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Womanhood of Sati & Syrandhri

An Ex-Post Facto Case-Influence: The Princess & the Bondmaid Female Prowess fallen prey to Male Appellate Division & Conscience

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ABSTRACT

Sanathana Dharma institutionalizes the sanctity associated with womanhood of the duo, Sati & Syrandhri in mythological series, Siva Puran & Mahabharata, respectively. The two are none other than the single mightiest Mother-Head-Goddess Adi Parashakti constituted womanhood *per se* posing as distinct individuals. Brahmacharini, Chandraghanta, Kaalratri, Katyayani, Kushmanda, Mahagauri, Shailaputri, Siddhidhatri and Skandamata are Adi Parashakti's nine alphabetically ordered Vedic Energetic Peace & War Existences.

The case-matter was that in the courting-presence of divine men, the duo was subject to all sorts of shaming and ill-treatment which became the center-stage in public affairs propelling multifaceted discourses down the lineages. . My work as per titled-research dubs the congress of divine men as 'mute spectators' in a 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-Vedic origins of combinations and conventions. There remained nothing to learn from the role models of Sati-Syrandhri social biform except that their womanhood is a total failure of the female prowess treasured in them having fallen prey to divine men's appellate conscious .

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, Kali, Mahabharata, Puran, Sanathana, Sati, Siva, Syrandhri.

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

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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
 <<https://www.ijser.org/researchpaper/A-Nelson-Mandela-Genetic-Research-An-Aristotelian-Approach.pdf>>

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, Sati, Syrandhri , 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.

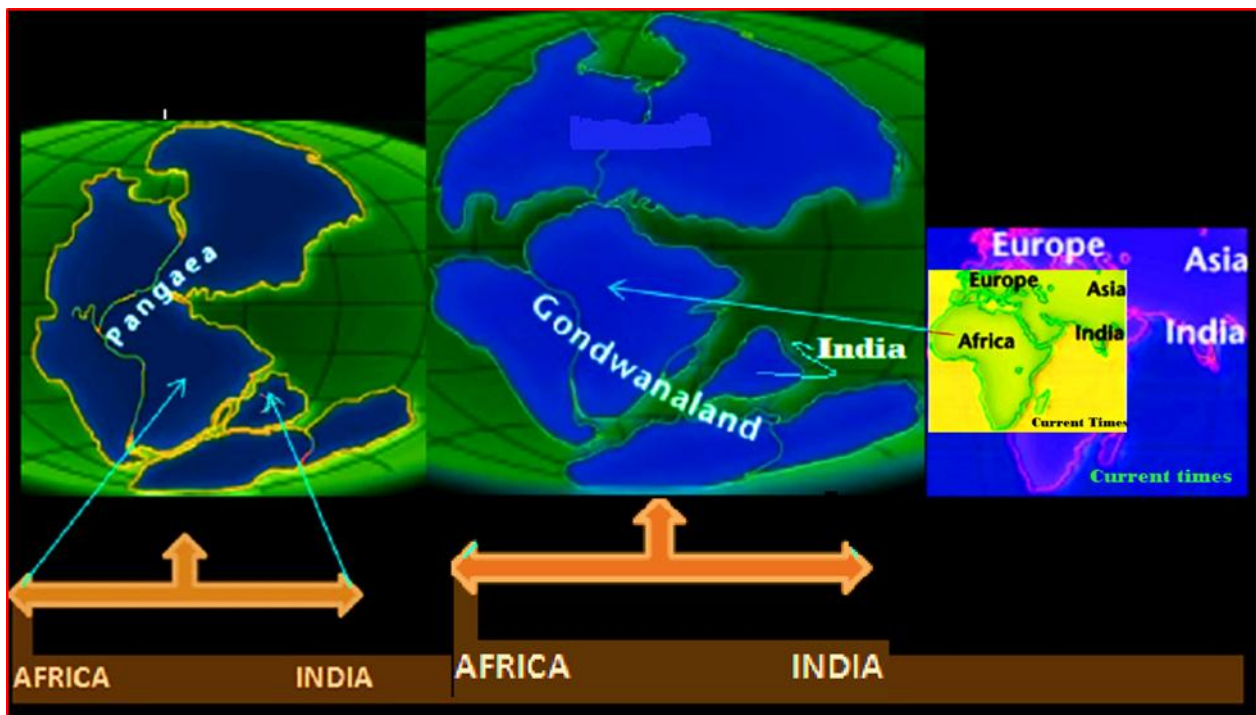
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The diagram below makes clear view of the situational-inset of Africa with India within a super-rocky-land-mould.

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



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 & divine women in divine familial Societies such as those under consideration like the pair of divine Sati along with divine Syrandhri, 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 side-by-side. The left map is labeled 'Pangaea' and shows the supercontinent of the late Paleozoic and early Mesozoic eras. The right map is labeled 'Gondwanaland' and shows the southern supercontinent that included South America, Africa, India, Australia, and Antarctica.

Exhibit Two deemed appropriate in this Research.

God Rama is dark (blackest)



The image shows two depictions of Lord 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 standing, also holding a bow and arrow, with a mace in his left hand. Both are set against a reddish background.

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

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 Fighting, Wars and Compromise

conditions 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 –rebirth-cycles.

Now, it becomes needless to make a mention to clarify that the divine pair of Sati and Syrandhri 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 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

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

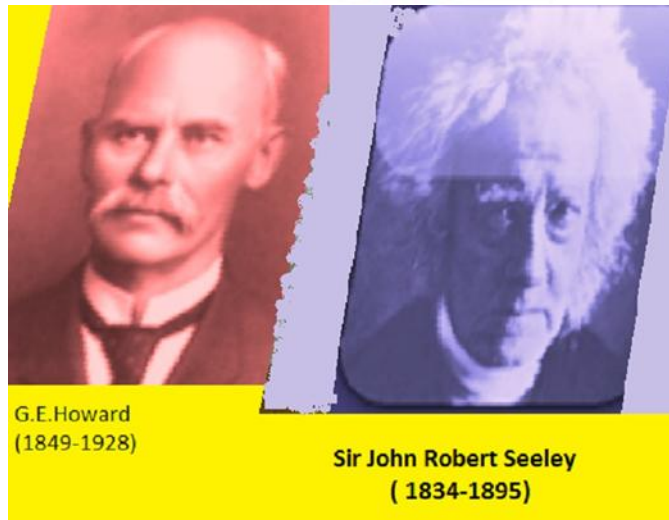
According to J. Francies Rummel, “Research is an endeavour to discover, develop and verify knowledge. It is an intellectual process that has developed over hundreds of years, ever changing in purpose and form and always searching for truth” (Luhar, Somani & Mehta 2014, p.2).

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

Clockwise Images: J. Francies Rummel (1911-2002) , Seeley & Howard:: Source Base : <Copied Titles & URLs>

<<https://www.findagrave.com/memorial/92406705/josiah-francis-rummel>>

Seeley<<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 Sati & Syrandhri, 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 Ethihis 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

Sati & Syrandhri 'combo-womanhood' offers a diverse Vedic mono-super continental-time's 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's women's 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 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's 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's 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's 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 end-points 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 researchers' 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 analyze 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 Sati and Syrandhri at one and the same place and time on the Earth. In fact, it appears to me that none attempted in that direction of thoughts to make a presentation of Sati & Syrandhri on one plank of reading, chewing and digesting. So, one may appreciate to know and be impressed with the reality that myself with this research of mine brought together and input Sati & Syrandhri, the Princess and the Bondmaid, respectively, in one Heading of this Research Paper. Therefore, this, one may say is the maiden attempt in right direction of my beloved writing tool, 'My Pen'.

Some books threw their might on the sociological situation of that ancient time while some other on the status of women. There are author 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, Sati & Syrandhri is not available in context of current topic.

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, Sati & Syrandhri is not available in context of current topic.

3. Roy Kumkum, 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.

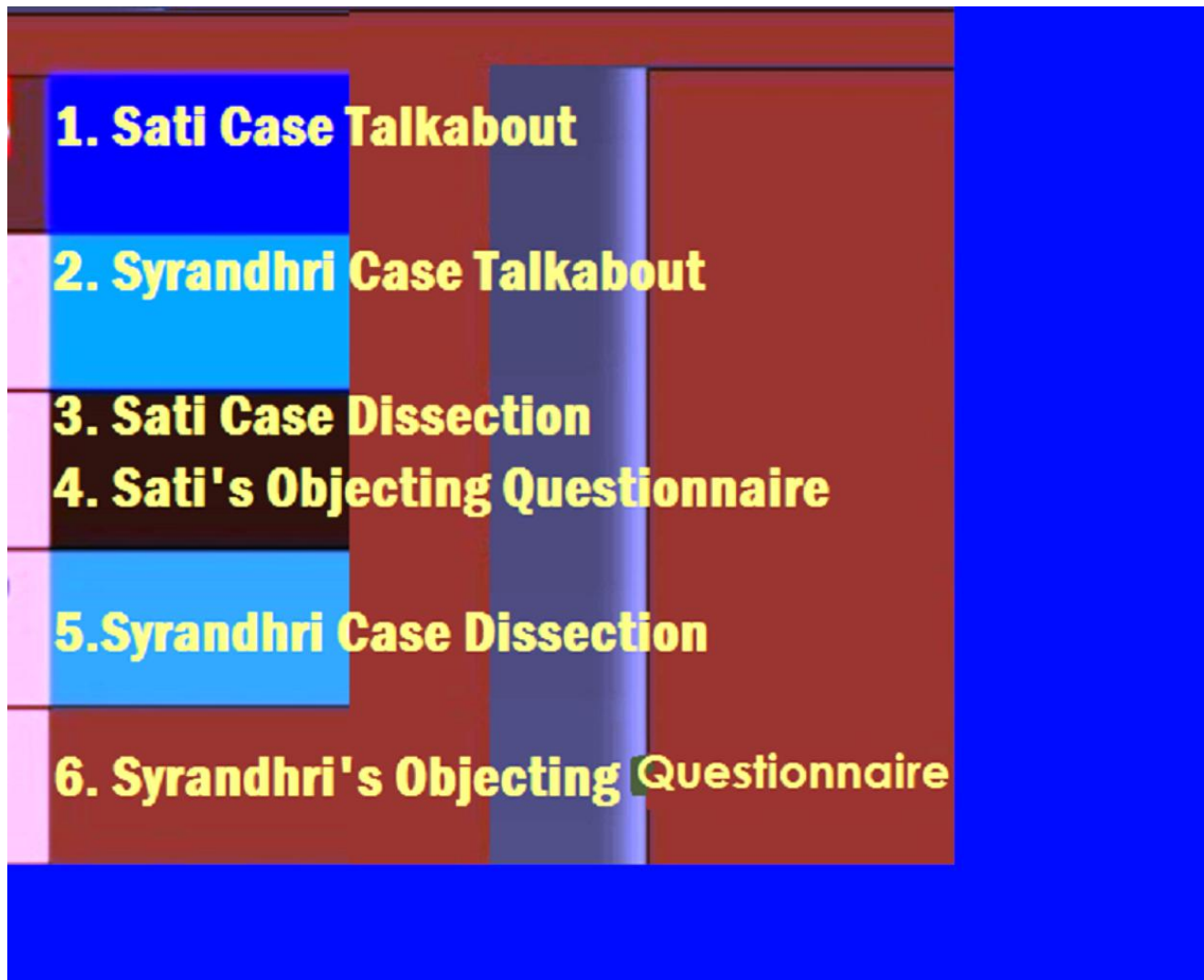
4. Sharma Achla, 2014 Status of Women: A Socio – Historical analysis in different ages of India Society. Department of Social Sciences, Jaipur National University, Jaipur (India)

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, Sati & Syrandhri is not available in context of current topic.

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

4.1 Sati Case Talkabout

As per the Shiva Puran, the princess Sati made the Supreme God Shiva her husband against the will of her kingly father. The latter out of several personal considerations of blind-faith in God Vishnu, reluctantly agreed to marry away Sati with Siva but in his heart had enmity cultivated without devotion and respect for son-in-law Siva's Vedic Superiority over that of the Vedic Gods like Brahma, Indra and personal deity Vishnu. Added to this, his pride, global popularity and public fame as the Ruling-Vedic-King in the then Vedic World of Vedic Gods, Vedic Sages, Vedic Royals, Vedic Families and Vedic Generations followed by Vedic-faith-adherents, all made him think that Shiva is only the Devils' Boss but not even a God like Vishnu. On one occasion, Shiva was insulted for not standing up in the presence of father-in-law. In the second one, Shiva was humiliated by not being invited for father-in-law's household program of worldwide Vedic Ritual conduct during which Sati committed suicide in the flames of Vedic Fire due to the hurled insults not only at her person but also at her all-mighty husband, Shiva by her royal father, directly in his capacity of father of a daughter and indirectly, in his status-symbol-complex of a superior father-in-law of an inferior son-in-law.



Before Sati's own and extempore decision to burn and sacrifice herself in the fire in frontal view of all those elderly onlookers at the Vedic ritual, she questioned their wisdom, outwitted their presence of mind and protested at their propriety of sitting in attendance silently listening to the chain of defamations and shameful sermons from her father about Siva's Vedic Superiority.

4.2 Syrandhri Case Talkabout

Syrandhri is originally the wife of five Pandava Brothers. Her real name is Draupadi.

As per the Mahabharata, Syrandhri worked as servant-maid to Queen Sudeshna of King Virata at whose court the five Pandavas spent exile-time for a year in concealment of their princely identities from public glare. Sudeshna's younger brother Kichaka was the chief of army of Virata Kingdom. Unfortunately for Syrandhri, Kichaka fell in love with her bodily massive attraction and demands fleshy sex promising that he would make her a queen out of such a beautiful human form in servant-maid-status.

Since Syrandhri did not want to yield to Kichaka's selfish exploitation and anti-social promises, she planned to teach a moral lesson to him and the man in him holding the rank of an army chief of a Kingdom. But, much before the expected good results out of her plans to make a bad guy into a good one, Kichaka was not relenting to transformation from a rowdy character. He went ahead in his desires for physical union with her adamantly. Things worked out against the servant-maid Syrandhri because of her disguised servant-maid-lowly-social-equation between her and Kichaka at the Virata Kingdom.

She had to take recourse to the king Virata's protection from Kichaka's dare-devil crime of trying to rape her on one day while in turn she had to eat the humble pie precisely at the same time from her disguised eldest husband on duty, namely Kankubhatt (original name is Dharmaraja) working as a part-time advisor and a part-time co-chess-player to the King.

Syrandhri drew the attention of the entire paralyzed Virata court members and men of high social standing assembled there witnessing the ill-treatment meted out to her by the army chief, Kichaka. She orally petitioned the King Virata for justice to punish Kichaka, his brother-in-law and the head of kingdom's soldiers .

4.3 Sati Case Dissection

The superiority complex of father-in-law grew to the extreme that he did not invite Shiva to his biggest-ever Vedic Ritual at home in his Kingdom while all other Gods were invited. Mrs. Sati Shiva having come to know about her father's omission to invite her husband Shiva yet out of respect for her father wanted to attend and took prior permission of Siva to grace the paternal Vedic Ritual at maternal home without realizing that her own father who gave birth to her might object to herself going over there uninvited even in the capacity of a daughter.

At the outset of the Vedic Ritual, several sages and Gods advised Sati's father to invite Shiva but in vain. When Sati personally arrived, she too greeted and preached her father on Siva's Vedic Superiority and pleaded with him hands folded that uninviting Shiva tantamount to zero reward out of the Vedic Ceremonies, howsoever high or low be the worshipper regardless of nature of gender. Again, her words of caution and warning of catastrophe were thrown to winds by the father and she made fruitless effort using all of her affection, love and influence in the family.

On the contrary, the King and father of Sati was angry with married daughter's good piece of advice and abused the Divine Siva openly in public view of all the attendees in very much and very many bad words, expressions and language spoken amounting to virtual blasphemy . Thereupon, unable to digest the abuses hurled at Shiva, Sati went into a fit of rage. She addressed the gatherings of Gods and Sages over there demanding, commanding and questioning their wisdom and divine potential including Gods Vishnu and Brahma in attendance there without Shiva and strongly objected for their duty-bound like toleration of the series of insults to Siva's Vedic Superiority.

4.4 Sati's Objecting Questionnaire

Sati asked the following questions aimed at her father and other Gods present there.

1. Observing that no proper seating arrangement befitting the Supreme God Shiva's honor and dignity had been made there, Sati criticized articulating that

O my dear Father! Why do you feel maximum jealous of the auspicious Lord Shiva who is soulful of every living entity?

2. And so, should myself as your youngest daughter continue to live on and on standing ashamed of having my body-form given to me by your reproductive guilty conscious sperm of life full of enmity and disqualifications against my Supreme Vedic Husband and God of all, the Lord Shiva?

3. She moved near the seats of Gods Vishnu & Brahma where they got seated and questioned,

Why and how, you both, the ruler of the World, Vishnu and the Author of the World, Brahma are shutting your mouths?

4. Are you both (Brahma & Vishnu) dumb and deaf to raising your own voices against the abuser-father-in-law of Shiva? Have you decided to pretend like that? How dare you both continue to listen in the manner you are listening, lips-tightened and eyes-opened as if music-flowing?

5. Is not Shiva your Originator-God-Supremo?

6. Why no reaction on your faces? How both of you can enjoy the criminal utterances of my father about me and in defamation of my Divine-Man-Husband-Swamy and the Param Brahma Shiva Shankar Male Master to you?

7. Don't you both constitute the Male Appellate Divisional Conscience conspicuously in attendance here to stop what is happening in disadvantage to Shiva and to both of you also with disastrous consequences to follow soon?

8. Why and how can a married woman who is exposed to unabated misdemeanors and disgusts against herself and her man proceed in life in an orderly and organized frame of mind and way of thinking?

9. Why should not I end myself instantly to stop all that discrediting maneuvers?

10. How can I go back to my husband with all this trash to show my face and mingle with him who advised me wisely beforehand not to go uninvited by parents to the parents' place of home-grown blind love, affectations and relationships?

4.5 Syrandhri Case Dissection

Syrandhri could not succeed in her multiple attempts to thwarting him from sexual mindedness and immoral approaches for physical sex with an already married woman having five husbands of divine warrior-powers. At last, one day came when Kichaka caught hold of her on duty and cornered her such that she ran into the middle of the Court-proceedings presided over by the King Virata and her eldest husband Dharmaraja disguised as Kankubhatt at that moment in exile. Kichaka came after her jumping, shouting, pouncing and took hold of her long bluish slippery hairs from the back of her head, publicly overpowering her freedom, rights, liberty, calling her a woman prostitute, insisting urgent marriage and protesting her escapades in love for him. The entire royal communities in the Court of Virata were stunned and could not believe their eyes and ears on what was happening in front of them in the entanglement of the army chief, Kichaka with the lady Syrandhri screaming for help and pity just like a pigeon in between the sharp teeth of a wild cat's ajar mouth!

Syrandhri drew the attention of the entire paralyzed Virata court members and men of high social standing assembled there witnessing the ill-treatment meted out to her by the army chief, Kichaka. She orally petitioned the King Virata for natural justice punishing the chaser Kichaka, his brother-in-law and the head of kingdom's soldiers.

4.6 Syrandhri's Objecting Questionnaire

Syrandhri asked the following questions aimed at the Virata King and other aides to the King including her two husbands, Dharmaraj and Bhimsen in disguise as royal consultant and royal chef, respectively, present in the court there.

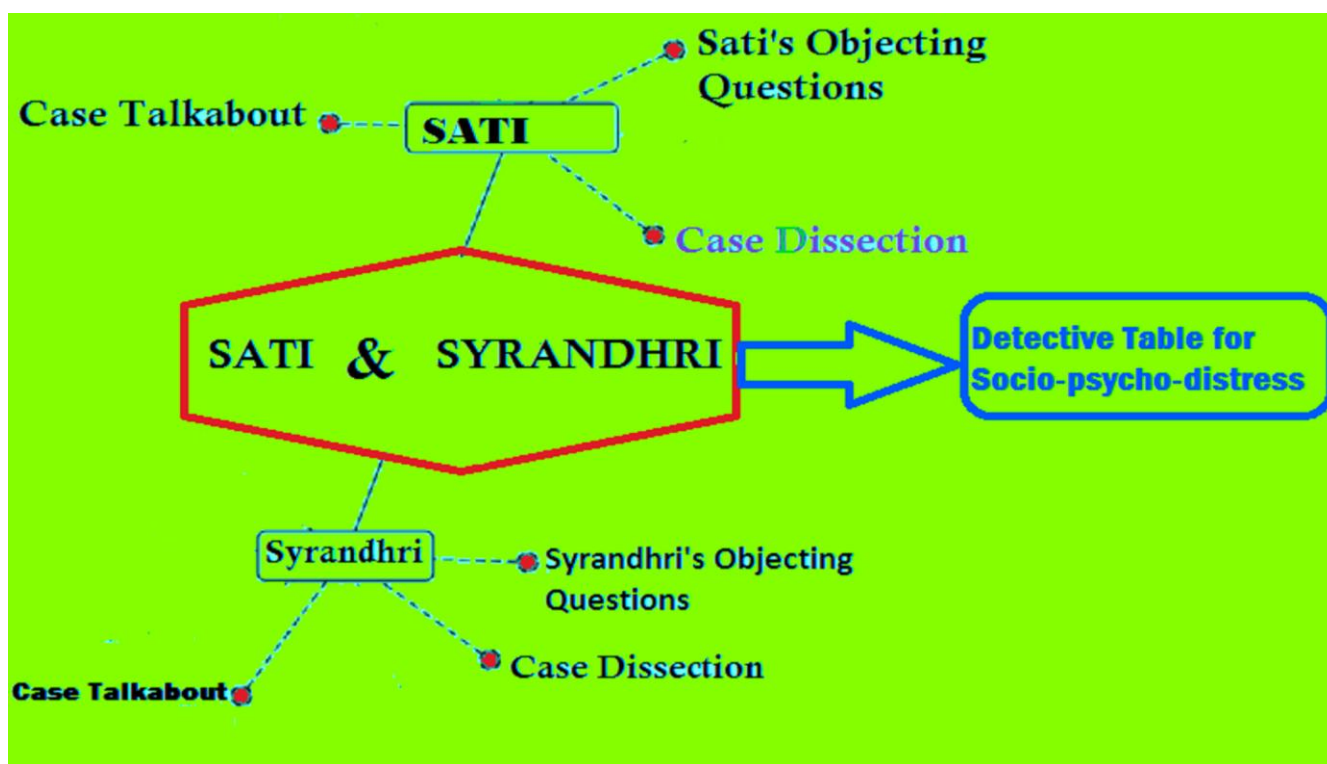
1. Oh! Virat King! Is this open court of Law and Justice? What are you all doing seeing the army chief trying to rape a servant-woman-employee?
2. Where are your weighing Justice and sensitive Balance of Justice?
3. Why the regulations of the kingdom make all your Heads look Downward only?
4. Are you seeing the suffering, physical assault, insults of a woman ignoring the fact that she is a dignified woman facing the cruelty at the hands of an army chief? (Referring to her husbands Dharmaraj & Bhimsen in the Court then).
5. Why are you not stepping forward to give me knowing well my servicing abilities and sacrificing qualities, but now in the condition of a hapless female, the desired instant safety in an emergency like this? (Referring to her husbands Dharmaraj & Bhimsen in the Court then).
6. What happened to your great warriorship in favour of those who seek rescue and asylum from you? (Referring to her husbands Dharmaraj & Bhimsen in the Court then).
7. Why are you both standing and looking as non-husbands of mine, as the zero-correspondents of mine, as the non-respondents to the witnessed happenings, as the gynecomorphous guys and also as the sex-less-non-entities having married me? (Referring to her husbands Dharmaraj & Bhimsen in the Court then).
8. How can I command social respect as the wife of five potential idiot-divine-men who are merely pretending like powerful-warrior-husbands besides being habitual gamblers in life? (Referring to five Pandava Brothers to whom she got married in life)
9. Why are you, King Virat, blackmailing Rule of Law and Justice when a woman's physical self-respect is bulldozed in front of your very eyes? Don't you have sisters like me??
10. What is it that I can do and where could I go to for Justices and Statutes, Mr. King Virat?

5. Detective Table for Composite Socio-psycho-distress in Sati-Syrandhri Comparative Mode

Question No	Princess Sati Raised Questions	Servant-maid Syrandhri Asked Questions
1	O my dear Father! Why do you feel maximum jealous of the auspicious Lord Shiva who is soulful of every living entity ?	Oh! Virat King! Is this open court of Law and Justice? What are you all doing seeing the army chief trying to rape a servant-woman-employee?
2	Should myself as your youngest daughter continue to live on and on standing ashamed of having my body-form given to me by your reproductive guilty conscious sperm of life full of enmity and disqualifications against my Supreme Vedic Husband and God of all, the Lord Shiva?	Where are your weighing Justice and sensitive Balance of Justice?
3	Why and how, you both, the ruler of the World, Vishnu and the Author of the World, Brahma are shutting your mouths?	Why the regulations of the kingdom make all your Heads look Downward only?
4	Are you both (Brahma & Vishnu) dumb and deaf to raising your own voices against the abuser-father-in-law of Shiva? Have you decided to pretend like that? How dare you both continue to listen in the manner you are listening, lips-tightened and eyes-opened as if music-flowing?	Are you seeing the suffering, physical assault, insults of a woman ignoring the fact that she is a dignified woman facing the cruelty at the hands of an army chief? (Referring to her husbands Dharmaraj & Bhimsen in the Court then).
5	Is not Shiva your Originator-God-Supremo?	Why are you not stepping forward to give me knowing well my servicing abilities and sacrificing qualities, but now in the condition of a hapless female, the desired instant safety in an emergency like this? (Referring to her husbands Dharmaraj & Bhimsen in the Court then)
6	Why no reaction on your faces? How both of you can enjoy the criminal utterances of my father about me and in defamation of my Divine-Man-Husband-Swamy and the Param Brahma Shiva Shankar Male Master to you?	What happened to your great warriorship in favour of those who seek rescue and asylum from you? (Referring to her husbands Dharmaraj & Bhimsen in the Court then).
7	Don't you both constitute the Male Appellate Divisional Conscience conspicuously in attendance here to stop what is happening in disadvantage to Shiva and to both of you also with disastrous consequences to follow soon?	Why are you both standing and looking as non-husbands of mine, as the zero-correspondents of mine, as the non-respondents to the witnessed happenings, as the gynecomorphous guys and also as the sex-less-non-entities having married me? (Referring to her husbands Dharmaraj & Bhimsen in the Court then).
8	Why and how can a married woman who is exposed to unabated misdemeanors and disgusts against herself and her man proceed in life in an orderly and organized frame of mind and way of	How can I command social respect as the wife of five potential idiot-divine-men who are merely pretending like powerful-warrior-husbands besides being habitual gamblers in life? (Referring to five Pandava Brothers

	thinking?	to whom she got married in life)
9	Why should not I end myself instantly to stop all that discrediting maneuvers?	Why are you, King Virat, blackmailing Rule of Law and Justice when a woman’s physical self-respect is bulldozed in front of your very eyes? Don’t you have sisters like me??
10	How can I go back to my husband with all this trash to show my face and mingle with him who advised me wisely beforehand not to go uninvited by parents to the parents’ place of home-grown blind love, affectations and relationships?	What is it that I can do and where could I go to for Justices and Statutes, Mr. King Virat?

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 Princess to Servant-maid 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 Sati and

Syrandhry 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, Sati & Syrandhri 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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