



Research Paper

## "The Relevance and Tragedy of Values in Philosophy: An Indian Perspective"

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### ABSTRACT

*In this present paper, I want to investigate the core values of human being and how it made an impact in society. The study investigated the important link of philosophy in human life. Indian philosophy always try to help us to recognize one's vision towards life whether it is internal or external. Different schools of Indian Philosophy taught us the value of life in different way but the common thing which we can found is knowledge. In present scenario globalization had made a tremendous progress all over the nation but values are in tragedy. The values are being hurt. It is very much necessary to understand the material and spiritual mechanism which are needed for the progress of country and nation.*

**KEYWORDS:-** Values, Tragedy, Knowledge, Globalization, Spiritual

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### I. INTRODUCTION

Indian philosophy is the most important link in philosophy, which introduces us to the philosophy of life. What is human? What is the participation of man in the whole world? Is one human different from another human? We get the answer of all these questions only through the knowledge of philosophy. Because 'Darshan' means vision, which helps us to recognize the outer vision as well as the inner vision. Indian philosophy is mainly spiritual, which gives inspiration to assimilate knowledge in man.

### II. PHILOSOPHICAL BACKGROUND OF VALUES

Spirituality does not mean only worship, recitation, meditation, but emphasizes that every human being can establish the right direction and right values to understand the purpose of life. There are six sects in the theistic school of Indian philosophy, which believe in God and soul. There are three sects which do not believe in God and soul, are called atheist philosophy. All the philosophical schools in the category of thought have established some special beliefs or values which give special emphasis to their philosophical approaches and connect human life with the value of knowledge and science.

First of all to talk about Charvak philosophy, they considered happiness as the ultimate value. Apart from happiness, no other subject they have admitted in this philosophy. The characteristics of Panchsheel have been emphasized in Buddhist philosophy. Which has been instructed to be followed strictly and advised not to committ violence, not stealing, not lying, not committing adultery and not taking intoxicants. Similarly, when we go towards Jain philosophy, we get the knowledge of 'Panchmahavrata' and 'Triratna'. Which emphasized on right knowledge, right philosophy and right character. Referring to the lecture of Prof. Girishwar Mishra., it can be said that "there is no introduction of atheist philosophy anywhere in Buddhist philosophy and Jain philosophy". 1

In this context when we move towards Shadadarshan, the six schools of Indian philosophy we get the thoughts and values from all the major philosophies i.e. Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa, and Vedanta philosophy which inculcate knowledge.

As per concern in today's life there is talk of globalization going on all over the world, in fact it is due to science, which through its state-of-the-art application has been able to inculcate this feeling among the people, to convert the whole world into a Global Village, this change is categorically necessary.

### III. VALUES IN VEDIC TRADITION –

In Indian philosophy, when we talk about Indian culture, which undoubtedly focus on spiritual realm. The field of human value is wide and it considers justice, virtue, right conduct, truthfulness, peace etc. as a major stream. Values made Indian culture rich, which works as a mirror for a global identity.

The spirit of fraternity and friendship in the whole society is the ideal of Vedic socialism. For example, in the Atharvaveda, (19.15.6) it is said that - Sarva Asha Mam Mitram Bhavantu - that is, the creatures of all directions should become my friends. That is to say, the past creates the future. Therefore, whenever there is talk of civilizational culture, its inspiration is the Vedas and Upanishads, the valuable heritage of the past. Because in the Vedas, the whole world has been inspired to walk together as a society and to have a common thought, so that the path of a good association can be obtained. In the Ishavasyo Upanishad it is said –

“यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति।  
सर्वभूतेषु चात्मानां ततो न विजुगुप्सते” ॥<sup>2</sup>

That is, when a person constantly sees or experiences all beings in himself and himself in all beings, then he does not doubt, but he experiences the basic life-likeness present in all beings. Just as he tries to get rid of his own sufferings, in the same way he tries to get rid of the sufferings of others and feels happiness in his retirement. In fact, the vision of the Vedas is so broad that its entire world is a village. In his heart this world is absorbed as if in a nest.

In the same way, if we look at the values of Upanishad, then the word 'complete' has been expressed very clearly from the well-known Shanti text of Ishavasyo Upanishad.

“ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदूच्यते।  
पूर्णस्य, पूर्णमादाय पूर्णमेवावशिष्यते।।  
ॐ शान्तिः शान्तिः शान्तिः”<sup>3</sup>

This means, He (God) is complete, this (world) is complete. Because out of the whole the whole expands. From Purna (Ananta) to Purna (Anant) only Purna (Ananta) remains. Infinite numbers are conceived in mathematics. His rule is also that by adding it to infinity, dividing it, multiplying or dividing by it, the result will be infinite in all cases.

The development of Vedic philosophy from Samhita to Upanishad is the development of spiritual monism. Because in Indian culture, when it comes to values or values, it does not talk about separation or conflict, but mutual fraternity, cooperation and peace. In the Shvetasvatara Upanishad it is said –

“ॐ सह नाववस्तु। सह नौ भुनक्तु।  
सहवीर्यं करवाव है। तेजस्वि नावधीतमस्तु।  
ॐ शान्ति! शान्ति!! शान्ति!!!”<sup>4</sup>

In fact, the meaning of saying by Shanti Path is that in the Indian tradition, any worship or ritual begins with Shanti Paath and the end is also completed through Shanti Path, so that there should be no hindrance in the entire ritual. There is no bad effect. But be good to all. It is the Indian culture that establishes a sense of values by showing unity, perfection and non-duality.

It is said in the Bhagavad-gita that the feeling of happiness and destruction of all beings is the main necessity. It is our duty to channelize our total energy for mutual happiness and benevolence. For this God preaches equal, true righteous charity to all benevolent gentlemen.

“दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।  
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्” ॥<sup>5</sup>

This charity is the best charity, which is free from selfishness and deceit, Bhagavad Gita teaches us that there should be that sattvik attitude in charity, so that while giving charity, one does not expect favors in return. One should not donate thinking that what benefit will I get from it. Similarly, when we observe the social values of Mahabharata, we get the knowledge that the welfare of all is the collective duty. Being the president of the society, this responsibility was entrusted to the king and instructions have also been given that one should

provide assistance for the livelihood and welfare of the poor, inferior, orphans, old people in the state. In the Mahabharata, it has also been preached not to do violence to living beings.

“अहिंसायीय भूतानां धर्म प्रवचनं कृतम्।  
यः स्यादहिंसा सम्पृक्तः स धर्म इति निश्चयः” ॥ ६

Non-violence is the ultimate goal for the rise and welfare of beings. Because competence without culture is not working. It is dangerous for the society. If we throw light on the meaning of value in this way, it is revealed that the relevance and foundation of values is established on the valuable heritage of our Vedas, Upanishads, Bhagavad Gita, Ramayana and Mahabharata.

#### **IV. RELIGION AND VALUES**

The word religion has been used in different meanings in different eras. In Indian tradition, Dharma is used in the sense of duty, virtue, rule, justice, modesty, action etc. When a particular person acts according to them, it is dharma, and vice versa is called adharm.

Literally the interpretation of the word Dharma is derived from the Sanskrit root 'Dhri', which means the bearer and the belief which leads to public welfare is the same religion. Somewhere in the Rigveda, dharma is used with religious ordinances. The use of the word 'Dharma' in the Upanishad period is related to the observance of actions. In the Chandogya Upanishad, three aspects of religion have been emphasized - that is the study of sacrifice and charity.

According to Manu, when a person gets rid of attachment, aversion etc. from the heart, that is Dharma. Similarly, there are two types of religions - Varnashrama and ordinary religion. Ten such essential values come out in the chain of ordinary religion, which is the ultimate duty of every person to follow, such as -

- Dhriti means patience (not to be afraid of difficulties).
- Forgiveness means inner strength (forgiving others).
- Dum means to control the mind.
- Asteya means not to steal.
- Shauch means keeping the body and mind pure.
- Indriya Nigraha means to keep the five senses under control and to be free from desires.
- Dyau - Using your intellect in the right path.
- Vidya means getting the knowledge of truth and Vedas.
- Truth means true words and true conduct.
- Akrodh means not to be angry, to control it. 7

The dharma and the process of imbibing probably perpetuate here. When a person incorporates the conduct of these ten qualities in his life, no doubt, the character of the person will be enriched by the qualities of these religious values.

Not only has this, for the purpose of realizing the religion, the virtuous chaturtha described in the Vedic literature made the human value even more comprehensive and meaningful. That is Dharma, Artha, Kama and Moksha.

#### **Dharma –**

This is the first effort, in which religion is abhishek. The way a mother holds her child in the process of bearing is the dharma of motherhood. The religion of fire is heat. In the same way, the religion of the individual is the upholding of the society and the family. This is the culture of India which lie on Indian religion. Therefore, it is very much necessary to understand the meaning of religion which always reveals the value of life of a person.

#### **Artha –**

Artha does not mean only money wealth, but artha is the means by which a person fulfills his material needs. To maintain one's existence, the responsibility of maintenance of society and family, prosperity and fulfillment of one's duty, money is necessary. Without money, a person is also unable to perform social duties like sacrifice, charity, hospitality etc. Therefore, the acquisition of meaning by good measures has been considered necessary.

### **Kama –**

In the form of third effort, the scriptures have also considered 'Kama' as necessary. Here work does not mean animalistic tendencies, but women, sons, wealth, food, etc. is the proper work. According to Shrimad Bhagavad Gita -

“धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ”।<sup>8</sup>

### **Moksha –**

Moksha is the last effort of life. The description of salvation in Indian philosophy is received in different ways. This is the ultimate goal of life which Known as Kaivalya in Jain literature. In Mimamsa, Moksha means attainment of heaven and in Buddhist literature it is known as Jeevan Mukti and Videha Mukti. That is, while living in the world, freedom from the miseries of the world means attainment of the essence of knowledge. Videha Mukti means - to be free from life and death, that is, not to come again in the world after death. Seen in this way, Purushartha is that life and religious value in the Indian context which makes a person acquainted with one's own religion. Undoubtedly it can be said that it is the specialty of Indian culture that gives uniqueness to the priceless heritage of India.

## **V. INDIAN EDUCATION VALUE**

Any festival or ritual in India begins with the lighting of the lamp. This is usually what is seen. Because this lamp is a symbol of knowledge. We all worship the knowledge that O Lord! Lead us from darkness to light, because this darkness is not of the outer world but of the inner world, that is, the darkness of the mind and it is knowledge that takes us from darkness to light. If we look at the history of foreign countries, we see that those who are brave, warriors, they are the guides. But in our country we call those who are knowledgeable and those who are ascetics of knowledge. Here knowledge does not mean mere bookish knowledge, because education is not mere fact. In this context, this statement of Swami Vivekananda is very important –

“शिक्षा वो नहीं है जिसमें निर्जीव परीक्षा पद्धति के द्वारा हमारे मस्तिष्क में अपरिपक्व जानकारीयाँ प्राप्त होती हैं। हमें जीवन की रचना करने वाले, मनुष्य बनाने वाले, चरित्र निर्माण करने वाले विचारों को आत्मसात करना होगा”।<sup>9</sup>

In fact, love, strength and fearlessness are the basis of Swamiji's teachings, his life and self-belief is his religion. There is no place for persuasion, modesty or weakness in his education. He considered Advaita Vedanta as the ultimate goal of his life and propagated it the most, so that the public can understand that spiritual practice can be dualistic, but Advaita should be the goal of life.

If we try to understand the philosophy of Rabindranath Tagore in this series, then we will always get a glimpse of his personality, work and leadership in his poems and compositions. He tried to awaken the lost self-confidence of India through education. He devoted his whole life in providing relief to humanity from suffering. Infused with Vedas and Upanishads, Rabindra Nath tried to awaken the sleeping people of India through a new life and ideal for humanity. He was such a personality, who established the Santiniketan University on the practical level, not only on nature and art, but on the practical level, whose global identity is well-known.

In fact, education is that which is capable of enabling human beings at the level of social, political, economic and national development. Education is that which can make a real man for the country and society. Real character can be formed because the best character quality of a person makes him ideal in the society. The basic goal of education is not only to educate human beings, but to build true personality and self-confidence in them. Education is the key to a person's life, by which he is able to represent not only himself and the society but in front of the whole world. education is the value behind it. In understanding the meaning of which a person moves forward on the path of life. In Indian perspective, education develops real qualities in human beings and at the same time shows the way to complete various activities of society whether it is social, cultural, economic and political. Because the upliftment and progress of society is possible only when all these disciplines are kept in mind. When it comes to Indian society, the spirit of humanism or social harmony is most effective. Only the feeling of oneness towards country, caste, non-specific merits and demerits is appropriate. Swami Vivekananda did a venerable act by taking Dharma out of the caves and incorporating it into the daily routine of man.

Man is said to be the best creature in the world. No work is impossible if man wants to. Where the present century is in the circle of trauma then there is a great need for a great man like Vivekananda. Who sent this message to the people that the time-proven formula for success is Vedanta. Vedanta talks of a holistic view of life, so it is not Hindu but universal. Vedanta's Raja Yoga, Bhakti Yoga and Janna Yoga are not of any particular religion, but the time-proven formula for material and spiritual success.

Entirely the ritual work is dependent on education. Because of the education system being society-centered, it is called social education. From this point of view, the 19th century was the first emancipation dialogue for Indian women, because both education and independence were included. It was the time of foreign governments when women's education emerged in the midst of various adversities. This is the reason that the 20th century was the time when the woman was no longer an introvert, her voice was heard in the outer world as well. The non-cooperation movement, the Dandi movement and the lawless movement were run by Mahatma Gandhi in which women played an active role.

At present, the scope of women's education is very wide. Because today women are not only engaged in internal work and home work, but are also showing their proficiency in fulfilling responsibility with competence in various fields of education, society, nation, international. From the point of view of education, only materiality does not enrich life, but the power of education should be spiritual. The purpose of saying is that the basis of education should be based on love, selflessness, purity, faith and reverence, so that the intellectual and cultural development of the people should be coordinated. It is true that the contribution of both men and women is necessary to move the wheel of life, because both material and spiritual are needed for the progress of the country and the nation. Where science gives impetus to life, spiritual education is the guide. The aim is to make human being a real human being who is useful to the society.

## VI. TRAGEDY IN INDIAN VALUES

Values are an incomparable concept, which is directly related to the human conscience. It controls the human mind and its behavior. An ideal society can be established only by the values in the society. The question arises that where is the place of value in the Indian perspective today? As we know that man is a social animal and it is very necessary to have some moral values to maintain his existence properly in the society. Such as virtue, civilization, truthfulness and sanskar, but if it is not so, then it is not called a civilized life.

Today, due to the contribution of science and applied science, the society is moving ahead, progress and success in Indian society advances materialism a lot. It is a matter of pride that the present generation has made such a successful development of science and technology which gives human beings the ability to rule the sky and reach the constellations and spread to all the ends of the world. But it is a matter of concern that when man becomes unreasonable, then all the means, systems and ideals are destroyed. While we know that the world is one. Despite the political and caste differences, the fate of every human is related to each other, which needs to be experienced. It is said in the Mahabharata - न मानुषात् श्रेष्ठतर हि किञ्चित् - that is, there is nothing greater than a human on this earth. But in today's context there has been a decline in values at the social, national and global level. Individuals are betraying their duty for their selfishness. In order to get more and more material facilities, they are not holding back to give and take bribes. Indulging in various anti-social activities. Families are collapsing. Immoral relations are flourishing, etc. This is what obtained from its analysis. The values have been hurt, and there is a need for serious discussion on this. Lack of accurate knowledge is the cause of all suffering. This responsibility is not depend on materiality or technology. It is the responsibility of the entire human society to make a beautiful health society. The situation of disharmony in society is not to be promoted by creating distance in human beings. Love and selflessness is needed. Strangeness will necessarily be there, but in strangeness, unity is the ideal. The atmosphere of co-ordination and cooperation exposes the feeling of fraternity and friendship in human beings. Therefore, the perfect ideal should be respected because it is the only truth.

## VII. CONCLUSION

The aim of life of every human being is to attain happiness and peace in practical form.. To maintain it education, culture, religion, social harmony will have to be strengthened. One need to inculcate moral values in their life. For example, plant grows like a strong tree by taking proper care of it. In the same way, values and values should be developed in the child's mind from the root, so that he can become a real man and pass on his education and values to the next generation. . Values always help a person to identify his own nature and prepare him for his own identity not only in the family and society but in the whole world.

Competition, rivalry, hatred, discord, violence are all negative values, it is very easy to adopt them, but all these lead to the downfall of the human being. It is necessary to understand them seriously. Truth, non-violence, gratitude, justice, co-operation, all these are like invaluable gems, by adopting which life will continue to shine like a constellation.

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