

## “VEDIC REMEDY TO SOCIAL DISORDER”

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The Vedas are unfathomable perennial source of knowledge. Vedic literature imbibes all sort of physical and metaphysical insight that has been a luminary to humankind through the ages. Life tuned to Vedic tenets becomes divine and blissfully blessed.

Today, we are witnessing chaotic situation across the world. Avaricious and possessive outlook of today's man has led to detrimental disorder. For emancipation from this anarchy, today's mankind is helplessly squirming. Mental tranquility has gone far away. Social harmony is fast dwindling heading to slit-throat hurly burly.

The real and solid solution to these problems is easy to trace in the Vedic literature. Vedic wisdom is exponent of marvelous principle of ऋत. The word ऋत in its original aspect is meant for 'Morally or rightfully arranged universal order'. There are certain universal laws, which every individual, as member of society is obligated to follow to lead a calm and creative life. ऋत represents the same. The second important term frequently seen in the Veda is vrata, which denotes a variety of senses and out of which one majorly being 'firm determination to undertake some pious deed' 'Agne vratapate vratam carishyami' (वा.सं.1.5). This Vrata cannot be held or sustained by a man of feeble, foil and false personality, it is why before the mystic fire, vow is taken by sacrificer to move from falsehood to truth.

इदमहमनृतात्सत्यमुपैमि (वा.सं. १.५)

In the backdrop of above, the attempt of present paper is to suggest how Vedic tenets can be applied to crush social disorder through which an orderly, blithe and wholesome society can be created.

This Vrata is proportionate to शिवशङ्कल्प, which is fruition or an attribute to mind. If mental level is unsettled, if mind is fickle flux, any solid and sacred sort

of action becomes impossible. Keeping the same view in mind, Vedic seer invokes the mind to be possessed with noble determination.

यस्मान्न ऋते किञ्चन कर्म क्रियते,  
तन्मे मनः शिवसङ्कल्पमस्तु ॥ वा.सं. 34.6

When we ponder over the problems of today, most of them are associated with insanitary state of mind. Over volumtuousness, possessiveness, avaricious attitude, dissatisfaction, hatred, isolatedness are the outcome of inward stir. An unproclaimed war is happening with in self. Outward disturbance fructifies from inward turbulence. When individual unrest after interaction and reaction is generalized, It turns into en mass unrest, paving lethal road to havoc. At individual level we try to pacify our inward chaos by disturbing others with ill-desire to subdue others, seeking luxury in materialistic objects.

The situation worsens when this fire of unwholesome nature is aired by curses of creed, clan, sect, religion and so forth. Thus, the remedy to these curses becomes ineffective. The chain of ऋत is broken and Vrata becomes diluted with ego.

When at individual level the noble determination of mind is obtained, at collective level ‘साम्मनस्य’ equalmindedness with handsome qualities emerges-

सहृदयं साम्मनस्यम् अविद्वेषं कृणोमि वः।  
अन्यो अन्यमभि ह्येत वत्सं जातमिवाघ्न्या ॥ अ.वे. 3.30.1

I make you all of equal heart and equal mind. You ought to have equal mutual liking which cannot be bound to parochial confines of caste, creed or religion. The sons and daughters ought to follow the commandments of their parents. The husband and wife must speak sweet and calm to one another. The brothers should not hate brothers, the sisters should not hate sisters and visa-versa. There should be equal course of noble determination (सब्रताः) All these discourses follow consequently.

The fourth verse of this hymn of the Atharvaveda deserves special attention which comprises a tenet, which if followed can restore social harmony culminating in world peace.

येन देवा न वियन्ति नो च विद्विषते मिथः।  
तत्कृण्मो ब्रह्म वो गृहे सञ्ज्ञानं पुरुषेभ्यः ॥ अ.वे. 3.30.4

“By virtue of which the deities do not go averse nor do they reciprocate with jealous. We establish cognition in your abode for persons”. The nobler thought is followed in the verses, which purport-The humankind should work for sacred cause with spirit of well-being of all in form of a unit. There should be equality in drink and partaking of food समानी प्रपा सह वौऽन्नभागः (अ.वे. 3.30.6) A This notion can eradicate un-evenness and un-equality from the society, which is a pre-requisite to achieve the task of poorlessness across the globe. This view in very lucid word is propagated in

श्रीमद्भागवते .

यावद्भियेत जठरं तावत्स्वत्वं हि देहिनाम् ।

अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति ॥ श्रीमद्भागवतं 7.14.8

When equal mindedness is achieved, the dream of welfare state becomes reality and all the hate-bearing issues disappear and the world becomes a single abode where men and other creatures live with the spirit of family members-

यत्र विश्वं भवत्येकनीडम् । (वा.सं.32.8)

The efflorescence of amicability reaches every nook and corner of the earth. No wonder if the earth becomes common mother of all.

माता भूमिः पुत्रोऽहं पृथिव्याः (अ.वे.12.1.12)

This creates the surrounding of odorous inter-connectivity and affectionate relation among creatures. Having attained this state of being, the Vedic seer expresses his heart out

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।

मित्रस्य चक्षुषा समीक्षामहे । वा.सं. 36.18

“I behold all the beings with eye of a friend, (देल) we behold the world with the eye of a friend”. It appears that the sage was not satisfied with use of the verb समीक्षे in singular. Thus, he uses the same verbal form in plural (समीक्षामहे) to give comprehensive extension to the notion of friendship.

When the scenario of friendship prevails, there flourishes the sense of fearlessness. There is no entity left to be afraid of. Even the enemies are befriended. Hence, there is no fear even from the side of foes.

अभयं मित्रादभयममित्राद् अभयं ज्ञातादभयं पुरो वः ।

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अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अ. वे. 19.15.6

The roots of co-existence are strengthened by such noble thoughts. Then, there is no room for venomous views bearing hatred.

जनं विभ्रती बहुधा विवाचसं

नानाधर्माणं पृथिवी यथोकसम् ।

सहस्रं धारा द्रविणस्य मे दुहां

ध्रुवेवं धेनुरनपस्फुरन्ती ॥ अ. वे. 12.1.45

“May the earth bearing in many ways the people of different languages, of different faiths as the abode do, bestow upon me a thousand streams of wealth like a steady, unperturbed Milchcow do.”

Today, aged members of family are being insulted or treated in relegated manner. Old age homes are catching swing in Indian cities also. The elderly persons are understood to be burden on family. This is the curse of blind following of western culture. Where such wrong doing is going on, how can one anticipate prosperity and tranquility in such families. Because of pain, suffered by innocent old man, the family gradually becomes cursed and there is no one to redeem it. Vedic preceptors were aware of this factor. Hence, they elevated the position of mother, father, teacher and guest to the status of the divinities.

मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव, अतिथिदेवो भव। तै. उ. 1.11

If someone wants mental peace and unwavering prosperity, he will have to follow this tenet religiously and devotionally otherwise he should be ready to face the same fate as he has made his parents subjected to. Vedic tradition prescribes the ritual of पिण्डपितृ to appease forefathers even after they are dead long back.

One should not be coveted to speak harsh, should abstain from dice, should not consume liquor or any other type of intoxicant stuff. Since, these lead to critical personality damage. The Rgvedic Poet says-

चतुरश्रिहृदमानाद् विभीयादा निघातोः । न दुरुक्ताय स्पृहयेत् । ऋग्वेद 1. 41.9

“As one should be afraid of four dices being cast in the game of gambling, the same way one should not long for speaking harsh to others.”

There is no end to the longing of men. पुलुकामो हि मर्त्यः! (ऋग्वेद 1.179.5) The more he gets the more he is coveted for. When this tendency grows, the social fabric is broken. Only valid mode of earning is praised in the Vedic periphery -

कृषिमित्कृषस्व (ऋग्वेद 10.34.12) A There should be equal access to all to the noble ideas to train their mind and character in order to shape balanced individual personalities as well as a sound society –

यथेमां वाचं कल्याणीमावदानि जनैभ्यः।

ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय च ॥ वा. सं. 26.2

रुचं नो धेहि ब्राह्मणेषु रुचं राजसु नस्कृधि।

रुचं विश्वेषु शूद्रेषु मयि धेहि रुचा रुचम् ॥ वा. सं. 18.48

“As I speak this auspicious word to the people- to the Brahman and royal men, to the labourer, to merchantile people and to the one who is unknown”. “Establish glitterance in the Brahman, give glitterance to the Kings, glitterance to merchantile class and the labourer class. Establish glitterance with glitterance in me”.

Renunciation stands in the ambit of Vedic philosophy. याग is the best example of त्याग-तेन त्यक्तेन भुञ्जीथाः (वा.सं. 40.1) A Vedic sacrifices are symbols of renunciation. With the very view Katyayana defines याग (sacrifice) as follows –

द्रव्यं देवता त्यागः, का.श्रौ.सू. 1.2.2

When all these tenets of Vedic wisdom are put into action, the cycle of ऋत gets equilibrium and Vrata is intensified with divine flavour – एतद्ध वै देवा व्रतं चरन्ति यत्सत्यम् (श.ब्रा. 1.1.1.4) A The society, the nation, the world become orderly driven, paving path to prosperity replete with peace. There should be mass effort to achieve this status. As soon as this state of being is attained, there remains no poverty, no hatred, no unrest, no violence and we would be in position to declare with confidence that all the evils are eradicated and goodwill is established as the king Ashwapati did in the Chhandogyopanishad –

न मे स्तेनो जनपदे न कदर्यो न मद्यपः।

नानाहिताग्निर्नाऽविद्वान् न स्वैरी स्वैरिणी कुतः ॥ 9.11.5

“There is no thief in my kingdom, neither there is any miser man nor wine-consumers there is no such person who has not established sacred fires or who is illiterate. There is no lecherous man, whence a lecherous woman”.

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For a better social order and universal fraternity, for well being of every individual, for material and spiritual advancement of the world, we are obligated to be open-minded to all the noble ideas coming from all sides, that ultimately stream from the Vedas-

आ नो भद्राः क्रतवो यन्तु विश्वतः, ऋग्वेद 1.89.1

There is no easier way than this- नान्यः पन्था विद्यतेऽयनाय, वा. सं. 31.18

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