



# Unity in Vedic Sūktas: Illuminating Ancient Wisdom

**Dr. Niranjan Sabar**

Assistant Professor  
Dept. of Sanskrit,  
Utkal University, Vani Vihar,  
Bhubaneswar-751004

**Srabani Maharana**

Ph.D. Research Scholar  
P.G. Department of Sanskrit  
Utkal University, Vani Vihar  
Bhubaneswar, 751004

## Abstract:

Vedic literature not only deals with ritualistic performances, but also describes social harmony, unity or integrity, prosperity and fraternity in the *sūktas*. It gives a picture of very civilized and rich culture and people. The integrity of heart and mind always brings success in any action whether it is intellectual or social or institutional. The prayers for such concordance are found in the *Samjñāna sūkta* of *Ṛgveda* and elaborately in six *Sāmasya sūktas* of *Atharvaveda*. *Ṛgveda* sows the seeds in four mantras through the *Rsi Samvanana Aṅgirasa* and on the basis of this idea, *Atharvaveda* explains the ways of integrity, fraternity and harmony in the family, in the society, among the kingdoms or in the country and among the fellow beings.

A detailed is aimed to present about the ideas of harmony and prosperity through these *Vedic sūktas* which are guiding lights for all time.

A humble attempt will be made in this paper to bring out the ways for concord which may pave the path for a healthy and happy society.

**Keywords:** unity, social harmony, integrity, prosperity, fraternity, egalitarianism or equalitarianism.

## Introduction:

The Vedas stand as a reservoir of Hindu faith, tradition, and culture, offering profound insights into righteous conduct. Their timeless wisdom remains pertinent in fostering moral integrity and societal discipline even in contemporary times. India's cultural richness and ethical principles find their roots in the Vedas, a cherished gift to humanity. The Vedas advocate for unity amidst diversity, emphasizing the transformation of hostility into benevolence.

Beyond mere rituals, Vedic literature extols social cohesion, prosperity, and fraternity. It portrays a civilization of refinement and abundance, echoing contemporary ideals of liberty, freedom, and fraternity witnessed in events like the French Revolution and enshrined in modern democratic constitutions. The Universal Declaration of Human Rights, adopted by the United Nations in 1948, underscores the enduring recognition of personal liberty and the inherent dignity and equality of all individuals.

Central to Vedic teachings is the notion of human dignity and collective advancement, transcending prejudice and fostering cooperation for the common good. The Vedic seers conceptualize the universe as a unified entity, viewing any disruption within it akin to an ailment affecting the entirety of humanity.

The unity or integrity of heart and mind always brings success in any action whether it is intellectual or social or institutional. The prayers for such concordance is found in the *Samjñāna Sūktas* of *Rgveda* and elaborately in six *Sāmansya Sūktas* of *Atharva Veda*. The *Samjñāna Sūkta* of *Rgveda* and six *Sāmansya sūktas* of *Atharva Veda* are taken here for discussion. *Rgveda* is the basis on which six *Sāmansya Sūktas* of *Atharva* stands. Vedas are merely a religious text. It expresses the philosophical text, various remedies for diseases as mentioned in the *Atharvaveda*, after all the Vedas are representative. Rather upon the internal consciousness and human being. In this line the *Sūktas* regarding integrity of *Rigveda* and *Atharvaveda* are the examples.

## I. *Sāmansya Sūktas Of Atharvaveda:*

The Atharvaveda encompasses a broad spectrum of themes, which can be categorized into three main areas. Firstly, it addresses remedies for ailments and the warding off of negative forces. Secondly, it delves into the promotion of peace, safeguarding of individuals, nurturing of health, accumulation of wealth, fostering of friendships, preservation of integrity, and the attainment of longevity. Lastly, it explores concepts related to the supreme reality, including time, death, and immortality. Additionally, the Atharvaveda places significant emphasis on fostering fraternity and harmony, both within religious communities and in wider society. It advocates for harmonious relationships within families, promoting goodwill among kingdoms, and similar subjects that contribute to social cohesion and well-being.

### Family Harmony and Integrity:

It is advised to always show respect and obedience to one's father, to share a harmonious mindset with one's mother, and for a wife to speak kindly and respectfully to her husband, even in difficult times. Furthermore, siblings should maintain a bond of love and understanding, avoiding any animosity, and always communicate with each other in a positive and auspicious manner.

सहृदयं सामनस्यमविः षं कृणोमि वः ।

अन्यो अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥<sup>1</sup>

मा भ्राता भ्रातरं षं क्षन्मा स्वसारमुत स्वसा ।

सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया ॥<sup>2</sup>

We chant an incantation that ensures the gods remain united and free from mutual animosity, fostering harmony within your household, akin to the unity of Purusa..

येन देवा न वियन्ति नो च विद्विषते मिथः ।

तत् कृणमो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः ॥<sup>3</sup>

### ➤ Integrity in Administration:

The Vedic texts laid the groundwork for principles of justice, which were further elaborated upon in later texts such as *Nārada Smṛti*, *Manusmṛti*, and *Yājñavalkya Smṛti*. *Nārada Smṛti* advises rulers to appoint judges who possess extensive knowledge of the law, are morally upright, and demonstrate impartiality. It emphasizes the importance of selecting individuals of proven integrity (*sabhyas*) capable of shouldering the responsibility of administering justice, well-versed in sacred laws and rules of prudence, and exhibiting fairness towards all, regardless of personal affiliations.

### National Integration:

As the inviolable cow shows their affection towards her calf as like we show our affections towards other like heartedness, mindness and non-hostility. As the gods of old sat concurrent about their portion as like all our minds always be concurrent and closely combined to each other.

सं जानीध्वं सं पृच्यध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वे संजानाना उपासते ॥<sup>4</sup>

Always the counsel (mantra) is the same, the gathering are the same, the course (*vrata*) are the same, and their intent alike (*saha*). Always offer for the same oblation and enter together into the same thought (*cetas*).

समानो मन्त्रः समितिः समानी समानं व्रतं सह चित्तमेषाम् ।  
समानेन वो हविषा जुहोमि समानं चेतो अभिसंविशध्वम् ॥<sup>5</sup>

### ➤ Global Fraternity:

Always having superiors (*gyāyasvant*), intentful not divided and accomplishing together, moving on with joint labor. And always speak what is agreeable one to another.

ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुराश्चरन्तः ।  
अन्यो अन्यस्मै वल्गु वदन्त एत सधीचीनाम् वः संमनसस्कृणोमि ॥<sup>6</sup>

Once again, the sage Atharvāngirasa implores us to align our minds, courses, and intentions, uniting those who are currently at odds, guiding them towards concordance. Moreover, the Sāmnasya Sūkta of Atharvaveda reflects the principles of egalitarianism, asserting that everyone possesses equal entitlements to essential resources like food and water. It metaphorically portrays life as a chariot, where the burden is equally shared by all, emphasizing the importance of living in harmony and supporting each other, much like the interconnected spokes of a chariot wheel.

समानि प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युनज्मि  
सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः ॥<sup>7</sup>

### ➤ Prosperities:

The Ṛgveda hymn expresses a desire for noble thoughts to encompass us from all directions, unimpeded and undefeated, while seeking the constant presence and protection of divine beings. It advocates for the equality of all humans, emphasizing that no one is inherently superior or inferior. The text encourages collective efforts towards progress and the equitable distribution of happiness, considering all individuals as children of the divine and thus deserving of equal treatment. Another mantra from the Ṛgveda underscores the importance of unity, urging for harmony in the intentions, emotions, and thoughts of all humans to foster a shared sense of blissful coexistence.<sup>8</sup>

## II. *Samjñāna Sūktas Of Ṛgveda:*

There are four mantras in *Samjñāna Sūkta*. And these mantras explain about the unity or togetherness to each other. *Samjñāna Sūkta* of *Ṛgveda* is generally chanted to create harmony and it has been adapted by many schools and spiritual organizations as their collective prayer.

### ➤ Ulogization To Our Own Consciousness:

May you all together go, may all of you together speak also. May your minds further be the same unanimously, as the ancient deities untidily accept their own sacrificial share move together, speak together, let all your minds be on, one accord as ancient gods with one accord accept their sacrificial share.

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम्  
देवा भागं यथा पूर्वे संजानाना उपासते ॥<sup>9</sup>

### ➤ Prayer For Acquiring Devine Qualities:

Let the hymns praise be the same. The same let their assembly be. Mind be the same and their thoughts be the same untidily. And uttering the same incantation and also performing the sacrificial offering with the same oblation.

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तम् एषाम् ।

समानं मन्त्रम् अभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥<sup>10</sup>

➤ Mass Prayer For Equality And Prosperity:

May the determination of every individual in the world be equal, along with the unity of our hearts and minds, fostering a sense of camaraderie. Let our intentions, emotions, and thoughts align, ensuring collective well-being and prosperity.

समानी व आकृतिः समाना हृदयानि वः ।  
समानम् अस्तु वो मनो यथा वः सुसहासति ॥<sup>11</sup>

➤ Modern Perspective:

In modern times, the principles espoused in Vedic literature remain relevant, offering insights into fostering social cohesion, economic prosperity, and global harmony. Concepts such as equality, fraternity, and integrity continue to inform contemporary discourse on human rights, governance, and international relations, highlighting the enduring relevance of Vedic wisdom in today's world.

**Conclusion:**

A detailed is aimed to present about the ideas of unity or integrity, harmony and prosperity through those Vedic *Sūktas* which are guiding lights for all the time. An humble attempt will be made in this paper to bring out the ways for concord which may pave the path for a healthy and happy society. The six *Sūktas* are still relevant to the society. If we initiate ourselves in this vision of the *Rṣis* then we may see a better tomorrow with external scientific development. We must imbibe and internally develop with these conscious visions of the Vedas.

माता भूमिः पुत्रो अहं पृथिव्याः ।

The research concludes that both the Vedic and post-Vedic texts, serving as the cornerstone of Sanskrit literature, echo fundamental principles related to rights, prosperity, fraternity, and integrity. Within the vast expanse of Vedic literature, numerous verses and hymns resonate with concepts such as the right to education, happiness, property, and prosperity, as well as principles of non-discrimination, child rights, gender equality, and the right to equality. Manusmṛti draws parallels between the impartial support provided by Mother Earth to all living beings and emphasizes the importance of individuals extending the same unbiased support without discrimination.

यथा सर्वाणि भूतानि धरा धारयते समम् ।  
तथा सर्वाणि भूतानि बिभ्रतः पृथिवं व्रतम् ॥<sup>12</sup>

Small-minded individuals tend to adopt dualistic perspectives on common issues, often engaging in a mindset of "mine and dine." Conversely, those with expansive consciousness and broader perspectives recognize the interconnectedness of humanity, viewing the entire world as their own family.

अयं निजः परोवेति गणना लघुचेतसाम् ।  
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥<sup>13</sup>

\*\*\*\*\*

**References:**

- <sup>1</sup> Atharvaveda saṁhitā- 3-30-1
- <sup>2</sup> Atharvaveda saṁhitā- 3-30-3
- <sup>3</sup> Atharvaveda saṁhitā- 3-30-4
- <sup>4</sup> Atharvaveda saṁhitā- 6-65-1
- <sup>5</sup> Atharvaveda saṁhitā- 6-65-2
- <sup>6</sup> Atharvaveda saṁhitā- 3-30-4
- <sup>7</sup> Atharvaveda saṁhitā- 3-30-6
- <sup>8</sup> Ṛgveda- 10.191.2
- <sup>9</sup> Ṛgveda- 10.191.2
- <sup>10</sup> Ṛgveda- 10.191.3
- <sup>11</sup> Ṛgveda- 10.191.4
- <sup>12</sup> Manusmṛti- 9.311
- <sup>13</sup> Mahopaniśad- 6.72

**Bibliography:**

1. W.D. Whitney and Bhāṣya of Sāyanacārya, *Atharvaveda saṁhitā*, Parimal Publications, Delhi, 2009
2. Dr. Jiya Lal Kamboj, *Ṛgveda Saṁhitā*, , Vidyanidhi Prakashan, Delhi, 2013
3. F.Max muller, *Ṛgveda Saṁhitā*, The sacred hymns of the *Brāhmans*, vol-IV, Oxford university press warehouse, Amen Corner, 1892
4. Swami Sri Gangesvarananda Udasina, Cf. *Ṛig-Veda-a Study*

\*\*\*\*\*