CHAPTER - 6

THE IMPORTANCE OF SECULAR VALUES AND THEIR RELATION TO THE HIGHER VALUES OF LIFE:

In this Chapter, let us study, the Secular Values, at the first instance - we know, values in life are so important that we can never afford to ignore them. We can straight away say Values of life govern one's span of life, in the right direction and the individual has to take all care to see he loses no value and he accounts the whole of experience. It is highly important that man does not keep away from the attention of values of life, because these values of life lead him to self-realisation, when he devotes his time and mind towards the spiritual aspects of human life. Man does not live by bread alone. He lives by the spiritual attainment of his mind and heart. He cannot but devote his mind towards the values of life, which lead him to the meaning of life; realising what life constitutes and what values present him the ethics of living. If he concentrates on the ethical code of his living, he reaches the abode of spiritual height of God realisation. He can never afford to forget he belongs to Nature, ever devoted and to realise that he attains, what he aims, at the self-realisation, only when he has understood the values of human
life, in the right perspective. Mere thinking of God does not help him to reach the goal of salvation. He has to combine his mind, spiritual, with the holy Atman, the soul, infinite, when he reaches the ecstasy of life, sublime. He naturally reaches the state of perfection which takes him away from the physical presence of mind to that of elevation, pure and perfect, when he becomes in union with the Atman, in entire detachment from the world around, a state which one can practically feel conscious in great satisfaction. He would realise he has reached life's supreme status. He would realise, he is away far from this mundane world.

One of the distinguishing features of Indian culture is, that, throughout its long history it has consistently given the foremost place to values, worth mentioning, in the human span of life. Our Upanishads speak of the final goal of life, namely salvation and the means to its attainment and the inner peace and joy. Evidently we can say, Indian Culture is full of values. We have to make an attempt to know the meaning of values of life; because the whole human life is a value by itself in the broad based sense that we consider, human life is a gift of values from the Upanishads, we learn the values of life more precisely. It also means, that which is desired, or satisfaction of desire, or, the
achievement of ends, which are feasible or possible of achievement. Further, to say, cognition of a fact leads to the realisation of value. We prize the values and they are entitled to be called so, only when it is thus prized or appreciated by us. The significance of value is that which, having been experienced by oneself in the past, is now sought to be realised again. Our view signifies, different aspects of values function predominantly at different stages of the process of Value realisation. We may, having made a brief look at the values, now, we have human values and we find the criterion of human values, which are the values in the fullest meaning of the term. This explanation of the term, as we find in Sanskrit, as "Purusharthas", or "human values", we also know, the presupposition of knowledge is only the distinguishing mask of values, sought by man, as such and it is they that are to be understood by the "Purusharthas". From this end we can say that man is not merely aware of the things he pursues but also of himself, this capacity to know one's self or self consciousness is a great gift, able to review his thoughts, feelings and actions. We know that "man desires to attain the immortal, through the mortal. The imperative to the higher life is always there within him. Man knows the two higher values of one life, the right and the true which, emerges in the course of
his efforts to reach the final ideal of life, resulting in self perfection.

As we define Secularism, we understand the secular meaning of Secularism in its universal application(1) Secularism may be defined as a movement intentionally ethical, negatively religious with political and philosophical antecedents. The Secularism was founded with the express intention of providing a certain theory of life and conduct, it follows that in its positive aspect, it is ethical. It may be regarded as negatively religious. Secularism is non-religious and non-sectarian. It is universal in its application. The origin of Secularism tells us that it was on account of political conditions and philosophical influences.

We find, Secularism was initiated in the Society from the turmoil which preceded and still more from that, which followed the passing of Reforms Bill in 1832. It is said that Secularism is a recognition of the necessity of attempting to further social and political progress, by the quieter methods of organisation and education. The very origin of Secularism was, that high degree social wrongs forced the Society members initiate Secularism for the total welfare of the Society, irrespective of their caste, creed
or religion. Not able to tolerate the serious social wrongs and exploitation of the members of the society produced the reaction among the members of the Society so affected and economically exploited, to formulate Secularism, guaranteeing to all members of such society, equality, liberty and fraternity and equality of opportunity, the right to work, the right to expression, freedom of speech and all privileges common to every member of the society. The selfishness of the rich class and influential classes, the unreasoning opposition to political and religious freedom, dogmatic theologians, all these reasons became social irritants, to start the movement of secularism, for the common good of everybody and the welfare of the State. The tendency to anti-religious reaction paved the way to the formation. We can say, Secularism was essentially a protest movement. The secularism movement possessed the vehement character of all such movements and the driving force of the passions, which arose the birth of Secularism. It was an attempt to provide a positive policy, a prejudice against the religious implications of life and conduct.

James Mill and Jeremy Bentham started the "Associationist School", with the Philosophical roots. The anti-religious strain was inherited from Thomas Paine and Richard
Charlile. Secularism also reveals the influence of positivism. We find, the British utilitarians sponsored Secularism, philosophically too. Secularism is plained as best indicating that province of duty, which belongs to this life.

**PRINCIPLES OF SECULARISM:**

The essential principle of Secularism is to seek for human improvement by material means only, which are said to be more important, as they are proximate and are adequate to secure the desired end. Secular knowledge is founded upon the experience of this life, at work in experience. (3)

The relations of Secularism to religion were mutually exclusive rather than hostile. Secularism is wholly unconcerned with theology; whereas it deals with the known world, interpreted by experience and neither offers nor forbids any opinion regarding another life. We find neither theism or atheism enters into the secularistic schemes, because neither is provable by experience. It offers ñabasis for morality wholly independent of religious belief. Secularism submits that complete morality is attainable by and can be based upon Secular considerations alone.
Unless dogma actively interferes with human happiness, Secularism is content to leave it flourish or perish as it may. Secularism always advocated for improvement of the races by Secular means. Secularism is bound to contest theistic belief and that material progress was impossible so long as "Superstition" so powerfully manifested itself.

Secularistic principles can be established and sustained by the intellect, as the principles of Reason and intelligence, equally applicable to all humanity.

Secularism contends that Morality is based upon reason, as Morality is the conduct which establishes the common welfare. To fulfil this function, reason must be left unfettered. Ethical and religious research must be as free as scientific research and there should not be any penalties. It takes truth for authority and not authority for truth. It substitutes the piety of usefulness for the usefulness of piety. What is best for man will be determined by reasons tested by experience and will surely be approved by the author of Humanity. Man's duty is to study the general rules of the law and live by them.
It is significant that the best days of secularism coincided with the anti-religious propaganda definitely and by its sympathisers. In practice, there are millions whose interests and concerns are confined to the material aspects of life. This attitude is practicable because they have no conscious theory of life and conduct. It is the absence that makes practical secularism possible. We know the first steps in philosophy reveal the insufficiency of "the plainman's" assumptions. So it is with secularism. Many are secular in practice but any theory of life or conduct is bound to discuss the questions, which Secularism attempts to ignore. The old idea was that Secularism was a theory of life and conduct, and in reality, it is the renunciation of one, like agnosticism with which it is closely allied. It is also thought that Secularism was most vigorous when linked with anti-religious views and at the same time, it becomes, in some cases, impractical to ignore religion because religion embraces both Secular and spiritual concerns. We also note that whoever believes in God believes in Him, ex hypothesi as the greatest of all realities, whilst it is true that in practice, a believer in God may be sufficiently inconsistent to neglect the implication of his belief upon conduct. Secularism, which does not include a definitely
anti-religious theory is bound to fail. It is said whilst "facts" may be treated as matters of intellectual knowledge alone. The worth and permanence of values are posited only by an act of faith. Whilst utilitarianism, the philosophical theory, which gave most impetus to Secularism prevailed, it was possible to uphold, the secularistic ethic. It is also felt that Secularism may be regarded as a movement arising out of, and passing with, the condition of its time. Its ethical aims are honourable, but we have to examine critically that Secularism may not contain, without proper basis, rather popular basis, upon which to establish itself as a permanent feature of human thought.

I am of opinion that Secularism can survive as a permanent feature of human thought, provided realisation of the concept of Secularism is made popular and this act is possible on the part of the society or a secular state to eshew illiteracy among the greatest number of members of the state and on permanent footing, as the definite wants namely, food, clothing and shelter of every individual in the Society. Secularism survives, only then and will continue to survive.
There are many definitions about the concept of value and we can attempt to examine few important definitions here. At the outset, we can note that the value finds its locus in the thing and as such it is the "end", the first principal of action, which moves the agent. Sri K.R. Sreenivasa Iyengar has aptly puts it as follows: "obviously it is the capacity of an existent to be the end of action. Value is the character, or, quality of an existent on account of which character, or quality, the existent is or can be the end of action."(7) We know, the existence is given to us. Prof. M. Picard says, "Values are relations of interests between conscious activity and environment."(8)

We have got another definition giving us to understand at the outset, as given by D.W. Prall, is as follows: "Value is the existence of an interest relation between a subject and its object; value is constituted in a relation which occurs only when it is a motor-affective attitude. Value is thus a specific relation into which things possessing any ontological status whatsoever, whether real or imaginary may enter with interested objects."(10) Value might be defined as the relation of an object to a valuing subject.
value is the peculiar relation between any interest and its object. As we make a deep study into the definition of values we have to say, "Value is a relation between an object and a subject which expresses the fact that the subject either actually desires the object or would desire it in case, it were not convinced of its existence.

We can directly define value, is the relation between subjects and objects. As we examine value critically that value is not a bare relation because it can be shown that value is neither a synthetical relation nor exclusive relation.


I wish to make a very brief survey of values and discuss some of the important values.
(1) **SECULAR VALUES**

Secular values are those values which are not religious, and they pertain to the present world. We can also say, secular values are the values already experienced and well established values of the present world age. A secular value empirically says, a known value, or knowing only by experience and not by prior knowledge. It is a value which rests on induction. Secular values are independent of religion and they are universal in character. Secular values apply to Morals, without religions, education not concerning religion; we can say it is a system of social studies, for the welfare of every individual in the Society, irrespective of caste or creed or clan. In the secular values we have the empirical secular values and transcendental secular values.

The empirical secular values pertain to the known values, and well established values of the present age, by experience and relate to equality, fraternity and liberty. Empirical secular values apply to all people in Society and hence there is no isolation. Empirical secular values are collective in their application and comprehensive in its execution. Empirical secular values know no malice to any member of the Society. These secular values know no religion.
as the values are universal in its application. Collective
codification is always advantageous to the members of the
society, for its homogeneous welfare serving the social needs
of the families, in the Society. Secular values are extensive
to the Socio-economic applications. They apply to the moral
conduct of the Society, because they are for the people of
the Society. Extensive methods are always used and also made
executive in its operation. Secular values attach importance
to philosophical readings and applications.

**PHYSICAL VALUES:**

Values which relate to the human body and sense organs
are called the physical values. Food, shelter and clothing
are some of the important physical values, as they pertains
to the human body and these three items of physical values
constitute the mode of living of human body, which is said to
be instrumental value. The human body is the centre focus of
the enjoyment of Physical values. The physical value is both
intrinsic and instrumental, since it can be enjoyed in itself
and it is instrumental because it can serve for the realisa-
tion of other values; which correspond to the different five
sense organs. These five sense organs present different sensi-
values, such as a colourful sight, a melodious music, a sweet
taste, a fragment smell and a pleasant feeling or sensation;
all of which serve as physical values.
SOCIAL VALUES:

Values which arise as a result of co-operation of different individuals, in a society, in an assembly of units, can be called as social values; we enjoy so many public amenities and comforts, come under social values, which are proportionate to the extent of co-operation in a society prospers, the individual in that society becomes prosperous. If any conflict arises, in a society between the individual interest and social interest the individual interest may have to be sacrificed for the sake of the social interest. At the same time, it should not become as a sort of frustration, which might become detrimental or enemical for the production of values. Hence a cordial balance has to be maintained between the individual and the society.

THE ECONOMIC VALUES:

Values which can be exchanged for some thing else. The very fact that man does not possess all that he wants but does possess certain things in excess of his wants, gives rise to the economic value; this is necessitated because each man will be able to give others certain things which he possesses in excess, in exchange for things, which he wants from others. This is called as Barter system, under the economic values. In a civilised society we find the introduction of money, in
cash, replacing the Barter System. Hence, we say, money is the most important thing, in value, and it is called the money economic value. If money can't achieve all things in life, which economic event is not practically possible, it can certainly achieve good many things.

MENTAL VALUES:

The mental values correspond to three aspects of (a) mind-thinking, (b) mind-feeling and (c) mind-willing. These are three mental values and they can be associated with (1) Truth, (2) Beauty and (3) Goodness. So, we say, we think Truth we feel beauty and we will goodness. With the gift of distinguishing capacity, we distinguish truth from error and at the same, the test used for this finding out, Truth, out of error may not be the same coherent theory of Truth, correspondence theory of Truth and Pragmatic theory of Truth, any one of the three can be applied, according to the given circumstances.

RELIGIOUS VALUES:

We know from the standard facts some values can be called religious values. Man wants the values he pursues in his life, should, in some sense, be preserved for him; either in his life time or even after his death. Accordingly he
conceives three religious values, namely, God, Soul and Immortality. Soul is the spiritual entity in man. We all know immortality is the supreme characteristic of the Soul, by virtue of which, it continues to exist for ever and at the same time experiencing the results of its previous acts. God is eternal and he is the Guarantor of Values. God makes secured each should and the results of it is consequent upon its prior acts. We can say religious values are confined to particular religion, independent of others and yet, we have the religious values in a society.

**HEDONIC VALUES:**

By Hedonic values we have to understand them primarily the values of pleasure, and unpleasure or emotional satisfaction and their opposites. The fact of pleasure must be distinguished from the fact of desire.\(^{(11)}\) Mills statement that "to desire an object and to find it pleasant are one and the same thing is essentially misleading. Pleasure is the emotive element present in all desires; Whereas the emotions are specific forms of desires; to perpetuate an agreeable or to terminate a disagreeable situation cognised consciously. The emotion in fact springs out of the desire and it is a feeling of pain or pleasure. It always depends on and presupposes
the existence of desire. The emergence of hedonistic values is particularly instructive for the reason that taking its birth as it does in almost every other value it shows how life as such is naturally constructed on an inherently hedonistic or utilitarian basis.

**PERSONAL VALUES:**

We find the economic factors play an important part in the development of individual life. By personal values, we can understand, it is not merely the value of ambition but all that goes to enhance the personal status of the individual all that goes to form a personage. Here we mean the personality in the non-ethical sense as indulging such things as the individual status, place or rank in Society, his power, prestige and influence, society's estimation of him, his private profit and enjoyment his possessions and pursuits, his interests and the methods he may adopt to realize them. This involves the value of the high egoist in the Society. (12)

Prof. C.E.M. Joad has pointed out that to say that "my own good is the sole good," or that it is the ultimate rational end of conduct is to say that it is good absolutely or good in itself, which every one should try to promote or aim at producing. Here, we may reach the outstanding paradox.
namely, nothing short of an absolute self - contradiction, that each man's happiness is the sole or absolute god. (13) This is to say, "a number of different things are each of them the only good thing, there is."

**HIGHER VALUES**

The higher values are of human life are no doubt, secular in aim; because all lives aim at liberation from human life, leading to salvation. All higher values, ultimately, lead to salvation from human life, being the final goal of man. It is unique in its approach and realisation of the final goal. So, you can call it the higher value of human life. The plurality of higher values of human life speak of (a) adherence to the path of Truth, (b) being Dharmic, following Dharma at every stage, (c) being righteous at every time, professing the right only, at every stage and removing the wrong and (d) administering Justice, always justifiably. Just in the larger interest of the Society. Today we find, to our utter disappointment that the coherence and the inter-connection of the traditional system of values have been broken. The values are tight cornered, losing the integrated and meaningful system. Today if we can learn to make use of higher values, by definite approach of unity and integrity,
to serve our higher values of life, it would be in the best interest of man's welfare, safety and sustaining peace for peaceful living. Our moral values arise in higher values in the rational beings, with intellectual faculty. Moral values leading to higher values of human life, lead to the extra-moral plans which become the domain of spiritual values.

SECULAR VALUE (EMPIRICAL):

Secular values are those values which pertain to the present world and they belong to the values observed once in life time or belonging to the generation or to the century or present age also. This secular value is appreciable only in the course of ages. It is age long value or age old value. The empirical secular value is the secular value of experience and does not say about spiritual; it is civil value. It does not concern about religion; it is independent of religion, and the secular value tells us about things already experienced and the value is established either as an age old established value or to the present age, pertaining to the present world. A secular value, empirically says, a known value or knowing only by experience and not by prior knowledge. It is a value which rests solely on experience or induction, in philosophical terms. Secularism, in the empirical way, is the belief that is gained by experience, independent of religion. Secularism applies to a state
independent of religion. It pertains to the morals, without religion, education, not concerning religion, or independent of religion. Secularism is a system of social ethics.

A transcendental secular value is that value which is super, that which surpasses, a value that which exceeds other values. It is a value that which is supreme of supreme in excellence; it is a value that which is superior in value, surpassing other values.

Secular values are universal in its value and applies to everybody and they do not confine to only one set of people. Secular values apply to all people in the society, irrespective of caste, creed or religion. They do not confine to the religion at all nor to any religion. They are comprehensive and they do not make any individual difference or apply to any identity individually nor exclusively. They are extensive because they always apply to all people in the society and hence there is no isolation. Secular values are collective in its application and comprehensive in its execution. Secular values know no religion as the values are universal in its application. Collective codification is always advantageous to the members of a nation in the larger interest of all
concerned in the society. They serve the welfare, rather the total welfare of the society. Empirically, secular values serve the social needs of the families concerned and they are extensive to the socio-economic applications. They do not stop at these levels but in principle they apply to the moral conduct of the society, because morals are for the people of the society and they do not confine to one individual in the state. They qualify the whole number of the state and do not identify with one number of the society. Secular values always advocate the social welfare of the State with equality, liberty and fraternity for the effective functioning of the secular values, collective efforts are compulsory and any isolation would cause disruption to its members. Hence extensive methods are always advocated and also made executive in its operation. Secular values attach importance to philosophical readings and applications.

SECULAR STATE:

Every state is said to be a secular state in the comity of nations, in the world - A secular state follows all secular values. It adopts secular values for the welfare of its people.

A secular state is said to be a welfare State, because secular values, in operation guarantee social welfare
and unity amongst the members of that secular state. A
kingly state also is said to be indirectly a secular state,
because in the present modern set up socio-democratic states
have come up to the forefront and the royal states ruled by
kings of erstwhile princely, states have undergone socio-
economic revolutionary changes and hence princely states
have democratic secular states. So secular states have become
the order of the nation.

**EMPIRICAL SECULARISM:**

Empirical secularism is the sum total of age old
practices that have become secular and well-established.
Standard values continue to govern the secular states and they
do not confine to any kind of religion or religions. They
govern on the well-established values, in the interest of the
welfare of the society. Empirical secularism does not attach
any importance to religion and is independent of religion.
It is a known operation of the secular values well established
and experienced by standards.

**TRANSCENDENTAL SECULARISM:**

This type of transcendental secularism is based on
super-eminence and also qualifies as spiritual, which is
superior in values surpassing other values of life. Transcen-
dental secularism clearly tells us about spiritual aims and
objects because they are superior in character and unanimity is ready in its qualification. This kind of secularism exceeds in excellence and it surpasses other values. This is different from empirical secularism in that it becomes superior and super eminent and will speak of its excellence than the other values.

DIFFERENT KINDS OF SECULAR VALUES:

Secular values are more than one and they belong to time and distance also. They are: (1) Empirical secular values (2) Social secular values, (3) Transcendental secular values, (4) Socio-economic secular values, (5) Socio-philosophical secular values. The importance of each kind of secular value is, in the total welfare of the individual which in turn amounts to the total welfare of the society, without any exception. Though each secular value has its qualifying meaning, it differs in its application also, depending upon the place and time and standard of the field of operation.

HIGHER VALUES:

The higher values of human life are no doubt, secular in aim because all lives aim at liberation from human life, leading to salvation. All higher values, ultimately lead to Salvation from human life, being the final goal of man. It
is unique in its approach and realisation of the final goal. We call this as the higher values of human life. The plurality of higher values of human life speak of (a) adherence to the path of truth (b) being Dharmic.

THE HIGHER VALUES AND THEIR IMPORTANCE:

The higher values of human life are no doubt, secular in aim because all lives aim at liberation from human life, leading to salvation. All higher values, ultimately lead to salvation from human life, being the final goal of man. It is unique in its approach and realisation of the final goal. So, you can call it the higher value of human life. The plurality of higher values of human life speak of (a) adherence to the path of truth, (b) being Dharmic, following Dharma, at every stage, (c) being righteous professing the right only and removing the wrong and (d) administering Justice, always justifiably just, in the larger interests of the society.

THE RELATION BETWEEN SECULAR VALUES AND HIGHER VALUES:

When we make relation between the secular values and higher values of human life, we see the importance of secular values very much in application and operation to achieve (1) morals and the code of ethics, in the society, (2) eradication of corruption, (3) exploitation resistance by the weaker sections, (4) Justice to the appressed classes, (5) and upliftment of the suppressed sections of people, (6) equality of
opportunity to the members of the society, followed by liberty; whereas the higher values relate to the ideals of truth, non-violence, compassion, equality being Dharmic, being righteous and conducting justly and aiming at the liberation of human life, finally, leading to salvation of human self in peace and perfection.

As we study in greater detail, the importance of secular values and their relation to the higher values of life, we observe the aspects, as follows; we can't ignore human values and so their important relevance to the higher values of life. Before I deal with higher values of life, I give a brief account of the importance of secular values. Every one has to pay the utmost care to contain the higher values of human life, as he has to maintain a degree of upright importance to his very existence in the society and thus give his maximum co-operation for the maxim, "live and let live" and to promote peace and perfection. Higher values are important and worth the pursuit for thought, culminating towards the meaning of life. Higher values of life are the foundation for the ethics of human living. Man has to realise that he should reach the spiritual status of life.

All creatures are the source of the great soul is secular, by nature. The secular element is the greatest
contribution to the society, from Ramayana, our Sanathana Dharma stands a great deal for ages to come preaching secularism comprehensively. Our epic stands as testimonial to the Truth of Unity, which is secular in character. Indian Philosophy, secular by nature gives the great prominence for secular thoughts, for the eternal happiness of the soul. We know from the history of the world religions have followed the spirit of secularism for the good and welfare of every individual in particular and the Society at large.

Of the four Vedas, the social life of Rigveda period must have been highly developed in the study of spiritualism and in the matters of religion and also in other different branches of secular sciences. In the Ramayana, Valmiki gives us about the education, and about such Branches as economics, politics, agriculture industry and trade. All these branches of Study are secular in character. They are secular in value because it does not concern one individual only but all concerned in the society, in the Kingdom at large. When it concerns the welfare of the people of the Kingdom, it is the duty of the ruler that every citizen is given the best protection of his welfare in the Kingdom. No citizen should be left uncared for in the society of the Kingdom of the Ruler, as the King has got the moral duty towards his subjects, to
maintain the ideal of secularism for the good and Dharmic life of the people, culminating in the ideal of secularism. The people must have been proficient in Arts and Crafts, of civilised life. In this respect, there were diversity of occupations within a family indicating the catholic views about the secular and occupational aspects of life. As we study the soul and heart of India through the ages, through its literature both secular and sacred, plunged in the ideal of secularism.

SECULAR VALUES (in general):

The secularism included the practical needs of people for education in many branches of human life, such as Archery, medicine, music, right to property, right to work, freedom of speech, the secular feeling of perspecting other religion, eradication of untouchability, Anti-dowry system, the right to worship and the institution of marriage on secular basis. These issues, one and all, have the qualification of secular values of life, projecting the welfare of the people of Society. The concept of Rama Rajya of the Ramayana age, reflects not only our aspiration of a just society, but also projects our deep appreciation and commitment to the secular values reflected in the Ramayana age. Really, such secular society stood in the Ramayana age, as depicted by Valmiki Maharshi, perhaps the best state in the world, with the best of secular
values for the common good of every individual and his happiness irrespective of birth, caste, creed, status in life, even the species to which they belonged, everybody possessed a long vision of Truth, Dharma, Righteousness, Justice and the aesthetics. This spirit of secular values has been the result of equality, liberty and fraternity in the Society based on truth and Dharma enlivened to lead the people towards peace, perfection, harmony and happiness. We observe that the administrative set up was so very well designed to provide the maximum happiness for the maximum number of people, for the maximum period, based on the principles of Dharma, righteous and moral values, which go to show, the most commendable secular values, involving, all castes, creeds and religions in common character, relating to education, agriculture, the practice of marriage, with social equality and fairness, in every direction. We observe the secular values of a Society while trying to harmonize the rival claims of the Society and the individual made possible their simultaneous progress without coming into conflict with one another. The society is placed above the individual, everywhere, though, at the same time there was ready scope for a free growth of the individual mind and character without disturbing the social order. This evidently tells us how best the spirit of secularism was practised in the interest of the individual and
his welfare. Upholding the socio-secular values giving importance to the welfare and happiness of every individual. We also find the importance of the secular values, while sacrificing a smaller circle of interests, when wider ones had to be protected. What a tremendous spirit of Sri Rama in the Ramayana in reaching the great horizons of sacrifice, only to make his subjects, always happy and well secured, through his regard for truth and justice and his readiness to sacrifice his own interests to achieve the welfare of the society, at large. Valmiki also writes how the epic copiously exemplifies the social necessity of respecting the legitimate rights of others, being a secular value, in principle. The very first couplet, which is the starting point of the epic teaches us that we have no right to encroach upon the rights of others, even of the meanest things, to enjoy happiness in their own sphere and in their legitimate ways.

The secular values give us ample scope to adopt the secular values by our Indian Modern Society, at large. These secular values definitely become very much important to our modern society and at the same time, their relation to the higher values of life, becomes secularly universal in character on account of their paramount importance in human life. We observe the important secular values relate to, education of of the people, division of labour of the varnas according to
respective Varnashrama Dharma, freedoms of religion and respecting their religions, maintaining social temperament, eradication of untouchability, anti-dowry practice in marriages, freedom of speech, right to work and promotion of social customs.

We find from the narrative presentation, the personality of the King played an important part. Education was the privilege not only of the highest but of all the others, starting from the child’s education of every Aryan of either sex, resulting in the high literacy of the people, who were aesthetic or untruthful or slenderly read or illiterate. So we attribute this aspect of literacy to appreciable secular value and its importance to higher values of life, paving the way to wisdom, honesty, integrity, nobility, compassion and liberation (Moksha). The responsibility of the King was indeed, the beacon light which guided the conduct of his subjects in daily life. The family units in the Society of the land, possessed the right to property and enjoyment of the same. There was freedom of religion too, and everybody respected, the other person’s religion and vice-versa. The social set up was very ideal that all the four varnas lived in harmony and amity and they performed the Varnashrama Dharma, as laid down in the Vedic order, following the tenants of the holy scriptures. Untouchability was tabooed in the secular state.
There is the practice of change of caste from lower caste to higher caste and the caste system was not altogether rigid. The institution of marriage flourished very well and there was no practice of dowry and on the contrary, the bride-groom paid Kanyasulka to the bride; and there was intercaste marriage too. (18)

When once the marriage was solemnised it was irrevocable. Once husband and wife, always (in all births) husband and wife. This is the characteristic Hindu doctrine which leaves no scope for divorce or remarriage. This postulates an unbreakability into the union. Mutual fidelity till death as much as in Manu's Sutra, the highest law both for the husband and the wife. By calling the wife, as "Dharmapati" (19) or Sahadharmini of the husband, it emphasises the psychological harmony between the husband and wife, since all the daily rites and Dharmika duties, to be performed in order to win happiness here and hereafter have to be undertaken by the couple together.

We note the ingenious presentation of the solemnity of the marriage, as saying, "Husband and wife are bound to each other not only, till death makes us apart", by even beyond superb solemnity of the bondage of the holy supreme tie of the marriage solemnisation to last in her after-life.
It says' A woman, who has been given away as wife by her father to one with due rites of gift pertaining to one's class, touching holy water shall be his even in her after life(22) A critical examination of the solemnity of marriage, tells, how, when one is a wife always a wife, maxim, surprisingly and logically tells us, that the husband should again be born, the choice same husband, even in the next birth and there after for ever, perpetually, with the same human birth, birth after birth. If not the same old couple, the same Atmans, of the husband and wife, but under different physical bodies changing birth after birth, solemnly tied, in the holy tie. We find in this marriage bondage is a very high holy tie. We can call this permanent holy tie, birth after birth between husband and wife, as the continuity of the holy tie for the permanent fortune of Nature's unbreakable evolution of repeat birth, very joyful and happy. The importance of the secular values of human life and customs with good principles, ever bright and ever green in practice, present to the society, the supremacy of human life and birth, worth the cherishment. These secular values cultivate the practice of being truthful in word, deed and action. Nevertheless, these secular values implement the Dharmic path of life of the humanity for the welfare of one and all, leading to nobility, peace and perfection. These secular values with the character of truth and virtuous binding, eventually make the human being
righteous in his or her word, deed and action followed by compassion and universal brotherhood, for the welfare of the society and the individual in particular.

As we examine the higher values of life, I propose to brief on Karma and transmigration. The doctrine of Karma and transmigration is the most pivotal philosophy of Hindu belief of human birth and death, relating to the force of all casuations, which are the roots of all happiness, and or, misery. The law of Karma is but an extension of the inevitable law of causation in the field of morality. The fruits of Dharma alone do not accrue to one who has earned it, but is bound up also with the fruits of adharma, its opposite; one gets the fruits of the one as surely as that of the other.

In this human life, all the good deeds of secular value, lead one to attain heaven (Swaraga) as a result of their truthful, Dharmic, righteous and virtuous life, which are said to be higher values of life. The self in our hearts is the witness of all our actions, good or bad. The Ramayana conception of an ideal life envisages an alround virtuous life that embraces in due measure all the varied colours of its spectrum material as well as spiritual. The attitude towards human life in the Ramayana age appears to have been, a compromise between
optimism and pessimism, well balanced of values. The ideal of Dharma, as we find in the Ramayana age, is conducive to virtuous life. Dharma was meant to give a holy blissful loving and heroic turn to outlook of human life, sweet and fragrant in all its glory, worth the enjoyment. Dharma in fruition is the source of artha as well as Kama. The ideal of Dharma leads you to spiritual life.
CHAPTER - 6

References:

(1) "ENCYCLOPAEDIA OF RELIGION & ETHICS"  
(Edited by James Hastings, Published by  


(5) "PRINCIPLES OF SECULARISM", by G.J. Holyoake,  
London, 1859.

(6) "THE ORIGIN AND NATURE OF SECULARISM"  

(7) "The Metaphysics of Value", by K.R. Srinivasa  
Iyengar, Vol.1, (University of Mysore,  
Mysore, 1943) PP: 49-50.


(9) A study of into the Theory of Values,  


(11) " THE METAPHYSICS OF VALUE", by K.R. Srinivasa Iyyengar,  
University of Mysore, Mysore, PP: 250-251.


(13) PRICIPIA ETHICA, by C.E.M. Joad, P:99.

(14) " GLORY OF RAMA ", Educational Ideals in  
Ramayana, by Dr. B.G. Sudha, P:202.

(15) " VALMIKI RAMAYANA ", Book II,  

(16) " VALMIKI RAMAYANA ", Book II,  
Ayodhya Kanda, Book II, Canto:2, Sloka: 15.
Chapter - 6: References (contd):

(17) "VALMIKI RAMAYANA", BALAKANDA, Book I, Canto I, Slock I.

(18) "RACIAL SYNTHESIS OF HINDU CULTURE" by S.V. Viswanatha, PP: 134-139.

(19) Manu's Sutras - II, 101-3.


(22) "VALMIKI RAMAYANA" Aranyaka Kanda, Book VI, Canto: 64 - S.7.


* * *