

Relevance of Vedic social life in present era

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Introduction:

India has been a great country of the world since time immemorial and also a center of ancient civilizations, where all other ancient countries of the world have become extinct, India continues to preserve its cultural heritage even today. Indian Civilization and Culture is one of the best cultures in the world. While the Indus Valley Civilization developed as its own urban civilization, the Vedic Civilization was divided into Rigvedic and Northern Vedic Civilizations. In these civilizations, socio-economic and political activities were more organized and well-planned.

It is often seen that the tendencies of human beings were for their own happiness because they all want their own happiness and prosperity, but in the Daedic religion of India, this punishment was given: "Give hardship to someone, to remove the hardship of another, be always good in body, mind and wealth, be always present for the advancement of others. It has been the teaching of Indian culture that man should be present to neglect those pleasures that others can achieve." Why should Vedic culture's unnayaks have this high feeling that they should try to make others happy even by giving up their own. According to him, whatever is true, Shiva and beautiful is taken by everyone.

Aryans had developed a healthy social life with the development of political life, in which the strength of virtue in the joint family system, the importance of truth-telling in life, the importance of charity, the importance of punishment, the idea of self-interest, various rituals, emphasis on moral ideals and the dignity of women in the society despite the patriarchal social organization. From all these things it is clear that social life was in the best condition in Vedic period.

The constructive attitudes of tolerance, integration, coordination can be seen in the social life of the Vedic period.

Today modern times have brought some changes in the social life of India. Of course, the traditions of ethics and thought in the social life of the Vedic period have not ended completely. But for the sake of self-interest, moral ideals are bound to be neglected. Eastern civilization has started to be considered as ideal. Compared to the Vedic period, in modern times, women have established their special place in various fields of life, but in the modern social system, women have to face the views of many anti-social elements. In Vedic times, social life was supported by giving different forms to the highest traditions

Superstitions are reflected in this. Of course, if we want to achieve the best status of social life in present day India, we have to adopt the various ideals and values of life found in the social life of the Vedic period. In the present dissertation, the social life of Vedic period has been

explained in the perspective of social life in modern times and its relevance and importance has been discussed today.

Vedic Kalin Social Life

From the dawn of their social life the Aryas differed in only two classes. Arya and Anartha are non-Aryans. Both had differences in color, body structure and their language. As the Aryans moved from cattle herding with nomadic banjara tendencies to well-organized mass farming, there was a gradual specialization of labor that eventually became a notable feature of the Aryans. Due to continuous wars, the Aryans in their society needed other workers in addition to doing war work. As a result, four classes were formed in the society of Aryans based on the principle of karma and labor. For the successful performance of various tasks, the four varnas, namely Baman, Kshatriya, Vaishya and Shuda, appear to have evolved from the beginning to the last stages of the Chaturvarnya system."

Initially the varna division was based on karma and labor. Rigveda does not give an impression of the rigid and immutable rules of classes or castes. This may have been a ban on inter-caste marriage, change of occupation and the practice of meeting and eating in one row. In the Rigveda we find an example of a Brahmin marrying a Kshatriya and an Arya pure intercourse. There was no restriction on eating food prepared by Shudras and there is no evidence that impurity is caused by touch or contagion of the lower castes.

The sense of social welfare and public interest was implicit in the division of labor among the various classes. People of every varna were doing their work for their own development and interest, but at the same time they were motivated by the spirit of public welfare and social service.

The unit of social life in the Vedic period was the family. Father's place in the family was paramount. That home was permanent. All the members of the family lived under the father. His father used to rule his family. In the family, the instructions of the father, the householder, were followed. Usually no work was done except for the wishes and decisions of the householder. There was a feeling of respect and honor towards Bade Buze in the family.

The father was not only responsible for providing for his family, but also for punishing the family. The relationship between the father and his family was based on love. The father was considered to be the guardian of the clan, a symbol of superiority and kindness. The early society of the Aryans was tribal and patriarchal in nature.

Pani ke roop mein women were housemates. The words Grihaswamini and Sahadharmini indicate their family influence and importance. The wife had control over her parents-in-law and god. The service of mother-in-law, father-in-law and guests was given due respect. Khian could have received a higher punishment. In the Vedic age, some philosophers and poets were Khiyan and some were warriors. Attention was given to their physical, intellectual and cultural development.

In the Rigvedic age, the Pada system was not prevalent as it is in modern times. There was no restriction on one's freedom to go out, wander around or roam around. She participated in

household sacrifices, festivals and social gatherings and celebrations. These girls were married off after attaining full puberty. She was independent in choosing her husband. Generally monogamy was the general rule. Polygamy was practiced among kings and high and rich people. A polygamous man's life was generally considered to be turbulent.' Jaimini has discussed a Vedic Ganya Ki Charcha Ki Hai according to which, women used to get a share in the property. According to Vedic literature, daughters who always lived with their parents got a share of the property. And a brotherless daughter used to get a share in her father's property. Gifts given to the bride on the occasion of marriage were considered Khidhan.

In the Rigveda, there are no examples of permanent widow marriages, but they were nurtured in the family. In the Vedic age, the practice of Niyoga was prevalent. Many strict conditions were laid down for Niyoga. One of the conditions was that if a widow was not willing to do Niyoga, she could not be forced. Of course, Khion's thoughts were respected. In the Rigvedic era, despite the patriarchal social organization, women were respected in the society. No such evidence has yet been found in the Rigveda to show that the status of women in society was inferior to that of men and that they were subservient and subordinate to sons. In intellectual and spiritual and social life, women enjoyed the same prestige as men.

In this age, the birth of a daughter was not so alarming as it became later. The punishment of girls was not neglected. Putra ki Bhati Putri ka Thi Upanayan Sanskar was. But the position of wife and mother was more important than daughter or daughter in the family. Nothing is said about the birth of a daughter in the Rigveda. It is so true that daughter's expectation that the son could work for the welfare and protection of the family.

From the point of view of punishment, Aryan society lacked the highest mental and intellectual development. Clear and definite rules were made for student life and learning. The development of character, intelligence and intelligence were the main objectives of siksha. Both the acquisition of knowledge and character building were emphasized. Guru and disciple had a happy harmonious family relationship. Special knowledge was gained in medicine and astrology in the Vedic period. He also imparted various types of metal knowledge. Punishment of Khies was considered important and attention was paid to their physical, intellectual and cultural development. Parents paid due attention to the discipline of their daughters. Father used to try to make his son proficient in his profession and at the same time knowledge of military discipline was imparted from the point of view of self-defense.

In the Vedic period, the life of the Aryans had a very important place in various rituals. It was his feeling that man becomes radiant and glorious by the proper performance of various types of rites. Purity of Conduct Emphasis was placed on temperate living and self-restraint, manners were of great importance in daily life. Emphasis was placed on doing good deeds. A man was considered to be satisfied with good deeds and achieve success.'

The diet of Aryans in Vedic times was simple, plain and nutritious. Milk and products derived from it like ghee, butter, curd, paneer etc. were experimented with. The cow was very important in the social and economic life of the Aryans and was considered sacred. Amish food was consumed on special occasions. The intoxicating juice of the Soma plant was consumed. But

the Aryas considered it bad to drink alcohol. Consumption of alcohol was considered the cause of strife.'

In the Rigvedic period, virtue was emphasized in the society. The number of kidnappings, looting and other crimes was negligible. If a mother, father, brother, friend or priest was found to be a traitor, he was punished in the same way as a commoner or even a king himself was found guilty of a crime. In ancient times, the king was not superior to the justice system.

Aayon ka Jeevan Neeras nahi apitu amod dear tha. By nature they were demanding and wanted to make their life as happy and enjoyable as possible. Dut King, dance, music, akhet etc. were their means of entertainment. His musical instruments included veena, flute, dundubhi, conch shell, jazz, brass instrument, trinava and mridanga or bell, etc. All this shows his high level of knowledge and love for music of the people of Vedic period.'

Thus, after studying the social life of the Vedic period, we can say with certainty that in the Vedic period, special attention was paid to joint family practice, respect for mother, father, elders, faith and devotion to teachers, importance of etiquette in daily life, modesty, generosity, physical and mental purity, superiority of thoughts, etc. Even though it was a male-dominated culture, self-respect was respected in the society. Purity of life, virtue, ethics and virtues were more emphasised. Today, in the changing social environment in modern times, the ethical ideas based in the social life of the Vedic period from fixed rooms are needed in the modern social life.

Conclusion-

- 1) The social life of Aryans in Vedic times was simple and pure.
- 2) In the caste system, the duties of each individual were emphasized so that personal development and welfare of the society could be achieved.
- 3) In the Vedic period joint family was customary and importance was given to family ties. Today, due to the situation, the money of the joint family is decreasing.
- 4) Although the Rig Vedic society was a male dominated society, women were not very important. In modern times, women should be respected and the birth of a daughter in the family should be a joy.
- 5) Adherence to etiquette, modesty, generosity, tolerance, integration, sense of coordination and emphasis on moral ideals were important in the social life of the Vedic period. For a happy life in modern times, all these constructive attitudes need to be as important in our lives today as they were in Vedic times.

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