

HUMAN VALUES IN SANSKRIT LITERATURE

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Introduction: Human values were considered the most important in ancient India. This country of rich culture believed to be created by God, has full of values and virtues. Even the battles in India was based on value. The war at kurukshetra was one of the fought at Dharmakshetram. Ancient human society followed certain basic human values in their life. Our Rishis of the ancient starting from Viswamitra to Swami Vivekananda and Sankaracharya to Sivananda taught their disciples morals and human values through their teachings and writings. Ramayana, Mahabharata, Sukraneti, Vidura Neeti, Neeti Satakam, Arthasastra of Chanakya and Tirukkural of Tiruvalluar contain morals and human values. Even modern world deals with several human values which includes business values, medical values, professional values, educational values and cyber values etc; according to the present social, cultural, religious and other sources to emphasis to the mankind in various ways.

Human values mainly deals which seeks to decide norms, ideals, standards or other values. Three important human values in our day-today life are truth, beauty and goodness, thinking feeling and willing Satyam, Sivam and Sundaram. Kautilya says that Artha is the most important, Dharma and Karma are both dependent on it. Which is followed by several human values like Truth, Non-violence, Brahmacharya and Secularism in the life.

Hindu Dharma: The concepts of Dharma, Artha, Kama and Moksha are very ancient Hindu concepts. They are also known as Purusharthas. Vedas and Upanishads described about the Dharma and Dharmic duties to be undertaken by the people. Ramayana and Mahabharata are among them. Rama was the personification of Dharma (रामो विग्रहवान् धर्मः). Tirukkural, means “Holy Kural”. It is the work of the great saint of South India, named Tiruvalluar. He preached many human values in his work. His work deals with moral human values of Dharma, Artha and Kama leaving Moksha to attain automatically. The great saints of that time were very fond of discussing or preaching human values with ethical or moral ideals.

Siksha Sastra : सदयं हृदयं यस्य भाषितं सत्यभूषितम्।

कायः परहिते यस्य कलिस्तस्य करोति किम्।।

It means what can the evil effects of Kali Age due to a man whose heart is filled with compassion, whose every utterance is truth, and whose body is dedicated to the service of others.

In Sanskrit “**Siksha**” is a particular sastra of the Sutra literature, which has six branches called Siksha, Chandas, Vyakarana, Nirukta, Jyotisha and Kalpa. Among them, **Siksha** denotes the concept of Human values, characteristics of human values, Need for valuation, Sources of values and value properties. Hence, there exists a great relationship between human values and value education in the modern society. According to Swami Vivekananda, “**Siksha** is the manifestation of perfection already in man”. The major purpose of **Siksha** is to make a person a better learner, worker, not only in terms of knowledge, understanding and skills but also in terms of human values and motives which give meaning and significance to all his behavior. It is the work of supplying the

conditions which will ensure the psychological functions to mature in the freest and fullest manner to emphasize much on human values.

Value Properties of Siksha Sastra : **Siksha** is based on the conception of human values, the task of moral and social theory is to find a combination of laws which will have three basic properties.

Stability: Once the principles are present in the society, it should be in the personal interest of the individuals in the society to support the principles so that they will tend to be perpetuated by the society.

Behavior Compliance: Although there may be occasional violations, it should be generally in the interest of the individuals to respect the established norms.

Maximum Human Satisfaction: Within the above constraints, the principles are to be chosen so that individuals within the society can find the maximum level of satisfaction.

Human values cannot be forced, even if conveyed with good intentions. **Siksha** is the deliberate and systematic influence exerted by the mature person upon the immature, through instruction, discipline, and harmonious development of physical, intellectual and social powers of human beings. Human values are raised knowledge to wisdom, is provided real education to the every individual. Therefore, value-centered education is must developed to the human values to each individual.

Yoga Sastra : Yoga is of great relevance to mind-body medicine because of the way it looks at life. The yogic way of life is the best prescription even written for lasting peace and joy, which are independent of external events and circumstances.

Yoga sastra plays an eminent role as the ancient Indian healing art. Classical yoga is a science of human psychology. It works on three-face as mental, physical and social states resulting in improved health, lesser greed for possession and efficient management of human life.

Yoga sastra can impart real education for retaining the human health and values in the way of peaceful life, various claims of traditional yoga which is an essence of Indian culture-need systematic verification. Values are the concepts that describe human behavior. The importance of human values of truth, co-operation, non-violence, peace, love, and respect for parents, elders, authority and hard work is leading in the history of civilization.

When human values are inculcated through curriculum to transcend cognitive level for conducive development of individual, social, national and international understanding, it is called value education. Infact, Dhyana-Yoga and Karma-Yoga lead to wisdom and proper spiritual development that makes individuals to understand real values in human. Infact, yoga is a bridge between body, mind and spirit. It trains the attitude and human values to give mental peace. It is, perhaps, the substitute of moral, spiritual and human values.

Yoga sastra identifies is the major dimensions of human health and values. It evaluates as traditional yoga as a system of health and as a process of value education. **Patanjali Yoga** would be more useful than Hathayoga to promote health in tackling and establishing human values. This study may highlight the real significance of “traditional Yoga’ in every age of life for promoting human values for social peace.

Dimensions of Human Values: Literature suggested some yoga practices to enrich the values are:

- a) Reading holy books e.g., Puranas, Vedas, Bhagavadgita, Quraan, Bible etc, and implementing the principles in day to day life.
- b) Observing Yamas & Niyamas in social life.
- c) Listening religious lectures, spiritual activities, etc.
- d) Attending collective prayers etc.
- e) Practicing Omkar recitation, Dhyana etc.

Kalpasutra : Vedic religion involves complex ritualistic Karmakanda which is system of prescribed acts and sacrifices. A detailed understanding of this karmakanda became necessary in due course of time, and this gave rise to a vast literature of Kalpasutra. **Kalpa** means that which is understood or justified in respect of sacrifices and other prescribed acts and rituals.

Kalpa sastra, which are connected with sacrifices laid down in Sruti or Veda. Gruhya-sutras, which are related to various rituals connected with the life of the householder.

Dharma-sutras, which are related to social, political and other benevolent duties and human values.

Baudhayana Sutra : Which is stressed across the diagonal of a square produces an area doubled the size of the original square and improves human values.

Katyayana Sutra : Which is the source of implementing the importance of human values. Kaatyayana Srautasutra is related to the Sukla-Yajur-Veda; **Vaitaana sutra** is related to the Atharva-veda, and this sutra is also related to Gopatha Brahmana and Kaatyayana Srauta-sutra of Yajurveda. Vedic altars had to be built very precisely towards human-values.

Jyothisha Sastra : It is the study of the movements of the stars and planets and their influence on people's lives. Jyothisham is simply a system of thought concerning the connections between external reality and internal reality. The educational value of astrology centers in the fact that, more than any other science, it reveals man to himself. Material science has determined to some extent the physical effects of the rays of the Sun and the Moon.

The human value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It discovers spirit. It demonstrates reality. It touches every walk of life. It counsels the adult in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physician in diagnosing disease, and in similar manner lends aid to each and all, in whatsoever station or enterprise they may find themselves. The destiny of every human Ego is to rule his or her stars; knowledge and obedience are the means of the stellar forces and obedience to their perfect pattern.

Astrology is at once a science, a philosophy, and a religion. Its elements may be checked in one's own life with sufficient exactness to demonstrate the truth of its claim beyond all possibility of disbelief. Real astrologers, like true saints, are few and far between. Wisdom comes, not from memory knowledge, but from an age-long extract of experience. It charts invisible forces. It combines the seen and the unseen, body and soul, form and spirit. Astrology links the fundamental elements of science and religion. It emphasis much on human values.

The subjective values of mind and soul can only express themselves in the concrete areas of life-the field of all relative life experiences- e.g., the body, the field of our profession, the field of our relationships, our financial situation, etc. **Jyotisha sastra** refers to the special effect that the objective human values of existence have in hiding the mental and spiritual values of existence. **Jyotisha** indicates that it is the birthright of every human being to live this experience through all the thick and thin of life.

Dharmashastra : Dharma gets different meanings as “ordinance, usage, duty, right, justice, morality, virtue, religion, good works, function or characteristic”. Studies in the Dharmashastra of Manu is an attempt to present Manusmriti as an outstanding sociological work of ancient India with an unusually comprehensive outlook and to evaluate its impact on the organization of the Hindu society. The main object in this work is to lay bare what is living and what is dead in the Dharmashastra of Manu. Indian culture is rooted in Veda. And, it is only natural that every form of its expression may be traced to Veda. The Dharmasutras go by the name of Smriti which for all purposes may be treated as the sources of Hindu Law.

Dharmashastra moves away from the usual emphasis on symbols and theoretical formulations of dharma as a religious and moral norms to evaluate human values. The sense of Adharma gives an interesting reading material for scholars of Hinduism, historians of religion, and Indian sociologists and anthropologists.

Dharmashastra, a social system that is rooted in the assumption that wealth is evil, and that those who are rich monsters, will have a system of regulations what will differ violently from that one which begins with the presuppositions about wealth is true; that each does violence to human reality, for neither is suggested human facts themselves; that money, wealth is neither evil, nor the greatest good, but simply an essential attribute of human living.

Dharmashastra is true also of the other differences of polity in the different societies of the world, which clearly arise from the kind of presuppositions each has concerning sex, collective memories, history, space and time, law, authority, power and the end of life. It looks at the historical and philosophical perspectives, especially these pertaining to the basic and universal concepts which served as the infrastructure of the civil and criminal code, formation of the state, social satisfaction, economic compartmentalization, and the rules of individual and social behavior.

Alamkara – Sastra : This alamkara-Sastra has several definitions of beauty “Saundarya”, ‘Charuta’, ‘Ramaniyata’, ‘Saubhagya’, ‘Sobha’, ‘Lavanya’, ‘Kanti’, ‘Vichchitti’ and so forth. But the most frequently adopted keyterm of aesthetics is Alamkara. That is why Alamkara sastra should be translated as the science of beauty. Its widest meaning is adequately stressed by Vamana who aphoristically states – Saundaryam alamkaraha. Since ‘Alamkara’ can also mean a means of beauty, it can denote poetic and artistic devices also.

Alamkara is the body of all art whose guna or invariable property is beauty discernible to a man of taste. Beauty is a value discovered in Nature or refashioned by a gifted artist. It is a value like truth and goodness because it is an aspect of reality and well worth man’s quest after it and without which life is would be less than perfect. Faith in man’s ability to attain perfection, emotional as well as intellectual, is a singular characteristic of the Indian mind down the ages. Alamkara sastra consists in aesthetic experiences, which eliminates the human values.

Manudharma Sastra : The Manusmriti also known as Manav Dharma Sastra, is the earliest metrical work on Brahmanical Dharma in Hinduism. According to Hindu mythology, the

manusmruti is the word of Brahma and it is classified as the most authoritative statement on Dharma. The sastra consists of preaching and teachings of human values. While defending Manusmruti as divine code of conduct for all including women, where women are provided place of honor, gods are pleased and reside there in that household, but they deliberately forget all those verses that are full of prejudice, hatred and discrimination against women.

Manudharma sastra gave much importance to women and her value as यत्र नार्यस्तु पूज्यन्ते स्मन्ते तत्र देवताः। यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः॥ means, where women are honored, divinity blossoms there; and where they are dishonored, all action remains unfruitful.

Here are some of the celebrated derogatory comments about women in the Manusmruthi:

- ❖ It is the nature of women to seduce men in this world; for that reason the wise are never unguarded in the company of females.
- ❖ Men may be lacking virtue, be sexual perverts immoral and devoid of any good qualities, and yet women must constantly worship and serve their husbands.
- ❖ In case a women, proud of the greatness of her excellence or her relatives violates her duty towards her husband, the king shall arrange to have her thrown before dogs at a public place.
- ❖ It is the duty of all husbands to exert total control over their wives. Even physically weak husbands must strive to control their wives.
- ❖ The husband, after the conception of his wife, becomes the embryo and is born again of her. This explains why women are called Jaya.
- ❖ While performing namakaranam and jatakarma, vedic mantras are not to be recited by women, because women are lacking in strength and knowledge of vedic texts. Women are impure and represent falsehood.
- ❖ Wise man should not marry women who do not have a brother and whose parents are not socially well-known.
- ❖ Food offered and served to Brahman after shradh ritual should not be seen by a chandal, a pig, a cock, a dog, and a menstruating women.

Thus Manudharma sastra had given much stress on human values and the systems of the ancient customs.

Vedanta – Sastra: Human values are mainly emphasis on Vedanta sastra. Human values for living the vision of oneness is the theme mainly discussed very much in Vedanta sastra. According to Vedanta, today's world is fraught with challenges in multiple areas of life-political, economic, social and personal. The success of any individual or society as a whole depends upon the extent which we are able to diagnose the sources of present day, accurately assess the opportunities and decide a right course of action for building healthy and holistic societies.

Upanishads contains immortal truths realized by a pure and sense-free mind, in a transcendental state. They were revelations (communications) to the seers. These truths are universal and will always inspire humanity to rise higher in search of perfection through spiritual

realization, by shedding ego. The barriers that are projected by the ego, the mind and the sense of organs are pulled down. And consciousness begins to flow out, flow on and flow through. This what Upanishads call attainment of the self, which is the ultimate absolute value. Upanishads also dilate upon the means to attain the objective.

Vidura Niti Sastra: Human values in Vidura Niti by Mahatma Vidur is one of the prominent Niti sastras containing ethical and human values, having relevance (suitable) even today. He, who has a knowledge of the customs of different countries, but never exults at his own happiness, nor delights in another's misery, and who repents not after giving charity is said to be a man of good nature and conduct. The man whose well-planned and spoiled works are never known to others, whose counsels are well-kept and became known to others only when they are carried out into practice, his works are never spoiled – he succeeds in all his objects.

From that perusal of the above advice given by Mahatma vidura to kind Dhritarashtra, it will be observed that many gems of human values are contained in the Vidura Niti, which are still relevant in the modern times. Commencing from to whom sleep evades, the characteristic of wise men and the traits of foolish persons, Vidura has spread a wide spectrum of variegated rules of conduct, which though meant for Dhritarashtra, are relevant to all of us even in the present times when the degradation of human values has become rampant all around the world. His teachings are aimed at kings, ordinary citizens as well as ascetics.

Chanakya Nitisastra: Chanakya applied his teachings of Niti-sastra that has made him stand out as a significant historical figure. According to the views of Chanakya, lofty ideals are mainly emphasized much on human values. He preached some human values and ethics as follows; one should save his money against hard times, save his wife at the sacrifice of his riches, but invariably one should save his soul even at the sacrifice of his wife and riches. Do not reveal what you have thought upon doing but by wise council keep it secret being determined to carry it into enforcement.

“Wise men should always bring up their sons in various moral ways, for children who have knowledge of Niti-sastra and are well behaved become a glory to their family. A brahmana's strength is in his learning, a king's strength is in his army, a vaishya's strength is in his wealth and a shudra's strength is in his attitude of service”. Fondle a son until he is five years of age, and use the stick for another ten years, but when he has attained his sixteenth year treat him as a friend.

Gita Sastra : The Gita contains the supreme spiritual mystery and secret. It contains the essence of all the four vedas. There is not a single word in the Gita, which may be described as flattering. The Mahabharata also says: The Gita contains all the sastras. The divine sage Vedavyasa himself says: The Gita is superior's unfathomable ocean of wisdom.

Gita Sastra emphasizes much human values as on total renunciation of prohibited acts. This consists in entirely abstaining, in thought, word and deeds from vile deeds prohibited by the sastras, such as thieving, adultery, lying, duplicity, violence, taking forbidden food etc. One can abandon the above actions motivated by desires.

Human values from Bhagawad Gita: Human and ethical values have been the very foundation of Indian scriptures, including Bhagawad Gita. It is hoped that these values, if sincerely pay into practice, will manifest attitudinal change in the mind of the modern day manager. Knowledge is not anything created by absence of self-egotism, but only discovered in the wake of loss of ignorance.

The world is filled with wonderful opportunities. Let us recapitulate (review) these qualities or human values in the Bhagawad Gita as.

- ❖ Complete renunciation of thirst for worldly objects.
- ❖ Renunciation of the practice of taking service from others with a selfish motive.
- ❖ Absolute renunciation of sloth and the desire for fruit in respect of all one's duties.
- ❖ Total renunciation of the sense of attachment with regard to all worldly objects and activities.
- ❖ Complete renunciation of latent desire and self identification with regard to the world, one's own body and all actions.
- ❖ Equanimity is the dominant note of the Gita.
- ❖ Even-mindedness towards men in general.
- ❖ Even – mindedness towards men and animals.
- ❖ Even – mindedness towards all beings.
- ❖ Commandment to avoid the gates of hell in the shape of lust, anger and greed; and admonition to perform duties sanctioned by the sastras.
- ❖ Glory of Dharma nature of truth, compassion, Tranquility and non-violence.

Gita preaches the human values as :

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥

One's own duty, through devoid of merit, is preferable to the duty of another well performed. Even death in the performance of one's own duty brings blessedness; another's duty is fraught with fear.

विद्या विनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥

The wise look with the same eye one a Brahmana endowed learning and culture, a cow, an elephant, a dog, and a pariah too.

- a) **“Amanitvam”** : Absence of self-worship-fullness.
- b) **“Adambhitvam”** : Absence of pretence/self-Glorification.
- c) **“Ahimsa”** : Non-harmfulness or injury value.
- d) **“Kshanti”** : Attitude of accommodation.

- e) “**Arjavam**” : Straight – forwardness.
- f) “**Acharyopasanam**” : Service to the teacher.
- g) “**Saucham**” : Internal and external cleanliness.
- h) “**Sthairyam**” : Steadfastness.
- i) “**Aatmavannigrahaha**” : Mastery over the mind.
- j) “**Indriyartheshu Vairagyam**” : State of Dispassion towards the objects of sense gratification.
- k) “**Anahankara**” : Absence of self-egoism.
- l) “**Anasakti**” : Non-attachment etc.

Basically, a human being seems to find himself to be a wanting person, with all compelling desires turn upon this human sense of want. As a human being, there will be no end to longing and struggle for Artha and Kama, so long as both insecure and incomplete and think that artha and kama can make a complete and insecurity. Vairagya is a state of mind brought about by understanding, not compelled by a commitment to self-denial or also deprivation. A manager should necessarily have this complete mastery of his/her mind by imbibing this golden value of “Aatmavinnigraha”. Being endowed with spontaneous thinking where universal human values become personal and assimilated accepted values he/she is shorn of personal likes and dislikes to have a dispassionate view of all the emerging situations and deal with the problems effectively.

In the management context, a manager with a serene state of mind characterized by total objectivity towards the things of the world, including the objects of the senses, can have the dispassionate view through non-attachment with artha and kama, to steer clear of all the ethical dilemmas faced by him. Such examples at the corporate level, both with India and abroad, abound to show how passion of the senses have brought bad name both to the individuals and the institutions concerned.

Conclusion: Thus, the attitudes and ways of thinking called jnanam values, as specified above, have relevance for everyone, including the present day manager. Such values enhance the quality of life, whatever one’s activities may be. Bhagawad Gita speaks about efficiency in action yogah karmasu kausalam. These are the human values the business world should possess in order to achieve profitability, productivity and prosperity. The ethics and human values can find solution for the modern problems like competitive corruption, cut throat competition and excessive consumerism.

Moral human values are most important for mankind. The quality of human action is the manifestation of one’s behavior which in turn is a product of culture and values. In the modern world we need to inculcate ethical practices in order to maintain the quality of life and perfection.

KEYWORDS::

NAMAKARANA: Naming a child after birth.

JATAKARMA : a ceremony performed at the birth of a child

SHRAADHA RITUAL: Funeral Rites

AATMAVINIGRAHA: Self-restrain

PURUSHARTHAS: Dharma,Artha,Kaama and Moksha

ORDINANCE: An Authoritative Order

CHARUTHA: Beautifulness

RAMANEEYATHA: Delightfulness

VICHCHITTI: Breaking-Off

CYBER VALUES: Relating to Information Technology,the Internet and virtual reality.

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