

Perseverance of Human Values through Ancient Indian Scriptures

Dr. Neelam Kumari, Associate Professor

Department of English

Kisan P. G. Collage Simbhaoli, Hapur U.P. India

Chaudhary Charan Singh University, Meerut U.P. India

Srimad Bhagavad Gita “Knowledge is the purifier and liberator of the self”

India, One of the oldest and the richest civilization of the world, has been a holy land of sages, philosophers and scientists, contributing a lot in the field of literature, philosophy, mathematics, astronomy ,medicine Technology, dance, music and many more. India's knowledge tradition is ancient and uninterrupted like the flow of the river Ganga, from the Vedas (Upanisads) to Sri Aurobindo. Indian knowledge system which is based on a holistic view of life, stands for love, compassion, universal brotherhood and welfare of all human kind. “Sarve Bhavantu Sukhinh and Vasudhev Kutumbkam has been the great root of our Indian knowledge system. So the aim of education in ancient India was not just the acquisition of knowledge as preparation for the world or life beyond schooling but the complete realisation and liberation of the self and this is India's great contribution to the rich heritage of the world.

Main Words- Human Values, Rigveda, Samaveda, Yajurveda, Atharvaveda, The Ramayana, Shrimad Bhagwat Gita

In the vast tapestry of human history, certain cultural and intellectual gems like Vedas, Ramayana, Mahabharat, Upnishad, shrimad Bhagwat Gita, shine brightly, transcending time and continuing to influence and preserve human values and inspire generations. The Indian Vedic scriptures stand as a prime example of such treasures. Rooted in ancient wisdom and encompassing a wide array of subjects, these texts provide a window into the profound philosophical, spiritual, and scientific insights of ancient India.

Rightly therefore India has always been a centre of knowledge for the whole world due to its value based system. India has a culture that's nearly thousands of years old and is incredibly varied. Some of the most revered principles of the world may be traced back to India, including our day-to-day beliefs that Vasudhaiva Kutumbakam

(the world is one family), Atithi Devo Bhava (the guest is God), and the most loved one Sarve Bhavantu Sukhinh (may all beings be happy). In this rapidly changing era, the importance of education in upholding these values cannot be overshadowed. Life without human values is waste, meaningless and sinful. That is why the Sanskrit writers have filled their works with human values like Truth, Charity, and Service to humanity, Self-Control, Patriotism [Respect towards mother and mother land], Respect forwards elderly people, and God-fearing nature. Indian education system with its rich literature has long been rooted in a rich tapestry of values derived from its ancient philosophers, philosophies, sculptures ,cultural heritage ,historical practices ,and these values and exercises holistic

development ethical leaving and social responsibility.

The words of Sri Aurobindo are worthwhile to recall here that "we Indians are born and bred in a country where jnana has been stored and accumulated since the race began, bear about in us thousands of years" Our great ancient Indian scriptures are the treasure house of wisdom and infinite source of jnana and human values for example the following sloka of the Ramayana the great importance is given to the character of an individual than anything else.

"Kuleenam akuleenam vaa veeram purushamaaninam, Charitraveva vyaakhyaati shuchim vaa yadi vaashuchim"

2.109.4 The Ramayana

Meaning only a person's conduct and character proclaim whether he is born into a good family whether he is boasting about himself or whether he is unblemished or blemished.

India is bestowed with a plethora of value based living conditions in the form of scriptures, religion/way of living, culture, heritage, saints, seers over the ages. These value based living are worth emulating and eternal in nature. There is no writer of Vedas and is believed to be originated from the Divine Consciousness. The influence of Veda to Indian cultural heritage is immense and Vedic rituals, precepts and values are practised even today and respected in Indian society widely.

Vedic literature refers to the ancient sacred texts of Hinduism known as the Vedas. These texts hold immense importance in Indian culture, religion, and philosophy. The Vedas are considered the oldest and most authoritative scriptures in Hinduism and are believed to have been composed between 1500 BCE and 500 BCE. The term "Veda" is derived from the Sanskrit word "Vid," meaning knowledge or wisdom. The Vedas are believed to be the result of divine revelation received by ancient seers known as "rishis." These seers, through deep meditation and spiritual insight, are said to

have accessed profound truths about the nature of reality, the universe, and the human condition. The Vedic literature consists of four primary texts:

1. **Rigveda:** The Rigveda is the oldest and most important Vedic text. It is a collection of hymns, praises, and prayers addressed to various deities. The hymns in the Rigveda provide insights into the early religious and spiritual practices of ancient India.

2. **Samaveda:** The Samaveda consists of melodies and chants derived from the hymns of the Rigveda. It is primarily concerned with the musical aspects of the rituals and ceremonies performed by the Vedic priests known as "brahmins."

3. **Yajurveda:** The Yajurveda contains prose and verse formulas used by the priests during sacrificial rituals. It provides detailed instructions on the rituals, offerings, and the recitation of prayers during these ceremonies.

4. **Atharvaveda:** The Atharvaveda includes hymns and spells that were primarily used for practical purposes such as healing, protection, and warding off evil. It explores a broader range of subjects compared to the other Vedas and reflects the evolving religious and cultural practices of ancient India.

The Vedic literature not only encompasses the four Vedas but also includes other important texts known as Brahmanas, Aranyakas, and Upanishads. These texts elaborate on the rituals, sacrifices, philosophical concepts, and spiritual teachings found in the Vedas. The Vedas are written in a complex and archaic form of Sanskrit and were traditionally transmitted orally from one generation to another by dedicated groups of reciters. The oral tradition of Vedic recitation, known as "Svadhyaaya,." And in this way tradition goes on For example we have the tradition of sixteen sanskar which have great importance in shaping the personality of an individual. In this light of tradition we had a strong tradition of worshiping Women and we have very famous quoted lines from Manusmriti in reverence of women for

example “Yatranaryastu pujiyante ramante tatra Devata, yatraitaastu na pujiyante sarvaast atrafalaah kriyaah”

Meaning-

Where Women are honoured, divinity blossoms there, and where ever women are dishonoured, all action no matter how noble it may be, remains unfruitful.

Apart from this the great importance is given to the mother the following sloka brings out the greatness and importance of mother There is a sloka which bring out the greatness and importance of mother. The sloka is given below:

“Bhoo Pradakshina Shatkena Kaasi Yatrayutenacha Sethusnanasatairyutcha Tat Phalam Maatru Vandane.”

Circumambulating the earth for six times going on a pilgrimage to Kaashi, Varanasi, bathing in the ocean for hundred times– are equal to putting ‘Namaskaram’ i.e greeting the mother for one time.] Again Janani Janmabhoomischa Swargadapi Gareeyasi” Meaning mother and motherland are superior to heaven. This sloka of the Ramayana represents the value of mother and motherland and sprit of nationalism.

In the light of tradition of values teachers are revered as knowledge givers character Builders the following sloka signifies the value and importance of guru

Gurur Brahma Gurur Vishnuh Gururddevo Maheswaraha Gururssakshat Param Brahma Tasmaishree Guraver Namaha”

In Indian tradition Guru (teacher) together with academic and scientific training, give spiritual training in our schools and colleges. The Mahabharata

”speak svolumes about human values. The importance of Truth (Satyam) is brought out in the following sloka:

“Satyameveswaro Loke Satyaddharma Pratishtitaha Satya Moolani Sarvani Satyam Nasti Param Padam.”

This world is based on only one thing i.e satyam, there is no other better place than satyam itself

Shrimad Bhagavatam and importance of Gunas: Srimad Bhagavatam describes particularly of devotion to Sri Krishna,

incarnation of Lord Narayana. Like Bhagwat Gita, Chapter 12.3 offers comparative study of three gunas, viz., Sattva, rajas and tamas as follows: When sattva which is pure and tranquil and which has the power to illuminate overcomes the other two gunas, then a man becomes endowed with happiness, virtue and knowledge. When rajas, which leads man to action, which rouses attachment, becomes active, finds wealth and fame, and suffers misery. When tamas, which is characterised by inertia, and which casts a veil of ignorance over one’s mind and makes one lose the power of discrimination, overcomes rajas and sattva, then man becomes stricken with grief and delusion. The emphasis in the above literature is to develop sattva, the superior guna and have less inferior gunas, viz., rajas and tamas and finally raise above all the three gunas and realise God. Sixty seven values are chosen among the numerous described (Dhanalakshmi, 2003). These are divided according to three Gunas (Triguna) described in the sacred scriptures viz., Bhagavat Gita, Upanishads, Thirukkural etc. In today’s rapidly changing world, where science and technology dominate, the ancient Indian scriptures continue to offer insights that can enrich our lives. The concepts of balance, harmony, and interconnectedness found within these texts resonate with contemporary discussions on sustainability, mindfulness, and holistic well-being.

As we delve into the depths of these ancient Indian scriptures, we unearth not only historical and cultural treasures but also timeless wisdom that holds relevance for humanity’s ongoing pursuit of understanding the self and the universe. These ancient texts remind us that even in the age of modernity, the light of ancient wisdom can guide us towards a more profound understanding of our existence

Now a day’s Spiritual education has been removed from the **syllabi of schools and colleges**. That should be taught from infancy is being neglected and we continue to

provide only academic knowledge. But from the beginning, right from birth, people should be taught values, only then will people become virtuous. The knowledge of our scriptures and great sadhus and sages should be included in the syllabus. In the past such values were taught in our gurukul

system of education. Along with academics lessons such as Satyamvada (speak the truth) Dharmamchara (tread the path of righteousness) service towards others and faith in God were taught. Values should be taught by parents at home, teachers at school and guru in later life.

References-

1. Rao, Shrinivasa Nandvanam, and Rao, N Umamaheswara: Sanskriti Salika and Human Values: International Journal (Ananta) 2015 (51-52).
2. Teachings of Lord Krishna in Shreemad Bhagwad Gita 4.33,37 -38
3. Valmiki Ramayana 2.109,4
4. Bhattacharjee, A. (2011). Modern Management Through Ancient Indian Wisdom: Towards a More Sustainable Paradigm. Purushartha, 4(1), 14-37
5. Chakravarty, R. (2013). Realizing our Ancient Indian Ethos in the world of modern Management. SIT Journal of Management, 3(2), 181-191.
6. Lakshmi. K. (2013). Altruism and Dana: Impact on self and well being. Journal of Human Values , 65-71.7.
7. Mahadevan, B. (2008). Management lessons from Bhagvad Gita.
8. Vedants Kesari, 118-121.8. Munipam, B. (2007). Exploring managerial effectiveness from the perspectives of the Bhagavad-Gita. Paper presented at the 2nd South and Southeast Asian Association of Study of Culture and Religion (SSEASR)Conference. Thailand.
9. Radhaswamy, M., & Basotia, V. (2003). Value Based.
10. Wisdom from Ancient Indian Philosophy for the Corporate World. International Management Review, 3(1), 72-81
11. Ranganathananda, S. (1993). Eternal values for a changing society. Vol11, Bharatiya Vidhya Bhavan.16. Rarick, C. A., & Nickerson, I. (2009).
12. Journal of Behavioural Studies in Business. Retrieved April 14, 2013, fromwww.aabri.com: <http://www.aabri>.