

Harish Chandra – Narad Samvad

Abstract

In case of subject matter analysis, there many have different importance of the Vedic story, Some where historical incident, Philosophical matter and religious importance or significance may highlight. In the historical age , we get the touch of critical activity through the BrahamanGrantha of the `Veda. But it was not in behaviour of human or common people. Perhaps it was primitive activity which was in vague in commen people. That quessing power is not untrue. In the modern age we see the some matter.in the vedic matter a what we get the historical function. In which and outer side. Such type of information is `Harishchandra -NaradaSambad'.in the ` Rajsuya some yoga' there is an occasion in the name of `Abhisechaniya' and as the main gool of the occasion the story of `Shunashep' is read out.This story has noted in`Aitareya Brahman.

Keywords: Harishchandra, Narad, Son, Father, Vedicreen. Debreen, Rohit. Pitrireen, Rishireen, Vedic, Barun, Reens Griha'mal-Ajin-Shmashru-Tapah'sambad.

Introduction

The derivational meaning of `Veda' is knowledge. It has come from `Bid' `dhatu `But, according to the wise men of India `Veda `is not earthly or sensation knowledge which is achieved by us earth our five sense organ that is called sensation knowledge. Such proof or sensation knowledge cannot bestow too much vast knowledge, `Veda' is a miracle knowledge by which we can search knowledge, Wealth, position and has achieved God. In means where five sense organs cannot reach that knowledge. We can gain from the `Veda'According to sayanacharya-`IstapratyanistapariharioukikmupayangjoGranthaVedayati so Veda".

Harmless thinking and honest achievement both are the main goal of the veda .Indian scholars say `veda` is spontaneous and there is no wrong concept andit is eternal and unparalleled. Like sunlight it is self published like the breath or `Brahma' so there is no composer of the `veda` according to ancient Indian tradition.Sages are only the giver of `Mantra,, and they remember the `Mantra`, Sages gained the `veda` by their meditation. In this `veda` the eternal great message lies and the source of Indian religion and mutual, outcome of our labour heaven, luck everything we get in it. Besides this, "Mantra Brahmanovedanamodheam". All learned men are in the oldest of all. According to the pinion of jaimini in the Mantra of the veda where there are rhythm and foot are colled Rick Veda .Rick veda Samhita consists of Rickmantra and its Brahmin. The meaning of Samhita is very nearest Samhita has sad "Parasannikarshasanhita". Ricveda Samhita and Brahaman Samhita. The subject matter and language of the Ricveda is not doubt ancient.

The Main Text

The Problem

In the ` Rajsuya some yoga' there is an occasion in the name of `Abhisechaniya' and as the main gool of the occasion the story of `Shunashep' is read out. (1)This story has noted in`Aitareya Brahman'

(2) This Harishchandra, NaradSambad is it belong.Though Raja Harishchandra of Ikkhwaku dynasty had a hundred wives, he had no son. In his house parbat and Narad would live. One day king Harishchandraasked Narad why does he need a son?.

Objective of the Study

Narada answered in this way. If any fathers see the faceof alive son then father sacrifices his debt and achive immortality.³ to a father, a son is more enjoyable then any other thing⁴. Father always overcome sorrow with the helf of his son, from soul it is the product of a sonand this son is like about to cross the material life to heaven. What is the necessity of ask or wearing skimmers or keeping beard or meditation. Hai! Brahmins, always express desire for son. Son is a incompareable⁵.Family is always



Gour Baran De
Assistant Professor,
Deptt.of Sanskrit,
Ramananda College,
Bishnupur, Bankura

with son. Rich is life, dress is shelter, appearance is gold, marriage is best, friend is wife, daughter is sorrow⁶ and son is great⁷.

Narad told Harishchandra after saying all the above words, follow Barun and if son is born, he will live in purpose of Barun. Listening the words, Harishchandra prayed to King Barun for a son and uttered the statement of Narad. As a result one son was born in the name of Rohit. Then Barun told Harishchandra for *cyogyo*. After passing ten days Harishchandra answered positively again after ten days Barun repeated the same and Harishchandra told Barun when teeth of a best are fallen, he is called *Medhya*. So when teeth will fall then *yogya* will be performed. Harishchandra again took time mentioning the words tooth falling. Again Harishchandra said let him be expert in bow and arrow. Mentioning all these statements Harishchandra compelled to return Barun. In this way sixteen years had passed and seeing no other alternative of returning Barun, king expressed everything to his own son. But young Rohit turned down the commitment of Harishchandra to Barun. Taking the bow and arrow he went into the forest, throughout the whole year Rohit would live in the forest. King Barun was disgusted for disobeying the commitment. King Harishchandra was attacked with diarrhea as king Barun cursed him. From the above discussion we came to know about the position of son and daughter in our society of that ancient time.

Review of Literature

I have studied a lot of literatures like Anirban, When he analysis the *Ved mīmāṃsā*.

1. Bandyopadhyay Uday Chandra worked on the *Vedic Sankalan*.
2. Jogiraj Basu worked on the *Vedic Introduction*.
3. Babine Prasad Bhattacharya & Taraknath Adhikari worked on the *Vedic Selections*.
4. Ramesh Chandra Dutta worked on the *Regveda Samhita*.
5. Maxmuller worked on the *Regveda Samhita*.
6. Machdonell and Motilal Banarasi worked on the *Vedic Mythology*.
7. Machdonell worked on the *Brahad Devata*.
8. Ramendrasundar Trebadi worked on the *Aitaraya Brahman*.
9. And Concep Publishing Company worked on the *Vedic Interpretation*.
10. Also worked on *Vedic Literature*.

But in this field of research no work has been done yet, thus by I have selected this work.

Concepts and Hypothesis

Firstly, when a father sees the face of his son, he feels wonderful, because he knows that his son would help him repay his *lokik* (worldly) and *vedic*. A person is born with three *reens*:-

- i. *Debreen*,
- ii. *Pitrireen*,
- iii. *Rishireen*.

Amongst these *Pitrireen* can be repaid by funeral rites (*Sradh*) and libation (*Tarpan*). During his last days, a father passes on his worldly possessions in the name of his son, through a vivid ceremonial. That is why in *Brihadarnya Upanishad* it

is said that, a son is *yagna*, a son is *lok*. During this name transfer ritual, *yagna* and Vedic chanting, a son says, O father! I shall take all the responsibilities and shall fulfill all your worldly desires. Even in *Aitareya Upanishad*, it is mentioned that a soul becomes exponent due to sacred '*karma*'. Thus Narad described the usefulness of having a son for repaying **Pitrireen**.

Secondly, not only for repaying **Pitrireen**, all terrestrial pleasures, sorrow can be overcome only with the help of a son. Amongst all worldly pleasures, the one that gives maximum delight is being a father. That is why it is said that a son's existence or absence is the reason for a father's contentment or despair.

Thirdly, A father with the help of his son can overcome many hurdles. A son plays the leading role to beat all the gloom of a man's life. As per *Boudhayan* – the word '*put*' means hell, and hell is the cause of all misery. One who frees a man out of this hell is called a son.

Fourthly, In sacred books like *Manusamhita*, it is found that there is an extremely dreadful pitch black hell called '*Put*'. A son takes out a man from that hell – that is why he is called '*Putra*'. Narad described the *Chaturashram* in an Indian's life through four symbolic words – '*mal-ajin-shmashru-tapah*'. But this *Chaturashram* becomes futile if there is no son in a family. A man without a son is condemned whereas a man who is gifted with a son is praised by all. So son is indispensable, he is like nectar in life, a glaring ray of light, "*Jyotihputrahparamabyoman*".

Fifthly – Narad has described the unparalleled and crucial necessity of having a son in different ways. All the earthly things that assist us, give us pleasure for a particular moment. Food pleases us and helps us live a healthy life. Since food is the main key to life, food is compared with life at many places. Food is the reason one stays alive. But a son is even more essential than food in a man's life. Apart from just being alive, all men possess a soul, a son helps in finding one's true self. A son is placed even above being alive because he helps to guide a man's soul, as one's soul is said to be born as his own son.

A home provides shelter to a man in rain and cold. Since a home secures a man from different weather conditions, it is termed a '*griha*'. But a son is even more significant than a home or a '*griha*'. Home protects from cold, a son helps in gathering knowledge and protects a man from being ignorant. Just like **Hiranya**, **Panyu**, **Jaya** provides assistance for life, so they are desirable. But the pleasure acquired from all these are momentary. Whereas the pleasure of having a son is everlasting. If a man has both, a daughter and a son, the son gives more fulfillment. "*Kripanangduhita, jyotihputrah*". Daughter causes sorrow and displeasure to her parents and relatives. That's why a daughter is mentioned as miser. Even in society, a daughter is considered to be the reason of grief compared to a son. Even in birth, a daughter brings unhappiness. A man has to spend a lot for her marriage. In her youth days, she causes different troubles. That is why a daughter is called her father's '**Hriday-dwarika**'. Narad here describes what

was the position of a daughter and a son, in the society, those days. Those social systems also had notions like today's social system on daughters.

A son is compared with light to prove his supremacy over a daughter. A son is compared to light as he is the one who repays all three 'reens' of a man and frees his soul. As light eliminates darkness, so does a son for his father. The word 'Parambyoman' also has such a hint. Here, 'Byom' means 'Brahmavedanta Sutra' sky A son is compared to light because he is the reason for a fathers 'Brahmagyan'.

Sixthly – By showing the birth of a son, it is shown how a man's own soul is born. So a son is no different than a soul. A soul is dear to man more than all earthly happiness. Since a son is related to a man's soul, any earthly pleasure can fulfil him. In 'Brihadaranya Upanishad' it is said – "Atmstukamaisarbamidangpriyangbhabati".

Seventhly – The superiority of a son is described through the description of a son's birth.

Eighthly – A woman, who was a wife in her past life, becomes a mother to a son. So a lady experiences motherhood through her son, so a son in held high up.

Ninthly – A son is praised al all. Even animals and birds also desire of being a proud father of a son.

Tenthly – A father is carefree of all worldly sorrows and goes through the path of enormous happiness. That is why, in different sastras, having the joy of a son is described as the way to complete satisfaction. Thus Narad explained Harishchandra why a son is indispensable in a man's life.

Research Designing

I have done my work on basis of the analysis of the conversation behind different speakers dine different incident of the sambad.

Finding

From the about discussion we came to know about the position of son and daughter in our society of that ancient time.

Conclusion

It is the energetic nature of men listening stories. It is eternal. For that interest of men, in

different literature, news has been created. It has not only attracted the readers but also solved many problems and has taken the main role in everywhere. In the Sanhita of the Veda, sages have presented the philosophical theory, scientific theory and have saidabout moral duty. Thesignificance of Harishchandra and Narad information is if in that age, any person had no son, he would be condemned by othersin our society.

Suggesting

In our society daughter and son no difference. Child is indispensable in a man's life.

Footnotes:

1. *Shounashepamakshmyapooti*
2. *Aitareyabrahman 7.33.1-6*
3. *Aitareyabrahman .33.1*
4. *BhogosukhahetuBhogyaBishay.....(sayan)*
5. *Abadadashabada,(Baditum..... (Sayan)*
6. *Kripanang ha Duhita, Duhita, Ha putritskripanang (Sayan)*
7. *Aitareyabrahman 33.1*

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