



Research Paper

Positivism, Pluralism and Harmony in Vedic Culture

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Abstract:

The ancient Vedic culture of India is characterized by a unique integration of positivism, pluralism, and harmony that shaped its philosophical and social fabric. Positivism in the Vedic context emphasizes empirical observation and rational inquiry as means of understanding the world. Pluralism reflects a deep respect for diverse beliefs and practices, allowing multiple paths of knowledge and spirituality to coexist. This cultural framework nurtured harmony by promoting social cohesion and peaceful coexistence among different communities. Together, these elements fostered an inclusive and balanced society, which continues to influence Indian philosophy and offers valuable lessons on embracing diversity while maintaining unity.

Vedic culture was grounded in a clear focus on understanding the world through careful observation and thoughtful inquiry. It appreciated that people could have different beliefs and ways of seeing life, and valued this diversity instead of rejecting it. This openness helped build a culture where various ideas and traditions could live side by side peacefully. Harmony was seen not just as a social goal but as a fundamental part of the relationship between humans and the world around them. By bringing together a respect for evidence, acceptance of differences, and the drive for peaceful coexistence, Vedic culture created a way of life that has influenced generations and remains relevant today.

(Sarkar) attempted to disprove the idea that this country was otherworldly, and he was successful in doing so by bringing to light evidence from ancient Indian texts such as Sukraniti, Vedic texts such as the Rig Veda, Sama Veda, Yajur Veda, Atharva Veda, Brahmanas, Aranayaks, Upanisads, Pali texts, Kautilya's Arthashastras, Dharmashastras, Smritis, Silpashashtra, Vastuashastras, Nitisastra, Purans, and many others, to demonstrate that India was the world's foremost source of knowledge and governance. Thus, Sarkar talked about the ancient Indian culture, connecting it to Hindu Positivism and created a narrative that is independent of his western peers.

Vedic positivism and the pluralistic nature of Vedic culture is evaluated in this article. The environment of sacrifice, chants, prayers, and gods notwithstanding, the ideals of the Rishis of Vedic culture-complex are not particularly philosophical or otherworldly. The literature focuses on conquering the adversary, capturing enemy property, extending one's own area, and rising to the top of the male social hierarchy. It talks about contests for the throne, wars, elections, harangues, aspirations, hatreds, and jealousies. Several Sanskrit shlokas from the Rig Veda, have been used in this article to explain some of the key ideas of Vedic Positivism.(Sarkar)

While the Atharva Samhita embodies folklore, the Rig Vedic pluralistic approach might be interpreted as embodying culture-lore. By all means, the Rig Vedic pluralistic approach contains some of the popular, mass, democratic, secular, worldly, or materialistic aspects of Vedic life and thought. The Rig Veda is part of the Sama and Yajur subject course. Although the existence of "cultural-lore" in the Atharva Samhita cannot be completely disregarded, we are to search for them in specific and concentrated forms in this Samhita. The Atharva will therefore inevitably loom large for anyone discussing Hindu Positivism throughout the Vedic era.

In this article the complexity and pluralistic make-up of the Vedic literature are explained in many other angles also.

Key Words: Ved, Vedic Society, Universe Peace, Social Mobility, Harmony

Peace throughout the universe, environmental connectivity, gender equality, knowledge discourse, the lack of a rigid social hierarchy, unity in diversity, duty and responsibilities at various stages of life, the destruction of enemies, territorial expansion, and achieving the highest position in male society are all topics covered in Vedic literature. It talks about zeal, ambitions, wars, elections, peace, kindness, equality, spiritual energy, happiness, and the destruction of pain.

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1. Vedic Precepts for the harmony of the Cosmic Environment

The oldest writings in the world are the Vedas. According to Binoy Kumar Sarkar, the most significant element of Vedic literature is the connection to nature. Vedic literature emphasize an all-encompassing cosmic rule and a natural code of conduct that applies to every particle in the universe, from the largest galaxies to the tiniest ants. The Vedic view of the environment is free of divisions, in contrast to Western and Abrahamic thought, which sees the world as separate and human-centered. Every life is pure and essential to the "One Whole Reality." This idea positions Bharat as a country that promotes "Unity in Diversity" and is both environmentally mindful and protective. In this regard the **BhagvadGita states, "I equivalently indwell in all creatures. I have no likes or aversions towards any life form"**.

Further, the **Isopanisad asserts that "The entirety of cosmos is pervaded by Iswar who is the 'Self' of all movable and immovable entities."**

The Vedas propound that the Divine not only envelops the entire cosmos, but also indwells all entities and manifests Himself as the dog, the sparrow, the Ganges, and the entire material and immaterial world. **The following verses shed light on the same, I am One and I become many.**

"It" is internal, external, individual, cosmic, exclusive, and non-exclusive; it should not be restricted to trees, animals, birds, rivers, and mountains. It must be acknowledged that human internal filth, mental instability, and avarice are what cause exterior pollution and discord. **"Mother Nature"** raises all living things until we honor her. However, if we try to exploit Her, She answers internally as mental tension, physically as sicknesses, environmentally as natural tragedies, and globally as accumulated disharmony. Although external environmental protection measures can help us in our efforts to uphold the cosmos, they are by no means a panacea for cosmic strife.

The Vedas regard 'Nature' as all-encompassing and holds an intimate relationship with It. **They refer to 'It' as not only the 'Highest Reality,' but also revere Its various manifestations (sun, moon, rivers, Agni, Vayu, Soma, Varuna birds, etc.) as mother, father, protector, friend, son, and more. 'Environment' is that 'Unitary Principle' which the Vedas have spoken about repeatedly.** All of the universe's creatures are permeated, indwelling, and that very "Principle," which they incorrectly believe to be separate. "Mother Nature" is elevated to the ultimate level by this non-dual Vedic perspective. Therefore, rather than being restricted to the human race, the Vedas teach us to labor for the benefit of all beings. Now let's look at some Vedic statements regarding environmental harmony. According to the Atharva Veda (19 Kand, 17 Shukti), nature serves as a safeguard against threats.

Let Agni protect me on the East: in him I step, in him I take refuge, to that stronghold I go forward, let him defend me, let him guard me, to him I commit myself.

1. Let Vayu with the atmosphere protect me from that quarter: in him I.
2. Let Soma with the Rudras protect me from the southern quarter.
3. Let Varuna with Aditya protect me that quarter: in him I.
4. Let the Sun with Heaven and Earth protect me from western quarter.
5. Let Water protect me from that quarter: in him I.
6. Let Visvakarman with the seven seers protect me from the northern quarter: in him I.
7. Let Indra with Maruts protect me that quarter in him I.
8. Let Prajapati, possessing generative powers, together with firm support, protect me from the fixed quarter: in him I.
9. Let Brihaspati with all gods protect me from the upward quarter: in him I.

Hinduism teaches that the 5 significant elements (space, air, fire, water, and Earth) that constitute the environment are all derived from *prakriti*, the primal energy. Each of these elements has its own life and form; together, the elements are interconnected and interdependent. Hinduism recognizes that the human body is composed of and related to these 5 elements. Each element is connected to 1 of the 5 senses. **The human nose is related to Earth, tongue to water, eyes to fire, skin to air, and ears to space.** This bond between our senses and the elements is the foundation of our human relationship with the natural world. For Hinduism, nature and the environment are not outside us, not alien or hostile to us. They are an inseparable part of our existence, and they constitute our very bodies.

Vedic text, the *Atharva Veda* has mantras that remind Hindus of the need to behave respectfully toward Mother Earth by making sure that any personal activities do not hurt her vitals, body, or appearance. **The Hindu Puranas are one such collection of Hindu myths and traditional lore. For example, some are related to the Ganges River, or Ma Ganga, which is depicted as a goddess who descended to Earth to save the world.** The Gangea River is thus perceived to be a sacred place where believers can remove their sins by touching or consuming the water, and the river is an essential site for worshipping rites and rituals in India.

Religion is inextricably linked to nature. Through rituals to commemorate a plentiful harvest, observe the rhythm of seasonal changes, and pray to ward off destructive natural forces, religion acts as a link between people and the environment. Humans are the planet Earth's stewards, according to several religions. Perceptions

of climate change, religious cosmologies, and human-nature relationships are all interconnected ideas that are influenced and reinforced by one another.

Humans are a part of the natural world. When we consider nature to be like God, which entails feeling a sense of duty to preserve it, nature will defend us.

In this modern era, we make the concept of sustainable development that means development but no ignorance of ecosystem. Numerous conferences about environmental protection, global warming, water security, air pollution, and other environmental challenges have been held all over the world, yet these topics were already covered in various forms in ancient literature such as the Vedas.

2. The Prayer for Universe Peace

According to **Yajurveda 36:17**, the Shanti Paath is the Hindu mantra for peace, harmony, and happiness. The Hindu prayers for shanti, or peace, are known as the Shanti Paath or Hindu "Peace Mantras."

ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः
पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः ।
वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म
शान्तिः
सर्वं शान्तिः शान्तिरेव शान्तिः सा मा
शान्तिरेधि ॥
ॐ शान्तिः शान्तिः शान्तिः ॥
— यजुर्वेद ३६:१७

Oh! May there be peace in the great ethereal expanse everywhere and throughout the entire sky. May there be peace on land, in water, and among all plants, trees, and creepers. May the entire cosmos be at peace. And may there be peace and peace alone forever. Om peace, peace, and peace to all living things, including ourselves!

Hindu religious events, rituals, and speeches typically begin and end with the recitation of these incantations of joy, harmony, and peace. The final words of the chanting or invocations are "shanti," which means "peace," three times. The purpose of uttering the word three times is to remove any barriers or impediments for the person saying it as well as for others around him. These challenges or issues are categorized into three groups, which are referred to as "tapa-traya." These challenges originate from three domains: the internal, or Adhyaatmika, which includes diseases and pain; the divine, or Adhi-Daivika, which includes ghosts and spirits; and the physical, or Adhi-Bhautika, which includes natural calamities (such as floods, tsunamis, earthquakes, draughts, cold waves, and cyclones) and wild animals.

The purpose of the Shanti Mantra invocations is to soothe or quiet these difficulties for both the person saying them and those around him. The Hindu prayer for peace, often known as the "path to peace," soothes an anxious mind and aids in overcoming the ego. Chanting the Hindu peace prayer causes the body to vibrate physically as the words and syllables are repeated, bringing forth spiritual energy, happy vibes, mental expansion, and a change in one's inner landscape. Peace in the earth and the universe results from the overall physical well-being brought about by these beneficial energy.

According to Binoy Kumar Sarkar, one of the key tenets of Vedic culture is peace. These days, Western nations are more aware of the significance of world peace and are following suit. **One of the latest news that the sacred Vedic Shanti Path or peace prayer was recited by a Hindu priest named Harish Brahmhatt in the Rose Garden of the White House on the occasion of National Day of Prayer Service to pray for the health, safety and well-being of everyone affected by the coronavirus pandemic in presence of contemporaneous president of US, Donald Trump.**

3. Nobel thoughts and true consciousness

The oldest and purest wisdom comes from the Vedas. God gave humans true knowledge at the beginning of the universe. However, why did God have to take this action? It was done because, with the exception of humans, all living things are born knowing the majority of what they need to survive, but humans require ongoing education. In the shape of the Vedas, God provided humans with a blueprint for the perfect life. Four evolved Rishis were motivated by him and received his knowledge. **Those Rishis (named Agni, Aditya, Vayu, and Angira) then produced the four Vedas (Rig, Sam, Yajur, and Atharva), which became manuals for human kind ever since.**

Binoy Sarkar views the discourse on knowledge as a crucial aspect of Vedic civilization. The Vedas include comprehensive knowledge that includes the specifics of what, why, and how. It instructs us on what to strive for or disregard, what to obtain or deny, and how to behave or respond. Knowing the righteous goals and path (Gyan) and acting using virtuous means (Karma), we are able to achieve closeness to God (Upasna) and achieve the ultimate objective of peace and happiness. In present time we search the happiness and we see the happiness index across the world but all the formula of Happiness is already present in Veda. When someone leads a spiritual life and achieves good health, genuine fame, and unadulterated wealth, they are said to be enjoying a blessed life. The three pillars of gyan, karm, and upasana are the foundation of a blessed life. All of the material and spiritual information needed to live a blessed life is included in the Vedas.

आ नो भद्राः क्रतवो यन्तु विश्वतः

(meaning: Let noble thoughts come to me from all directions). This is a Vedic mantra(Rig_Veda 1.89.1)

The idea then discusses our need to spread the Vedic knowledge. This concept encourages all Aryas to study the Vedas themselves and to urge others to read the Vedas, even though anyone who lives by the teachings of the Vedas is aware of the advantages of sharing knowledge and happiness with others. One must put up enough effort to educate people the Vedic information if they are unable of reading on their own. The Vedic teachings must be constantly listened to and contemplated. The next step is to inspire others to follow suit. **The purpose of this principle is rooted in the core belief that the Vedas are for the upliftment of the whole humankind, and we must make efforts to raise the collective awareness and consciousness of the humankind. We ascend when others (our family, friends, society, and humanity) also ascend with us.**

Vedic Rishis have selected the words of various Mantras and arranged them in such a way that they not only convey some meaning but their chanting also creates specific energies. **Gayatri is a mantra(Rig Veda ,mandal 3, sukti 62, shlok 10) which inspires righteous wisdom. It means that the Almighty God may illuminate our intellect, which may lead us on the righteous path.** The most significant prayer is this one. If a person is blessed with virtuous wisdom, all of his difficulties are resolved. A man who possesses foresight is neither caught up in preventable disaster nor does he take the wrong route. A sensible man solves his difficulties with intuition. People who lack this clarity of vision are constantly dealing with issues and live in constant turmoil. The blessing of virtuous wisdom is bestowed through the adoration of the Gayatri mantra.

Om bhurbhuvahswah tatsaviturvarenyam bhargo devasya dhimahi dhiyo yo nah prachodayat!

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्।

Om!	Brahma or Almighty God
Bhuh	embodiment of vital spiritual energy
bhuvah	destroyer of sufferings
swah	embodiment of happiness
tat	that
savituh	bright, luminous like the Sun
varenyam	best, most exalted
bhargo	destroyer of sins
devasya	divine
dhimahi	may imbibe
dhiyo	intellect
yo	who
nah	our
prachodayat	may inspire

In the time modernization and post modernization of the society western thinkers use to say that a person is powerful if he has huge knowledge that means knowledge means power and authority. The discourse theory of knowledge and power has been given by the famous sociologist, Michel Foucault which explained the importance of true knowledge. B.K. Sarkar mentioned that the knowledge discourse was already present in Vedic literatures.

4.Characteristics of Vedic Society

- **Varna system**

During the Rig Vedic era, a society was classified according to the occupation of its members. It was separated into four Varnas: Sudra (artisans and workers), Vaisya (farmers, merchants, and bankers), Kshatriya (rulers and administrators), and Brahmanas (teachers and priests). **There was complete freedom and mobility for the adoption of a profession. The occupation was not based on Birth.**

ब्राह्मणोऽस्य मुखमासीद्वाह राजन्यः कृतः । ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥

The above hymn of the **Purush Sukta (Rig Ved, Mandal 10, sukt 90, richa 12)** relating to Purusha (supreme reality) is entirely an imaginative piece of writing and it is not to be literally translated to mean that the Brahmin originated from the mouth of the Purusha (all pervasive Supreme Entity and obviously implying here formless), the Kshatriyas from the arms, the Vaishyas from the abdomen and the Shudras from the feet. **The unique characteristic of Vedic language (different from classical Sanskrit) is that it is highly metaphorical and symbolic and capable of multiple interpretation.** However, for a good understanding of the sense of the Vedas, we have to bear in mind the established perspective of etymologists like Yaska that all the Vedic terms are derived from verbal roots and their meanings are founded on their derivation from verbal roots. **Purusha Sukta is an analogy between four limbs of the body (head, arms, thighs & feet identified symbolically with society) and the four varnas, i.e., Brahmin, Kshatriya, Vaishya and Shudra who as providers of knowledge, protection, wealth and service are respectively required to eliminate ignorance, injustice, inadequacy and indolence, the four social ills of the society and serve mankind as per their functional values and natural propensities.** Dr. Dilip Vedalankar writes in his book 'Vedic Humanism' (pub. by Vijay Kumar Govind Ram Hasanand, Delhi) "The Rigveda uses the metaphor of "person like society". The organic view of society was explained by comparing the Brahmins, Kshatriyas, Vaishyas and Shudras with the head, the hands, the legs and feet respectively. The health of the body society required the health of all the organs. Conversely the pain in one limb was the pain of the social body which represented the life spirit of the organism." Therefore, the goal of Vedic social stratification (based on worth rather than birth) is to make the entire society happy, full, and perfect through mutual collaboration and coexistence.

- **Caste System-** There was no separate caste system or sub caste system evidence has been found in early Vedic period except the Varna system which depend on the occupation not on the birth. There was complete freedom and mobility for the adoption of a profession.

- **Women's Status (The Gender Equality Concept)**

During the Rig Vedic period, women were treated equally to their male counterparts in terms of status and position. Only married men with their spouses were permitted to perform religious rites on numerous occasions. Women have not only had equal position but have been described as more than the better half in the scriptures, a status that she has lost with the passage of time. **In Vedic civilization, women were revered and valued not only as mothers who brought up new generations, but also as individuals with immense ability to see the truth and contribute greatly to human society.** In the early Vedic period, women received adequate education. Women were free to choose their husbands and "Swayamvar" provide them with the choice. **No incidence of Sati, or Purdah system were found in Vedic period.** Even though the patriarchal system was prevalent in ancient India, women were treated with respect and devotion. **Women were regarded as mother goddess (Shakti) in the Vedic Period (1500-1000 BC), a symbol of life with enormous ability for tolerance and sacrifice, and so they held a respectable place in society.** Women were associated with property in the Epics and Puranas. We should follow Vedic advice to empower women in society. **Female Rishis of about 30 of them in Rig Ved Like Apala, Ghosha, Lopamudra (Wife of Agasthya), Maitreyi and Gargi who were the most knowledgeable personality and do the argue with King.**

- **Marriage System**

Early Vedic people practised usually Monogamous marriage but Polygyny and Polyandry also existed. Levirate (marrying the husband's younger brother on the death of husband) also existed. **Niyoga marriage existed (it was a variant of widow remarriage in which childless widow was temporarily married to the husband's brother to produce children)**

- **Social Mobility-** People could change their profession and absence of strict social hierarchy

- **Four Ashramas of Vedic Life: Stages of Life in Realising the Hindu Ideal of Life**

The Four Ashramas have their respective duties to be performed by the people of those respective ashramas. It shows the well-organized social life and its success in Indian Soil.

The four stages of Brahmacharya (Celibacy), Garhasthya (House holders' life), Vanaprastha (Stage of spending time in forests by aged couples) and Sannyasa (Monkhood) are known as the four Ashramas. It is really a wonderful Life Management Principle of Indian way of living.

- **Vedic Economic Life**

Agriculture, cattle rearing, and trade and commerce were the main economic activity of the Rig Vedic people. People had domestic animals like cows, sheep, goats, asses, dogs, buffalos etc. Oxen were used for ploughing and drawing carts and horses for drawing the chariots. The plough was drawn by the oxen at times in

a team of six, eight, or even twelve. **Atharva Veda (Kand4, Shukt 11)** explain about the harness of oxen and fruits for different purposes.

दुहे सायं दुहे प्रातर्दुहे मध्यन्दिनं परि । दोहा ये अस्य संयन्ति तान् विद्यानुपदस्वतः।

The grains were harvested with sickles. Excess of rains and drought is mentioned as damaging the crops. The grains are collectively called 'Yava' and 'Dhanya.'

Some other occupations were pottery-making, weaving, carpentry, metal working, leather-working, etc. Initially, copper was the only metal that was used and the general term 'ayas' had been used for this. In a later period, terms like 'lohit ayas' and 'syam ayas' were used for copper and iron respectively. The trade and traders (vanik) were also known in the Rig Vedic era. **The practices of exchange of goods (Barter Economy) were in trend.** It has been found that ten cows were quoted as the price for an image of Indra. The use of money can be traced in the mention of a gift of 100 nishkas. **Money-lending was also popular.** It is mentioned that an eighth or a sixteenth part of one being paid either as an interest or part of the principle. The sea is mentioned in the context of trade and ocean wealth, like pearls, and shells.

● Vedic Religion

Three categories were used to classify the Vedic Gods: Terrestrial (Prithivisthana), which included Prithivi, Agni, Soma, Brihaspati, and Rivers; Aerial or intermediate (Antarikshasthana); and Celestial (Dyusthana), which included Dyaus, Varuna, Mitra, Surya, Savitri, Pushan, Vishnu, the Adityas, Ushas, and the Asvins. **Indra and Varuna (the supreme cosmic and moral ruler) stand out in that order, pre-eminent above the rest.** Agni and Soma were also popular deities. Agni was valued as the messenger between the earth and the heaven. Agni is the only God who is regarded as present among all the categories of Gods. Gods are described as born yet they are immortal. In appearance, they are humans, though sometimes they are conceived as animals, e.g. Dyaus as a bull and Sun as a swift horse. In the sacrifice to the God, ordinary food of men such as milk, grain, flesh, etc. were offered and it becomes the food of Gods. The gods normally used to be kind; but some of them also had unkind traits, like Rudra and Maruta. Splendor, strength, knowledge, possession, and truth are common attributes of all the deities. Gayatri Mantra is recited daily by the pious Hindus even today. It is said that the cosmos is ultimately one and that it was created by a single God, to whom various names were given. The creation is said to be the result of either the Viratpurusha's sacrifice or the evolution from nonbeing that took the shape of water. It is said that Hiranyagarbha formed the waves from eternally pre-existing matter since it sprang from the huge seas that pervaded the universe. According to the hymn dedicated to Visvakarman, the world's firstborn, the creator and maker of the universe, was born from a floating world egg found in the waters. Science has now established that life originated in water.

● Harmony in Vedic Period

The Vedic texts always work regard the unity in diversity approach although there have been separate regions, occupations (Varna system), separate duties and responsibilities at the different stages of the life (Ashram system). The below shloka of Rig Ved describes about the unity in diversity inside the society.

संगच्छध्वं संवदध्वं समानो मन्त्रः समितिः समानी
सं वो मनांसि जानताम् समानं मनः सहचित्तमेषाम्
देवा भागं यथा पूर्वे समानं मन्त्रमभिमन्त्रये वः
सञ्जानाना उपासते ॥ समानेन वो हविषा जुहोमि ॥
समानी व आकृतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥

May we move in harmony, speak in one voice, let our minds be in agreement, just as the ancient gods shared their portion of sacrifice. May our purpose be the same, may we all be of one mind. In order for such unity to form I offer a common prayer. May our intentions and aspirations be alike, so that a common objective unifies us all. This is indication unity in diversity.

The shloka of Taittiriya Upanishad which is also known as bhojan mantra describe to maintain the unity inside the society.

ॐ सह नावतु ।
सह नौ भुनक्तु ।
सह वीर्यं करवावहे ।
तेजस्विनावधीतमस्तु मा
विद्विषावहे ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om! May God Protect us together, May God nourish together, May we work conjointly with great energy, May our study be vigorous and effective and may we not mutually dispute (or may we not hate any), om! Let there be peace in me! Let there be peace in environment! Let there be peace in the forces that act on me. Here we can see we are not asking anything only for self. We are moving ahead by taking every one. "sabkasath ,sabkavikas ,sabkavishwas "

The term "Aryans" has linguistic, philological, and cultural connotations. The heterogeneity suggested by Charaiveti or the spread of dominant culture in the realm of foreign cultures should not be interpreted as being the same as the racial, ethnological, or blood pluralism of the Vedic environment. We must be aware of the unscientific way in which the term "Aryan" is frequently used in an ethnological or racial meaning.

● Regions in Vedic Period

The diverse regional values of Vedic texts must not be overlooked. The territory is divided into four regions, North, South ,East and West in Atharva Veda Samhita(3 kand,27 shukti,13 kand,3 shukti) ,the Yajurveda samhita(Tattiriya iv,4,12,2). According to Aitareya Brahamana(viii,14) of the Rig Veda samhita the midland (Madhya-desa) knows only for rajyas(lesser political organism) whereas the East is used to samarjyas (empires). In these eastern samarats of Aitareya Brahaman one may easily see the counterparts of Janka of Mithila (north Bihar) who is known as Samrat in the Brihadaranyaka upnishad of the Yajur Veda.

Conclusion

Incantations of peace, harmony, and joy have been discovered in the Vedic literature, which is concerned with bringing about peace across the universe. These are typically performed at the beginning and end of Hindu religious ceremonies, rites, and talks. Vedic scriptures emphasize the interconnectedness of nature, a natural code of conduct, and an all-pervasive cosmic rule that applies to every aspect of the cosmos, from the largest galaxies to the tiniest ants. The Vedic view of the environment is free of divisions, in contrast to Western and Abrahamic thought, which sees the world as separate and human-centered. Every life is pure and essential to the "One Whole Reality."

In order to become closer to God (Upasna) and reach the ultimate aim of serenity and contentment, the Vedic literatures contain knowledge discourse about knowing the righteous goals and road (Gyan) and doing virtuously (Karma).

Some notable characteristics of Vedic society include the lack of a rigid social hierarchy (the Varna system is based on occupation rather than caste by birth), gender equality, Niyoga marriage (widow remarriage), and the Ashram system's duties and responsibilities at various stages of life. In the economic Vedic civilization, the practice of exchanging products existed. The Rig Vedic people's primary economic activities were trade and commerce, agriculture, and cow keeping. The destruction of enemies, the enlargement of one's domain, and becoming the pinnacle of male society are all discussed in Vedic literature. The pluralistic nature of the culture and other differences were part of the Vedic civilization, yet there was also unity in diversity.

Peace, kindness, equality, spiritual energy, happiness, the ability to remove pain, zeal, ambitions, wars, and elections are all mentioned in Vedic literature.

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