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Shiva Bajpai Tripathi

Rashtriya Sanskrit Samsthan,
Bhopal, Madhya Pradesh, India

Dr. Shivbalak Dwivedi

Principal and Professor (Retd.),
Badrivishal P.G. College,
Farrukhabad, Uttar Pradesh,
India

Rajdarshan of Rigveda in the perspective of national unity and integrity

Shiva Bajpai Tripathi and Dr. Shivbalak Dwivedi

Abstract

Vedic literature is the oldest literature in the world. Vedic literature spans from Vedas to Vedāngas. Various philosophies arose based on the thoughts compiled in the Vedas. Indian philosophy relies on the Vedas. Rk, Sām, Yaju & Atharva are four types of Vedas. The governance system described in Rigveda is very crucial for national unity, integrity, and peace. The ideal politics mentioned in Rigveda provides the idea of administration which is relevant even in today's democracy.

Keywords: Rigveda, national unity, political system in vedas

Introduction

The governance system of a nation has an important place in the perspective of the unity and integrity of the nation since only the governance system of the nation can present a happy and peaceful environment and work to provide stability to the development and security of the nation. In the *Rigveda* period, the governance was handled by the king or the president of the assembly. The king was also chosen based on his qualities and the people had the right to choose the king.

It is clearly mentioned in *Rigveda*:

यं त्वा देवासो मनवे दधुरिह यजिष्ठं हव्यवाहन ।
यं कण्वो मेध्यातिथिर्धनस्पर्तं यं वृषा यमुपस्तुतः ॥¹

That is, it is necessary that scholars and all other astute wise men should appoint a person who is blessed with auspicious qualities and filled with treasure of talent and wisdom; the one who acts as a father to his subjects, deserves to be a king.

The ruler chosen by the common people based on his qualities is always beneficial for the nation because the king with the best qualities treats his subjects like children and arranges for their happiness and convenience with all his might.

In Rigveda, the activities, behavior, and policies of the head of state have been described very carefully. As the father is revered and respected by the children, the head of state must be honored and respected by the nation in the same way.

If the son gives honor to his father in terms of reverence and respect, the father also loves his children in terms of affection.

त्वामग्रे प्रथममायुमायवे देवा अकृण्वन्नहुषस्य विशपतिम् ।
इळामकृण्वन्मनुषस्य शासनीं पितुर्यत्पुत्रो ममकस्य जायते ॥²

That is, without the *Vedas* and politics, the king can never nurture his subjects that are like children to him. Therefore, the king must educate his subjects like his son. Only then the relationship between the king and his people is sweet and filled with the spirit of sacrifice. It is the duty of the king to try to gather all the resources needed for the happiness of his subjects, which will give them happiness, security, and a peaceful life.

Corresponding Author:

Shiva Bajpai Tripathi

Rashtriya Sanskrit Samsthan,
Bhopal, Madhya Pradesh, India

इन्द्रस्य नु वीर्याणि प्रवोचं यानि चकार प्रथमानि वजी ।
अहन्नहिमन्व पस्त तर्द प्रवक्षणा अभिनत् पर्वतानाम् ॥ ३

That is, as the fiery Sun created by God, with its natural qualities, works restlessly for food, light, attraction, burning, piercing and generation of the year, in the same way the kingdom should try to nurture the subjects.

*Rajsevak*s should always work in the interest of the citizens of the nation. They should keep trying to spread justice, happiness, and prosperity in their nation by destroying the treachery of the enemies of the nation and conquering them for the national interest. Only a nation without enemies can be prosperous and successful.

यदिन्द्राहन्प्रथम जामही नामान्मायिनाममिनाः प्रोत मायाः ।
आत्सूयै जनयन्द्यामुषसं तादीत्वा शत्रुं न किलविवित्से ॥ ४

That is, just as a king illuminates the light of happiness and justice in his kingdom by defeating the might and deceit of his enemies, in the same way the sun also showcases its glory by removing the clouds covering its light and hence defeating the darkness.

ऊर्ध्वो नः पाहायंहसो नि केतुना विश्वं समत्रिणं दह ।
कधी न ऊर्ध्वोन् चरथाय जीवसे विदा देवेष नो दुबः ॥ ५

That is, it is the duty of a king with good qualities, deeds, and behaviour to protect the state, to save its subjects from sins through policies and fear of punishment, to destroy all enemies and to serve the scholars in every way, and to spread knowledge, happiness and life to the subjects.

Not only the king is responsible towards the nation, but it is also the duty of the subjects to cooperate in the works done by the king and provide their full support for the progress, prosperity, happiness, and peace of the nation. It is not only the government's responsibility to suppress the enemies, but it is also the responsibility of the people to unitedly face the enemies of the nation and never let their evil thoughts succeed.

त्वेषसो अग्नेमवन्तो अर्चयो भीमासो न प्रतीतये ।
रक्षस्विनः सदमिथातुमावतो विश्वं समत्रिणं दह ॥ ६

That is, the president of the assembly, the royal men and the people should always be ready to destroy the trouble causing enemies, just as fire destroys the forests. The people always remain protected by doing this.

It has also been shown through this *mantra* that the responsibility of protecting the nation lies not only on the king, but the subjects themselves should be aware of the national defence and self-defence from the enemies. Just as the nation is built by all the subjects, in the same way everyone should try to protect it. Even the biggest enemy accepts its defeat before the unity of the nation., A nation without enemies can remain independent and united.

The term *Swaraj* is used in the following mantras in Rigveda:

तं धेमिथा नभस्विन उप स्वराजभासते।
होत्रभिरिग्रं मनुषः समिन्धते तितिर्वासो अतिसिन्धः ॥ ७

The term *Swaraj* used in this mantra signifies the special meaning. There should be *Swaraj* in the country, which means that the ruler of the nation should not be of any other nation. A enthusiastic, well-behaved and hard working man should be appointed as the king so that he can ensure well being of the state. If a person of another nation becomes king, he can never do the interest of the nation from the heart, so it is necessary to have self-governance of our nation. The king who is associated with his motherland is respected by the people. Only a bright and majestic king with superior qualities, councilors and royal servants can do welfare of the nation.

मन्द्रो होता गृहपतिरग्ने दूतो विशामसि ।
त्वे विश्वां संगतानि व्रता ध्रुवा यानि देवा अकृष्वता ॥ ८

That is, only those who are prosperous kings, messengers and councilors can run the state, others can not. Next, the main duties of the head of the state have also been indicated that the head of the country and the officers should make such arrangements so that the scholars and scientists there can engage in proper research on spiritual and physical subjects in the interest of the nation. Scholars should be properly respected in the nation and national resources should always be developed. For this, from time to time, the head of state should consult with scholars to determine the defense and punishment policy of the nation and determine the national policy as a conclusion.

In the *Rigveda*, there is an instruction for the people to obey the orders of the head of state, because without obeying the orders of the head of state, the overall progress of the nation is not possible. *Rajya Sabha* should be constituted in such a way that it can always work in the interest of the people.

यथा नो अदितिःकरत् पश्वे नृभ्यो यथा गर्वे ।
यथा तोकाय रुद्रियम् ॥ ९

That is, just as parents are happy for their sons, cowherds for their animals and *Rajya Sabha* for the subjects, they think and try only for their welfare, in the same way, *Parmeshwar* and *Pawan* are the ones who arrange and plan for human happiness. Happiness is not possible without knowledge and effort.

It has been clarified in *Rigveda* that in order to protect the national unity and integrity people must appoint as king a person as bright as the sun, ready to do welfare of his people, destroyer of the enemies and possessor of divine power. The one who is unable to defend his subjects must not be made the king.

स हि द्ववरो द्ववरिड् वत्र ऊधनि चंद्र बुधो मदवृद्धो मानीड्दभिः।
इन्द्रं तमहे स्वपस्यया धिया महिस्थरातिं स हि पपिरन्धसः ॥ १०

That is, right of being the head of state should be given only to a man who nurtures his subjects like clouds and showers happiness like sun. Such a divine person must be appointed as a king in order to ensure the interest of the country and its people.

According to the points mentioned above in the perspective of national unity and integrity, the description of ideal governance exists completely in Rigveda. To conclude, this *mantra* of *Rigveda* is indicative of the fact that the full spirit of the present day democracy was present even in the rule during that time.

उप ते स्तोमान्यशुपाइवाकरं रास्वा पितर्मरुतां सुम्नमस्मे ।
भद्रा हि ते सुमतिमृळयन्तमा या वयमव इत्ते वृणीमहे ॥ 11

That is, the people should learn the *Rajniti* (politics) from the king and the king should learn. *Praja vyavhar* (how to treat the people) from his subjects to follow *Sanatan Dharma*.

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