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Social harmony spirit of Indian philosophy

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Abstract

The purpose of this paper was to investigate the Ancient Indian literature and culture cultivates the vision for ideal human society. The Vedic texts clearly express the basic tenets of ideal human living rooted in samarasta, sadbhav and samanata. The present paper tries to capture the philosophical strength of ancient Indian knowledge and tries to validate its values in contemporary times.

Keywords: Human society, Vedas, social harmony, Indian philosophy

Introduction

The idea of a ideal human society is clearly reflected in ancient Indian values. This idea has been executed from the early times of Indian ancient literature and culture. Although Vedic codes are one of the oldest texts of Vishaka, in which the universal essence of Indian ideal human structure is embodied. In the context of universality, the utility of social structure has emerged in the present times with greater strength. The concept of society of the full has been an important factor in biological existence particularly, the idea of social structure is entirely based on mental sensibilities. The reciprocal linkage of people living in a society only gives them the probability of their possibilities. Shortly after the initial life, the concept of society had grown. As the number of organisms increased in the same way, the existence of society got its meaningful nature. This hypothesis of society is often found in all the organisms.

Samarasta is a subject whose origins can be traced since ancient times. Its abundance in ancient literature has been discussed in detail. From the Vedic Upanishad to modern literature, it has got enough space in all the texts. Samarasta is a principle that is universal as well as very much pivotal for social life. The existence of the concept of society only lies on the principle of Samarasata. The real situation of equality determines the direction or condition of a society. In any society, compliance with this principle goes on in a planned and transparent way as the society becomes more advanced and well organized. The basic nature of all societies is usually normal, but according to the circumstances there is also the possibility of a change in them. Each society has its own united devotion in which the God has a special method of living, which is well-established in diverse rules and disciplines. In the earliest times, these theories take the form of tradition indigenous knowledge. Over time, some of these new beliefs are associated with each other and the nature of that society goes on expanding.

When If we talk about the history of Indian society, it seems that before the Vedic culture, many cultures would have existed, because its ideology is so broad and mature that it could not be considered as primitive culture. Thus Vedic culture can be seen as the gradual development of oriental culture. The influence of this culture was so widespread that all other cultures could not be able to maintain their independence and merged in Vedic culture. Regardless of how many cultures existed in the year of India, but it has been possible only by its birth since Vedic times. During the ancient times man was very cruel. In the society was the primacy of brutal instinct. Probably, human values could not be developed so there was then no criterion to determine the right or wrong, as a result the chaos was surrounded. The Vedas were arranged to control the people in chaos, in which the human values were fixed. The society found a measure of determining the difference between fair and inappropriate actions, which resulted in people becoming vocal about self-consciousness. In the development of this self-consciousness, the human values began to be very helpful. Therefore their tradition of development has progressed gradually.

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With the introduction of human values in life, all people began to understand the significance of the organism and started becoming impatient for establishing the identity with nature. Problems of all were often very similar, so all of them seemed to require mutual cooperation. This is where the development of human rights started. The nature of human rights is universal. The nature of human rights changes according to the culture of every society. In modern society, human values are considered as necessary for the symmetry of all the societies or nations of the world in the form of authority. Humanity has been the fundamental concept of Indian society. Living in society is the natural, inherent tendency of a human being.

Thus society is an integral part of human life. In terms of structure, society often appears dependent on two pillars one is authority and other is duty. Coordinating them in any society is essential for social prosperity. The direction and condition of any society is determined only on the basis of coordination between rights and duties. Various rights and duties have been set in the Vedas for smooth functioning of the society.

The main basis for determining duties is qualification not based on his birth. Every person should accurately assess his abilities and be motivated in the same way, the correct assessment of "merit" is helpful in the development of life. This division of duties is very scientific in terms of the development of human life, but it was incorrect & arbitrarily interpreted by later scholars, which resulted in the diluting values of the Vedic society. In Vedic society varna vyavastha its created only for "Grahasth ashram" between in this period they performed his duty according to his ability.

The idea of a strong society in Indian mystics has been running since ancient times. There is a lot of scientific thought on the various social aspects in the Vedas. Various sections of society have been analyzed in the entire Atharvaveda. Because the concept of human rights in various sections of the society is indispensable, hence the concept of human rights is also embodied in it.

Vedas often make laws of equality, freedom, education, expression, etc. all those human rights, which are essential for a person to respectfully live life in society. Duties have been given more significance than those in authority. Analysis of Vedic rights is also embodied in duties. Duties are always self-centered whereas rights are obtained from others. The person should pay more attention to his own sophistication than others. Duties are directly related to behavior and Vedas give special emphasis on conduct of conduct. If all persons continue to discharge their duties, mutual rights will be reimbursed automatically. Duties have made the person conscious of their rights. Due to the overwhelming problems of human rights abuses, the person is also aware of his rights. As a result, today the Human Rights Commission has been established in about 47 countries including India. Human rights exist even in ancient times. The social structure was of this method that the person's rights were reimbursed automatically and wherever there was a problem, the person had compromised with the situation.

Explaining the concept of modern human rights, it has been said that "human rights mean all those rights of human beings who provide freedom of human, physical, mental, and social life and development, and Human beings are obliged to live with respect and dignity. ss"Such rights have been received from birth only.

Detailed explanation of rights and duties is available in the four Vedas, indirectly or indirectly. While expressing the Vedas as an admonition of fundamental rights, Justice Krishna Iyer says that "the concept of human rights is the responsibility of the West, because the beginning of the revolution of rights appears only in the present western age, yet, equality, cooperation and co-operation. The notion of human rights in the Vedas of the principle can be seen naturally present. "Justice Bhagwati also advocates the above said opinion:" These basic rights represent the basic values enshrined by the people of this country from the Vedic period and are appropriate for protecting the dignity of the person and producing such conditions in which Every human can fully develop his personality. "Thus there is a fundamental need for the development of human rights personality.

Vedas' viewpoint is very broad in terms of authority. The Vedas have been taught to understand the living beings themselves. There is talk of rights for animals, birds, trees, creepers etc.

All persons are equal in view of the Vedas, they have not been discriminated against on the basis of their rights and duties. All persons are entitled to equally honorable lives. In Rig Veda, a person has been taught to be human always, that is, every person should conduct humanity. In the Mahabharata, humanity is considered to be the largest religion. The following mantra can be quoted to clarify the Vedic approach to humanity-

“यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति।
सर्व भूतेषु चात्मानं ततो न विचिकित्सति।।”
यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः।।”

That is, the person who treats all living beings as his own does not suffer from any kind of misery, in the true sense it is humanity. So we should behave in the same way with others that we expect others from us to do. It has been said in the Mahabharata- selfless adverse repercussions, without understanding. This is the best definition of humanity. If we want respect from others then we should respect others too. Humanity is a common virtue, whose compliance is indispensable to all individuals, in its absence, humans, humans are no longer left. Humanity is the religion of humanity.

Dharma is always in the righteous. The dharma and the righteous depend on each other, both of them have an indefinite relationship. The destruction of one and the other's hypothesis also ends. If human is not human, then it is not a person to be called human. Only then the Vedas gave the message of 'Manvabhav'. Human rights are the desire of human behavior with each other. Human rights are directly related to non-violence.

The Vedas always preach the teachings of non-violence and non-violence. Every man should do the same thing in which the well-being of the soul is contained. The Vedas deliver human messages to all human being of this earth.

Yajurveda says that "man should be sacrificed in this world by sacrificing himself, should not be tempted by any kind, that is, as much as necessary for himself, except for the rest others should be left". That's why Vedic sages have given the principles of non-possession. It also denotes humanity Therefore, the concept of human rights is needed to look at

the broad spectrum of Indian perspectives, in which there is not a one-on-one, but integrated, physical, social and spiritual sense. To see living beings in the light of totality, Vedok is the essence of human rights.

There is a great deal of right to equal rights in all-round development of a person. To give equal opportunities to everyone for fairness by the administration has the right to equality. This parallelism Removes practical inequality, that is, no one should be considered high or low on the basis of karma or caste.

The right to equality in the Vedas has been presented very smoothly. The entire symposium of the Rig Veda (10/91/4) dictates the similarity. In which the sage says that everyone's heart is equal, everyone's mind is same, that is, there is no mutation of mutual interest-

“समानी वः आकूति समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥”

Atharvaveda also gives this kind of message, notifying any of the above, there is no malice in anyone's mind. Mantra-

“सहृदयं सांमनस्यमविद्वेषं कृणोमि वः।
अन्योऽन्यमभीहृत वत्सं जातिमिवाच्या॥”

Ideologically, there should be equality among all humans, that is, by all means of mutual hostility, they should be defeated and mutually harmoniously, everyone should be motivated.

Everyone has equal rights on all types of work, that is, any person can choose the desired task willingly, so any work should not be implanted in any way arbitrarily on the basis of caste, sex, character etc. To develop a spirit of mutual love and cooperation in social relations, it has been said in the Vedas that the son obey the parents' command, that is, honor the elders from themselves, the wife always speaks a pleasant and peaceful voice. Speak mutually pleasant, peaceful and welfare speech to all the members of the brother, sister, mother, father, son and family.

All should be mutually loving, living in the society, everyone should work equally. All should together to progress together etc. The Vedas have clarified the topics,

“ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधिराश्चरन्तः।
अन्यो अन्यस्मै वल्गु वदन्त एत सध्रीचीनान्तः
संमनसस्कृणोमि॥”

In Atharvad, the society has been divided into four classes respectively Brahma, Kshatriya, Vaishya and Shudra respectively. This division was based on action not based on birth. Brahmin:- A class of society who was engaged in keeping in view of academic activities, was employed accordingly, was called Brahman.

Kshatriya: A section of society who was interested in defense, weapon, war protection activities, was called Kshatriya.

Vaishya: A class of society which took interest in commerce, trade etc. was called Vaishya.

Shudra: in this division of society there was another class in society which, in reality, helped all possible people, was

called Shudra. The person who did not do any kind of work was called a bandit. They did not have any special contribution in the development of their society, so they were not counted in the social classes. The Vedas have not been talked about in the society on the basis of Karmadi. Although the main work of reading was Brahmān, however, all sections of society have been given equal rights to read the Vedic Sahitya Shastras. Although the society was divided into different classes, there is a clear indication of the establishment of social interaction, mutual love, interaction etc. The social inequality and altruism in the Vedas have been largely opposed, it has been said that no person is big or small on the basis of total, lineage, work etc. By destroying mutualism, every person should live happily. With all there are many clear evidence of residence, food, water, worship etc.

Atharvaveda says in clear words that we should not make slaves, nor do anybody make us slaves. In this way we can behave fairly in all directions. In Vedic literature, everyone is considered to be an equal officer of food. Everyone has been told to stay together in the organization. Mantra-

“अश्मन्वती रीयते सं रभध्वं वीरयध्वं प्र तरता सखायः।
अत्रा जहीत ये असन्दुरेवा अन्मीवानुत्तरेमाभि वाजान्॥”

That is, this Sansar Sagar is extremely inaccessible. All upliftment in living together with each other is certain. Consciously behave with one another and consume one's life in different pleasures of life. In this world, all human beings are equal, so everyone should be seen in terms of mutual respect, whether it is Arya i.e. study-teacher, gynecologist or shudra i.e. noisy, deceptive, workman anybody should be treated equality with everyone needed.

The basic premise of 'Vasudhaiva Kutumbakam' is the Vedas, in which the whole earth is given as mother. Everyone has been seen as the Son of God, it has been said to see all the beings in a friendly way and to behave with mutual love and being treated with mutual love. The Vedas believe in the spirit of collective development. Everyone has equal rights in collective places. Wherever there is no talk of elevation of any particular category, but the prayers of welfare of mankind are shown. When all human beings are equal then human rights of all are equal.

It is further said in this context that all persons are free, they should not behave viciously to anybody, but Atharvaveda clearly says that all humans should behave lovingly with each other. Nobody should hate anybody. The destruction of wicked person has been stressed on the destruction of more evils. We should adopt this kind of behavior that we do not have any enemies. We should always live as fearless. Mantra-

“अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात्।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु॥”

The Yajurveda says in clear words that there is no sorrow in all the beings who see each and every one in themselves.

All Vedic deities perform fireily, fire, air, friend, Varuna, earth etc equally on all. In the Vedas, women and men have not been distinguished in terms of rights. Women like men have been given full power of education, sacrifice, trade, leadership etc Women in Atharva Veda have been given the right to trade etc. Women often get a description of sewing, embroidery, knitting, fabrication, etc. to ensure their participation in the business. In relation to family decisions

in the Rig Veda, the woman is called Brahma. In the Vedas, Sarasvati has been called the goddess of education, which is a woman. The said recognition reflects the representation of a woman in education. In one place, the woman has been described as participating in various academics. In addition to education, Indraani has been given the workload of army leadership. He makes the state prosperous by becoming invincible. It is clear from the Vedas that names of many Rishis are received, so that education is also equally for women.

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