

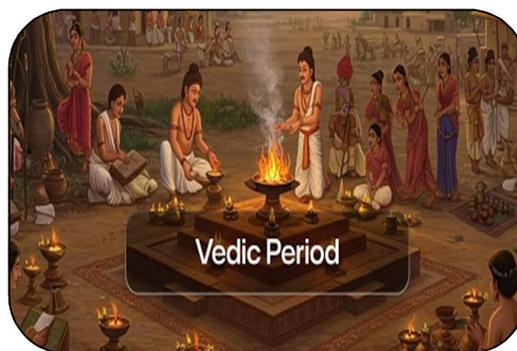


UNIVERSAL APPROACH OF VEDIC CULTURE AND TRADITION

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ABSTRACT

The Vedic tradition, with its rich cultural heritage, offers a profound and optimistic worldview that continues to inspire humanity. This paper explores the buoyant vision of Vedic tradition and culture, highlighting its emphasis on inner strength, resilience, and the celebration of life. The Vedic seers' profound insights into the human condition, the natural world, and the ultimate reality are examined, revealing a holistic and inclusive perspective that transcends temporal and spatial boundaries. It will also discuss the relevance of Vedic wisdom in addressing contemporary global challenges.



Through a critical analysis of select Vedic texts, this paper will illuminate the timeless and universal appeal of Vedic tradition and culture. It will argue that the buoyant vision of the Vedas offers a much-needed antidote to the prevailing pessimism and cynicism of our times, inspiring individuals to cultivate a more positive, compassionate, and meaningful life.

KEYWORDS: Vedic tradition, culture, optimism, wisdom, vision.

INTRODUCTION:

The history of culture is very ancient. It emerged with the birth of humans on this earth, and its flow has continued to advance in accordance with the development of human life. Among all the factors that shape the history of human life, culture holds a central place. Every nation in the world has its own culture. For ages, each nation has preserved its cultural heritage. This cultural pride has been a symbol of every nation's dignity. Culture is the measure of its development and progress. Culture is the record of a nation's past and present achievements.

Vedic culture holds a unique and significant place among the world's ancient cultures. Studying the history of world culture reveals that the constant changes and the establishment of new beliefs within it have, to a large extent, been rooted in the inspirational elements of Vedic culture. When we study and contemplate the great legacy of human culture from this perspective, we are forced to acknowledge the significant contribution of Vedic culture in influencing and inspiring its human consciousness.

The original architects of Vedic civilization were the Aryans. The Aryans came to India via Iran. Their route was mostly northern Herat, Kerman, Kilabasti, and Kandahar. They passed through Persia and the Baluch-Makran region before arriving in India. They crossed the Tochi, Gomal, and Kurram valleys with their long caravans. The Rig Veda reveals numerous conflicts between the Aryans and the non-Aryans.

DESCRIPTION:

We are all aware that the fundamental structure of Indian culture was essentially laid during the Vedic period. The Vedic period holds special significance in the development of Indian culture. The Aryans, the creators and bearers of Vedic culture, are described throughout the Vedic literature, the epics, the Sutra texts, the Smriti texts, and the Puranas. The present-day legacy of Indian culture that we have inherited was the result of the mutual cultural fusion of Aryans and non-Aryan local communities.

The foundation of Rigvedic society was the family. The family was patriarchal. The joint family system was prevalent. The head of the family was called a Kulpa. A family was called a Kula. Several Kulas formed a village, several villages formed a Vish, several Vish formed a Jana, and several Jana formed a Janapada. The tradition of hospitality was of paramount importance. Another class was that of the Panis, who were very wealthy and engaged in trade. At that time, beggars and agricultural slaves did not exist. However, society was primarily divided into two classes. Among the Dasas or Dasyus, some were likely non-Aryans and some were Aryans who opposed the Rigvedic Aryans, such as the Yadus and Turvasas. They are also referred to as Dasas in one place. It is possible that these Aryans arrived in India before the Rigvedic Aryans. Dasas likely assisted the Aryans in all crafts because they were already skilled in crafts, and the Aryans' primary occupation at this time was animal husbandry. The unit of property was the cow, which also served as a medium of exchange. The charioteer and carpenter communities enjoyed special respect. Untouchability, the practice of Sati, the practice of purdah, and child marriage were not prevalent during this period. All women had the right to education and the right to choose their husbands. Widow Remarriage, women's upliftment rituals, Niyoga, Gandharva, and inter-caste marriages were prevalent. Clothing and ornaments were beloved by both men and women. Barley was the main grain.

While Vedic society, on the one hand, exhibited a tendency to constantly remain industrious and accumulate immense fame and wealth, on the other, it also reflected the generosity of freely disposing of and distributing self-acquired wealth. This is why the Vedic poet says, "Accumulate with a hundred hands and distribute with a hundred." This tendency not only embodies generosity and selflessness, but also symbolizes a socialism in which there is no place for monopoly or unnecessary accumulation.

The goal of this organized and universally interrelated life of the Vedic era was to build a beautiful, happy, and powerful nation. The frequent possibility of war between provinces and nations over trivial matters also led the Vedic Aryans to realize the need for unity and organization, as the Yajurveda, in a context, articulates the need for organization for self-defense. They argued that by remaining united, no one can harm. Furthermore, the distinctions of superiority and inferiority in society are eliminated.

To prevent the emergence of disparities between superiority and inferiority, the spirit of equality and unity was given importance in Vedic national life. The sages of the Upanishads further liberalized the Vedic sages' sense of national unity, inspiring humanity to live a life of absolute equality. They advocated for the elimination of disparities arising from ownership and rights.

Vedic poets have been faithful to life; they have inspired society to live a life of happiness, peace, enthusiasm and joy. The objective of this joyful and peaceful life of the Vedics has been to continuously move towards progress. Vedic sages always aspired to be prosperous. 'May we always remain happy and watch the rising sun.' Let us lead a joyful life and make our life progress like the rising sun.' The desire for such a joyful and joyful life has been expressed at many places.

These beliefs of the Vedic poet reveal that Vedic society, by remaining dutiful and devoted to life, is moving towards future progress. The first duty in life is to move towards progress. The Vedas say, 'Always remain vigilant, for an alert person can protect both himself and his subjects.' O Agnidev, elevate us for a prosperous life.' O The Lord of Fire always helps those who are progressive and aspire for progress.' Numerous references to an optimistic outlook on life are found in the Vedas and Vedic literature. The Vedic period's desire for a long life is a strong proof of its faith in life. Remaining untouched by narrow-mindedness and inferiority complexes, it expresses its desire to live for more than a hundred years. In a mantra of the Rigveda, it prays to Vayu, the presiding deity of life, that the air should flow for us as a beneficial and soothing medicine and ensure long life for us.

He appears to express a fervent hope for a joyful and long life and for perpetual victory. He also desires that his children be strong and live a long life happily. The Vedic mantras repeatedly pray for strength, valor, bravery, and a life of self-conqueror. While becoming strong himself and imagining a vigorous and victorious life for his children, the Rig Veda also says, "May my sons be capable of slaying the enemies, May our sons become great heroes, and with them may we conquer the enemies. 'To achieve victory, he prays for the acquisition and cultivation of brilliance, virility, strength, and vigor in life. To attain good health and strength, he desires to attain a body as strong as stone.'

Such a passionate and sublime spirit of achieving victory in life is rarely seen in world literature, as is found in the Vedic Aryans. In their journey of victory to achieve success, he possesses the immense power to bend even the odds. Thus, the Vedic poets' optimistic outlook is evident throughout. This optimistic outlook not only awakened a sense of compassion for life but also created a broader perspective for humanity. The faith in life and the desire for a progressively advanced lineage inspired Vedic society to advance in various directions. Based on their own perceptible truths, they opened the doors to a golden future for future generations. They were determined to be leaders not only in courage, valor, and devotion to duty, but also in knowledge and pride. This optimistic outlook gave birth to a culture that is generous and sublime, yet vibrant. All these characteristics are reflected in their syncretic approach.

CONCLUSION:

The Vedas contain a wonderful description of all the principles and teachings useful for the temporal and spiritual progress of human life, including religious philosophy, knowledge, science, arts, yoga, music, morality, and social conduct. Therefore, sages have described them as the ocean of eternal knowledge and the root of all religions. Manu called the Vedas "Vedakhilo Dharmamoolam." The Vedas are the foundation of all religious texts, including Shastras, Upanishads, philosophy, and Puranas. In reality, the true knowledge of the nature of living beings, the world, nature, and the Supreme Being is the essence of the Vedas. It has been said that those who are ignorant of the Vedas know nothing. By understanding the Vedas, the entire body, the universe, and the Supreme Being can be understood. Performing Vedic rituals is as essential for attaining supreme knowledge as riding a horse is necessary to travel from one place to another. A horse also requires a saddle and reins. Similarly, attaining supreme knowledge requires more than merely reciting the Vedas; instead, one must perform Vedic rituals. In this way, ancient Indian society steadily progressed by embracing the essence, glory, and principles of the Vedas, the very essence of Indian culture, and acting accordingly. In retrospect, goodwill and goodwill have consistently permeated Indian social institutions. New ideals and practices were embraced in every sphere of life.

Indian culture has reflected the diverse changes that occurred in the country from the Vedic era to the twelfth century. The political, social, religious, and economic conditions of the Vedic era underwent various transformations over time. Rulers and governments became more organized over time. Their duties and regulations expanded. Rig-vedic era socialism later became more elaborate and systematic due to new events and circumstances. Religion in the pre-Vedic period was in a state of formation, and it developed significantly in the later period. Various religious institutions blossomed into numerous branches and sects. Economic life, typical of the early Vedic period, became highly developed and strengthened in the later period. We can certainly trace the foundation or origin of all this to Vedic culture.

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