

TRANSFORMATION FROM WOMAN TO MOTHER: Discourse of Feminism in Hinduism

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Abstract: *Some Hindu texts seem to say something negative about women. There are many things that are pinned to women, such as seducers, sinners, spiritual destroyers and others. But on the other hand, they are also very exalted, their position is even very central. The difference between these two gulfs is a matter of role. When a woman is a girl, the role that is attached is negative according to her young, sweet, sexy, and beautiful appearance. In this state, women naturally have the power to attract the opposite sex, even to those who have been on the path of self-restraint for a long time. Meanwhile, when women marry and have children, the seducer's position changes to that of a goddess. The role of mothers to breastfeed their children is very central, important and glorified. Mother is a source of well-being and a source of food. Therefore, this work descriptively narrates women with their opposite roles. When young is said to be a source of sin, but when it comes to adapting children and the role of preparing food, mothers are highly respected. Therefore, feminist discourse in Hinduism is not in the context of the struggle to equalize gender inequality, but rather on the transformation of roles. The same person, in the course of time undergoes a radical change, from the role of the seducer to the source of life.*

Keywords: Women, Mothers, Feminism, Hinduism

I. Introduction

Hinduism describes extensively about women. Different texts view women differently. These different perspectives appear that Hinduism does not have a definite study of women. On the one hand, one of the texts, such as Sarasamuchaya says that women are a source of defilement, but on the other hand women are symbols of loyalty. Even in texts such as the Upanishads, Dharmasastra, and others, women are nothing but the embodiment of the Goddess who occupies the main position in life. It seems that the view of women in Hinduism is inconsistent, on the one hand cornering it, while on the other hand exalting it. Feminist discourse in Hinduism revolves around the disposition of women like this, and not in the context of the struggle against the patriarchal system that has developed in people's lives. The Mahabharata Anusasana Parwa (XXXVIII) text (in <http://www.hinduism.co.za/women.htm>) states that the disposition of women is a feminist or gender discourse that must be understood so that everyone is expected to be able to see the truth in Hinduism. Women in Hinduism can be divided into three, namely women, a wife, and a mother. There are significant differences between women, wives and mothers, even though the three terms are the same gender.

Women can do right things, if men commit adultery. The man was tinged with guilt. It has been said that the husband is the highest object of the wife and is the supreme deity of the wife. Women can do nothing wrong. Indeed, as a result of the natural weakness of sex that is displayed in each of their actions, and their responsibility because they are invited, women cannot be considered as transgressors (Mahabharata, Santi Parva, Section CLXVI, in Ganguli, 2003: 4093). A woman can be said not to be a source of destruction only when she becomes a wife. The position of a wife is no longer said to be something bad because in it there are various obligations that are imposed. There are many provisions that must be carried out by a wife. When a woman enters the marriage stage, she has obtained a different status.

Hinduism, from the very beginning of life, marriage is one of the effective institutions. In the Veda Smerti it is stated that men and women who are bound by marriage bonds should try not to get tired so that they do not get divorced and do not violate their loyalty to one another. Marriage only once and do not violate fidelity. The legal basis of a handed down tradition is the Dharma which guarantees equality, balance free from the contradictions of dualism. This ensures that there is no difference between the weak and the strong, the rich and the poor, the people and the nobility, men and women and all that is dualism (Farida, Kamilah, 2013: 6). After living under the same roof in the ark of marriage, then a wife has a noble obligation that only she can do, namely giving birth to a son who is *suputra*. The Rigveda (X.85.43) says: *Virasup, devakama syona sam no bha va dvipade, sam catuspade*. Meaning: The bride should give birth to brave children, worship the gods, be kind and pleasant to everyone and be the stars of her family.

It is the duty of a wife to give birth to this which glorifies her. This noble obligation greatly affects the position of the wife. After she was busy as a wife, she was finally able to give birth to the child as expected, and then she was ready to become a mother. In addition, the obligation of a wife must also be polite, especially in terms of speaking. A wife should be a wise discussion partner as explained in the Rigveda (X.85.26): *Vasini tvam vidatham a vadasi* - O bride, being a housewife, speak well in academic conversations (discussions). Atharvaveda III.30.2: *Jaya patye madhumatim vacam vadatu santivam* - A wife should speak to her husband in a gentle and noble manner.

II. Discussion

2.1 Negative Views of Women

In some Hindu texts it is mentioned that women have a seductive character. One's spiritual damage falls by being trapped in a woman's arms. The perception of women as an existence that causes sin is discussed between Yudhishtira and Bhishma in the Mahabharata (Anusasana parva. XXXVIII) (in Gangguli, 2003: 5023) with the following description: Yudhishtira said: O best of Bharatas, I wish to hear thee discourse on the disposition of women. Women are said to be the root of all evil. They are all regarded as exceedingly frail.

In the Mahabharata era, in society it was understood that women were weak and a source of evil, a source of sin that must be avoided. It is undeniable that society adheres to this understanding, so that various rules are applied to a woman in society so as not to damage her dignity. These rules are, for example, in Manawa Dharmasastra, IX. 13) as follows:

*Panam durjana samsargah patya ca wirako 'tanam,
Swapno 'nya geha wasacca narisamdursanani sat.*

Drinking liquor, associating with evil people, separating from husbands, sleeping at inappropriate hours, wandering out of the country, dwelling in other men's houses are the six causes of the fall of a woman causing destruction.

*Kamamamaranattistheg grhe karyantum atyapi,
Naccaivainam prayacchettu guna hinaya karhicit.*
(Manawa dharmasastra, IX. 89)

But even if the woman is old enough to marry, her parents should just keep her at home until she dies instead of being married off to a man who doesn't have good qualities.

Women must be protected in such a way that their dignity is not destroyed. Furthermore, when Yudhishtira asked about the disposition of a woman, Bhishma then answered by referring to the Purana story about the conversation between Rsi Narada and a nymph in heaven named Panchachuda who was very beautiful without the slightest blemish. There was a conversation between Rsi Narada and the nymph Panchachuda as follows (in Gangguli, 2003: 5023-5024):

Said Panchachuda, "Even if born of a high caste and endowed with beauty and have protectors, a woman still violates the limits assigned to her. This mistake really tarnishes her, O Narada! There is nothing more sinful than a woman. Truly, women, is the root of all faults. That is to say, of course you know, O Narada! Women, even when having a husband of fame and fortune, handsome and utterly loyal to him, are ready to ignore him if he gets the chance. This, O Puissant, is a disposition who sinned from us as women. In terms of decency, we cultivate relationships with men who have sinful intentions and habits. Women betray those who are just to them, who welcome their presence, and to those who respect them. Through the desire to be protected by people of the opposite sex, or afraid of their female relatives, who are naturally impatient with against obstacles, does not transgress upon what has been ordained for her, and remains by her husband's side. There's nothing he doesn't enjoy. He never considers the age of the person he is ready to support.

Ugly or handsome, if only the person is of the opposite sex, women are ready to enjoy the relationship. That a woman remains obedient to her lord is not out of fear of sin, or fear of affection, or fear of wealth, or not because of the affection that arises in her heart for relatives and children. Women living in the lap of respectable families envied the condition of the members who were young and who were adorned with jewels and led a free life. Even women who are loved by their husbands and treated with respect, seem to bestow their favors on men who are hump, who are blind, who are idiots, or who are dwarfs. Women seem to be in relationships with men who are poor or people of great ugliness.

O Rsi, there is no one in this world like a woman who is able to consider an unworthy person to be associated with. Through her inability to find the opposite sex, or fear of relatives, or fear of death and imprisonment, woman remains, within herself, in the restraints reserved for her. She was very nervous, because they were always longing for a new relationship. Due to his incomprehensible nature, she cannot afford to be placed in the care of affection. Her disposition is such that she is incapable of surviving when caught in the offence. Truly, women are like the words spoken by the wise. Fire is never full of fuel. The ocean can never be full of the water that the river gives it. The destroyer is never satisfied with killing even all living beings." The Sarasamuchaya text describes this aptly as follows:

*anarthivanmanusyana bhayat paribhavat tatha,
maryadayamamaryadah striyastistanti bhartrsu.*
(Sloka 429)

In conclusion, the woman generally behaves badly, cannot be limited; though he has been restricted, he has been given true teachings, yet because he is not obedient when admonished, only appears to be submissive to his husband; because in fact she did so, so that she would not be cultivated (hurt) again; nor should the husband persuade her; maybe because she was afraid, maybe because she was afraid of being tortured, so she acted like that (towards her husband).

nagnistrpyati kastanam napaganam mahodadhih,

nantakah servabhutanam na pumsam vama locana.
(Sloka 431)

There is no satisfaction with the fire, even if all kinds of wood trees, all that grows on the face of the earth are dropped on it, it will certainly not make her satisfied, even more and more her flames, by all of them; so the sea is not full of drinking water from the rivers, so death is not satisfied with taking the souls of all creatures; so the woman is not satisfied with her lust for intercourse.

Similarly, women are never satisfied with men. This, O Rsi is another mystery related to women. As soon as they saw a handsome and attractive man, signs of being attracted to him appeared. She never showed enough even towards her husband to fulfill all his wishes, as usual doing what pleases her. Women have never thought so highly of such abundant pleasures or ornaments or other pleasant possessions of the opposite sex. Destruction, the god of wind, death, vomiting fire incessantly, sharp as a razor, deadly poison, snakes, and fire - all of these are associated with women. Even the eternal Brahman, with the existence of the five elements, all things came into being, where the Brahma Creator created the universe, from which, all people came into being, indeed from the same eternal source women came into being. At that time, again, O Narada, when woman was created, the above-mentioned fault was planted in her!"

2.2 Female Reverse Character

According to the Mahabharata text, Anusasana Parwa (XXXIX), there is a tendency that women have the opposite habit. What is right will appear wrong to a woman, and vice versa. This can be seen from the conversation between Yudhishtira and Bhishma as follows:

To Bhishma, Yudhishtira said: "All men, O rulers, in this world are seen to be associated with women, ruled by illusions created by God. Similarly, women are also seen to bond with men. All of this is happening everywhere in the world. Regarding this I have doubts in my mind, why do men (when women are colored with so many faults) still cling to women? Who are the people women like and who do not like? O most beloved, explain to me how men are able to protect women? While men take pleasure with women and be with her. Women, it seems, deceive men. Then, once again, if a man once fell into her hands, it was difficult for her to escape from him. Like a cow once looking for pasture, a woman looking for a new man, and then another. If men laugh, women laugh. If a man cries, a woman cries. If the opportunity is given, women can accept unpleasant people with pleasant words." Yudhishtira's question is closely related to the Sarasamuchaya verse below:

nasam kascidagamyo 'sti nasam vayasi niscayah,
virupam va surupam va pumanityena bhunjate.
(Sloka 428)

There is nothing inappropriate for a woman to attend; I should not go there, because I am like this; of her, being so, is worthy of respect; have no such consideration the woman; she had better just go and not think, whether such a young man or old man, she did not care, whether handsome or bad, this man, so she thought, when his lust comes.

The wisdom that the guide of the Asuras knows, the science of wisdom that the guide of the Gods, Vrihaspati, knows, cannot be considered deeper or more honorable than the natural innate intelligence of women. In fact, how can women be controlled by men? They make lies appear as truth, and truth appear as lies. Those who can do this, - I ask, - how can they be ruled by the opposite sex? It seems to me that Vrihaspati and other great thinkers developed policy science based on observations of women. Both cultivated by honorable men and by despicable men, women seem to turn heads and disturb men's hearts. The Sarasamuchaya text also says the same thing as the text above, as follows:

usana veda yacchastram yacca veda vrhaspatih,
ubhe te na visisyeta sribuddhistu visisyate.
Sloka 430

Even though Bhagavan Sukra and Bhagavan Vrihaspati's knowledge can be both, without being too difficult to master by constantly repeating them, they must be encouraged and cultivated every day; on the other hand, the woman's mind is very difficult to understand, it is not certain that she can be controlled, even if she is diligently tried every day; full of real disappointment servant; what is the way people take care of him.

"All living beings are virtuous. This is what we have heard. How then can this be consistent with the facts? To be treated with love and respect or vice versa, women seem deserving of criticism for their behavior towards men. This great doubt fills my mind, namely, when their behavior is like that, is there anything that can keep them within the bounds of truth? Please explain this to me, O descendants so blessed by the Kuru race! Please explain whether women are really capable of being restrained within the limits

set by the scriptures or whether anyone has previously succeeded in restraining them.” In the XL section of Anusasana Parwa it is explained about Bhishma's answer to Yudhishthira's question as follows:

Bhishma said: “As you say, O mighty arm. There is nothing untrue from all that you have said, regarding the subject of women I tell you, O king, how women were created by Brahman and all objects created by Him. There is no creature more sinful than a woman. Women are a burning fire. He is the illusion, O king, where Daitya Maya was created. He is a razor sharp edge. She is poison. She is a snake. She is fire. She is all that. We have heard that all people of the human race are marked with righteousness, and they, in the process of natural advancement have attained the status of a god. This situation worried the gods. They, therefore, gathered together and faced Brahma. Inform Him of what is on their mind. They stood in silence before him, their eyes downcast.” The Sarasamuchaya text describes it very well in relation to this subject:

angarasadrsi nari ghrtakumbhasamah puman,
ye prasakta vilinaste ye sthitaste pade sthitah.
Sloka 433

And the woman is the embers of her neighbor, while the man is like oil, meaning that if the lustful man comes close to the woman, he will surely be crushed, not stylish; On the other hand, if a person continues to act wisely, his heart is not controlled by women, he will always be safe.

svabhavaccaiva narinam naranamiha dusanam,
itthvam vai na pramadyanti pramadasu vipascitah.
Sloka 435

It is women's habits that do disaster to people; the sorrow and concern caused by it, and cancels all work; the priest is aware of it; therefore, always try to stay away from women.

Brahma, who was confirmed to be in the hearts of the gods, created woman, with the help of the Atharvan rite. In the early creation all women were virtuous. Those who arise from this creation by Brahma, with the help of illusion become sinful. Brahma blessed them with pleasures, all kinds of worldly pleasures. Seduced by pleasure, they begin to pursue people of the opposite sex. Brahma the ruler of the gods created Wrath as a companion of lust. People of the male gender, succumbing to the power of Lust and Wrath, seek relationships with women.

The Sruti (Vedas) state that women are equipped with the most powerful senses, that they have no scriptures to follow, and that they live a lie. Beds, chairs, ornaments, food and drink and the absence of them are honorable and true, the indulgence of unpleasant words, and the love of sexual relations, all these are given by Brahman to women. Men are not quite able to withstand them to a certain extent. The Creator himself was not able to keep them within the proper limits: what is there to say then to men?” (Anusasana parwa. XL). Regarding the most powerful senses in women, the Sarasamuchaya text describes it very clearly as follows:

yesu yesu pradescesu kayo 'tyantajugupsitah,
tesu tesu janah sakto vairagyam kena yasyati.
(Sloka 436)

Is a tool on the woman's body, very disgusting and very dirty; should be hated, and shunned, let alone be so, fortunately, if people do not get attached, longing for lust and in love with the tool; people who behave like that, is it possible not to be attached to romance.

ko hi nama manusyesu janannapi vicaksanah,
harinipadamatrena carmana na khalikrtah.
(Sloka 437)

Because in this world the priest is actually quite wise, he is not spared from stains, controlled by the tools that exist in a woman's body, namely skin the size of a deer's footprints.

prasvedamaladig dhena vahata mutrasonitam,
vranena vivrtenaiva sarvamandhikrtam jagat.
(Sloka 438)

In the midst of a skin the size of a deer's footprint, was a gaping wound that never healed, which became a passageway for urine and blood, filled with sweat and all manner of filth; that's what makes people confused in this world, mad, blind and deaf because of it.

kulani nasya patyante na kathamapi khanyate,

khanakaiva ksayam yati balena ca dhanena ca.
(Sloka 439)

The wound is always stirred, but nothing is fragile, does not collapse at the edges, even if the means of severing becomes weak, loses its strength, loses its wealth.

yanyeva malavahini puticchidrani yositam,
tanyeva khalu kamyani aho pumsam vidambana.
(Sloka 440)

Too disgusting that wound, in my opinion; remove all kinds of body waste; the wound is covered by a kind of bird's snare, which is fat and very tough, that's what causes lust, bound by love in this world; I'm really surprised that I'm opening up the abyss of disasters in this world.

In part XLIII of Anusasana parwa in the Mahabharata further explains about women as follows: Bhishma said to Yudhishtira: "Devasarman, with great energy speaks to his disciple in words as I have told you, O king! Devasarman says:Women should always be protected by you from temptations and from various opportunities. Among women two kinds should be seen, namely those who are pious and those who are not so pious. Virtuous women are very blessed. They are the mother of the universe (because they value all creatures). They are the ones who uphold the earth with all its waters and forests.

Women who are sinful, whose behavior is evil, who become the destroyer of their race, and who are covered in sin can certainly have an expressive of evil in them, which appears on their bodies. However, people who have high sincerity are able to protect women. They cannot be protected in any other way." This statement can be paralleled with what is stated by Sarasamuchaya (434):

stri nama maya nikrtih krodhamatsaryavigraha,
dtura tyajedanaryam tamjvalitamedhyavadbudhah.

Verily the woman is nothing but magic, dangerous, in the form of anger, jealousy; therefore it was dropped by the priest, because it is no different from something impure (to be used for worship sacrifices), something disgusting, something dirty.

"Women are fierce. They are equipped with fierce prowess. They have no one to love because they have a sexual congress in them. Women are like Atharvan's spell which spoils life. Even after they agree to live together with someone, they are ready to leave it and get involved in another relationship. They are never satisfied with one of the opposite sex. Men should not need to have affection for her. Not to mention they have a jealous nature. By virtue, men must enjoy the state of their society, not with zeal and attachment but with aversion and detachment. By acting otherwise, a man is bound to meet destruction. No one in the three worlds is able to protect women" (Anusasana parwa. XLIII). Therefore, the Sarasamuchaya describes the actions to be taken regarding women as follows:

yositam na katha sravya na niriksya nirambarah,
kadacidarsanat tasam durbalanavisedrajah.
Sloka 441

Therefore, the woman should be shunned; do not listen to her words, let alone all her whispers, do not look at her face, especially when she is completely naked, for it will be seen, and the sound of her words, is what causes lust to enter.

matra svasra duhitra va na viviktasano bhavet,
balavanindriyagramo vidvamsamapi karsati.
(Sloka 442)

Don't be careless, don't joke around, talk alone with your mother, your sister, your child, because it quickly penetrates the influence of the senses (lust), even though the priest is attracted by it.

2.3 Views on Mothers

In the Eastern system of thought, through their spiritual outlook on life, they have contributed a lot to placing men and women in the East and the West. Motherhood is the spiritual transformation of a wife (wifehood). A wife may be able to ask and take, but for a mother it is her privilege to give. If a woman as a wife is socially significant, a woman as a mother is spiritually significant. Hindu culture trains everyone to view all women as a form of Divine Mother. A mother is more worthy of respect than a father or teacher according to Hindu texts (Ranganathananda, 2015).

Siwananda (2015) said that in Europe a wife manages the household while the household in India is controlled by the mother. In the West a woman is a wife while in India it is a mother. Mother is worshiped as a Goddess. The Taittiriya Upanishad Shikshavalli I.20 (in Sastri, p. 1903) states: "*Matru Devo Bhava*" (Mother is God). Mother is a goddess, so in Hindu theology, the manifestation of God in the form of a goddess is worshiped as much as the worship of the gods. Therefore, for a Hindu worshipping God in the maternal or feminine aspect is an approach between the worshiper and the worshiped. This happens because Hinduism considers the maternal or feminine aspect as God because it is full of beauty, tenderness, forgiveness and other qualities. Worship of God in the form of sakti (motherly element) has been deeply rooted among Hindus, such as the worship of Saraswati, Lakshmi, Durga, Gayatri and others, this is a symbol that God is worshiped as an aspect of the noble mother who always loves and cares for the holy devotees. This is as explained in Bhagavad-Gita IX: 17 which states that: "I am the father and mother of the universe, and I am the creator of all. I am the highest known, the purifier, the holy Om and the three Vedas" (Maswinara, 2010).

Based on the above verse that worship of God in the form of a mother or sakti is an interesting contribution in Hinduism. So that a devotee feels comfortable with the presence of a noble mother, because in the worship of this noble mother there will appear about the existence of divine powers that are everywhere that always radiates compassion, intelligence and wisdom. This is confirmed by the statement of Svami Vivekananda "It is impossible for a bird to fly with only one wing" (Bansi Pandit, 2006: 56). This means that the position of a woman is highly respected because every woman is an incarnation of the Noble Mother, so Hindus consider that men and women are two wings in the same bird (Ardhanareswari) (Suhardi, 2013).

In the context of gender, especially regarding roles in society, women in the view of Hinduism have an inseparable role with men from time to time. Since the beginning of Hindu civilization, namely from the Vedic era until today, women have always played an important role in life. This is not surprising when viewed from the conception of Hindu religious teachings in the Shiva Tattwa which says that the existence of creatures, especially humans, is due to the combination of the elements of male and female. Without women there can be no harmonious world. The position of women in Hinduism is special and must be respected, meaning it is obligatory for their parents and siblings to continue to respect and protect. Such is the importance of the position of women in this life (Trisnawati, 2015: 1). The position of a woman in the context of being a mother is also stated in the Manawa Dharmasastra (III. 56) which states as follows:

*Yatra naryastu pujiyante Ramante tatra dewata,
Yatraitastu na pujiyante Sarwastalah kriyah.*

Where women are venerated, there the gods are happy, but where they are not respected, no sacred ceremony is rewarded.

Mother is the panacea for all kinds of disasters. The existence of the mother leads to protection, otherwise it will certainly revoke all protection. People who are blessed with prosperity then say the words, "O mother!" with love- Will not be trapped in sorrow, nor will it be attacked by the weakness of old age. A person where his mother is, does he happen to be a son and grandson and even he is a hundred years old himself, but in his mother's eyes he looks like a two year old child.

Whether the mother is healthy or sick, thin or strong, the child is always protected by the mother. There is nothing else to protect the child. Then the child grows old, he is stricken with grief, and the world looks empty in his eyes, when he loses his mother. There is no shelter as good as mother. There is no defense as good as mother. No one loves you more than mother. Because she has given birth to someone through her womb, the mother is a *dhatrī* child. Because it has become the main cause of his birth, then the mother is his *janani*. To care for his young limbs, he is called *amva* (Amma). For breastfeeding and caring for children she is called a *sura* (Mahabharata, <http://www.hinduism.co.za>). This is in line with what is stated in the Manawa Dharmasastra (IX. 57) as follows:

*Cosanthi jamayo yatra winacyatyacu tatkulam,
Na cocanti tu yatraita wardhate taddhi sarwada.*

Where the female citizens live in sorrow, the family will quickly disintegrate, but where women do not suffer, the family will always be happy.

A mother in the household is afflicted by suffering, then in a short time, the family will be destroyed, and vice versa, when the mother in the family is happy, the whole family in the household will be happy. Starting from this, the role of Hindu women is in all aspects of life, both in family life, in addition to their main role as housewives who are obliged to accompany their husbands, foster and save the household. A woman is called a wife when she is a companion to her husband and a mother when she has children. Mothers have a role in shaping the character growth of a child. Women as mothers always try their best so that later their children become good human beings as successors of their parents (Trisnawati, 2015).

III. Conclusion

Paying attention to the discourse that occurs in society and also to the interpretation of existing texts, women are very important subjects. As described above, the feminist discourse in Hindu texts, which later developed into everyday public discourse, is slightly different from the feminist discourse in the Western world. Western feminism developed because of the struggle for the discourse of equality. In ancient times, especially in Europe women occupied the number two position compared to men. This

subordination of women by men then gave rise to struggles on the part of women. From these struggles, feminism and its variants were born in Europe.

Feminist discourse within Hinduism, not in terms of struggle as such. The struggle in Europe emphasizes the struggle over others, outside of itself, while in Hinduism, the struggle that occurs is within itself. In Europe, when all gender bias is abolished and all existing rights are obtained, the struggle is over. However, in Hinduism, the struggle will never end. The struggle of European feminists is about public policy, while in Hinduism it is about individual wisdom. Hinduism emphasizes the struggle for its position both in society and as an individual.

The feminist struggle in Hinduism is an ongoing struggle from a woman to a mother. There are three phases of women that must be transformed. The first phase is when she is born and develops, she becomes a woman. As a woman, who gets the body and all its attributes naturally, the scriptures declare it is not good, which is the source of sin. Naturally beautiful women's bodies are sexually attractive, so naturally, women love to show off their bodies. As stated in the Mahabharata and in the Sarasamuchaya text above, a woman, who is the source of destruction, must be transformed into a wife.

When a woman marries, with her husband she carries out various heavy tasks. It is these tasks that put women in a higher position. These tasks, if carried out properly, will lead women to their glory. Then from a wife, who still has the intention to ask or expect something from her husband or others, when she becomes a mother, will automatically bear the title as a giver. When she becomes a mother, a woman totally becomes a keeper, giver, nurturing, nourishing, and prospering.

When it comes to motherhood, women in Hinduism occupy the highest position. Even the mother is more important than the father. In the Vedic mantras, mother is always mentioned first. Mothers can be likened to Hindu goddesses. Even the goddesses can also be called mothers. Between mother and goddess are equal in Hinduism. Mother's position is the last phase and is the peak of the most honorable position ever. Mother is very honored. Therefore, the transformation from woman to mother is a feminist struggle within Hinduism. There is no external struggle, as is the case in parts of the European world. When it comes to being a woman, what the scriptures condemn is her nature, not her existence. When the same woman has different roles and qualities, it is these qualities and roles that determine the high and low of her dignity and position.

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