



National Journal of Hindi & Sanskrit Research

ISSN No. 2454-3177
Impact Factor (RIP) 5.11
Author's Helpline : 91-0382-241 690
Dissemination Policy

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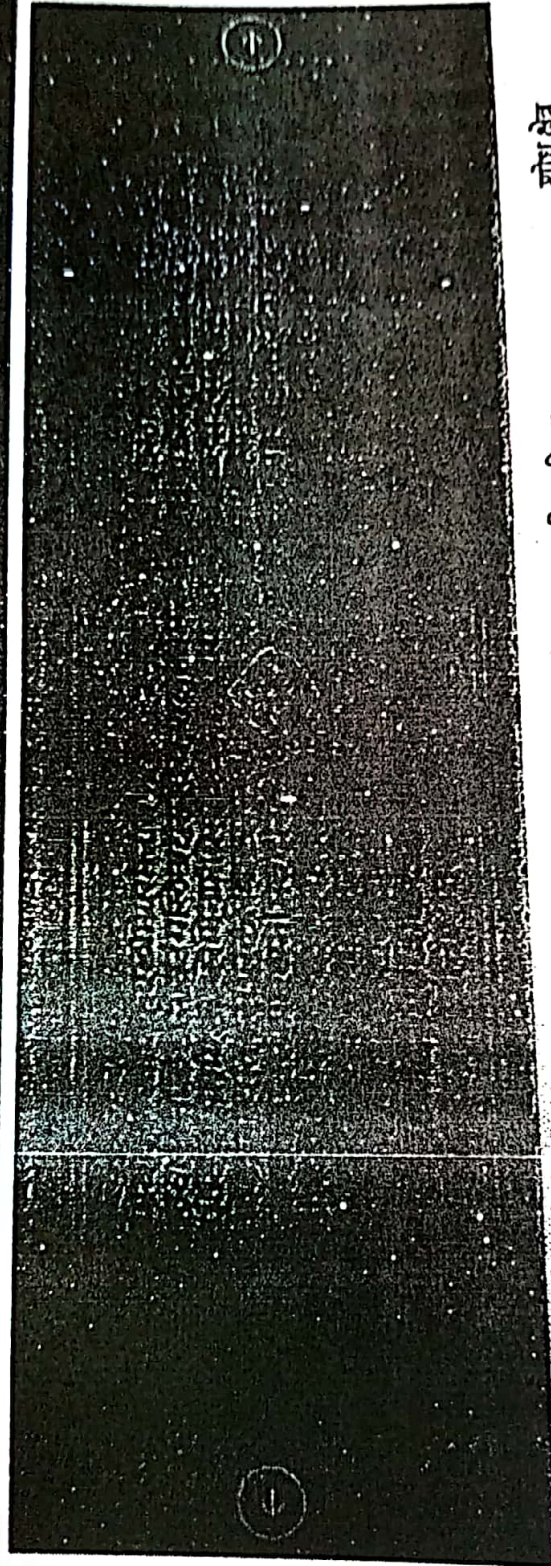
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International Journal of
Hindi & Sanskrit Research

Volume 14 (September - October, 2017)

ISSN: 2454-9177
NJHSR 2017; 1(14): 81-83
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www.sanskritarticle.com

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Elements of world peace in Vedic corpus

Dr. Satrughna Panigrahi

World's original and active shape deeply rooted in nature demands spontaneous and fair business from world society described significantly in the whole Vedic literature. We know that *Vedic corpus* is a wide and vast dimensional intellectual outcome of the past *Vedic seers*, experimented by the then sages. Vedic literature is a complete literature that covers all the required wings of human life individual and the world society based on humanitarian elements that are translated as *Sanskar* in our Indian scriptures. The message of the *Vedic literature* as a whole is to build a civilized civil society under the shadow of divine constitution practiced by Vedic figures in past. This thing comes through the study of various *Sooktas*¹ and *Mantras* of the Vedic Samhitas.

Keeping aside common weaknesses of human beings the Vedic literature talks plainly on a civil moral code of conduct for world peace, when it says² – May firmament bring peace, may the earth endow us with peace and pleasure, may the drinking water bring peace etc. Here these well wishes are applicable to all human beings rejecting particular cast creed and country. Vedic seer³ looks world phenomena widely voyaged on a common boat floating in sea. Hence it is here remarkable that wind, air, and other life sustainer gifts of nature must be of free use for all human beings keeping their original form undefiled and unpolluted. Here is a great lesson for us if we go through the peace maintaining stanzas of the Vedic literature that drop hint about the polluted mind human beings who ignoring this theory makes defile the river water and the like and uses the same to be unrest himself. This very individual unrest generates collective unrest in society in the forms of big bangs of terrorism, corruption, dishonesty and so on.

Incorporating all these views the research paper endeavors to find out the proper and congenial way for world peace in the light of Vedic corpus as shown under heads below-

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(1) Concept of peace and prosperity depicted in Vedic literature.

(2) Averse elements of peace and prosperity hinted by the Vedic seers.

(3) Establishment of peace and prosperity in world through Vedic teachings that includes common issues of world peace in Veda and in other religious literatures of the world.

(4) Conclusion.

(1) Concept of world and world peace in Vedic literature

Vedic literature being self revealed comes out through spiritually refined throat of the Vedic seers⁴. Seers are also supposed as the messengers of Gods –

the various aspects of the Supreme God. Hence without the recognition of the roles of seers in the world peace process, accountability of world peace idea depicted in the Vedic literature seems hard to understand. Hence here it is noticeable that our Vedic seers were of open mind and they looked the world or universe with the holistic vision. Far reaching effect of the Vedic sermons through the teaching of the Vedic seers in past generated a divine atmosphere on the whole soil to establish a peaceful and spiritually developed world society without any demarcation between continents. These all ideas we see in the various Hymns⁵ of the Rigved and the Atharvavda particularly. The Purush sookta, Hiranya garbha sookta and the Nasdiya sookta clearly portray the views related. Hence it comes that in the vision of Vedic seers the whole universe has been a domestic centre for all human beings and creatures. The fear to human beings was from the beasts and demoniac elements residing in far away area of dense forests- that comes through the Rudrasookta of the Vedic

literature⁶. Due to this dilemma the Lord Rudra was supposed in past responsible for the protection of domestic life from all kinds of threatening to human life. He was authorized divine figure also to protect the domestic animals. This grace full work endowed him with the epithet of pashupati. The temple of Pashupatinath is reflecting even today this mythological pragmatism.

Hence it is here worthy to mention that the vision of peace and prosperity of the Vedic seers lies in the spirit of congenial attitude of human beings towards all creatures. The place of human beings was the dominating factor due to their wittiness and deliberative intelligence, so the Vedic seers talks especially about the human beings – the runners of social institutions. In Rudra sookta the Lord Rudra is prayed to protect the life of a family that applies to all family of the world society as such-

मा नस्तोके तनये मा न आयुषि
मा नो गोषु मानो अश्वेषु रीरिषः।
मानो वीरान् रुद्र भामिनो
वधीर्हविष्मन्तः सदमित्त्वाहवामहे ॥⁷ इति ।

Here *Shwetashwar rishi* seeks longevity and betterment for human beings and domestic animals, saying –O Rudra ! Be not averse towards our grand sons, sons and curtail not their granted span of life. It means they may enjoy their life without hurdle. The same your vision please extend towards our domestic animals- cows and steeds.

Here the Vedic seer sees animals and human beings equally that shows the kind nature of seers and the life values of all creatures. Also it shows close relation of domestic life and wild life human beings. This is the effervescence of the Vedic literature and vibration of the seers that is putting its influence on the society also engaged in the protecting of wild life today. This is the world protecting first step of the Indian culture suggested

by our past seers. The Vedic literature is of the view that peace lies in the proper protection of all walks of life. The standing point of the Vedic literature about world is - माता भूमिः पुत्रोहं पृथिव्याः⁸. It means our immediate nearby mother is soil and we are her sons. विश्वं भवत्येकनाडम् is also a very good example to understand the idea of the world and world peace of the Vedic literature that promulgates that the whole world appears as a common nest of all beings to reside in pleasantly. For a pleasant society of world education, agriculture, scientific development, women contribution in the development of society, weather balance, health - wealth management equal distributing system and limited milking of natural resources under a canopy of administration of a Nation bring peace and prosperity in world society- is the great thought of the Vedic seers that comes through the Vedic Mantra of Yajurveda as such -

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामाराष्ट्रे राजन्यः
शूर इषव्योऽति-

व्याधी महारथो जायतां दोग्धी धेनुर्वोढानइवानाशुः
सप्तिः पुरन्धिर्जोषा जिष्णू रथेष्ठाः -

सभेयो युवास्य यजमानस्य वीरो जायतां निकामे निकामे
नः पर्जन्यो वर्षतु फलवत्यो न ओषधयः पच्यन्तां
योगक्षेमो नः कल्पताम् ॥⁹

Griffith translates - O Brahman! Let there be born in the kingdom Brahman illustrious for religious knowledge, let there be born the rajanyas, heroic, skilled archer, piercing with sifts, mighty warriors, the cow giving abundant milk, the ox good at caring, the swift courser; the industrious omen. May Parjanya send rain according to our desire; may our fruit bearing plants ripen; may acquisition and preservation of property be secured to us.

(Adhvaryu whispers to the Brahman priest the blessings which the king hopes the sacrifice will secure to his kingdom)

The main property of the Mantra reports about the peace and prosperity of a great Nation that covers all the corners of the world occupied by human society.

(2) SOME PERILOUS FACTORS

The Vedic literature always deals its subjects in a straight way and gives positive suggestions to win over the demoniac or perilous elements rather than over criticism on any uncongenial matter of thought. The Vedic literature presents an exclusive study on human psych and its extrinsic factors and prescribes remedies also if the human mind leads a person to criminal tract of society. The Vedic seers describes human mind as a gist of his personality that spreads sensation in all limbs of body.

The perilous factors as hinted by the Vedic seers through the various Mantras are the unnatural involvement of human mind in over consummation of material pleasure. For instance we may gather information from Ishopanishad in this concern in which the theory of Karma and rejection of over and unnecessary indulge in worldly pleasure, are prohibited in fashion of philosophic sermons. It means when the Upanishad says - कुर्वन्नेवेह कर्माणि जिजीविषेत्¹⁰ and तेन त्यक्तेन भुञ्जीथा¹¹ then it means positive thinking must be translated in to positive active life and corruption free material life. For more clearance accumulation of wealth and all voracious habit push human beings in to the very perilous crime. This type of uncontrolled crime hunts the civil society and generates unbalanced social classes of human beings that emerge out as a very big bang of human terror. Gradually the rules framed under legal -institutions descend upon to curb it. To stop this all exercise the Vedic literature shows a natural philosophic process of peace and prosperity in the effective articulation of Upanishads. Instances are shown there in, in the

forms of the life system of the Vedic people and the Vedic seers. This thing can be comprehended through proper study of the Upanishadic literature.

(3) ESTABLISHMENT OF PEACE AND PROSPERITY OF WORLD SOCIETY

It is here worthy to mention that the most challenging issue of today is to curb terrorism- an inhuman practice of a group of human beings.

The Vedic literature believes in gradual improvement and restraint of social sins rather than forcibly suppression.

It is here worthy to mention that the Vedic seers, successfully teaches that the creation of the world is done by supreme god and he is authorized to sustain and destruct it. Human beings have no right to destruct it. Through its keen sight sees the parts of supreme being in all beings and gives clues how to live human life purposefully. For that it preaches multitudes of ritual acts prescribed as the source of *Vedic dharma*. Basically the theory of karma defined in favor of social peace, spirituality and yoga are given as the three pillars for the sustenance of and to maintain social peace and world social harmony. World fraternity and humanity emerging out from the *Vedic* studies lead people to recognize the co-existence of not only all walks of life of human beings but the inter relation of all flora and fauna the main factors of world peace and prosperity. This theory today is being realized even by modern scientists also which is a good sign for the peace and prosperity of our society. The Vedic literature proceeds with the Nature and tries to teach us the expected demand of Nature from us in our practical affairs.

Running after duties instead of human right is the very deep insight of the Vedic seers to make people engaged in their life and protect them from negative diversion of life.

Hence the conclusion of the paper comes to make

us aware of our individual purification to join the assembly of social people on the basis of good knowledge of the Veda and for the world peace and prosperity. India should proceed forward with the proper educational achievement of the Vedas. For more clearance our education policy must be based on the ethics depicted in Vedic literature and on the practical moral conducts practiced by our past seers. For this purpose the lessons of the Vedas related with all subjects of studies must be reached out to all corner of the world. It's our responsibility today to convince the world that the Veda is the real constitution of world society and it talks about human beings without special discrimination of country and continent. This is the brief outcome of the Paper.

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