



International Journal of Sanskrit Research

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ISSN: 2394-7519

IJSR 2023; 9(3): 254-255

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www.anantaajournal.com

Received: 19-02-2023

Accepted: 25-04-2023

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Role of socio-economic status on the education system with special reference to the vedic literature: A textual study

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Abstract

To establish its economic life, there must have been a considerable degree of secular, nonreligious education. It is renowned for its advancements in all spheres of national life, including the economic, political, and religious ones, as well as in the numerous civilized arts and crafts, including trade, industry, and agriculture. The cornerstone of this advancement must have been a suitable system of technical, industrial, and commercial education, which found its outlet in a commensurate range of employment. Although the Rigveda itself barely offers any direct proof of such education, the following hymns, which shed insight on the era's economic life, offer a glimpse of it.

Keyword: Socio-economic status, education system, vedic literature, education system

Introduction

There must have been a significant amount of secular nonreligious education to build up its economic life. It is known for its progress in all departments of national life, economic, political, or religious, and its progress in the various arts and crafts of civilized life, in Agriculture, Industry, and Trade. And this progress must have rested ultimately on the foundation of an appropriate system of technical, industrial, and commercial education, which found its outlet in a corresponding diversity of occupations. The Rigveda itself hardly furnishes any direct evidence of such education, but a glimpse of it may be found in the following hymns throwing in the light of the economic life of the times.

We found some goods and cities made by iron in verses V.30.15, VI.3.5, VI.47.10, VII.3.7, VII.15.14, and VII.95.1. There is also mention of the making of ornaments and arms in Rigveda, verses are I.168.3, V.52.6, V.53.4, V.54.11, V.55.6, V.57.2, V.58.2, VI.46.11 and VI.75.1. Gold currency is mentioned in I.126.2, IV.37.4, V.19.3, and V.27.2, silver is mentioned in V.33.6 of Rigveda. Making of Chariot in the following verses - Rigveda III.20.1, IV.38.2, IV.38.9, VI.46.14, and VI.47.29. Atharvaveda Book IV, Section VII, Hymn 7/ Hymn 31.

Preparing clothes: Rigveda II.3.6, II.38.4, VI.9.2, X.106.1, and X.130.2.

Cattle: Rigveda I.42.2, VI.54.7, IV.2.8, IV.4.1, VIII.5.37, VIII.46.22, VIII.46.28-32 and VIII.56.3.

There must have been a significant amount of secular nonreligious education to build up its economic life. It is known for its progress in all departments of national life, economic, political, or religious, and its progress in the various arts and crafts of civilized life, in Agriculture, Industry, and Trade. And this progress must have rested ultimately on the foundation of an appropriate system of technical, industrial, and commercial education, which found its outlet in a corresponding diversity of occupations. The Rigveda itself hardly furnishes any direct evidence of such education, but a glimpse of it may be found in the following hymns throwing light on the economic life of the times.

ROCK-BED: O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life-giving nectar mixed with honey sweets of divinity^[1].

¹ Rigveda IX.11.2

We found some goods and cities made by iron in verses V.30.15, VI.3.5, VI.47.10, VII.3.7, VII.15.14, and VII.95.1. There is also mention of the making of ornaments and arms in Rigveda, verses are I.168.3, V.52.6, V.53.4, V.54.11, V.55.6, V.57.2, V.58.2, VI.46.11 and VI.75.1. Gold currency is mentioned in I.126.2, IV.37.4, V.19.3, and V.27.2, silver is mentioned in V.33.6 of Rigveda.

Making of Chariot in the following verses - Rigveda III.20.1, IV.38.2, IV.38.9, VI.46.14, and VI.47.29. Atharvaveda Book IV, Section VII, Hymn 7/ Hymn 31^[2].

Ashvins, you ride a chariot of golden structure and golden control which flies and touches the borders of the regions of light on high^[3].

O travelers of the skies, golden is the chassis of your chariot, golden is the axle, and both wheels are golden too^[4].

Ashvins, ever truthful and imperishable powers, flying at the speed of thought by a golden chariot running by the power of revolving hands like pistons, cranks, or turbines and motors, no one can obstruct your course of progress.

Preparing clothes: Rigveda II.3.6, II.38.4, VI.9.2, X.106.1, and X.130.2.

Atharvaveda Kanda III/Hymn IV.3.

Let people of equal merit and status in attendance and assistance call upon you and meet you well and openly with reverence and homage in a state of transparency. Let Agni, the head of information and communication go around and be with you without delay and any gap. Let women and children in the dominion be happy at heart. And, brilliant, unrelenting, and unsparing, be careful that there is the excess of income over expenditure in the budget by taxes, surplus, no deficit^[5].

Icon of the regal lion as ruler of the people, rule and have taxes from the people but spend and consume the money like yajnic fire. Icon of the ferocious tiger, fight out all the enemies, sole one, unique and mighty, friend and favorite of Indra, conqueror of enemies, take away all their powers and privileges which are the fuel of their enmity. This idea of the expenditure of income is clearly expressed in Rgveda 6, 59, 3 through the metaphor of yajna: National income by taxes is havi, expenditure is the oblation, and the return is fragrance. The Vedic idea of political and administrative management of the national economy is Maximum production from the minimum investment.

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² IX.5.28

³ IX.5.29

⁴ IX.5.35

⁵ Atharvaveda Kanda IV/Hymn XXII.7.