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Social Transformation in Sanskrit Literature

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Abstract

साहित्यसङ्गीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः।

तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनाम्॥ (नीतिशतक-12)

What is literature? What is it in essence? What does it entail? It is too difficult to explain the real meaning of literature because there are different types of definitions are found in shastras.

शब्दार्थौ सहितौ वक्र कवि व्यापार शालिनी।

बन्धे व्यवस्थितौ काव्यं तद्विदाहलादकारिणी॥(वक्रोक्तिजीवितम्)

Literature is the mirror of society. Through language, literature expresses all social sentiments. Literature is a vital record of what men have seen in life, what they experienced of it, what they have felt and thought about those aspects of it, which have the most immediate enduring interest for all us. It is thus fundamentals all an expression of life through the medium of languages. Generally, Literature is the total collection or combination of all shastras like grammar (vyakarana) philosophy (Darshan) religion (Dharmashastra) arts, sciences, History, geography and political science etc. Our country Bharat is most wonderful land of different religions and different languages. The scope of Indian literature or knowledge is extremely wide. If we evaluate the importance of Indian literature or knowledge, we can find that it is a vast store house of knowledge which is deeper than the Indian Ocean, wider than the geographical area of India, higher than the peaks of the Himalayas and more subtle than the concept of Brahma. Sanskrit is one of the oldest languages. And the greatest, the most wonderful and scientific language in the world. It is not only a literature but also a shining tradition of Indian culture, knowledge, science, philosophy and art. It is divided into two types; one is Non creative or literature of knowledge and another is creative or literature of power.

Sanskrit literature is not only a glorious reflection of Indian life and culture but also world life and culture. It is only for Jeevan Darshan and welfare of the living beings (संस्कृतं सर्वजनहिताय विभाति). Sanskrit and prestige go together in India. Without knowledge of Sanskrit literature, the education of every Indian is incomplete according to Mahatma Gandhi. It can be a major tool for social transformation, given its ability to eradicate

differences of caste, sect, gender, religion and other narrowness and evil thoughts in the society. The fundamental transformation of consciousness is part and parcel of life. If a person's mind is changed then his action or deed will be changed.

There are many social rules transformations in this literature. This topic is so vast that only two or three of its broad aspects have been cited in this paper

Keywords- Jivana Darshan, Manab Dharma, Samskara, Basudhaiba Kutumbakam, Ramarajya, Global peace, Salvation, Consciousness, Barter System, Transformation

Social Transformation:

Every day in our newspapers and on T.V we are reading and seeing many bad news regarding terrorism, anti-social works and corruption in every sector like economic, political and social etc. If we take a statistic, we can get that many qualified people are doing these anti - social works. Due to -

आलस्याच्छिक्षणाभावात् कुसङ्गाच्चैव देहिनम्।

दोषदुष्टं भवेच्छीलं वेदोपि विनिहन्यते।।(दु.पु.225)

We should think that achievement of educational qualification or degree alone cannot make a man as human or intellectual development cannot make a man as a human. It is only learning of Sanskrit literature can influence responsiveness in the heart of men and create an atmosphere to establishment of Global Fraternity and mutual Tolerance, Universal Peace and Harmony. In the vision of the Vedic literature like God the whole is one. The earth is our mother and we all are her children. So, we should march forward with an idea of global brotherhood. As the members of a family (वसुधैव कुटुम्बकम्) stay together. Even though we are of different nature, such as having differences in food, cloth, language and religion etc. We should live together in this world.

दुर्लभं त्रयमेवैतद् दैवानुग्रहहेतुकम्।

मनुष्यत्वं मुमुक्षत्वं महापुरुषसंश्रयम्।।

Human always want to three things i.e value-based humanism, salvation of life and the company of seers and servants. These can be achieved from Sanskrit literature or Indian literatures. Sanskrit literature advises to gain vidya (knowledge) and to maintain Manaba Dharma (Human Religion). Really Good Quality education (vidya, knowledge) can modify or transform social works through sanskar (Humanity). That is -

धर्मो ददाति धनमक्षयमुत्तमं तु धर्मो ददाति पदमक्षयमच्युतस्य ।

धर्मो ददाति विमलां धियमात्मसौख्यं, धर्मो ददाति बहुपुत्रयशांसि नृणाम्।।

Sanskrit literature promotes and propagates an all-inclusive ideology i.e -

परोपकारः पुण्याय पापाय परपीडनम्। अहिंसा परमो धर्मः। सत्यं वद । धर्मं चर । यानि अनवद्यानि कर्माणि तानि न कर्तव्यानि etc. which could constitute the foundation for global peace and harmony and transformation in the society. Particularly through quality education we can change our social, cultural, economic and political condition of our society.

Secondly in our society every person or individual struggles for three things- Knowledge, Prosperity and Happiness. Sanskrit literature is the best instrument or way to achieve them all. There are many Upadeshas in the Veda, the Upanisad, the Purana, the Ramayana, the Mahabharat, the Gita and other religious books. If a person's heart or soul

is clean or speritual then all types of religious texts and upadeshas dwell there. He becomes a spiritual person and he does not do any anti-social works. Now people do not read or follow our Indian culture or rules of shastras. Once upon a time India was the guru of the world family. But now feels to be in the grip of the monster of evil.

इदं भारतवर्षं नो भामिनि भाति भूतले।
दुर्नीतिग्रस्तजन्तूनामभयारण्यमुत्तमम्॥ (दु.पु. 77)
भारते भारतीयत्वं हसते अहर्निशं क्रमात्।
वहिरागतसंस्कारा वर्धन्तेवारिता जनैः॥

Knowledge gives pleasure but not luxurious goods.

विद्या ददाति विनयं विनयात् याति पात्रताम् ।
पात्रत्वात् धनमाप्नोति धनात् धर्मः ततः सुखम् ॥

Man should work for a better life and all the institutions concerning man should be improved through the study of man's habit, needs, interests and weakness.

रीति नीति विचारेषु मिथः संभाषणे तथा ।
कर्मनिस्थानसंस्थासु सत् प्रवृत्तिं सदाश्रयेत्॥ (दुर्नीतिपुराणम्)

If social condition is improved man not only create heaven on earth but also proper atmosphere for happy living.

Caste system is responsible for the lack of proper utilization of the faculties of an individual. People belonging to the low caste rarely think for taking up the work which the high caste people do. So, their personality remains stop to develop. But in Sanskrit literature -

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥ (4.13)

Really this caste system is not meant for Jatibada but a class is determined by temperament and vocation of a person or a bird or an animal also. It means the people who gives knowledge or education to the society, and Who is helpful nature is called Brahmana (Guru), Who protects our country and who thinks power or strength is the most precious thing. he is called Kshatriya (Army), who gives food and other requirement goods and who wants wealth and pleasure, he is called Baishya(Farmer and Businessman) and who serves for all people and who thinks pleasure and enjoyment are the main things. he is called Shudra (Servant of God or Govt.). All are equal in their posts.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥ (गीता5-18)

There is no difference among them. World exists through their co-operation and companion. Now people follow western culture so our Indian culture and customs gradually decline.

स्वराष्ट्रे विदेशिसभ्यातायाः कुप्रभावः।
राष्ट्रियताभिवृद्धये सभ्यतैषा त्याज्या च ॥ (दु.पु.236)
स्वराष्ट्रस्य सदाचारत्यागेन कुफलं ध्रुवम्॥ (237)

Economic Transformation:

Economic condition of our country is not so good due to unequal distribution of wealth. Money is the most powerful thing in the world. Money controls and rules the world. Money gives judgment and power. अर्थेन वलवत् सर्व सर्व सर्वत्र सर्वदा। (सत्यार्थदर्पणम्) . Money is nothing but only the medium of exchange of all things. अर्थ शक्ति चमत्कारा .Now a days money wisdom, knowledge and power all combined. So, it is called.

Money Money Money,
Money is brighter than sun shine
And sweeter than honey.

But according to Sanskrit literature where is money there is sorrow. Money is the root of all evils.

अर्थानामर्जने दुःखं दुःखं तु परिरक्षणे ।
नाशे दुःखं व्यये दुःखं धिगर्थं दुःख भाजनम् ॥ (श्रीमद्भागवत)

Do not hanker after or see other wealth or money. You should be satisfied with your wealth which is given by God. तेन त्यक्तेन भुञ्जिथाः मा गृधः कस्यस्वित् धनम् ॥ (ईशोपनिषद्)
Don't hanker after or want others' wealth. Like-

मातृवत् परदारेषु आत्मवत् सर्वभूतेषु ।
लोष्टवत् परद्रव्येषु यः पश्यति स पण्डितः ॥

The wealth or money is real money which is used for the welfare of others or society. Unfair money will go together. There is a proverb in odia literature -

अधर्मवित्त वढे वहुत गलावेले यिव मूलसहित ।

Odia literature advises to earn money by a right path and expense by a right path.

धन अर्जने धर्म करि हेले प्रापत नरहरि ॥ (ओडिआ भागवत)

There are many verses in Sanskrit literature to maintain economic standard of the society. like- Human wants are unlimited-

निःस्वो वष्टि शतं शती दशशतं लक्षं सहस्राधिपो,
लक्षेशः क्षितिपालतां क्षितिपतिश्चक्रेश्वरत्वं पुनः।
चक्रेशः पुनरिन्द्रतां सुरपतिब्राह्मं पदं वाञ्छति,
ब्रह्मा शैवपदं शिवो हरिपदमाशावधिं को गतः ॥ (अष्टरत्नम्)

Satisfaction with own limited money is the greatest wealth and honesty-

स तु भवति दरिद्रः यस्य तृष्णा विशाला ।
मनसि च परितुष्टो को अर्थवान् को दरिद्रः ॥ (वैराग्यशतकम् 53)

In this world, among all the purifications, the purity of wealth (having wealth earned through fair means) is said to be the best purification. One who is pure in wealth or money i.e one who has not taken money from anyone through unfair means, He is pure. One who is pure only in term of mud, water (but one who is not pure in wealth i.e one who has taken wealth from someone through unfair means) is not a pure person. According to Manu-

सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।

योर्ये शुचिर्हि स शुचिर्न मृद्वारिशुचिः शुचिः॥ (मनु.सं-5 / 106)

Cut your coat according your cloth. Confine your expense. Human's bright character is the best wealth in the world. If we follow economic rules of the Ramayana, the Mahabharata we can find that the poor subjects received free seeds and financial assistance from the royal families. If we obey our ancient economic system then our primary, secondary and tertiary sector will be modified.

Political Transformation:

Political condition of our country is not so good. According to Puranashastra-

दुर्नीति राजनीतिं सानुगच्छति पदे पदे ।

सर्वनाशश्च सर्वेषां कष्टं हा कुरुते अनिशनम् ॥ (दु.पु-118)

यत्र मन्त्रिपदं स्वर्गो यत्र रामावचः सुधा ।

यत्रार्थयंचयः पुण्यं तस्मै दुर्नीतये नमः ॥

नेता समाजे चतुरोभिनेता प्रतिश्रुतेः सर्वजनाय दाता।

सभासु भातीव महान् प्रवक्ता धाता पुरश्चेति भुवि प्राजानाम्॥

यत्र रामायणकाव्यं महाभारतमेव च।

तत्रोपदिशतां लोकानितिहासावुभौ न वा॥

The Mahabharata, The Ramayana the Gita, Mudrarakshasa, Kautilya Arthashastra and kiratarjuniya are the best sources of Indian politics. According to Sanskrit literature the kings or rulers should be like Rama, Yudhisthir Suyodhan and chanakya. They all are dedicated for their countries. They all think that all men are my children, and just as I desire for my children that they may enjoy every kind of prosperity and happiness in both this world and the next, so I also desire the same for all men. In other hand subjects always think about the prosperity of the ruler and the kingdom.

According to kiratarjuniya -

स किंसखा साधु न शास्ति योधिपं हितान्न यः संश्रुणुते स किंप्रभुः ।

सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसंपदः॥ (1 -6)

A friend or an employee who does not offer his good advice to his master or ruler is not a worthy employee or a minister, or a government employee etc. It is the duty of a friend to show his master and a master or a ruler or an officer who neglects to listen to advice of those who are good for him, is not worthy of being master. Because when the ruler, minister or king and his friends love each other and do not go against each other than all the wealth remain their companion. Without reading of these books no politician can be treated as a real politician. According to place, time and circumstances our rules should be changed in right way. According to shastra -

संविधानदिशा नीतिं हृदि स्थापयतेग्रियाम्।

बहुलोकहितायासौ संशोधयति चेतारान्॥

Our politicians, leaders, ministers and officers should be bright characters according to Sanskrit literature.-

नमस्तु नायकः शास्ति न्यायमार्गेण मानुषान्।

प्रच्छन्नां स्थितिमात्थाय सेवां सन्तनुते पुरः॥

राष्ट्रसंचालको नेता भवेत् सदा चरित्रवान्।

शिक्षणीयाः कथं किंवान्यथास्युः सकलाः प्रजाः॥ (दु.पु.19)

Conclusion:

From vedic period to till now not only Sanskrit literature but all Indian literatures also try to transform or reform or change the evil thoughts of men which are dangerous for society. Having seen the pitiable condition of our society, some sages, great men, poets, writers, social reformers, revolutionaries, educators and scholars wish to change the social, economic and political condition through their writings. Because The pen is mightier than the sword and a wise man's words change the world. Generally, the internal thought of Sanskrit literature or other literatures advise to modern people, how to keep or to make a peaceful society. In Sanskrit literature we can see the overall picture of the society. The heavenly familiarly relation like parents, brothers, friends, sons etc. There is a beautiful expression of respect, honor, love, tolerance and co-operation towards neighbors and people of all sections of society.

This strengthens our family and social organization, society and national unity. Really Sanskrit literature or knowledge of Sanskrit can save the whole world. So, we all should study Sanskrit for better live and life. This is the final and finest thought of Sanskrit literature or Indian literatures i.e our body is the foam of sea, our life is like a bird, our family and wealth they all pass away. They belong to us. What then is ours? Our good deeds and evil deeds. So, think good. Do good for self for the society for the country and for the world.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग् भवेत् ॥

जयतु संस्कृतम् । जयतु भारतम् ।

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