APPENDICES

1. CULTURE
2. SCIENCE IN THE VEDAS
3. RANGE OF THE VEDIC LITERATURE
CULTURE: DEFINITION AND ASPECTS

So far the term 'culture' is concerned we get the meaning of the said term as follows:  

1. Advanced development of human powers; development of the body, mind and spirit by training and experience.  
2. Evidence of intellectual development (of Arts, Science etc.) in human society.  
4. All the arts, beliefs, social institutions, characteristic of community, race etc.  

On the otherhand, the term *samskrti* is met in the SYV at first. The passage says that *samskrti* is the manifestation of ideal deeds which are well respected by the whole world.  

Discussing the difference between the words *samskrti* and culture Ram Sarma says, "The word 'culture' in English denotes the way of life and thinking which becomes as lovely as family, language, land and so on. Such love may lead a man or a group of men towards hatred and aggressions. We get a large numbers of instances in the world."

**Characteristics of *samskrti***  

The word *samskrti* expresses an important meaning and hence it has become necessary to peep into the matter. The characteristics of *samskrti* are as follows:

1. *Samskrti* can never be attached with a certain group of people, creed or land but it is universal and humane.  
2. *Samskrti* is the worship of universal and perpetual beauty.  
3. T.S. Eliot in his *Survey of Culture* writes that the characteristic of culture is a faith which compels to abide by the humane highness.  
4. Brahmananda Sarasvati says that the customs and thought that help to uplift the position of worldly and divine life is culture.  
5. *Samskrti* is the congregation of our internal qualities, it is an inspiring energy which decides the social behaves, and begets languages and institutions.  

On the otherhand, we get such descriptions that distinctly differs culture from
Swamy Satyadevji Parivrajak distinguishes the fact as: "Civilisation is an expression of flesh, while culture is the manifestation of soul." 

Thus, the studies of the term leads us to think that culture is something abstract and spiritual which inspires people to follow the path of virtue.

As *samskr̥ti* has been described as *विश्वारं* it means the actions respected by all the people of the world. Thus, *samskr̥ti* or culture is the base of a *राष्ट्र* or nation that exists in the world according to what culture it follows. Hatreds, non-endurance, non-cooperation, and diversity cause a nation to be ruined from the map of the world.

So we are going to discuss what the Vedic people attained in that field of culture.

1. **Truth**: As the path of truth was supposed to be easygoing so the people of high status supported and followed the path of truth. The wicked people cannot step into the path of truth whereas a pious one can walk easily. So the people believed that people should be refrained from false and follow truth. God has established *स्रद्धा* or respect on the truth for which a liar becomes impure and a truth speaker becomes victorious always. The truth bestows heaven and protects nations. So the Vedic person wanted to make his desires truthful. The people thought that the *vedastra* are the touchstones of truth. On the other hand an ideal man tries to avoid untruth. A liar makes the speeches defective and reduces his lustre. After the man realises the fact that it is sinful fact to tell lies, he makes a resolve to own the truth but not the untruth. He then owns truth and dispels untruth. At last he prays God to help him to attain the truth in speeches and the truth may protect him.

2. **Character building**: A Vedic person wanted to be a grand always even he wished to be supposed as grand person by his enemies also. He tried his best to follow the grand and ideal customs in life so that his offsprings also may imitate those ideals and believed that he, who disobeys the divine rules cannot get the life of hundred years. So he wished that the honest earnings only may beautify the home. It was believed that the wise persons got victory over death through the strength of penance i.e, *brahmacarya*. Drinking wine and playing dice were condemned as immoral deeds. Moreover delusion, wrath and malice to own castes was supposed wrong and the people wanted to be released from such state of mind. This fact has allegorically been described.
Those understandings led the Vedic people to advise the juniors as to go forward towards light (wisdom) from dark (ignorance)\(^1\) and to rise but not to fall down.\(^2\) For that, people used to pray God to make them the travellers of the path of benediction \(^3\) and make them heard the benedictory speeches \(^4\). In short they were eager to be virtuous.\(^5\)

3. **Devotion or śraddhā**: So far the devotion or śraddhā is concerned, the Vedic sages believed that only devotion is able to kindle the fire of the yajña \(^6\) and leads the devotee to God.\(^7\) Asraddhā or non-devotion was supposed to be based upon untruth whereas śraddhā bases upon truth.\(^8\) A man realises truth through śraddhā or devotion.\(^9\) A passage says to give something with śraddhā.\(^10\) At last śraddhā is regarded as God\(^11\) in a whole sūkṣma and it is prayed to be mingled in devotee.\(^12\)

4. **Purity**: On the other hand, people centralised their glances to purity also. People wanted to make their life sacrifice itself\(^13\) throwing the internal and external dirt.\(^14\) People thought that life of a man becomes pure, if he uses the pure and auspicious things\(^15\) and thus, a man lives long.\(^16\)

We find a seer as if proclaiming the sin, "We leave you ourselves if you do not want to leave us."\(^17\) Moreover people are found praying God to purify his whole nature.\(^18\)

5. **Charity**: Charity was highly esteemed in the Vedic India. People were inspired to distribute through thousands of hands though the income occurs with hundred hands\(^19\). It was supposed that the wealth of charitable person does not decrease but increases\(^20\). Thus he, who does not give was supposed to be the abject one\(^21\). So a person thought that a charitable person reaches the divine state\(^22\) and acquires the luster and brightness as the sun\(^23\). The home where no such charitable actions or rituals are performed cannot be entitled as home.\(^24\) So a man of grhaśāśrama should not be confined in self,\(^25\) but should give to mendicants and guests.\(^26\) As a result of giving something to eat to a hungry beggar, a person gets the full fruits of performing yajña.\(^27\)

A charitable person has been warned not to give something to the person who commits sin.\(^28\)

6. **Social conduct**: Throwing the glances of friendship to the people of society\(^29\) and establishing the friendship with the wise\(^30\) one should help the friends\(^31\) and forward together.\(^32\) We find stressing upon the sweetness in speeches\(^33\) avoiding violent nature\(^34\) and expressing loves through eyes.\(^35\) The man should be loved by the people\(^36\) and animals as well.\(^37\) He should
have self-realisation in all so that all may love him. 78

Uplifting the degraded ones, casting away hatreds and envies and not uttering meaningless speeches were the ideals of the Vedic people. The youngstars were expected to be obedient to the parents and not to quarrel with brothers and sisters. The man was advised to make the birthless entity lustrous. The gods become the friend of such persons only. For that, a man should throw envy and hatred without neglecting other creatures. Bringing such conducts into existence, people may uplift and progress and such became their aim of life.

7. Fearlessness: A Vedic hero thought that fearlessness is the annotation of success and he thinks himself to be Indra for which none can hinder him in bringing his decision into practice. Such happens if the solemn promise is forwarded to lead. He is found saying:

1. I will not compromise with demons, decoits and an offender.
2. I shall throw the earth and the sun like a ball.
3. O, the people of the world, listen to me, the decoits flee away wherever we go because the decoits and wicked people consider me like a lion and tiger.
4. I am able to make the envious people and women spiritless.

One wishes that he should be lustrous as burning charcoal and break the mountains and wishes not to be tormented with any fear. Further he wishes not to be afraid of anything. After the establishment of friendship with a person he compromises with the promise not to be afraid of.