa & India are situated as one unit called the Supercontinent by name Pangaea, i.e., the landmass that existed about 300 to 200 million years ago. Afterwards, Africa & India are situated still as one unit called the Supercontinent by name Gondwanaland, I.e., the second ancient supercontinent produced by the first split of the Pangaea about another 200 million years ago. Only thereafter, Africa & India began surviving as distinct units of the current times. The diagram below makes clear view of the situational-inset of Africa with India within a super-rocky-land-mould.

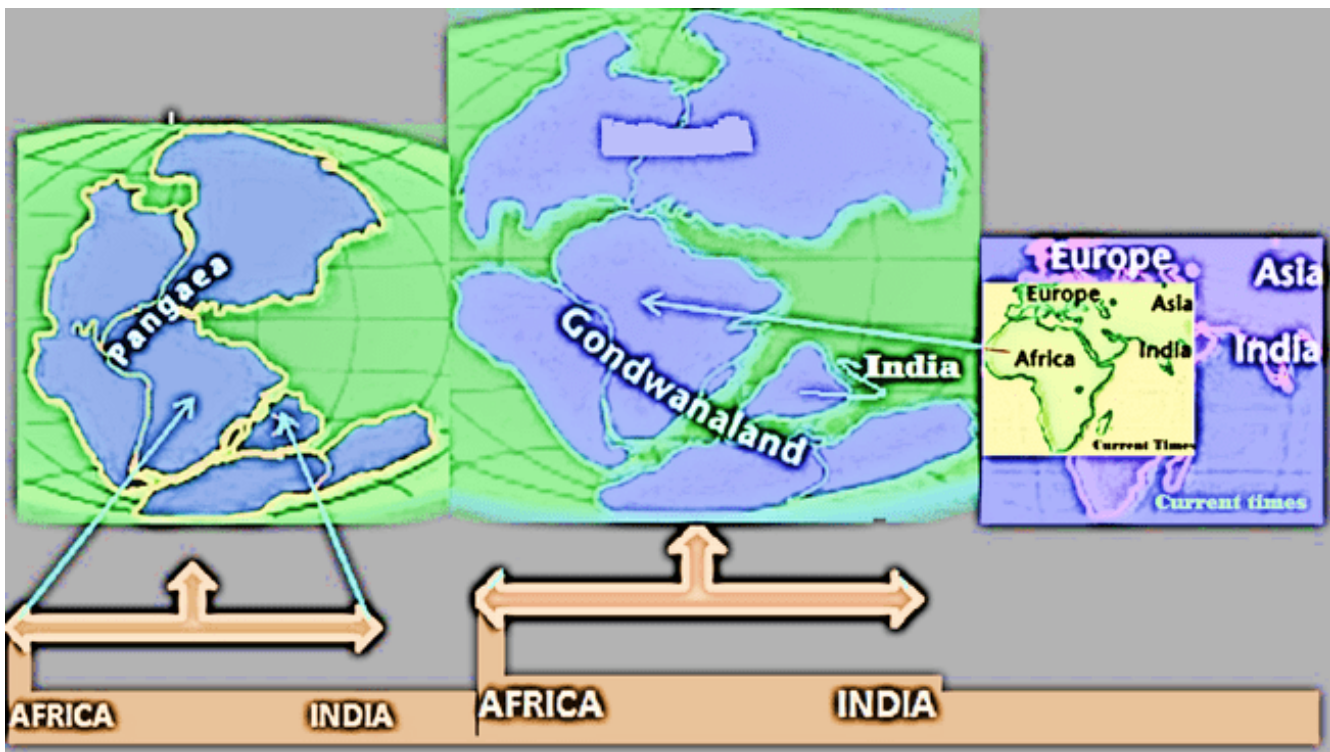
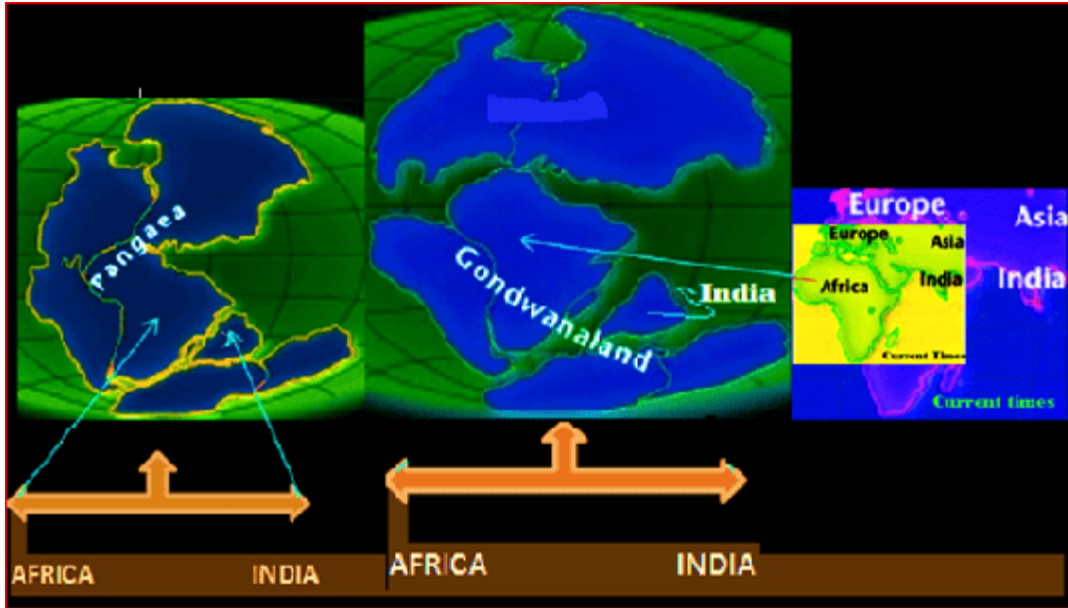
“The diagrams below makes clear view of the situational-inset of Africa with India within a super-rocky-land-mould”

Vedic period Pangaea & Gondwanaland masses in unification of Africa with India

--- Darker Version

&

---- Transparent Version



Source-Base: Author's thematic contrivance in support of united Africa & India in pre-Vedic age

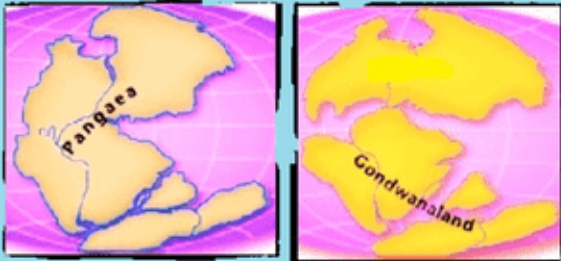
Thus, having to appreciate pre-vedic age's Africa and India amalgamation, let us now turn to Vedic information such as originally vedic propagated bondages of Afro-India and/or Indo-African synchronized effects in the following specificity exhibits with respect to mythological gods, goddesses, divine men and divine women in divine familial Societies such as those under consideration like the pair of divine Sita-divine Draupadi, the life-line of this research with reference to their womanhood.

Exhibit One deemed appropriate in this Research

Vedic Africa was used to be called

Cushadweepa after the name of younger son of God Rama, post-death of Sita's abduction-conductor, Ravana Brahma at the hands of God Rama at rate Ramayana Epic

Hence, the Cushitic languages of modern Africans known as Cushites.



The image contains two maps. The left map shows the supercontinent Pangaea, with the word 'Pangaea' written across it. The right map shows the landmass Gondwanaland, with the word 'Gondwanaland' written across it. Both maps are set against a light blue background with a grid pattern.

Exhibit Two deemed appropriate in this Research.



God Rama @ The Ramayana , is the dark (blackest) skinned like the aboriginal tribal African.

The image shows two depictions of God Rama. On the left is a light-skinned Rama seated on a throne, holding a bow and arrow. On the right is a dark-skinned Rama seated on a throne, also holding a bow and arrow. The text below the images states that God Rama is dark (blackest) skinned like the aboriginal tribal African.

God Rama is dark (blackest)

Exhibit Three deemed appropriate in this Research.

Goddess Adi-Parashakti of Hinduism is black-skinned Kushitic (modern African) mother of African descent.

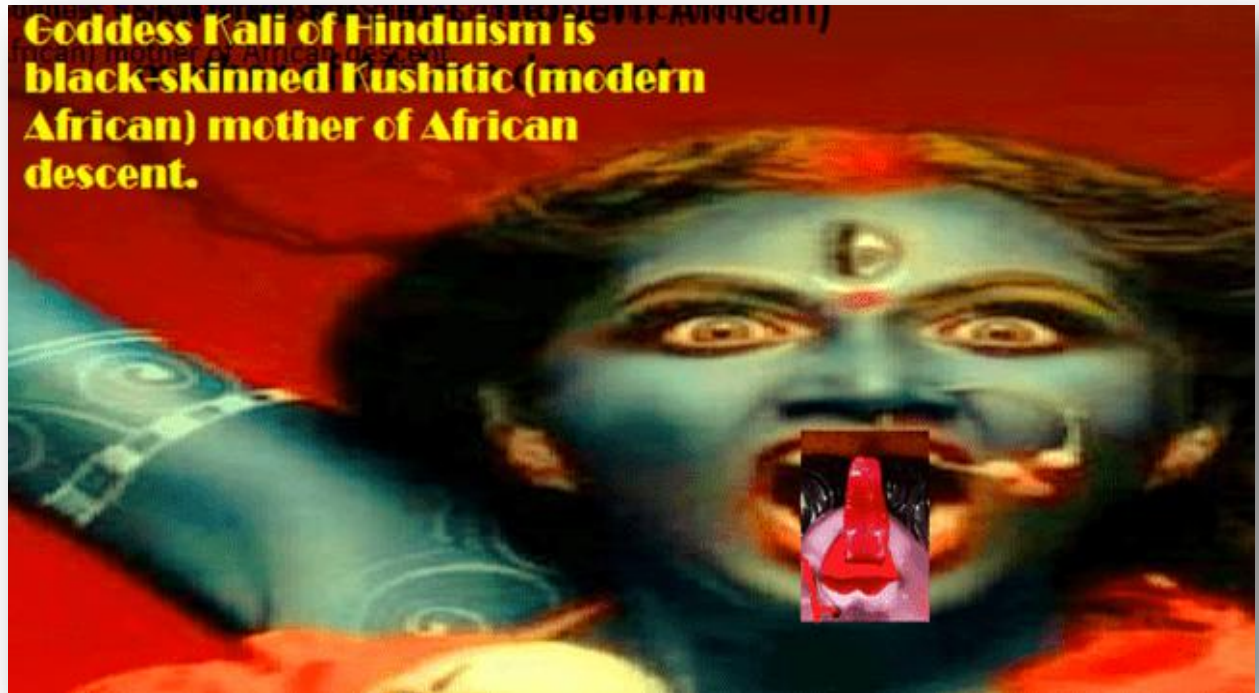
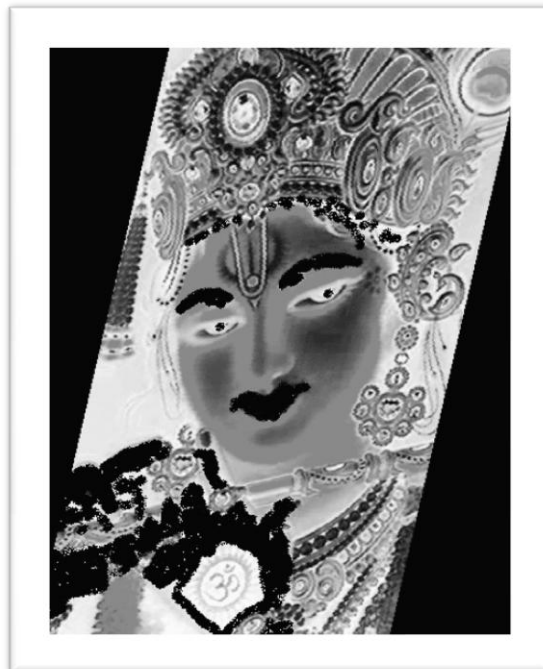


Exhibit Four deemed appropriate in this Research.



God Krishna of Mahabharata & Baghavat Gita is so black skinned as of descent from African lineage while word Krishna implies blackness in the Sanskrit Language known to be mother of all Languages in the World.

The above exhibits deemed appropriate in this Research give rise to an in-depth inspiration to proceed to further heights , i.e., the crux of Hindu Philosophy , that the pre-vedic and vedic times' Societies of divine males & females along with the opposing rakshasa's Societies of anti-divine males & females were in co-existence of Fightings-Wars-Compromisesconditions under the compulsions of their having been all the creations at the instance of the Divine-Super-Power called the Almighty Ishwar who pre-determinedly seals fate of their Past, Present & Future deeds in life and life-after-death-rebirthcycles.

Now, it becomes needless to make a mention to clarify that the divine pair of Sita and Draupadi of the mythological times occurring in the Vedic Existence of the Earth's Life-cycles such as Pangaea Supercontinent, Gondwanaland Supercontinent, intervening tectonic plate movements, and drifting away of continental land-rock-formations on the surface of Earth's planetary existence, is from the so-called Africanness or Indianness in origin for atheists may still raise doubts and question-tags to demotivate and contradict facts of Vedic timeline.

2. Research Methodology

2.1 Basics

Importance of Sociologically Defined Research

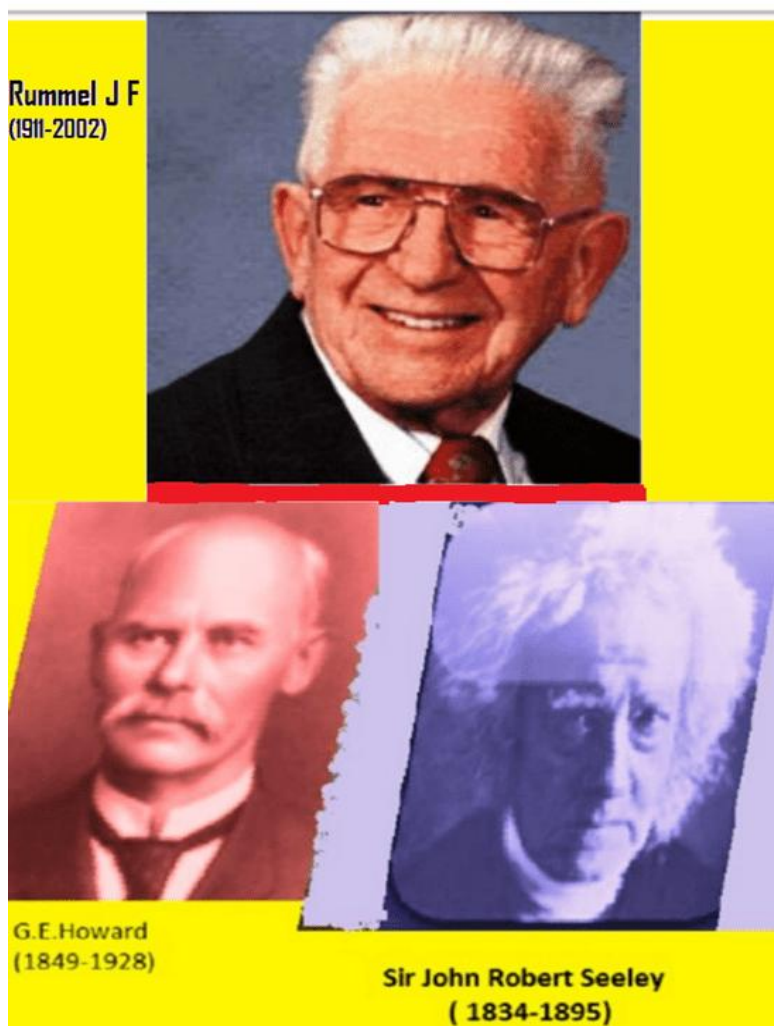
According to the Encyclopedia of Social Science , “ Research is the manipulation of things, concepts & symbols for the purpose of generalizing to extend, correct or verify knowledge , whether that knowledge aids in the practice of an art (Luhar, Somani& Mehta 2014, p.2).

Importance of Sociologically Derived Research

According to J. FranciesRummel, “Research is an endeavor to discover, develop and verify knowledge. It is an intellectual process that has developed over hundreds of years, ever changing in purpose and form and always searching for truth” (Luhar, Somani& Mehta 2014, p.2).

METHOD	METHODOLOGY
1. Conduction of research	Cause of research study
2. Gives solution to a problem	Definition of research problem
3. Fixation of objects	How and why of Hypothesis
4. Information relates to solution	Information collection methodically
5. Collection of new information opposite to inadequate information	Information collected organized technically and per time-line/chronological/glotto- chronological
6. Research activities	Research results or conclusions or synopsis
7. Research techniques within the scope of method	Chosen methods are used
8. Method constitutes part of Research methodology	Methodology has many dimensions

Images: Rummel , Seeley & Howard



Source Base: <Copied Titles & URLs><<https://www.findagrave.com/memorial/92406705/josiah-francis-rummel>><<https://slideplayer.com/slide/11759530/>><<https://www.asanet.org/about/governance-and-leadership/council/presidents/george-e-howard>>

2.2 Historical Method of Research for Sociology

Throughout the historical approach to the womanhood of Sita&Draupadi, historical facts in their life histories are revealing without running the risk of clashes between interpretations and social objectives for social good in research. Let us not forget social heritage is the second name given to the faculty of History.

The great Sociologist, Howard G.E., refers to history as the focal point of past Sociology. In other words, 'the bygone sociological customs and society's social manners in art of living the complete cycle of life and death with accompanying events and incidents of good and bad value-effects till the last breath from the onset of first breath'. It becomes self-obviously evident that the present format of social life supported by the infrastructure of social spiritedness does have its roots in the past times, past tomes, past tombs, past temples, past trinkets and past toy-souvenirs. These are history's helpful and instrumental aids to mankind's ability to efficiently explain away the current forms of social life, trusted customs and worthy ways of leading life having roots in the bygone past. Yet in the burdensome sense of words, one could bend it to say that Sociology is also present history. Howard G.E. describes History to be past Sociology as well as Sociology present History. Also, this is what Sociologist John Seely somewhat differently feels that History without Sociology has no fruit while Sociology without History has no root. Let us salute both G. E. Howard and John Seely brought close together in the picture above.

Also, to appreciate the historical method, one must know that it is fact-based method. It emphasizes objectivity as its first and foremost feature. It does not permit influence of bias, likes, dislikes, hopes, and personal beliefs. It encourages one not to be afraid of telling the truth and no lies should be told. That is why, any small evidence leads to big discovery devoid of big talking and vacuums in connectivity.

Moreover, historical method always attempts to reconstruct grievances and stabilizes reverences for truth in writing-mode researching of Ethihis which has not been actually observed by nascent generations and ancient philosophers, as well. From the speck of evidence, it is observed that Historical Method has

been a system of right for attainment of truth. Also, conflict of interest takes refuge in a hidden fashion in filmed-story-telling in regard to Vedic Ethias depending upon hurly-burly tacit scholarly inquiries corrupting to over-stretch truthful Vedic dimensions. Therefore, attention to the relevant problems of evidence in time is not redundant in human nature.

2.3 Research Scope

Sita & Draupadi combo-womanhood offers diverse Vedic mono-super continental-time perplexities in impersonal system of divine law with the judicial decision-making aspects resting on monopoly of the divine men.

2.4 Research Significance

It surfaces to the forefront whether it is feasible in modern times of Justice Delivery to have exclusively woman-spot-law-makers, domestic and representative woman-diplomats, woman-judges and woman-lawyers in a court-of-law for women-clients seeking social justice from socio-legal issues of trending sociological threats over and above the inevitable co-existence between men and women to supply deficiency in the modern-day women welfare and unity in diversity.

2.5 Object Lesson

1. As per the Creator of Life in Sanathan Dharma, a different gender called woman is created to assist the firstly created man in his functions and activities so that the man, in turn helps the Creator to augment human beings in the Universe through manly-attraction toward the woman for reproduction in the role of man's wife.
2. The Sanathan Dharma's equality of men and women is a keen principle of the Creator.
3. Comparative analysis of the position and the status of women in contrast with that of men from time to time such as from the pre and post-Vedic times of divine men and divine women to the Political Kingdoms on the Earth, Industrial Revolution times, democratic social welfare administrative times and current scientific times of the Space Age we are now in suggest rickety Sanathan Dharma.
4. Modern day gender equal human rights of legal value for males and females alike with mixed-democratic-social circumstances and illegal dimensions of violations conform to (3) above.
5. Constitutional mechanisms, Supreme Court Judgements, First Information Reports, Police Vigilance, Small Causes Courts-of Law, National Women Associations all over the Globe, Over-Populations in several Sovereign Nations, Undesirable mentally and physically handicapped men and women segment of Population and the last but not the least important Parliamentary Law-makers for women safety from atrocities point to the Sanathan Dharma dying its natural death.

2.6 Research Performing Design

A research design is the arrangement of information in configuration of relevance to the titled study.

2.7 Roadmap to Steady Research Effects

Descriptive means is by describing and using sub-titles exploring information of contextual probity and for justifiable endpoints in regard to the main title.

3. Literature Survey & Review

This is also known as Review of Related Literature in the context of research undertaken with logic as to the suitability or otherwise of earlier researcher's works. For the purpose, books and journals will have to be selectively collected and evidencing materials abridged for enlightenment and highlighted wherever necessary to leading forward the undertaken project only after critical reading. In other words, careful review of the literature and related research is an important step in the research after the selection of the thematic study-topic. It can be said that the purpose of the review is to clearly analyse the body part of the information published/summarized/ categorized and to compare previous research studies, review of texts and doctrinal articles. If comparisons are not possible for a real comparative study, it can be remarked that the particular work or specific book is written only from one point of view.

I have gone through books, articles and journals about women in Hinduism. But I have not found a single material dwelling on combined and comparative reading about Sita&Draupadi at one and the same place and time on the Earth, to detecting the composite socio-psycho distress in Sita-Draupadi comparative mode of presentation at a glance. In fact, it appears to me that none attempted in that direction of thoughts to make a presentation of Sita&Draupadi one plank of reading, chewing and digesting in terms of an ex-post-facto case influence of Sita's Fire-test and Draupadi's

denudation/disrobing/stripping naked in sociological relevance to modern time mixed-democratic-circumstances via a detective table solution to measure the socio-psycho distress in divine womanhood. So, one may appreciate to know and be impressed with the reality that myself with this research of mine brought together and input Sita & Draupadi, the Earth-born and the Fire-born, respectively, in one Heading of this Research Paper which is yet a new dimension to study Sita with Draupadi or Draupadi after Sita. Therefore, this, one may say is the maiden attempt in right direction of my beloved writing tool, My Pen.

Of course, some books threw their might on the sociological situation of that ancient time while some other on the status of women. There are authors who created sphere of study about women and their past, present and futuristic aspirations.

1. Altekar A.S., 2014 The Position of Women in Hindu Civilization, Motilal Banarsidass Publishers Private Limited, Delhi (India)

The author's efforts used Mahabharata. He described the position of Hindu women in society from pre-Vedic times to the British period. The women's participation in multiple roles of the traditional Hindu community explained. The comparing study of the two divine women, Sita&Draupadi is not available in context of current topic to weigh their composite Socio-psycho distress at a glance.

2. Chakravarti Uma, 2006 Everyday Lives, Everyday Histories: Beyond the Kings and Brahmanas of Ancient India TulikaBooks, New Delhi (India)

The author describes the Historical Sociology of ancient India with sexual complexes in those days itself. So, woman cultures and roles gathered. Here the writer explicitly used ancient Hindu texts. The comparing study of the two divine women, Sita&Draupadi is not available in context of current topic to weigh their composite Socio-psycho distress at a glance.

3. Roy Kunkum, 1999 Women in Early Indian Societies Manohar Publishers and Distributors, (New Delhi)

This book discusses problems and ideas addressed to beliefs and practices. The outstanding expression of women in the beginning Indian society provides Indian history in line with modern social conditions in exploring new ideas in male female relationships and needs through social workers and ideas. The comparing study of the two divine women, Sita&Draupadi is not available in context of current topic to weigh their composite Socio-psycho distress at a glance.

4. Sharma Achla, 2014 Status of Women: A Socio – Historical analysis in different ages of India Society. Department of Social Sciences, Jaipur National University, Jaipur (India)

In this regard, the main focus is on women discussing politics and religion taking quotes from Ramayana and Mahabharata and refers to sexual relations in early Hindu India. The comparing study of the two divine women, Sita&Draupadi is not available in context of current topic to weigh their composite Socio-psycho distress at a glance.

4. Ready Reckoner & Body of Explored Studies & Research Effects



1. Sita Case Talkabout

2. Draupadi Case Talkabout

3. Sita Case Dissection

4. Sita Objecting Questionnaire

5. Draupadi Case Dissection

6. Draupadi Objecting Questionnaire

7. Detective Table for composite Socio-Psycho-distress of Sita-Draupadi Comparative Mode

4.1 Sita Case Talkabout

Sita, the only daughter of King Janaka in the Ramayan Epic got married to Rama, the eldest son of King Dasaratha of Ayodhya . The later could not launch his son as the Head of the State of Ayodhya (now in Uttar Pradesh in India) due to the domestic politics of his youngest Queen, namely Kaikeyee's desire to install her own son and younger brother Bharata of Rama instead. The shocked father of Rama kicked the bucket and Rama, as an obedient royal son had to go to forestleaving Ayodhya entrusted to Bharata.

Sita joined Rama to go away to the forest owing to the Sanathana Dharma's Law that a loyal wife should always walk in the footsteps of her husband only rather than in the footsteps of other men/women, howsoever high or low they may be. Both Rama and Sita going to the forest were also followed and accompanied by Laxman, another younger brother of Rama with whom Rama shared his brotherly affection heart-felt ever since their princely boyhood days.

Ravan, the demon-king observing that Sita was available alone in the forest arrived to kidnap her from the forest-house. He successfully frightened her. Terrified, she fainted collapsing on the ground unconsciously in front of him. Without touching her, he uprooted the portion of the Earth where she went into coma and carried her away in his air-borne flying-chariot crossing over distances of seven oceans halt-less to his far-flung kingdom of current Srilanka. After tracing Sita in Srilanka, Rama killed Ravan and duly returned to Ayodhya with Sita and Laxman taking back into his hands the Ayodhya kingdom from Bharata to become the Divine King of Planet Sun Dynasty on the Earth.

In spite of Rama's successes, Sita had a fateful journey in her life-line as a sinner, for example, her own sin of casting aspersions on brother-in-law Laxman's desire for her in the forest-house in the temporary absence of her husband Rama. Also, Sita was rejected outright in her appearance at the first site and on first sight by Rama after Ravana's death on the Lankan shores to readily reunite with him without an instantaneous conduct-proof-examination of womanhood-chastity as the inculpable Sita in the eyes and minds of divine men, divine women and inhabiting populations of all of the Planets. Rama gave instruction to Sita to make a wholehearted entry into the sacred flames of burning Fire and emerge alive proving herself character-clean in chastity standards for a sacred wife before reuniting with him. Even after the fire-testing at Lanka before returning to Ayodhya, again her chastity was assailed by the Ayodhya public for staying long in Ravana's company in captivity at Lanka. Consequently, Sita was deserted on Ayodhya outskirts in pregnant condition where she delivered

twin-boys from Rama. The Epic Ramayana says that Sita rejected a second reunification with Rama as the mother of two and prayed to her own MotherGoddess (the Earth Planet) to allow her to come back into her womb and successfully immersed herself like drowning in ocean into the core of the Earth and never surfaced/manifested again to anybody even for the sake of Rama or both sons.

4.2 Draupadi Case Talkabout

Draupadi, the only daughter of King Drupad got married to the five Pandava brothers. The latter lost their princely status to the hundred Kauravaprinces in a politically plotted domestic royal game of gambling played with mysterious dicemixed in human-bone-powder for immoral pre-match-fixing before the verdict of outcome in favour of the 100-Kauravas opposing the 5-Pandavas.

The 105 royal princes (5 Pandavas+100Kauravas), concerned with the game-result were unmindful of the queenly status of Draupadi in the Kingdom nor were prevented in time by their elderly educated royal Heads and family members witnessing the game rapidly progressing from using a royal woman as a non-human royal-capital-asset for the purposes of a gambling game being played by the princely royals not only younger in age-factor but also less worldly wise in comparison to the senior royals.

The winners (Kauravas) resolved that the losers (Pandavas) while playing the game had betted their fire-born wife Draupadi as one of the royal assets in order not to lose the game to the opponent Kauravas and so, Draupadi materially belonged to the winners despite being their queen-sister-in-law in royal-family-status-relationship indifferent to the fact of she being royal-wife physically to the losers.

The God-blessed and fire-born divine Draupadi learnt from a messenger- what all had happened without her knowledge of personal commitment to the game of gamblers who destroyed individual, moral, legal and royal rights of a royal lady in the kingdom who is not a personal property of anybody to be used in whatsoever manner. She was brutally coerced to go over to the royal assembly of elders, winners and losers without her car-ca-net even and confiscated by the winning-Kauravas-team. To say that the aftermath is best known to the readers well-versed in the Indian Mahabharata in particular and invariably familiar in each and every Indian home /household world-wide is not an exaggeration. Now, it takes us to the Draupadi's Case-Dissection stage as we proceed.

4.3 Sita Case Dissection

During the forest-stay, Sita's personal difficulties began taking shape.

Firstly, Rama went away very far into the bushy-jungles in the forest alone on one rainy day hunting a deer Sita wished personally to adopt which attracted her with its cunning-lotus-eyes, brown and white spotted skin and dancing-feet. Sita and Laxman left together in the forest-house had to suffer from a long long wait for Rama's return. All of a sudden, hearing Rama's distant voice crying for help of Laxman, Sita directed brother-in-law Laxman to urgently go to Rama's help. But, Laxman was reluctant to go leaving her alone in the forest. Unfortunately, Sita at this juncture had a premonition to suspect Laxman's integrity and intentions about her beautiful-forest-maid-form in the forest-house for not exiting to proceeding into the thick forests at once without delaying her timely command to save Rama. Laxman, otherwise, had to obey Rama's prior orders to him to not to leave Sita alone in the forest-house under any circumstances as she is the innocent female-self not knowing about forests, jungles, wild cats and blood-thirsty demons dwelling there in neighbourhood. However, Laxman took some time to draw a vedically fixed-protective-inflammable-perimeter around the forest-house called the Laxman Rekha for Sita's security and safety from enemies before going away to find out Rama. Such was Sita's fate on that day that she was all alone by herself, of herself and for herself with lonesome fearfulness overtaken her mind completely in the forest-house of three.

Absence of Rama & Laxman at the forest-house facilitated Ravan's ploy to take Sita into his custody to avenge an earlier grave insult of his unmarried demon-sister, Surpanaka at the hands of both Rama & Laxman in the forest. Ravan flew back to his kingdom Lanka with the lonesome and disarmed Sita, his captured booty. Creating trouble to both Rama and Laxman as well as to Sita, Ravan imprisoned Sita in Lanka under the Asoka Tree with a wedlock proposal forced upon her for marriage with himself. She firmly protested against it and strongly believed that Rama alone would kill Ravan for which single act, her waiting was the only way out without own female divine prowess pressed into action as a self-servicing-act of easily finishing Ravan then and there on the spot during his unholy visits and attempts frequently in desire of her captivity under the Asoka Tree.

In course of time, Rama returned from deer-hunting and met Laxman on the way who informed him about missing Sita. They started searching for Sita. At last, they located Sita hidden in Lanka of Ravan by Ravan himself. They waged a successful battle against Ravan and the Lankan armies. Ravan got killed and Sita was secured safely. They reached back Ayodhya with Sita and Rama took the reigns of Ayodhya assuming kingship. The general public in Ayodhya used to sing in praise of Rama and his achievements of killing Ravan, remarrying kidnapped Sita and becoming new king of theirs. But, there were a few citizens of Ayodhya who thought otherwise that Sita having lived in Lanka with the Lankans for long time, Rama should not at all have remarried her for the very suspicion and reasonable question of her doubtful chastity within herself-conscious-living-being to become Rama's better-half and Ayodhya's Queen. Certain commoners like watermen, fishermen and washermen even remarked derogatorily- 'polluted character of Sita to become Rama's wife again as Ravan's keep in Lanka'.

On hearing Ayodhya citizens' views and comments, the trusted servants of Rama gave feedback to Rama what common people were feeling about the King, Queen and royal family. Rama felt very bad at that turn of events after he became King of Ayodhya Kingdom and remarried Sita. He regretted but to him personally, people were more important to any King than own wife. At that time, Sita was also pregnant Queen. Rama decided to instruct Laxman to take out Sita on sightseeing pretext out of Ayodhya and drop her alone in a dark jungle-forest outside the borders of Ayodhya to get rid of such a bad character woman as opined by his citizens. Laxman did accordingly and got rid of Sita to save Rama's reputation. Innocent and pregnant Queen, Sita missed her way deep into the nightly forests on that darkest day in her life, away from the beautiful Kingdom of Ayodhya. Sita was rescued by two divine women and a Sage

from the forests, namely Bhudevi, Gangamata and Valmiki, respectively. She delivered twin sons for Rama who were brought up, educated and trained in warfare by Sage Valmiki. And, eventually Rama arrived at the doorstep of Valmiki who made a rational attempt to reunite Rama and Sita with the help of Bhudevi and Gangamata, all positively certifying the character of Sita in unequivocal terms of moral, good and innocent without blemish in chastity. At that momentous time of reconciliation and keeping in mind the erstwhile criticisms aired in Ayodhya by his own citizens, Sita took a string of objections for reuniting with Rama questioning his wicked mind-set of deserting her in pregnancy and then, after delivery of twin boys, seeking her back through a fire test for pure chastity attribute of a sacred woman and a mistress. She felt offended severely for such an unwarranted temperament in a man she never negatively imagined about any time before and after marriage. She too raised certain objecting questions in this context of exposing her to fire-testing herself to prove purity in life.

4.4 Sita's Objecting Questionnaire

Sita raised the following questions targeting Laxman & Rama in the Ramayana Epic.

Questions to Laxman are as follows.

1. Why are you herein my presence and not going out to rescue Rama at the earliest?
2. Are you thinking to prize-catch my hand and place of Rama with me as a widow?
3. Do you have a false purpose and a false hope in accompanying Rama from Ayodhya?
4. Are you the confidant and spy of Bharata working against Rama's interests?
5. Is he (Rama) able to perform all his duties as a Prince and as a Hero in his present misery? (Questioned Hanuman at Lanka targeting Rama).
6. Has he not forgotten his affection for me during this exile? ((Questioned Hanuman at Lanka targeting Rama).
7. Are you sure he is coming to save me from this danger? (Questioned Hanuman at Lanka targeting Rama).

Questions to Rama are as follows.

8. Oh! Why you Prince Rama, acting like a vulgar stunt-man? (Before the test of Fire for her fool-proof-chastity by Lord Rama at Lanka)
9. Why you speak so rudely in an iron-sounding-voice and shocking to my ears?
10. What is my fault when my body was touched by Ravana when I was hardly conscious?
11. What is my fault when my body was overpowered by Ravana when I fell unconscious?
12. Why don't you blame Fate for what is not my fault and which is no fault?
13. Why do you think you do not know me ignoring myself and yourself grownup together? Why do you still accuse me?
14. How can you forget the fact that you married me when I was a mere child?
15. How do you forget my adoration and strength of my character for you?
16. Why should I live on and on when I lost trust and love of Rama without which my life is meaningless?
17. Why have you made womankind preferable by making way to anger like a trivial man?
18. What could my father have had in his mind when he took you for a son-in-law, Rama, a woman with the body of a man?
19. How the people lie in their ignorance since Rama's great power is not at all like the power of the blazing Sun that brings the day?

4.5 Draupadi case Dissection

Draupadi, the female, was kept in dark about the first round of the dice game between two royal opposing groups of males.

Secondly, Draupadi was the mistress-in-common by, of and for 5-Pandavas much before the event of dice-game took place.

Thirdly, as per the wealthy-spirit of the game, no matter anything or anybody is traded between the opponents openly challenging the right and might of the other for the simple reason of having an upper hand or one-up-man-ship over the opponent with terms and conditions of bitter-enmity-incorporated grave ending who would win .

That's why, Draupadi was traded in the game by the Pandavas to whom she belonged to as a last resort for Pandavas since the latter having had to trade themselves one by one firstly in vain to defeat the opponent.

Draupadi was in the queen's quarters without even meeting her Pandavas because men are prohibited to wander in the areas of queen's quarters. She was roughly manhandled by the royal messenger to follow him to the place of the dice game. She resisted initially but the final caller on her was none other than the first Kaurava brother of the arch rival in the dice-game which absolutely inconclusively ended with partial-majority-verdict out in favour of the 100 Kauravas who were clamouring for Draupadi on their side by then in time. So, the avoidable fate had realistically happened to Draupadi that her personal resistance inevitably meant her queenly status within the perimeter of queens' quarters. Time was running out with her questions to the messengers and tactics of wisdom for natural and personal justice on her part in a simplistic fashion increased conflict of interests between herself and the dice-game itself. The result-winning Kauravas were adamant to see herself package-transported on as is where basis to their servant-maid quarters. Her questions in her mind were compelling her to plead for justice from the elderly royal-observers of the game's progress and players in action with challenging speculations over the probabilities of winning the numerical summation values in rotational turns of the single set of rolling dice from hand to hand.

When the captive Draupadi instructed her immediate captor to set free her long hairs in his iron grip and questioned the pious elderly royals as to how and who dared to declare herself a slave of the victors, there were muted eye-to-eye soundless signs and deliberations in the royal venue in vain and the captor, on the contrary, was extraordinarily behaving with disrobing orders from above.

4.6 Draupadi's Objecting Questionnaire

Draupadi came up with the following shooting questions aimed sharply at the royal seniors, sociological elders, and the many strictest moralists in the Mahabharata Epic.

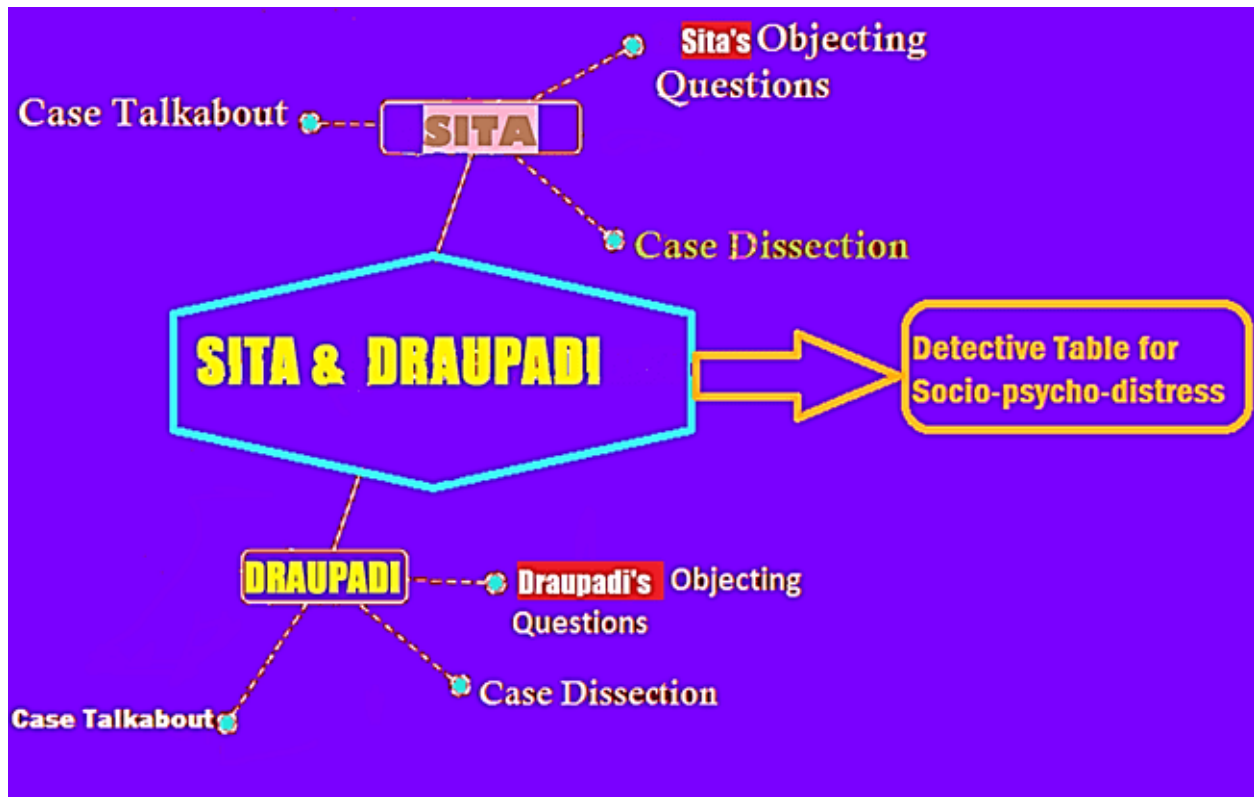
1. Who did you ,Dharmaraj, lose first, you or me?
2. Oh! Dharmaraj, is this pre-planned forme ?What is left of the Dharma of the kings?
3. Lookat me the whole court, how the ancient eternal dharma (Sanathan Dharma) does not hold currency in the Court of Kauravas ? What is left of the royal drama and justice?
4. What type of Governance of a Kingdom is this?
5. What type of righteousness is in force being implemented in this Kingdom?
6. Which Law recommended denudation of women, married women and queenly women?
7. What is the position of a woman as a master, as a slave, as a wife and as a woman at last?
8. What an illegal game played? Why are you all shaming me in this great court filled with noble Kings?
9. Why Duryodhan did not stake his wife?
10. Why did Duryodhanhide his brothers from staking?
11. Oh! The Senior Kings! How you allow this to happen knowing the ways of proper conduct?
12. How is it possible to bring the wife of Pandavas and friend of Lord Krishna before the assembly of Kings?
- 13 Tell me whether or not I, as wife of King Dharmaraj, born of equal status , am a slave ?
14. Should I do as commanded by the Kauravas as a taller order of Dharma?
15. Why and how can you be so silent, the ages-old Ganges-born-Brahmachari?
16. Don't you all know that Justice & Righteousness will swallow those who interfere with their independent nature?
17. Why doesn't anyone of you all not reply to me whether I am a justice perceiver or injustice propagator?
18. Is it right or wrong for a female, not to mention a princess and a queen, to be a slave because her men are addicted to gambling?
19. Could a royal court exist where righteousness and justice are made non-functional by the gang of robbers in domination?

5. Detective Table for Composite Socio-psycho-distress in Sita-Draupadi Comparative Mode

Question No	Earth-womb-born Sita Raised Questions	Fire-womb-born Draupadi Asked Questions
1	Why are you (Laxman) here in my presence and not going out to rescue Rama at the earliest?	Who did you ,Dharmaraj, lose first, you or me?
2	2. Are you thinking to prize-catch my hand and place of Rama with me as a widow?	Oh! Dharmaraj, Is this pre-planned for me ? What is left of the Dharma of the kings?
3	Do you have a false purpose and a false hope in accompanying Rama from Ayodhya?	Look at me the whole court, how the ancient eternal dharma (Sanathana Dharma) does not hold currency in the Court of Kauravas? What is left of the royal drama and justice?
4	Are you the confidant and spy of Bharata working against Rama's interests?	What type of Governance of a Kingdom is this?
5	Is he (Rama) able to perform all his duties as a Prince and as a Hero in his present misery? (Questioned Hanuman at Lanka targeting Rama)	What type of righteousness is in force being implemented in this Kingdom?
6	Has he not forgotten his affection for me during this exile? (Questioned Hanuman at Lanka targeting Rama)	Which Law recommended denudation of women, married women and queenly women?
7	Are you sure he is coming to save me from this danger ? (Questioned Hanuman at Lanka targeting Rama)	What is the position of a woman as a master, as a slave, as a wife and as a woman at last ?
8	Oh! Why you Prince Rama, acting like a vulgar stunt-man? (Before the test of Fire for her fool-proof-chastity by Lord Rama at Lanka)	What an illegal game played? Why are you all shaming me in this great court filled with noble Kings?
9	Why you Rama, speak so rudely in an iron-sounding-voice and shocking to my ears?	Why Duryodhan did not stake his wife ?
10	What is my fault when my body was touched by Ravana when I was hardly conscious?	Why did Duryodhan hide his brothers from staking?
11	What is my fault when my body was overpowered by Ravana when I fell unconscious?	Oh! The Senior Kings ! How you allow this to happen knowing the ways of proper conduct ?
12	Why don't you blame Fate for what is not my fault and which is no fault?	How is it possible to bring the wife of Pandavas and friend of Krishna before the assembly of Kings ?
13	Why do you think you do not know me ignoring myself and yourself grownup together? Why do you still accuse me?	Tell me whether or not I, as wife of King Dharmaraj, born of equal status , am a slave ?
14	How can you forget the fact that you married me when I was a mere child?	Should I do as commanded by the Kauravas as a taller order of Dharma?
15	How do you forget my adoration and strength of my character for you?	Why and how can you be so silent , the ages-old Ganges-born-Brahmachari ?

16	Why should I live on and on when I lost trust and love of Rama without which my life is meaningless?	Don't you all know that Justice & Righteousness will swallow those who interfere with their independent nature ?
17	Why have you made womankind preferable by making way to anger like a trivial man?	Why don't anyone of you all not reply to me whether I am a justice perceiver or injustice propagator ?
18	What could my father have had in his mind when he took you for a son-in-law, Rama , a woman with the body of a man?	Is it right or wrong for a female, not to mention a princess and a queen, to be a slave because her men are addicted to gambling?
19	How the people lie in their ignorance since Rama's great power is not at all like the power of the blazing Sun that brings the day?	Could a royal court exist where righteousness and justice are made non-functional by the gang of robbers in domination?

6. Easy-making Schematic of 4.1+4.2+4.3+4.4+4.5 +4.6 Readings



7. CONCLUSION

It is the common feature that from the earth-born-queen to the fire-womb-born- queen as per this research-work, human relationships with men are a mixture of 'give and take' psychological balances, errors, omissions, commissions, slips, grips, internal checks and external checks tantamount to one or the other kind of Psychological Auditing followed by Psychological Inspections . Having said so, one can add that there exist, similar to scores in sports, multiple winning scores, multiple losing scores and even multiple draws. In Life's passage in time as partnership holders enjoying share-values, share-profits and equally even the contingent share-losses, males and females adhere to the memorandum of understanding of the Force of Life that it adheres to sole-proprietorship frame of mind only rather than partnership's *modus oprandi*. This is illustrated through the Sita and Draupadi case-research-impact throughout this Paper, let alone the pre-abstract inspirational analytics at their best in the post-abstract from beginning to end.

For recapitulation, the Sanathana Dharma institutionalized the sanctity associated with womanhood of the duo, Sita& Draupadi in mythological series while this Paper takes readers into ever-green confidence that physical, mental and emotional reservoirs of gender-strong divinely-social-women may run counter-productive leading to disinclination and opposition from socially-divine-men against restraints and codes for treating better the womenfolk given peculiar circumstances and unique incidents such that the said series did really take place, let alone modern day's gender equal democratic rights with mixed-circumstances of legal and illegal dimensions for males and females alike.

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