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Link between the *Rig Veda* and the fundamental concepts in the Indian constitution

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Abstract

India the motherland of around 130 crore people is much renowned for its justified consideration of all kind of living. From the very earlier age when the nation had only a single name as Hindustan or even before that namely as Bharata was a land of pluralism. The multiple identities were venerated as Swami Vivekananda has told that this nation has offered the great knowledge of spirituality even when the Western world was completely a forest land. There was no scope to humiliate any person but they knew that all the persons could not be able to do everything so there was a system of division though all of them were from a single entity. In that society lawfulness can be observed at the most important manner. The people could realize that every living entity is nothing but the presence of divinity. In the script of Devnagari Rigveda was written but before that the people started to remember the facts in their minds so the social secularism could be observed with them though they did not divided humans based on their practices. So in that society everyone was stakeholder by doing their jobs. It was possible as India has never seen anything beyond or less than implication of the almighty. But in the Purush Shukta the division of humans was first to be appeared. The persons were divided by based on their knowledge retentive social accumulation. Then many ages had gone till the 1950 when the Indian Constitution was started to act for the people and by the people. In the Constitution the human division was being tried to be ended but still in that realization it was not told that the people of India has no division as from the basic understanding of Indian profile it can be said that here no division is possible if the nation can seek knowledge from the ancient civilized form of understanding about the division. But the Constitution did not do so and various Acts was taken from various nations. Almost the Acts were in act in the western countries for a long past and those were very much effective there; still there is no guarantee that similarly those can be very significant for the Indian administration. So the philosophical nature of those was considered to be enacted here. In this study the philosophical contribution of Rig Veda in the Indian Constitution will be analysed to see how the same kind of understanding has been borrowed but the name has been given as westernized.

Keywords: India, spirituality, *Rig Veda*, westernized

1. Introduction

Swami Vivekananda said that when the Europe was in forest then India was making great knowledgeable works. It is indeed a very valuable mention about the time when the Rig Veda was created. It was a time when India had already realised that the urban civilization is of no existence as the Sindhu era was ended. Very significantly it was very common to that period when the nation was started to get the present day form. Aryan Civilization was much importantly made the nation prompt with the theological understanding. The theological form of understanding was not only limited to the basic ground of god realization but also it was extended to the dimension of social living. In this case it can be said that the creators of Rig Veda were much popular with the social anatomy. Therefore it can be said with a clear understanding upon a thought system to see that the duties as well as rights have been well maintained in this work. According to Rig Veda *"The person blessed with a pure mind is noble and he inevitably becomes great and liberates himself from the darkness of ignorance."* and *"The person who is always involved in good deeds experiences incessant divine happiness"*.

Rights are not modern in India rather the basic frame of all

rights were present even at the extent of Veda. It is an exponent to say that Veda was Shruti (which is usually practiced through hearing) but the main fact can be taken here that Veda was for all. In this creative work the Chatur Varna (four castes) has been mentioned. It is a clear indication in it that the people who made the knowledge were very aware about the social living. The remaining understanding in this concept can still make a very full proof thinking that the knowledge still helps humans to be sincere with their presence. Henceforth it can be said that the 'divine' piece can make a very deepening knowledge base to clear on a point that the prime motive to give rights to Indian citizens is not new in Indian Constitution if not considered about the Rig Veda. It was very crude and not was written in the line of the westernised formation as can be found in the form of Indian Constitution but still the right concept was said in the Rig Veda. The Rig Veda itself did introduce the knowledge of rights in the country to make it much meaningful to be called as a nation. Henry David Thoreau observed that *"Whenever I have read any part of the Vedas, I have felt that some unearthly and unknown light illuminated me"*

A law is the basic principle to focus on social development. It

is indeed very important to see how much philosophical the law can be. In this aspect the philosophical books are important. In India the spirituality is not limited to the religious forms and functions. The people in this country are much religious always in their expression and deeds so the laws are also highly related to the religiosity. Henceforth it can be seen that in the normal lives the laws and the spiritual feeling have been attached at an important level. The two are complimentary for each other. From this background the Indian Constitution has been written to develop the lives. To make this the Constitution has been unvexed with the principal of human rights. Several things can be matched with this to make the lives much comfortable to the people. It is therefore an assurance to the people that the nation will always be in service to achieve the best as the Rig Veda assured at the very past. In this way the study can claim a success by saying that the Rig Veda is deeply connected with the Constitution for creating an intensive impact upon the people. It is henceforth an interesting note that this study will go in further to make humans in a perfect transferred perception.

The nation namely India is a land of ideological living and in it the persons who have the capacity to be in a normal living cannot never ever disobey the guideline of fundamental rights. The rights have given fullest capacity in the society to be formally forwarded with a sense of holistic improvement. The Articles from 12 to 35 have given several rights to the citizens. The governance has made the rights very much feasible with the common living by having equality, freedom and moreover the social justice. The modernised concept of state has to give them all but India has given high value on those all which can hardly be seen in other states. It is possible to see how the traditional aspect has been drawn in this case of Constitution writing when the same has been adopted from the Rig Veda. The Rig Veda is not the first book in connection to the Indian literature history but it has shown how much enlighten the thought process was of that time even in 1500 B C. So the understanding in milieu of the great human oriented contribution has been made here to see how the product of present living is formed due to the past time of Vedic period. The thought deliberation will be understood from the two to note on the issue of human progress. It will be a help to see the time continuance in case of India. It is needed especially in the time when the law and jurisprudence in India is showing a series of religious confirmation may it be the Teen Talaq abolition or granting land for establishing the Rama temple. Henceforth it is much needed in this scenario to see how India has made its basic formation by mixing up with Fundamental Rights.

a. Literature Review

India is a land of human welfare and peace so the legal consideration in this nation is of high importance. The trace of the legal system is generally said to be seen in the Manu Samhita but the basic profile of rights can be seen in the connection to the Rig Veda. Madan (2017) ^[1] has said that the Rig Veda is the first book in India in which it was declared that all the humans were equal and everyone has to attain a dignified life. In this way it can be said that the Rig Veda is the creation of knowledge where no division is possible and it was

expected that in the society this kind of approach will be scientifically made. Rani (2014) ^[2, 23] has told in this line that humans of India can be very mature with the concept of Dharma which is almost similar to the ethics so the rights can best be assured in the society. Rajpal and Vats (2016) ^[3] has said moreover that the framers of Indian Constitution did tell about the most Indian form of knowledge towards attainment of Fundamental Rights but unknowingly they thought that they are taking from the Western. So there is sufficient reason to think that the Fundamental Rights are not external of India but this realization can be much strong if a study in this connection can be presented.

b. Needs of Study

Sandeep Balakrishna observed that Sanatana Civilization is the greatest accomplishment of the depths of human genius and upper reaches of pure Darshana. Darshana indicates the form of aspects with which the living can be ascribed to see. It is a set of living ideologies with which humans can perceive them in the society. There is need of a standardised format of presenting themselves as humans tell them as social entity with proper sense of maturity. It is not needed to be perfect only but adjustable enough to keep the social motion prompt and continued. A person can be of in any affluent condition or can be in a weak situation but the philosophical approach can have impact upon both of them. The people can realise how the philosophical condition is making change in their lives and how the social modifications are occurring. Sometimes it can be absent from common perusal but everyday living can never ever neglect the impact in formal or informal manner. It can be said that in every human being the philosophical ideologies are imbibed just like the hereditary things. In this way it can be said that in the public lives of Indian people the philosophical concepts are highly inserted to make them properly 'Indian'. Indian people are always much related to the philosophical aspect as they are relating spirituality with the base of philosophy even at the ground level. It is a case of Indian formation in which several cases can also be attached with which the nation can be completed to be observed. In this nation several philosophical works have been done which are highly systematic and scientific to read the population. It is undoubtedly a treasure of knowledge with which humans can be promoted to a highly peaceful place in society. Rig Veda which was made in the 1500 B C was a great creation in itself to the line of philosophical realization. It is found that Indians believe that this book is of divinity. This creation is not limited to it only rather there is many things which are called as modern now. The Fundamental Rights and Duties of Indian Constitution could be seen in the said prominently. This study is making an effort to see how much the Rig Veda is containing the ideology of those fundamental with which the nation can be proud enough to claim that this modern ideology is not new in India. It is highly recommended to see Indian ^[1]

1. Madan, N. (2017). History & Development of Human Rights in Indian. IOSR Journal of Humanities and Social Science, V 22 I 6 Ver 9, pp 1 - 6.
2. Rani, D.M.R. (2014). Human Rights in Indian Culture. International Journal of Humanities, Social Sciences and Education, V 1 I 1, pp 33 - 38.

tradition when globalization is taking place in the nation at a very rapid rate. It can be said that the people can be forgotten with their traditional knowledge dimension which is harmful for the nation at a whole. The study is taking a job to address the situation in a better way to deal with timely progress by providing the best possible understanding about the originality of the nation. It is a unique approach therefore to see the past from the lens of present. It will surely be helpful to note upon the nation's own understanding upon the human progress at the utmost possible level.

The study is very particular to its understanding in the knowledge dimension from the two aspects as the Indian Constitution and the Rig Veda. Interlink of the two will be told here for a basic discussion for understanding the Fundamental Rights in the condition of today and past. The basic things which will be analysed here is identified as: *First*, What are the connections of the Rig Veda with the present time Indian Constitution? *Second*, How the Rig Veda has made the Indian mindset to realize the potentiality of Fundamental Rights? *Third*, what are the possible implications of the Rig Veda to understand the Indian Constitution from the aspect of the Fundamental Rights?

Limitation

The study is highly focused on the Indian spiritual tradition where the total set up is relating to the early Aryan time. The approach of the Sanatana dharma was started at that time. Some around four thousand years ago that period was present in India. At that time most of the world was in dark phase to realize even own presence and likewise. The development was not there at any sense. In this time the Rig Veda was written. That book was highly related to the spiritual living of the people of that time. There was no sense of modern science and ethics but those people realized about human unity which can make the society developed. In this way it can be said that those people knew the best knowledge of peaceful living. In this time of twenty first century when the United Nations and Amnesty International is working all across upon the dimension of human rights then the prospect of Constitutional rights and duties are effective enough in India. So this study is trying to look back which can hardly go to that time. Hence no more possibility is there to claim that this study will be definite enough and there is possibility of less understanding. The study is having a descriptive part in it but that is not much analysing due to absence of critical studies. It can be said that the formal approach of descriptive studies can hardly be made here. It has taken historical approach by based on merely a spiritual script where the shlokas and mantras are only present to study upon. Therefore it can be said that this study is not complete rather an initiative to see a newer dimension in the Veda. This study is making a note in a opportunistic way where this one is highly limited to the Rig Veda only. It is a limitation also as this study cannot make any comparison which could best is done in comparing with other three Vedas. That kind of comparison could show how the Rig Veda is highly efficient to see humans at their best living possibility.

Significance of the study

India has a deep attachment with the philosophical laws of nature which is effectively prone to be human centric means their development is of high importance from the spiritualistic forwardness. India is presenting itself with the higher level of dignity with knowledge. The Gita was a product of being Indian so it can be said that this nation is of high temperament with the divine elaboration. It is the beauty of the nation which has shown how the people can reach to the utmost level of moralistic and spiritual realization. It is indeed very important to note that the people of this nation have placed the god realization in their daily lives. It is the most unique thing of this whole nation of Hindutva where Avatarism (thinking that the supreme can take supreme form) is possible. Ideologically humans are purified by this natural setting so in this nation the Vedas are present. The collection of Vedic knowledge can undermine all impurities and vogue feeling of supremacy. The Rig Veda is the most important of all the Vedas. This one is representing the earliest form of Aryabarta which has further shaped the nation. In this book humans are described as the creation God by his own existence. It is the most valuable point of realizing human beings in total as after the saying there is no possibility of conflict as it is denoting that all humans are from the same source. In this study it will be searched to see how the human rights and duties were offered by the aesthetic understanding towards the best felicitation as the most important living being. It is very important now to see that humans of all kinds can take shelter to the highest entity of this universe. The study will be significance to relate with human integrity.

Methodology

A simple issue specific review has been made here with due care about the two as said in the research formal ground of particular discussion. Here a brief description has been given with due care to the public profile of law and tradition. The past glory of the nation of India has been said here. The particularistic description of the human nature in the nation to seek the dimension of the Fundamental Rights in this background has been told. It has taken a suggestive style of description to decide how the nation is making the public profile of the best use of human understanding with the background of the Constitutional case of deliverance. It will see the future of India by having the base of Rights to design the systematic prospect of human living. Lastly there will be some suggestions to see how the more horizontal use of the two can be possible in the lives of Indians.

2. Importance of Indian Philosophy

In India the nature observation is very common. It has valued the humans with the most cognitive things. The passage of human journey to be the best is hidden in the philosophy. In India this fact was realised at very early. Here the Philosophical aspect has taken a beautiful flying to achieve the ultimate position. It has been divided in six sections which are – four Vedas including their subsystems aside Advaita Vedanta, four Classical Buddhist Metaphysics, Saiva Siddhanta, Shaktism, Jainism and the Materialism of Charvaka (Whittemore, 1966)^[4]. This multi angle approach in it can

³. Rajpal, L. & Vats, M. (2016). Dharma and the Indian Constitution. Christ University Law Journal, 5 (2), pp 57 – 70.

really be helpful to understand the extent with which the knowledge of philosophy can undertake all the possibilities of human lives. In India, Darsana comes from 'Drs' which is a direct denotation to make clear the meaning of seeing which can show the inner nature of humans to understand the bases of subjects. The book namely Social Philosophy of G S Bhatt has further deconstructed the term from Sanskrit as "Darsana" then it has become not only knowing but also seeing and realizing.² Henceforth the Indian Philosophy has reached to the throne of omniscient means which can make its intervention in everything. Satapathy (2019)^[5] has named the Indian Philosophy as mentoring of whole of the world and in the paper itself it has been claimed that in this nation a unique blend of knowledge can be seen which has mixed the highest order of spirituality with the extension of academic knowledge. It has been noted in the Philosophy of India that nothing is different from the others. All the paths of being sensible can take humans to the same which is the light of up growth. There is no chance that a spiritual understanding is only keeping itself covered under the flagship of religion. Knowledge has become the most important religion in this country so the creations in the sphere of religions can directly draw itself from the understanding about one's presence. In this total explanation it can be said that some creations in Indian Philosophy have shown that there is a Supreme authority which has to be obeyed and there is a name as Astika for them in that the Vedas are present and another form which has shown that humans are the ultimate has been called as Nastika in line of the Charvakpanthi. But all the creations have one thing common to say humans are in the central and even the Gods have to take the form of humans as Avtarism. Baidur (2015)^[6] has said that the Indian Philosophy has dawn a real sense by considering all living and non - living assets with the intangible to form the Cosmos. It can be said clearly here that this philosophical system can hardly be bound with some particulars. It is the greatness of this nation mother that has equal nutrition to the traditional things and it is helping to build up the future as well.

3. Indian Knowledge and the Vedas

The six types Darsana in Indian system has made it compulsory to practice as such *Dharma, Artha, Kama and Moksha*. In all these Moksha has become the most awaited fact of lives. The theory of rebirth which is highly prevalent in India has shown further that the base of the said has got tremendous position by approaching through the Philosophical grounds^[3].

Das (2020)^[7, 20] has said about the glory of the Vedas where many aspects of knowledge have been mentioned. It is the system of the Indo - Aryan civilization which has further elaborated to the line of the Hindu religion where the all aspects of living have come in the total performance of the Vedas. The Vedas are created in India so it has seen how the

nation has been formed, the knowledge of creation has become very much Indian. There is no such discrepancy if one tries to understand Indian knowledge from the hymns of the Vedas. Singh (1991)^[8] has said that the Indian Philosophy has a very basic nature of being Bhakti (devotion) oriented which has come from the Vedas and it has further modified or altered by the sages. Nothing has gone beyond the expressive mode of the Vedas where the spiritual knowledge has reached at the top of being realistic and there is formal effort in this creative work to include the rivers or the animals. By based on this type of cognitive efficiency it has got a meaningful shape in the formation of Vedic literatures. It may still be asked whether any science can be seen in the pages of the great source of Knowledge. Tularam (2010)^[9] has deciphered in this point and as per his research view the symbolic algebra has practical connection with the Vedas. It can be said that the Vedas are not only relating with the spirituality but the need of human lives have made great contribution to the Vedas. The Vedas have seen about the human lives and different parts of it so they have tried to give answer in every possible query of lives. The similar thing is the liability of knowledge which has become the reason of the inter connections of the two ways.

A. ^[4] Impact of the Vedas in Indian Philosophy

In India, knowledge has got the highest honour always. It is not limited to any books or scriptures but everything in nature are knowledge as understood. The total setting of human intercourse with nature can be a full proof product of knowledge making. In this manner all the resources are of knowledge. The Vedas are just practical implication on this understanding. They can make proper deliberation of all the possibilities which can make lives more scientific. So in total it can be said that the Vedas are of due privilege to the Indian Philosophical set up to make and establish how the lives should be full of knowledge without even taking the formal prophecy. Mark (2020)^[10] has said that BCE 1500 was the time when the Vedas got the form of today but the knowledge is eternal and everlasting. The philosophical base of formation of India is quite scientific thing as the nation has always tried to be ethical and normative which has even got the name of spirituality in a generalized form. This general living has been very optimistic as it can access the presence of future in the past. Therefore it can be said as the flow of philosophy is unstoppable as the Vedas are also ever flowing. Keith (1925)^[11] has said that the Vedas are showing important relationship in all those. The later three Vedas are the extension of the Rig Veda. It is a very significant point that the Vedas did understand that no knowledge is final so the ultimate also has to be elaborated much and even can take a new form with newer name. It is the basis of Indian Philosophical pattern in the form the Vedas that there is no limitation though with a belief that says the knowledge is from the supreme authority as can be called like God. It is the best teaching of the Vedas that

4. Whittemore, R. C. (1966). The Relevance of Indian Philosophy. Southern Journal of Philosophy, Spring issue.

5. Satapathy, R. (2019). Indian Philosophy: Its Relevance In The Present World. Pune Research Discovery, V 4 I 1.

6. Baidur, M. (2015). Nature as Elemental: The Matter of Nature. Nature in Indian Philosophy and Cultural Traditions. Springer: India.

7. Das, S. (2020). What You Need To Know About The Vedas - India's Most Sacred Texts. Learn Religions (<https://www.learnreligions.com/what-are-vedas-1769572>).

8. Singh, R. R. (1991). The Pivotal Role of Bhakti in Indian World Views. Diogenes, V 39 I 56.

9. Tularam, G. A. (2010). Vedas and the Development of Arithmetic and Algebra. Journal of Mathematics and Statistics, 6(4).

says to be humble even after achieving a vast knowledge and it is an example of good philosophy. The Indian Philosophy has a direct reflection in the Vedas which has made the Gods much related with the components of nature so it has declared that humans are always surrounded with the powers of divinity. It can be seen as a form the logic of sustainability in the form of the scripture which speaks that no exploitation of natural resources should be given affiliation with goodness of the spirituality. It has seen that people have to be controlled through philosophy of originality. Talwar and Sharma (2004) have said the Vedas can be seen as most modern one as well because it can design the present day business scenario. It is highly important that the Vedas are scientific because some existence of more than 1000 BCE ago can help the living of twenty first century.⁵

B. Significations of Rig Vedain Indian Pholosiphy

In the text of the Rig Veda various information are given at the extent of Cosmography or Religion but the general minds cannot find all the true meanings until those are systematically arranged in mind (Brown 1942)^[13]. The saying was made in a particular span of time when India was under the suppression of the British so a critical understanding moreover common than the affection for Indian people so it can show the Rig Veda could impact on the minds of the rulers. The knowledge which has been presented in the Rig Veda could show the people who introduce them as the most civilized and modern therefore the learning from the Vedas are really important. Wasson (1971)^[14] has said that the 'Soma' which was highly prevalent in the Rig Veda is in use by the Shamans of Siberia so it can be said that the textual reference can be used in the present day also for social living. The scripture could make a futuristic understanding which is now proved with due evidences. It is such a case in it that says the Rig Veda can be helpful enough for the people to take them in place when the lives will be highly valued. Priyadarshini (2017)^[15] has showed that the Western musician Gaustav Holst's choral hymns are highly influenced by the shlokas of the Rig Vedas. It can be said here that the knowledge of the said is not limited for any country or boundary but many people from various locations can get its benefit. The relevancy of the Rig Veda can be seen with a more deepen understanding when it is saying about the nature in the form of rivers. The Rig Veda has said "the sky is like our father, the earth like our mother and space

is their son" (TAC Delhi 2019). It is indeed very significant in the total deliberation to improve the human living. The Rig Veda is making due impact on the total living therefore which is philosophical to ritualistic or systematic. The scientific background is making the Rig Veda much efficient to draw the best possibility of human improvisation. It is really needed in this time to proclaim that the Rig Veda is undoubtedly spiritual but the knowledge in it is beyond of just saying to the spirits and many social facts can be analyzed from its understanding.

4. The Indian Constitution and Its Basic

A Constitution is a basic piece of documenting about the feeling and repercussions of the people in a nation. The public mindset is always the main aim of this legal document. The social, economic, philosophical or gender should reflect upon the page of a Constitution. In India the Constitution is the largest in world aspect and the document has made itself very particular to the feeling of nationalism and sense of equality. Raza (2015)^[17] has made a point clear that the Keshavananda Bharati Case of 1973 has made it compulsory for the Parliament to continue with the basic structure which is not amendable. Henceforth it is now distinct to say that the legal compendium is the direct understanding about the nation so nothing to be changed in it. The document can be taken as representative of the democratic thought principle of India. It is making the due importance of it so the piece is not only political but philosophical as well. Jacobsohn (2006)^[18] has compared the Indian Constitution with the U S A to say the basic difference of these lies between the changeable or not. It is even up to the level of saying 'unconstitutional' which means the Parliamentary is not that much final to make any change until it is accepted in the society. It is the condition in it because it has connection with the philosophy of India. Cherry (1952)^[19] has made an extensive discussion with a fact that says the Indian Constitution has borrowed from several nations and the Government of India Act 1935 but still the political agendas are not common. It is making the document a special case of various facts which are self - explanatory and descriptive in nature. So it can make the Indian Constitution a philosophical existence in totality^[6].

Das and Saibabu (2015)^[20] have explained there is no political interest in the Constitution rather it is making its elaboration with the viewpoints as liberty, equality, fraternity and justice. It is the proof where it can be expected that the Indian Constitution can be viewed as a work on the ground of philosophy. Bhatia (2020)^[21] has stated in a news article about a judicial conference that the Indian judiciary is now dealing with a fact that speaks for the Fundamental Duties as a nation is built by its people who can aspire for Fundamental Rights. In Indian Constitution the Rights and Duties are mentioned to offer a movement towards the Hind Swaraj which was the

10. Mark, J. J. (2020). The Vedas. ANCIENT HISTORY ENCYCLOPEDIA ([https://www.ancient.eu/The_Vedas/#:~:text=The%20term%20veda%20means%20%E2%80%9Cknowledge,religious%20works%20in%20the%20world.&text=500%20BCE%20\(the%20so%2Dcalled%20Vedic%20Period\)%20in%20India.](https://www.ancient.eu/The_Vedas/#:~:text=The%20term%20veda%20means%20%E2%80%9Cknowledge,religious%20works%20in%20the%20world.&text=500%20BCE%20(the%20so%2Dcalled%20Vedic%20Period)%20in%20India.)).

11. Keith, A. B. (1925). THE RELIGION AND PHILOSOPHY OF THE VEDA AND UPANISHADS. Harvard Oriental Philosophy, Volume Thirty One.

12. Talwar, B. and Sharma, A. K. (2004). Business Excellence Enshrined in Vedic (Hindu) Philosophy. Singapore Management Review, 26.

13. Brown, W. N. (1942). The Creation Myth of the Rig Veda. Journal of the American Oriental Society, V 62 N 2.

14. Wasson, R. G. (1971). The Soma of the Rig Veda: What was it? Journal of the American Oriental Society, V 91 N 2.

15. Priyadarshini, S. (2017). Hymns from the Rig Veda. The Hindu, 11 th October.

16. TAC Delhi (2019). Lessons to Keep Our Environment Safe & Secured in Vedas of Incredible India. The Asian Chronicle, 19 th May.

17. Raza, S. A. (2015). The Doctrine of 'Basic Structure' of the Indian Constitution: A Critique. SSRN: <https://ssrn.com/abstract=2661127> or <http://dx.doi.org/10.2139/ssrn.2661127>, 12 th July.

18. Jacobsohn, G. J. (2006). An unconstitutional constitution? A comparative perspective. I - Con, V 4 I 3.

19. Cherry, H. D. (1952). THE CONSTITUTIONAL PHILOSOPHY OF INDIA. India Quarterly, V 8 N 4.

dream of Mahatma Gandhi, the father of the nation and the philosopher.

5. The Rig Vedic Proposition on Fundamental Rights and Duties

The Rig Veda (10.191.2) have suggested like "O! Citizens of Bharat! As our ancient saints and seers, leaders and preceptors have performed their duties religiously, similarly, you shall not falter to execute your duties"; Prasad (2019) has said in India the practice of fundamental rights and duties is very old and he has further given an example of the Mahajanapadas. It is very important to understand how the fundamental rights aside the duties did occupy the minds of Indian people at the earlier time. It can invariably be said that in India the concepts were known when the Roman Empire was not built so the claim that India has adopted those from foreign has become false. Rani (2014) ^[2, 23] has said that in the past five thousand years India has established the moral laws at higher place than the positive laws of proper decorum which has a direct connection with the Rig Veda where the claim is prominent to say ^[7] everyone is from the same almighty. Garcia *et al.* (2017) has explained that the period of the ancient religions it was common to see that those were considering the rights and duties very much similar and they can be seen in a singular form. The living was not as critical as now. It is now prominent that due to increase of complex attitudes in the society the diversifications are highly needed but at the ancient period it was not that much complicated so the Rig Veda may have shown to venerate nature to assure human rights also. It was a time when humans and nature were friendly to each other and the living was simple. Lavania (2015) has said that in the Vedic texts a human society making has been mentioned which has further helped to form the Buddhism or Jainism. Indian people are religious loving so they consider everything from the aspect of religions. It was the Vedic Hinduism which has said "Vasudaivya Kutumbakom" so for the whole world humans should adopt the best ways to make everything sincere enough. In the Rig Veda Tan (Body), Skridhi (Dwelling place) and Jibhasi (Life) rights have been mentioned (Parmar 2016). It can be said that the things in the modern documentary profile at least was known to the people. In this discourse it can be said that the creative knowledge is highly important now to deal with the present day issues. Human dignity is now a burning topic for the present time. Many developmental models have become nullified to see the complexity of vulnerability. It is merely a utopia that modern understanding can work upon the human rights and it is a duty of all the humans to promulgate the rights. But the social difference as even Karl Marx has pointed out rightly that people are not getting equal treatment when the social formation is based upon the economy then in the near future humans have to face the spirituality in their lives. It is a

true point that whatever is the other religion but nothing was there when the Rig Veda was present in the society and still it is relevant enough as researches have proved. So in total it can be said that the Rig Veda will be the basic thing of understanding human society which will definitely go in further run to include all humans because they all are the same as the spirituality. In this direction India will show light to all across so it must first be initiated in the landscape of India from the core of Indian Constitution.

6. Further Scope of Study and Research

"All that is called knowledge is in the Vedas. Every word is sacred and eternal, eternal as the soul, without beginning and without end." Swami Vivekananda

India, the nation is of magnificent thoughts and perfect perceptions about the level of acknowledging humans as the supreme of everything as only humans can learn the highest morals. In this nation knowledge has received the place of reverence; literally here knowledge is not limited to learning rather it has received the social rank of divinity. It was the Vedas where this was start with due affinity to be sustainable in thought and practice. Henceforth it is highly adorable to note that the society of India has started its journey by controlling the senses and here is the beauty of the nation that in spiritual scriptures humans are getting the most valuable presence. In the Rig Veda the same has happened. No individualization can be seen in the creation with considering the westernised thoughts of human promotion. It is the realization which can be established after reading the pages of the Rig Veda. It is the oldest one among the four so the first part of ancient India can be understood. The study did take a thirst to make it more clear how the present and future also can be better understood. The study has told about the human rights and duties to frame a more intensive society where the nationalism of this nation can maturely be seen. In this connection it was tried to get the abstract form the Veda but still there is gap which has to be fulfilled in further run. Here below some points have been noted to say how the further studies can enrich this particular study.

A. Comparative study

The Rig Veda is itself a very big creation and multiple approaches can be seen in it. The knowledge which has given in it can be deciphered with the great understanding of various aspects. Those experiences are very particular and concrete in their set up and formation but there is every chance that those are not going through any testing. The relevance will not be proved then. In this ground it has to be seen if any other source of this kind can be taken for making a comparison. It may be the other Vedas or other scriptures with which this kind of comparison can be placed. It will directly clarify how the Rig Veda is very significant over the others. Then some new points will definitely come out. The rights and duties concept in the socio-cultural aspect will be established. Then the complete human civilization will be befitted. It will surely take the discussion to a meaningful level. The societal level of scripture orientation will make a dimensional change of study purview. The analysis upon the Rig Veda will be elaborative.

B. Practical implication

The knowledge from the Rig Veda can best be utilized if direct

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life segments can be taken into that. It can be much important to see how much real life attachment can be find out in this connection. People of this time are not living moral and many corruptions can be seen which are stopping the Fundamental duties or rights. In regular practice people can take them as usual. In that way it will be possible to make the society a better place for living. It can really be a help for all who are checking with this to make lives sound enough and measurable. It can be highly appreciable if the modern living can be much related to the line of the Vedic understanding. It will purify the social pollution aspect at very motivational ground. It can be seen that with due importance to the line of living the traditional of Vedic system can have magnificent role to play. This can specifically act upon the psychological ground of people to make them satisfied. Peace will be observable in the complete scenario. In this manner the Rig Veda will be a definite source of keeping humans at their fundamental or basic core to proclaim a good living.

C. Philosophically made social policies

Social policies are made towards betterment of the society. In it economy, social or political aspects are seen. The time is requiring some more in this connection. It is a complex condition when humans are somehow making their living but there is hardly any chance to make a point to say that the fundamental things are being completely achieved. To work in this direction the philosophical aspect can be checked. This way the social living should be much realized and felt. In this way the humans should get a basic understanding about the optimistic living which can further affect the total forwardness to live human. It will make the people quite definite to their thinking and perception making the fundamental rights and duties as sincere help to lives. It will be sustainable in its approach and it will further help the people to understand their value in society. It will be like complimentary in its every possibility with all the other segments.

D. In depth study

The old and traditional understanding of the Vedas can make people much understandable about the nature and environment. The environment is full of humans. Something which is not humans then also somehow that is central to humans. In this frame it can be seen that the Rig Veda has highly addressed the portions relating to the humans. To understand this very depth study in it is needed. It can make people much realized with the facts of life. It can be highly elaborative with the word to word deciphering. There is every need to absorb the knowledge by heart. It can make the future humans profound to the philosophical ground. This depth analysis will be of high valuation to make the people much flourish with a realization of knowledge supremacy. In this connection it can further be told that humans will get themselves as much protected as they deserve.

E. Engage Multi-Cultural scholars

A vast knowledge can be seen well suitably adopted in the multi – dimensional profile. The humans are living in a much complicated society. Various dimensions of social living can be seen. These multiple dimensions can direct people to use various dimensions of numerous subjects. It will be good to see the Rig Veda from various aspects. It has needed to take the multiple subjects dimensions to understand the whole issue

specific nature of the Rig Veda. It is compendium of various knowledge perspectives. For the formal nature of justice the fundamental rights and duties are much needed without which no society can make progress. This multi-dimensional condition can make the study finer and helpful to assure a better chance of living. Many new dimensions will be seen. Then the knowledge will be much active in the society. That is a need of the higher cognitive realization which says to be open to various understandings. It will help people to be adjusted with various lines of thoughts. It is to be assured in the society that proper care is possible by connecting with multiple subjects in a single platform. The varied approach will be highly accepted in the society as because the overarching diversity from the complex nature of social positions. It is henceforth very important one to do work upon. It can make it clear to say that the academic arena should reach to the level of being fundamental in proper sense. The link is going to touch the ultimate level of human progress in an unbiased manner. It will be quite satisfactory and profound to make a claim on the human proliferation further. It will be a help for the socio – cultural aspects.

7. Conclusion

Rig Vedas suggest that “One should respect his motherland, his culture and his mother tongue because they are givers of happiness.” A Society is a totalitarian form of all kinds of thought. In it several items can be taken into consideration which can make the society some further improved. In it the literatures have a special role as those can be considered with the dimension of historical evidences as well. A mythology even is related to a nation’s culture and identity. Therefore any written source is scientific and evidential proof to claim a fact or opinion. In this connection almost all the nations of the world are having enough reason to say that they possess a cultural background to say about the nation’s belief. This cannot ever be ignored and the formal nature of the knowledge dimension can be made with any literature.

The Vedas of India is now written but at earlier times those were spoken so that people could remember. It is a proof that says the Vedas were for generations after generations to be continued with. It can establish a fact that the creators who may be in the high level sages or even any divine body but still it was a belief that calls for the humans to say that they can work as have been mentioned in this creation to stay good. The nature has been highly described and revered in the first part of the total four. This part has a name as the Rig Veda. ‘Rig’ this particular word indicates the particular way in which a sailing boat’s masts, sails, and rigging are arranged. Henceforth the name itself indicates that this one is highly sincere to make humans comfortable in their living stature. This book is saying that if a life is like a boat then it guides to take the rightward direction of it.

This study did have a connection to the fundamental rights and duties. It was the time when human rights were not present in the scenario. Then also the creators realised the need of rights which will be given to all without considering any social position which can be negative, positive or mixed. The soul can get the highest possibility to be enriched and everyone should be respectful to others. Even the Varna Byabostha was

said as the creation of Lord Bramha to whom everyone is like child. Therefore it can be said that this work was saying that every human should get equal treatment when the division in society is just based on the activities by considering which the society has been formed. The specific form of knowledge discussion has given due importance to be humans. Just presence of humans does not indicate a good society so the system of rights and duties are eventually very important. It is the success of the creation of this work is, it is not limited to the profile of the divinity only rather humans have got the most valuable position. The study has clarified how the Rig Veda is important for unlimited period.

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