



Prolongation of Human Integrities in the Divine Scriptures of Sanskrit Literature: An Investigatory Analysis

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Abstract:

From times immemorial the Sanskrit language has been acclaimed across the globe as a consecrated and divine language. It has been accredited with the respectful nomenclature Sanskrit since it is faultless, prestigious in its presentation skills, superior and stringently trails the grammatical instructions. It is also entitled as Devabhāṣā i.e., the language of the Gods. Sanskrit is known as the mother of every language spoken and written in India. It is not only a classical language of India but also a cladding of knowledge and a plunder of marvelous Indian ethos. This prestigious language transmits the Indian ethnic practice of great Indian philosophical wisdom. The Sanskrit literature is oldest among the world literature. The Rīg Veda has been surmounted immense acknowledgement from decades as the most intuitive and greatest primitive legendary documental evidence. The Vedas encompass entire species of science arenas such as Mathematics, Medicine, Architecture, Agriculture, Astrology and many more. Human standards were well thought-out to be the supreme imperative in antique India. India, our country of luxuriant values trusted to be shaped by God, abundant in morals and intrinsic worth. Even the battles in India were bestowed upon values. The war at kurukshetra was fought for restricting human values at the battle field of Dharmakshetram. Primeval human civilization tracked accurate elementary human principles. Our Rishis of the earliest times initially from Viswamitra to swamy Vivekananda and Sankaracharya to Mahapurush Srimanta Shankardeva taught their disciples of moral ethics and humanoid values through their evangelizations and literatures viz., the Ramayana, Mahabharata, Vidura Neeti, Neeti Satakam, Arthasastra of Chanukya and Tirukkural of Tiruvalluar, all of which were bestowed upon eternal moralities and human philosophies. Even today's up-to-the-minute world apportions with numerous humanoid values that comprises of professional values, therapeutic values, passionate proficient values, educational values and cyber values etc., conferring to the existing societal, artistic, religious and additional foundations to prominence to the menfolk in innumerable submissive traditions. Human values primarily covenant which searching to resolve standards, epitomes, values or supplementary ethics. The three significant human principles in our everyday life expectancy are actuality, exquisiteness and gracious, intellectuality sensitivity and enthusiastic Satyam, Sivam and Sundaram.

Kautilya articulates that Artha is the utmost significant, Dharma and Karma are equally reliant on it which has been tracked by numerous human ethics like truth, non-violence, Brahmacharya, Secularism, Sambhavava in life.

Keywords: Human, Life, Values, Truthfulness, Sanskrit.

1. Introduction:

This modern age of technology has also welcomed and accepted Sanskrit language which has been evidenced as one of the extremely computers assisted language of modern epoch. The complete embedding literature and its relevant vocabulary or word bank pulsate with the philosophy and aesthetics. Sanskrit is one of such languages whose stuffings, affluence and melodious perspectives bear the supremacy to revitalize its practisers up above themselves.

The literary arena of Sanskrit literature is exceedingly immense in expanse and is estranged principally in three different parts, viz.,

- Vedic Literature,
- Classical Literature
- Modern Sanskrit Literature and
- Vedic Sanskrit Literature

History of Supported Literature in the Showground of Sanskrit Scriptures:

The Sanskrit language has privileged its extremely dignified history of reputed embedded philosophies carried out in the pages of the prodigious innovations of eminent scholars published in terms of tangible form of publications which are furnished thousands of years ago in our country. Its most primitive literature is the chaunts of Ṛig Veda where the basic beginnings, strategical evolutions, literally forward, heart-touching philosophies were rooted in the very fine enchantments of the most ancient among all the Vedas i.e., the Rig Veda which is the predecessor of every need and urge of human civilization. In a simple sense, one can distinguish common literature with the Vedas by deeply going through the embedded philosophies or mythological beliefs furnished in ancient Sanskrit literatures. The term Veda is significantly practical to a group of literature set those procedures the most primitive archives of prestigious Indian Civilization.

The Vedas are the earliest legendary records since traditional habits asserts that these writings are everlasting entities to be excavated by humankind.

The embedded manuscripts are categorized primarily into four strata viz., the Ṛig Veda, the Yajur Veda, the Sām Veda and the Atharva Veda each veda resounding separately diverse splitting up termed as Śākhās. The Ṛig Veda involves ten maṇḍalas and 1028 sūktas. In the Yajur Veda there exists 40 adhyāyas whereas the Sāmaveda comprehends 27 adhyāyas. These four mesmerizing creations possess their own Brāhmaṇas which are self-sufficiently illustrative portions. A few of them include Aitareya, Kauṣitakī, Taittirīya, Śatapatha, Tāṇḍya and Gopatha. There are supplementary segments of the Brāhmaṇas known as Āranyakas or forest expositions and the Upaniṣads emanating form the third and final part of the Brāhmaṇas. However, all the Vedas do not possess a Āranyaka still there are Upaniṣads involved in all the creations of Vedas.

Vedāṅgas or auxiliary transcripts essential for perceptive understandings of the Vedas are bestowed upon six different paradigms, viz.,

- Śikṣā (Phonetics),
- Kalpa (Ritual manuals),
- Vyākaraṇa (Grammar),
- Nirukta (Etymology),

- Chandas (Metres) and
- Jyotiṣa (Astronomy).

Kalpa apportioning with sacraments is of three varieties as

- Śrautasūtras (Vedic manuals),
- Gṛhyasūtras (domestic manuals) and
- Dharmasūtras (Legal manuals).

Innumerable additional transcripts have been coming across to the Sanskrit scholars as Vedas like the Gandharvaveda grounded on the mythology of science of music, Dhanurveda bestowed upon the sagaciousness of science of archery and finally Āyurveda contributing to the welfare of the science of life or medication. Āgamaśāstras are similarly look upon as constructed on the rich philosophies of the four Vedas. Consequently, there also subsists annotations pitched on the aforementioned typoscripts entirely of which are encompassed in the nonspecific stretch of Vedic literature of particularly rendered upon Hinduism. Anvikṣikī or mīmamsā which displays its critical meaning in perilous enquiry of the significance of the four Vedas is one more tributary meticulously correlated to its rich writings. The time immemorial establishment of Sanskrit is glowingly acknowledged whereas its continuity puts an interrogation with the flow of modern psychologies of the people. In the equivalent enunciations in which the Vedic clairvoyant uttered his mantra is even now chaunted in the similar matching credibility and phraseology. The Vedic parlances or varnacular language projection in its immensely rich writings encompasses the self-determination of the prevalent heroic and impressive elegance, the instructions for the vocalized chat in Panini's Grammar writings, the phraseology of premature drama all shows judgement to a historical era when Sanskrit was a strongly living spoken dialect. Sanskrit merged itself as a criticize-Indian language with the motive of the communal culture and thoughts with which it is fashioned, the treasure of almost all the mother speeches of our country India as in primordial times it was and is still pertaining the sturdiest pledge or bridging of a country's harmony especially applied to our country India.

During the elongated curve of history, Sanskrit starts out intensive concentrated literary movement in every single department viz., Literature, Arts, Science and Human Psychology and Philosophy. On a platform of diversity, Sanskrit has apportioned with entire conceivable subdivisions of human movement. In reverence of excellence, inventiveness and implementational expertise, its metaphysical functioning structures, poetry and drama could be mentioned as approximately a few of the manufactures in these branches, like the Upaniṣads and the Gīta, configures the greatest expensive and life valued fragments of the inheritance or splendid legacy of India and have undeniably developed slice of today's advanced world, in accordance with the two epics Rāmāyaṇa and Mahābhārata not only stimulated a bulky mass of literature in the provincial dialects but also makes a bondage with the typoscripts or characters portrayed by them in blending the national ideals together with the lyrics of poetry and drama.

2. Classical Sanskrit Literature:

Classical Sanskrit communicational creations by great prophets and sages of our ancient India is extraordinary remarkable for its diversity and affluence of appearance. Sanskrit technologically brands in advancing the lengthier, extended epic, the shorter one and the negligible poems. It had the gallant, the expressive and the expressive illustrations in the form of its undisputed creations in the literary arena till up-to-the-minute. It fashioned the insightful, the straitlaced, the historic and the descriptive chronicle. Such type of writings progressed the generic category entitled as the Campū. Sanskrit lyricist contributed numerous types like the heroic Nāṭaka, the social prakaraṇa, elongated theatres and shorter acting oriented dramas also at the same instinct of epoch, together with one-act dramas, the declamation soliloquy, information regarding the antique historical, political, religious and the metaphorical performances displayed on stage with a motive to motivate the spectators. It is not informal to promote substantiation at the beginnings of Kāvya in Sanskrit Scriptures.

Aśvaghōṣa's Buddhacarita and Saundarānanda are two precious Mahākāvya. He was contemporaneous of king Kaniṣka and a Buddhist. The two greatest significant Mahākāvya are Raghuvamśa and Kumārasambhava by Kālidāsa, who undoubtedly survived at the commencement of the fifth century. The Raghuvamśa, the reign of Raghu, designates in nineteen strophes, the section of Rāma collectively with his forefathers and descendants.

Sri Harsha's Ratnāvalī, pronounced the love of Udayana and Sāgarikā, Nāgānanda, a play composed with Buddhist contextual paradigms. Another incomparable Sanskrit scripture enriched creation is Priyadarśikā. Bhavabhūti has three dramas credited to his literary creation bank in Sanskrit scripts. His Mālatīmādhava is a prakaraṇa of ten acts and his Mahāvīracarita descends its subversion from the Rāmāyana and consists of seven acts. Uttararāmacarita has the explanation of the love of Rāma for Sītā. Viśākhadatta's Mudrārākṣasa is additional exceptional play in the meantime it comprehends political maneuverings. The hero is Candragupta, the organizer of the Maurya dynasty. Bhaṭṭanārāyan's Venīsamhāra is a drama of substantial merit constructed on the epic theme of Mahabharata. Rajaśekhara has written plays like Viddhasalabhanjikā and Karpūrmañjarī. There exist hundreds of dramas with changeable excellence fashioned in Sanskrit conveying the moral ethics till this modern epoch of today's digitalized world. Fairy anecdotes and stories categorized in classical Sanskrit scriptures are significant due to their instructive worth. Moral reproductions and metaphysical or enunciated logical aphorisms are the appearances of these fairy fables. Pañcatantra of Viṣṇuśarmā is the supreme moralistic and educationally vigorous fable and it has been translated into practically every major etymological dialect across the world.

Hitopadeśa is an ancient legendary childhood-oriented writings in the form of stories encompassing directives in internal and foreign policies. Amongst numerous assortments of spright stories, Vetālapancaviṃśatī of Jambhaladatta, describes twenty-five questioning oriented puzzling stories dedicated to king Vikramāditya is immensely interesting and thrilling. Simhāsanadvātrimsika is an assemblage of thirty-two stories recounted to the king by metaphors pitched on the king's sovereignty. One more collection is Śukasaptati where a parrot describes seventy stories to a detached wife in order to persuade against her from in succession run after other men. Kathāsaritsāgara by Somadeva comprising of 124 tarangas divided into eighteen chapters is an exertion constructed on Guṇādhyas Bṛhat-kathā. Observations on innumerable books structure a respectable dissection of Sanskrit literature. Mallinātha was the supreme critic who wrote explanations on mahākāvya. The development of this division of literature is a manifestation from the fact that the Kumārasambhava has added more than twenty commentaries or explanatory creations in the literary arena whereas there are countless on the Meghadūta and the Raghuvamśa.

Accordingly, Classical literature is ornamented with the shrubbery of wisdom. In spite of the evolution of current sciences one Sanskrit researcher cannot overlook the inspiration of the classical literature upon life and contemplation of the contemporary cohort. It is an emergence due to the brilliance of beliefs and stylishness of inculcating morals that bounces life to the classics. So in this mechanical age although there are no cryptograms demonstrating that the classics are deteriorating out. The extraordinary literature in every subdivision of acquaintances solitarily attests to the prosperity of thought of our valued antecedents.

4. The Literary Perspective Shadowed in Modern Sanskrit Literature:

Sanskrit has been demarcated as an automobile device of Indian traditional knowledge acquisition podium. With the emergence of innovative stages of development in the direction of movement to the end of nineteenth century, this antique language presumed a newly-fangled protagonist vibrant and strongly-flanged character. It turns out to be the very successful implicative channel of nationwide awareness. Sanskrit literature crosses the threshold in a new segment with the initiation of twentieth century and the attitude of Sanskrit authors reallocated headed for pragmatism from unachievable imaginary metaphorical writings. The offensive pledge of modernism engendered an innovative impetus in Sanskrit literature. This was noticeable with an empathetic strategically developed scenarios of the shifting socio-political set-up.

Here and now the up-to-the-minute Sanskrit scripture is debauched emergent as a self-governing division of erudition in the ground of Indology. Regardless of the magnificent history of Sanskrit literature portraying its triumphs and glory for quite a lot of millenniums, there is a strong tinge in the literary society of India that the modern Sanskrit literature stalemates distant in arrears in evaluation with the elevations of National literary inventiveness. Not a singular entity can disregard the assistances or offerings in the Sanskrit literary arena by Pt. Appa Shastri Rashivadekar, Bhatta Mathuranatha Shastri, Pandita Kshama Rao, Mathura Prasad Dikshit, V. Raghvan, Ram Karan Sharma, Satyavrat Shastri, Ambikadatta Vyas, Abhiraja Rajendra Mishra, Harinarayan Dikshit, Revaprasad Dwivedi, Rashika Vihari Joshi, Banmali Biswal, Radhavallabha Tripathi, Jagannath Pathak, Bacchulal Avasthi, Padma Shastri, Keshab Chandra Dash, Rabindra Kumar Panda, Harekrishna Satapathy, Ogeti Parikshit Sharma, Pt. Digambara Mahapatra, Pt. Mithila Prasad Tripathy, Srinivas Rath, Hrishikesh Bhattacharya, Harekrishna Meher, Kalanath Shastri, Om Prakash Pandeya, Harischandra Renapurkar and a galaxy of others. Sanskrit authors reserved themselves in handy smidgeon with contemporary proceedings and applied without restrictions the renewed substantial with which they originated their impacts on the reader's world across the sphere. The modern inclinations in Sanskrit literature are in the chief consequence of the communication with western literature, the most important arrangements in which the new concentration articulated itself are the preparatory of Sanskrit journals, transformations of western masterpieces in terms of translational literature, the development of the short story, minor poem and the novel, the development of prose rummage-sale of descriptive, evocative and grave literatures in the arrangement of a short dissertation or an elongated composition and for all-purpose discussion and credentials, the refinement of literary indebtedness and historical disparagement on western appearances and the elucidation of modern scientific comprehension. The commencement of Sanskrit journalism and speedy progress of periodicals also supplemented to the drifting growth of modern Sanskrit literature.

The Surreptitious Enchantments of Hindu Dharma:

The underlying perceptions of Dharma, Artha, Kama and Moksha are very primeval Hindu Religious perceptions. They are also acknowledged as Purusharthas. Vedas and Upanishads pronounced about the Dharma and Dharmic responsibilities to be accepted by the primordial societal individuals.

The instances of the two Hindu epics viz., Ramayana and Mahabharata can be pronounced amongst these supreme vives. Rama was the incarnation of Dharma (रामो विग्रहिन धम्मः). Tirukkural revenues to the embedded perception of Consecrated Kural. It is the exertion of the prodigious saint Tiruvalluvar of South India. He addressed numerous humanoid ethics in his valued compositions. His work transactions with ethical human ideals of Dharma, Artha and Kama departing Moksha to accomplish inevitably. The boundless saints

of that stretch were incredibly affectionate of deliberating or propagandizing human morals with virtuous or ethical epitomes of life to experience a peaceful and progressive slant in every day's thoughts and beliefs.

The Eventual Deliberation of Siksha Sastra:

सदयं हृदयं यस्य भावितं सत् यभूवितम्।

कायः नरहते यस्य कलरस्तस्य करोतत ककम्।।

The underlying meaning of these two lines written in Sanskrit lies on the perspective that the wicked paraphernalia of Kali stage can affect a person whose heart is occupied with sympathy, every single declaration done is grounded on truth and whole corpus is dedicated to the service of mankind, helping the needy.

In Sanskrit Siksha is a specific sastra of the Sutra literature which has the following further six twigs viz.,

- Siksha,
- Chandas,
- Vyakarana,
- Nirukta,
- Jyotisha and
- Kalpa.

Among these broad spectrums, Siksha signifies the impression of inculcating extreme human values, physical characteristics of human morals, prerequisites for appraisal, different springs of values and value possessions. For this reason, there endures a countless affiliating bondage sandwiched between human values and value edification in the contemporary humanity. In the views of Swamy Vivekananda, Siksha is the exhibition of excellence previously existed in dude. The most important persistence of Siksha is to brand an individual an improved learner, worker not solely in terminologies of knowledge, empathetic perceptiveness and assistances nevertheless likewise in terms of human ethics and motivations which elasticates connotations and implications to the fellow's entire behaviour. It is the effort of providing the environments which will safeguard the spiritual purposes to establish in the most permitted and occupied means to accentuate significantly on human ethics.

Value Properties of Siksha Sastra:

Siksha is founded on the commencement of human standards, the assignment grounded on ethically honest and social philosophy to treasure an amalgamation of regulations which partakes three elementary belongings viz.,

- **Stability:** Stability demands to an uprising situation where depicts to the occurrence of the prevailing moral perspectives of every societal individual such as soon as once the human centric valuations are synchronous with the thoughts and beliefs in the hearts of the inhabitants in the society, it should be in the personal judgmental curiosity of the personalities in the humanity to sustenance the ideologies of moral ethics so that they will have a tendency to preserved by the society.
- **Behaviour Compliance:** Even though there might be sporadic desecrations, it ought to be normally in the concentration of the personalities to gesture admiration offering towards the conventional customs.

- **Maximum Human Satisfaction:** In the interior the exceeding restrictions, the ideologies are to be preferred in such a high lightening slant that personalities inside the human civilization can treasure the supreme horizon of satisfaction. Human values cannot be enforced, even if transported with virtuous determinations pertaining to purposefulness. Siksha is the thoughtful and methodical strategical stimuluses wielded by some matured individual upon the immature and psychologically not up-to the minute thinkers, decision takers or simply the undeveloped genre of the society all the way through edification, imposing well-organized living styles and melodious expansion of physical, knowledgeable and social supremacies of human existences. Human morals are the most appropriate ways to elevate the individual's wisdom layer to acquaintances is afforded to practical life-valued teachings to every single individualistic entity. Consequently, value-balanced edification is an obligation established plinthed on the human ethics to individually standing humanoid entities.

The Embedded Ideologies Beneath Hand Yoga Sastra:

Yoga is of immense significance to mind-body medication with the purpose of molding the way it restructures lives. The yogic way of life is the finest meditational prescription with engraved scriptures written with a motive to eternal peace and joy which are autonomous of exterior activities and surroundings.

Classical yoga is a scientific practice of human psychological diverse however structured manifolds. It lays its functioning on three-faced life configurations viz., mental, physical and social statuses ensuing in upgraded healthiness, reduced ravenousness or greediness for self-possession and well-organized administration of human life.

Yoga sastra can communicate tangible edification for preserving the human well-being and values in terms of the predicament of non-violent live. Innumerable prerogatives of traditional yoga established as a spirit of Indian humanities oriented methodical authentication. Values are the perceptions that pronounce human comportment. The prominence of human values of certainty, collaboration, non-viciousness, armistice, adoration, reverence for parents, elderly persons, expert witness and stiff exertion is important during the times past for improvement of human civilization. As human values are indoctrinated all the way through curriculum with a view to surpass cognitive horizon for advantageous growth of individual, community based, nationwide and intercontinental sympathetic stages is labelled as value education. In reality, Dhyana-Yoga and Karma-Yoga indicate to knowledge and appropriate divine progress that varieties individuals to comprehend actual values in human. Yoga is a connection flanked by body, cognizance and life-force. It strings the arrogance and human standards to bounce spiritual harmony. Yoga sastra recognizes the most important magnitudes of human strength and eternal moral ethics.

Magnitudes of Engraining Human Values:

Literature suggested some yoga practices to enrich the extreme life assessments which are enlisted below as:

- By deep going through sacred books for instance, Puranas, Vedas, Bhagavad Gita, Quraan, Bible etc., and implementing the philosophies in day-to-day life.
- Witnessing Yamas & Niyamas in community-based lives.
- Attending religious speeches, spiritual actions, etc., and implementing the logics in lives.
- Concentrating on communal holy rites etc.
- Practicing Omkar recitation, Dhyana etc.

The Underpinning Ideologies of Kalpasutra:

Vedic religious conviction encompasses multifaceted ritualized Karma kanda which is structure of prearranged entertainment coherent activities and capitulations. A comprehensive indulgent of this karma kanda turn out to be essential in outstanding progression of time and this contributed intensification to a

massive inscriptions of Kalpa sutra. Kalpa directs to which is comprehended or vindicated in reverence of sacrifices and additional counselled deeds and sacraments.

Kalpa sastra, which are associated with sacrifices bestowed upon sacred Sruti or Veda. Gruhya-sutras which are associated to numerous ceremonies linked to the life of the householder.

Dharma-sutras are ascribable to communal, politically aware and other compassionate responsibilities and human validations.

Baudhayana Sutra is stressed across the diagonal of a square generates an area doubled the size of the original square and improves human values.

Katyayana Sutra is the foundation of executing the significance of human ethics. Kaatyayana Srautasutra is connected to the Sukla-Yajur-Veda; Vaitaana sutra is correlated to the Atharva-Veda and this sutra is also interrelated to Gopatha Brahmana and Kaatyayana Srauta-sutra of Yajur Veda. Vedic platforms had to be constructed exceedingly specifically in the direction of inculcating human values.

Jyotisha Sastra:

This branch deals with the edification of the arrangements of the interplanetary objects such as stars, planets and their reassurance on individual's life. Jyothi sham is essentially an arrangement of inspection concerning to the associates flanked by exterior reality and interior reality. Existent realistic astrologers are alike true saints. Wisdom originates not from remembrance of knowledge but from an age-extensive intangible perceptions of experience. It monitors indistinguishable forces. It pillars associations between the perceived and the concealed, body and soul, configuration and life-essence. Astrology linkages the ultimate essential fundamentals of science and religious conviction. It exerts impulsive prominence considerably enthusiastically on human rights.

Jyotisha sastra raises about the distinct consequence that the impartial human values of survival have in concealing the psychological and transcendental values of existence. Jyotisha designates that it is the inheritance of every single human existence to taste this proficiency in spite of all the thick and thin of life.

Significance of Dharma Sastra:

Dharma gets different meanings as regulation, procedure, responsibility, right, righteousness viz., scruples, feature, religion, respectable works, function or characteristic. Studies in the Dharma shastra of Manu is an effort to present Manusmriti as an outstanding sociological work of ancient India with an unusually comprehensive outlook and to evaluate its impact on the organization of the Hindu society.

Indian philosophy is entrenched in Veda and it is the solitary expected happenings that every single arrangement of its countenance might be sketched to Veda. The Dharma sutras go by the name of Smriti which for all resolutions may be preserved as the springs of the Hindu Law.

Alamkara – Sastra:

This alamkara-Sastra has numerous characterizations of beauty as Saundarya, Charuta, Ramaniyata, Saubhagya, Sobha, Lavanya, Kanti, Vichchitti and so forth. But the greatest recurrently implemented significant stretch of esthetics is Alamkara. Due to this reason Alamkara sastra should be deciphered as the science of beauty. Its widest meaning is satisfactorily based on the body of all art whose guna or consistent assets is beauty noticeable to a man concerning to sense of taste. Beauty is a value revealed in nature or modernized by an extraordinary sketcher. It is a value like actuality and heavens as it is a characteristic of genuineness and glowing wealth that a man's search afterward it and starved of which is life would be in a reduced amount of perfection.

Manudharma Sastra:

The Manusmriti also acknowledged as Manav Dharma Sastra, is the most primitive with a musical beat work on Brahmanical Dharma in Hinduism. According to Hindu tradition, the Manusmriti is the conversation of Brahma and it has been classified as the greatest commanding declaration on Dharma. The sastra consists of propagandizing and philosophies of human values. Despite the fact supporting Manusmriti as heavenly code of conduct for altogether together with females, where womankind is offered status or homely premise of honour, Gods are contented and inherent in that domiciliary, but they intentionally overlook all those doggerels that are saturated of preconception, abhorrence and discrimination against females.

Manudharma sastra contributed much treasures to women and her value as:

यत्र नायमस् तु नूज् यन् ते रमन्ते तत्र देिताः।

यत्रै तास् तुन नूज् यन् ते सिमस्तत्रापराः कियाः॥

Conferring the meaning that where women folk are privileged, spirituality blooms there and where they are desecrated, all deeds skeletons to be unproductive.

Vedanta – Sastra:

Human values are principally eminence on Vedanta sastra.

According to Vedanta, the victory of any individual or society as a whole be contingent to the coverage by which we are skilled to analyze the springs of current day, precisely evaluate the prospects and resolve a accurate sequence of accomplishment for construction of vigorous and universal civilizations.

Upanishads comprehends unforgettable certainties appreciated by a uncontaminated and sagacity-unrestricted cognizance, in an inspirational condition. They were

exposures in terms of transferences to the prophets. These certainties are widespread and will continuously stimulate humankind to intensify sophisticated in exploration of excellence through divine comprehension, by desquamation of self-worth.

Vidura Niti Sastra:

Human values in Vidura Niti by the great personality Mahatma Vidur is one of the protuberant Niti sastras comprising moral and human standards, partaking significance even nowadays.

Vidura has distributed an extensive spectrum of multicoloured instructions of comportment which though predestined for Dhritarashtra are applicable to all of us when the dilapidation of human standards has turn out to be extensive everywhere across the globe. His educations are intended to the kings, normal inhabitants as well as ascetics.

Chanakya Niti Sastra:

According to the interpretations of Chanakya, supercilious epitomes are principally highlighted much on human values. He addressed some human values

and ethics that one must save his money against tough times, save his wife at the sacrifice of his riches but invariably one should save his own human existence at the sacrifice of his soulmate and treasures.

Gita Sastra:

The Gita encompasses the superlative spiritual inscrutability and surreptitious beliefs. It comprehends the spirit of all the four Vedas. The divine sage Vedavyasa himself pronounced: The Gita is supervisors in the unplumbed deep-sea of wisdom. Gita Sastra accentuates significant human standards as on entire abandonment of forbidden performances. This consists in entirely nonparticipation, in thought, conversation

and deeds from contemptable performances banned by the sastras, such as thieving, adultery, insincere, unfaithfulness, viciousness, taking prohibited nourishment etc. One can intemperance the above activities inspired by requirements.

Human values from Bhagawad Gita:

Human and ethical values have been the very groundwork of Indian sacred scripture,

together with Bhagawad Gita. It is anticipated that these values, if unaffectedly reimbursement into practice, will obvious attitudinal transformation in

the cognizance of the modern-day administrator. Knowledge is not everything fashioned by nonappearance of self-centeredness, but only revealed in the awaken of loss of inexperience.

Conclusion:

Bhagawad Gita communicates about effectiveness in achievement yogah karmasu kausalam. These undisputable creations are the human manifolds that standardizes the pre-assumption that the professional world should acquire in order to accomplish cost-effectiveness, productivity and affluence. The integrities and human ideals can uncover resolution for the up-to-the-minute complications similar to competitive degeneracy and excessive punters. Moral human values are utmost significant for human civilization. The superiority of human accomplishment is the appearance of one's comportment which in turn is a merchandise of civilization and human values. In the contemporary world we prerequisite to indoctrinate ethical rehearses in order to preserve the superiority of life expectancy and excellence.

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