THE VEDAS, ETHICS OF RTA, AND THE ORGANIC CONCEPT OF SOCIETY

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Abstract: The *Indian majority is a race that feels a little diffident when addressed as such. It has a deeper philosophy. Hinduism, as a cultural identity, is not tied to any methodical identity. Sanātana Hindu tradition actually refers to an organic unity of ways of life and views of life, where we have tremendous respect for diversity, which is difficult to find elsewhere. By nature and attitude, we not only receive and accept diversity, but also celebrate its beauty in a dynamic society. In the organic theory of the Vedas, all four classes are the four pillars of society. No pillar can be subordinated or overlooked as lower. If any pillar is weak, society is at risk. All pillars are divine as the divine whole. The sepals have their own beauty, and the flower constituted of sepals has its own beauty. A flower is not so if its sepals are diseased. This conception holds that the sound health of parts makes the world more attractive and worth living; that is, the proper sense of what we popularly call 'the world is one family' (Vasudhaiva kutumbakam).*

Why is the Veda introduction below presented as a question? The simple answer is the confusion the antagonists create about Sanātana culture's inclusive spirituality. They try to evaluate Sanātana as a Religion. A holy book, a prophet, and a Monotheistic God are the basic elements of religion. Without these elements, they see Hindu ways of life as a fragmented faith. In fact, Sanātana is a view of life potent enough to accommodate a plurality of ways; thus, it is not a religion but a culture, with the Veda as the backbone of different views and ways of life. Veda means knowledge that, according to the nature and content of the teachings, Vedavyāsa categorizes into four Vedas, namely Ṛk. Yajuṣ, Sama, and Atharva.

The Veda consists of the Mantra, or Saṃhitā, and those who confine the Veda to Mantras define it as "Mantrātamakaḥ veda." Some scholars view the Veda as consisting of mantra, and Brahmaṇa defines it as 'Mantrabrāhmaṇorveda nāmdeyam'. Brahmaṇa is a major portion of the Veda. Veda is expanded for clarity and understanding of the practices through its division into Mantra, Brāhmaṇa, Āraṇyaka, and Upaniṣads. Works of excellence such as Sūtric texts, Smṛti texts, Purāṇas, Epics (Mahākāvyas like Rāmāyaṇa and Mahābhārata), Bhāṣyas, contextual texts (Prakaraṇa granthas), and other writings on these issues are based on the analysis and interpretation of the same Vedic tradition. They address Vedic views and practices in their own way, making Vedic teachings easier and more practicable and thus maintaining the unity and continuity of Vedic principles. It has entered into the very structure of the sanātanīs.

The word "Veda" is made of the root "Vid" with the suffix Ghañ, which means indivisible knowledge that is wisdom, and the 'Vedas' are the treasure of wisdom about the truth of physical, mental, moral, and spiritual and all other aspects of life and the world, experienced by the ancient seers and sages and communicated for the welfare of life and beyond. It is transmitted orally from generation to generation and practiced in a way that permeates the very deep

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structure of human lives, becoming the vibrant culture of the Sanātana tradition. The Vedas, available in written or printed form, often remain unseen and unknown to most critics and are knowingly ignored by antagonistic traditions. Except for a few, scholars focus only on selections, or even on hearsay, yet everyone accepts it as the most ancient text of the great Sanātana tradition. Most of its followers also do not know it, and those who claim to know it know only part of it, imposing it on the whole. In reality, they have not gone through even a single verse in context, not even in any of its sūktas. Some thinkers who fail to understand them suffer from Veda phobia, while some try to make it controversial and take it as the root cause of dogmatic conflicts in the religious communities. Religions emerged very late, and they grossly assume that followers of the Vedic Path are not followers of religion, and that followers of Sanātana can be easily converted to their religion. It is a waste of time and energy to nullify or justify their baseless opinions and propaganda, based on their ignorance of the Sanātanī tradition.

The Veda is a great tradition; it is the treasure house of the knowledge of the eternal tattva. The term tattva is made of "tat" and "tva." It is a pronoun that can be used with different nouns, and tva denotes the eternal present of 'that'. In Veda philosophy, that 'tat' is Puruṣa. The Puruṣa is pure, non-dual consciousness. Consciousness has no extension; it pervades all that is extended and beyond. The Puruṣa, as per the Puruṣasūkta, sacrificed itself as an offering in the fire, and it itself becomes the cosmos and its elements. Thus, in the Veda, the Ultimate/original reality itself takes the form of diversities. 'Tattva' in Veda philosophy is not dry knowledge but knowledge infused with bliss. The realization of welfare-knowledge (kalyāṇakāraka-tattva) is the goal of life; it is the dynamic principle that manifests in different forms of the cosmos. It is Ṛta (the cosmic moral principle) and the same principle that works in the cosmos; it operates as the principle of Nature (prakṛti) and the human intellect as well. This principle of Ṛta is understood as an organic concept in which everything is related to everything and acts to maintain life and welfare through duties that have the potency to liberate human life. Its thoughts are open, universally acceptable, and powerful enough to free one from the captivity of interests in any dogma, superstition, or allegiance to them. They are universal reasons tested by people through the ages; therefore, it is very difficult to bind or limit their all-encompassing comprehensiveness and universal truths, which logic and experience cannot contradict or falsify.

I. Aparuṣeyatva of the Vedas (Veda is created not by any agency, whether human or divine)

The issue of authority is inseparably connected with the concept of Apauruṣeyatva of the Vedas. The concept of Aparuṣeyatva of the Vedas is contrasted with that of Pauruṣeyatva. The term 'Pauruṣeyatva' stands for that which is created, that which is created by human/s in a time and space or by the tradition of human convention. Indian logicians (Naiyāyikas) hold that God created it. Since there is no trace of the human/s that created the Vedas in a time and space, and since the most ancient seers and sages are not its creators but only its perceivers, and since the names of seers found in the Vedas, as the seers of śūktas, are only narrators of the śūktas belonging to them, they are not creators. Without the prior existence of the Vedas, they could not have been narrated, and nothing could have been isolated from the Vedas; that is, knowledge infused by words and sentences, even their names as Piplādi, etc., would not have been possible. Maharṣi Vyāsa is not the author of the Vedas; he merely arranged them into categories of teaching. Now, the question of its being created by divine agency, that is, God. Indian logician Udayanāchārya proved that God created the Vedas and that the Vedas prove God's existence. His argument is just like beating around the bush.

Vedantins accept the Vedas at the beginning of the cosmic projection. The Lord produced the Vedas with the same sequence of words and meanings as those that had already existed in the Vedas in the previous cosmic projection, and in Vedas of a different type. The object of

utterances is not connected with a person or dependent on any utterance of the same kind by a person (sansargādyakāle parameśvaraḥ pūrvasargasiddha vedānupūrvī samānānupūrvīkam vedam virachitvān. Na tu Sajājīyochchāraṇāpekṣochchāraṇa viṣayatvam pauruṣeyatvam Vedasya. (Vedānta Paribhāṣā). Āgama Parichchheda). In the cycle of cosmic creations, God first projected the Vedas and, accordingly, followed them in later creations; thus, by this argument, the Vedas are Apauruṣeya. The Vedas were not created by persons with limited knowledge. They are projections of Brahman; they are divine and eternal and free from illusion, desire, insanity, and greed. It is difficult to find a person who is defectless and Vītarāgī(free from attachments)

Maharṣi Kapil in Sāṃkhyasūtra writes the aphorism 'na tribhirapauruṣetvādvedasya tad arthasyayāpyatīndriyatvāt, 5/41. According to this aphorism, the meaning of the words of the Aparuṣeya Vedas, which, according to Sāṃkhya, are not created by human or divine agencies and are transcendental, cannot be understood by the Veda. Aparuṣeya, according to Sāṃkhya, is not understandable through instructions from a reliable person (Āptopadeśa), observation of elders' use of the word (vṛddhavyavahāra), or the substratum of the word's popular use (prasiddha pada samānādhikaraṇa).

For Mīmānsakas, Veda is Aparuṣeya; no person is free from human defects, and therefore they cannot be the creator of the defectless Vedas. Statements of the Vedas are eternal and without contradiction. Mīmānsakas do not accept God or any divine agency as the creator of the Vedas. On the authority of the Vedas (Śabda), Nārāyaṇa Bhaṭṭa in verses 106-7 of Mānameyodaya writes 'Duṣṭavaktṛpraṇotatvadoṣaḥ śabde yadā bhavet. Tadā syāda vyabhichāro'pi pauruṣeya girām kvachit. Pramāṇāni, 106 and Apauruṣe 'vede tu puruṣa sparśa sangataḥ. Kalanko na viśankayeta tatkuto vyabhichāritā. Pramāṇāni, verse 107. Even if an unreliable or wicked person authors the statements, the cognition of that statement is contradicted; but the Apauruṣeya Vedic commands touch no person, and thus there is no possibility of doubt or contradiction of the Vedas. The statements of the Veda are eternal (Apauruṣeya), and the seers perceived them through austerity (Tapa) and imparted them for the welfare of the world community. The Veda is eternal; it is Apauruṣeya, not created by humans or any divine agency, and free from human defects, doubts, and contradictions.

Bhartṛhari gives the most pertinent arguments for the authority and Aparuṣeyatva of the Vedas. For him, śabda is eternal in two senses: i. it is Śabda-Brahman, having no beginning, no end, and it is the power that takes different forms, which we understand as the process of the world. All units of language that are letters, words, subordinate sentences, phrases, and sentences are called so because they convey their concepts. Concepts flash through the instrumentality of verbal noises/gestures/signs, symbols, and perceptual data, and our knowledge is confined to these concepts. Concepts are analyzed into the intelligible being of language (language as thought) and the intelligible being of meaning (thought). II. In the second sense, based on the continuity of the Vedas till time immemorial, they are eternal (pravāha nityatā).

Since knowledge is the direct flashing of consciousness, knowledge of concepts is always veridical; otherwise, we could not verify them logically as valid or invalid based on the availability or absence of referents in experience. The veridical knowledge flashed by the consciousness/intellect is authoritative in the logical verification and falsification of that knowledge. Denying the verity of knowledge, no such logical processes as verification, falsification, truth, falsity, validity, invalidity, consistency, or inconsistency can take place. Vedas are not created; they are eternal (Aparuṣeya); they flashed in the disciplined wisdom of the seers (Ṛṣyah mantra draṣṭāraḥ).

That which is eternal is for the welfare of all and for all time. Veda is Aparuṣeya; it is eternal in the sense of the breakless continuity of the language's use since time immemorial, and also in the sense that no human or divine agency created it. Thus, the Vedic commands and prohibitions naturally serve as moral principles for the welfare of all, the nature surrounding living communities, and us as well, and all Indian texts across different disciplines of life follow this purpose.

In brief, the Veda is Apauruśeya because it does not come into existence through writing or through the preaching of any specific human or divine agency. It is knowledge, and

knowledge is not created by any; it only flashes. It is the flashing of consciousness, and consciousness is neither created nor divided because of being void of extension. If any human or divine agency had created it, that agency's interests, errors, and weaknesses would have corrupted and destroyed it. On the contrary, it has become part of our mind and culture, attracting even our opponents to wisdom.

II. Ethics of the Vedas

Vedas perceive divinity in everything, whether human or non-human. In all of them, the same cosmic moral law (Ṛta) operates as their very nature, by following which they can realize their well-being. Keeping in view the protection of the laws of nature and the disciplining of human conduct (sadācharaṇa), the Vedas view welfare as the objective of human actions. We pray to Mother Earth for welfare from all quarters, as we find in "Bhūme mātarni dhehi mā bhadrayā supratiṣṭhitam. Samvidānām divā kave śriyām mā dhehi bhūtyām" (Atharvaveda, Pṛthivīsūkta, Adhyāya 12; Sūkta 1; Mantra 63). The deities, as the sūktas make clear, are prayed to grant our wishes and bestow welfare. The seer, as we find in Atharvaveda 12/1/63, prays, 'O Mother Earth! Make us fit to receive your grace and welfare, O foresighted Mother! Grace us so that we enjoy your wealth and attain well-being. The Earth has been venerated as a mother who keeps us in her lap, feeds and purifies us. The Deity of the rain in the sky is our father. We pray to him to protect and sustain our lives (Atharvaveda 12/1/12).

All beings are embodied deities in the universe. The deities are called so because they help us, tangibly and intangibly, gratify the appetites involved in our efforts and satisfy our needs. We humans, from birth to death, owe them our preservation, maintenance, development, and progress. Deities within us can shine through our moral cultivation, making our lives meaningful.

III. ṚTA, The Moral Principle

In the organic system of the Vedas, Sat is the principle of divinity, and therefore, diversity is also divine. The Creative aspect of 'Sat' in the system is the Ṛta, that is, the cosmic moral principle. The same principle (Ṛta) pervades nature with its diversities and works in the human mind and intelligence as well. The same principle works in bodily systems. The same principle (Ṛta) works in the sensory organs like eyes, ears, tongue, nose, and skin, and in the whole body systems; for instance, the heart is a system, and likewise the brain, kidney, lung, digestive system, and the cells constitutive of those systems. Even a cell is a system. If a cell is diseased, it affects the entire body. Here, diseased means not functioning in harmony with the organic principle of Ṛta.

Ṛta and Sat are the same reality; truth is the light of consciousness, knowledge, or reality, and Ṛta is Sat's moral aspect. As environmentalists, we can say that Sat is the truth aspect of the Ṛta. Its creativity or dynamism is the principle of creation and welfare (Rg. 3/55/5). The force or dynamic principle of Reality causes organic order, existence, maintenance, and the governing of the universe, and is called Ṛta.

In the Vedic organic theory, creativity serves welfare, which is why Ṛta is called the cosmic moral principle. All institutions, from a cell to a body, from body to body, and from matter to mind, are interconnected and interdependently perform their functions by the same principle: Ṛta. Because it is the principle of welfare, the Truth is taken in the Vedas in the sense of Ṛta, and vice versa. The seer says that those who keep truth always ahead in conduct with others, and touch (achieve) the truth, are enabled to perform extraordinary great works by the force of Ṛta (Ṛtāvṛdhau Ṛtasparśau bṛhantam kratu Ṛtena Āśāthe, Sāmaveda, 848). It is a simple, easy-to-follow path; following it brings happiness.

Ṛta is also taken in the sense of truth, welfare, wellbeing, Goodness, and auspiciousness.

Ṛta acts as the cosmic moral law, and the same law operates in the cosmos, in nature, and in the human intellect, so we can speak of the morality of nature and mind.

IV. Moral Duty in the Vedas

Duty means moral duties we perform for others, evaluated as moral or immoral based on factors like good, right, happiness, rationality, etc. In the dharma tradition, they are evaluated based on goodness and the welfare of the person for whom they are performed. The Vedas offer a moral philosophy for distributing wealth and prosperity in proportion, with an open heart, to uplift all sections of society. The seer suggests earning with a hundred hands and distributing with thousands (śatahasta samāhara sahastrahasta saṃ kira Atharvaveda 3/24/5). The Śruti says to earn through a hundred hands and distribute that earning by a thousand hands. It means the wealth, prosperity, knowledge, and everything one earns in life should be distributed so it reaches the last man in the last line of society. The concept of loka-sangraha in the Gītā interprets this Vedic perspective as duty for the sake of welfare, performing a duty that becomes ideal for society to follow. M. K. Gandhi interpreted this Vedic idea in his theory of Sarvodaya, which means the upliftment of all. Those who are economically weak are uplifted economically, and the rich persons who are economically strong but selfish are uplifted morally so that they distribute the money among the needy. This view culminates in the Antyodaya principle of Deen Dayal Upadhyaya, namely, the upliftment of society so that none, not even the last man standing in the last line, is left behind, bringing them back into the main current of society.

Earning wealth has given one a perspective on earning through honest labor, because wealth thus earned makes one admirable. The wealth earned by foul means is not acceptable because it causes sin. Wealth earned through honest labor is always blissful (puṇya-lakṣamī); it causes happiness (Ramantām puṇyālakṣamīryāḥ); wealth earned by foul means is destroyed (pāpīstā anīnaśam, Atharvaveda 7/115/4). Wealth earned through honest labor brings happiness, prosperity, and progress, by which a person rises and holds fast against falling or lowering themselves. (udyānam te puruṣa nāvayānam (Atharva 8/1/6).

A duty is always a duty to others. There is freedom to do or not to do, but when it is done, its agent is wholly responsible for the consequences of good and bad or right and wrong, and the duty is evaluated accordingly in a system of values for which morality is decided on the basis of welfare. Only when responsibility is overlooked is duty evaluated on other factors, such as desire as an incentive to duty, the presence of alternatives, and freedom of choice, as we find in Western ethical theories. About moral duties, Yajurveda 36/18 rightly says that ‘let our sense of duty be firmly determined; let all beings have a sense of conducting to me as a friend; let me have a sense of conducting to others venerably as friends; let we all conduct mutually to each other as friends; let we get rid of threefold sufferings (mā mitrasya mā cakṣuṣā servaṇi bhūtāni samīkṣantām . Mitrasyāham cakṣuṣā sarvāṇi bhūtāni samīkṣe. Mitrasya chakṣuṣā samīkṣāmahe).

The morality of the Veda consists in viewing, speaking, and doing for others as venerably divine and conducting for their welfare (śaṃ naḥ sukṛtā sukṛtāni, Ṛgveda 7/34/4). The seer prays in the Śāntipāṭha of Kṛṣṇa yajurveda, ‘let us protect, nourish each other and achieve excellence. We should not be jealous of each other or hurt anyone.

V. What causes incentive to duties?

Is it a desire to achieve some utilitarian fruits like pleasure, material gain, promotion, and progress, or the love and brotherhood of a sectarian type? Is it rational or good will or knowledge by the moral statements or desires, determinations, utilitarian consequences, etc., that moral theorists accept as the cause of incentive to a duty? This work analyzes these factors in detail in their respective contexts. Most of them fail on the litmus test of responsibility for performing a duty for the welfare of humanity and the surrounding nature, to which theories, except Indian spiritual ethics, give only utility value.

The spiritual perspective of the Vedas perceives not only the existence value of everything

but also its divine nature. This sense of divinity in all things with existence value morally cultivates the human mind, desires, and incentives through moral statements and actions, and fosters responsibility to act for others' welfare. samyaṅca savratābhūtvā vācam badata bhadrayā (Atharvaveda 3/30/3), *meaning we should express welfare from the universal perspective in our thinking and attitude, duty, knowledge, and speech. We should abide by universal vows and rules, and speak of welfare.*

Thus, caring duties are nonviolent universal rules meant for welfare and well-being. A duty is not a duty if it involves violence in protection, maintenance, or welfare. Welfare factors make morality not only rational but also a kind of social and spiritual service.

VI. Truth as a Moral Principle

A person with patience and a sense of divinity fulfills their duties and speaks the truth to achieve their life's goal. Regarding the utmost Reality of knowledge, the Vedas view that conflicting ideas about truth and falsity flash before a researcher of truth. Of these, what is true is simple, and those who desire to leave untruth and seek peace choose it. (Ṛg. 7/104/12)

What do the Vedas say about speaking the truth? By the force of which the day and night expand in all quarters and by the incentive of which the sun rises, and the water flows, let the truth speeches protect us (syā mā satyoktiḥ paripātu viśvato dyāvā ca yatra tatanannahāni ca. Viśvamanyanni viśate adejati viśvāhāpo viśvāhodeti sūryaḥ. Rg 10/37/2). Truth brightens and glorifies the speeches; the knower illustrates it as the light of brilliance (Ṛg 5/25/2).

Conflicting ideas of truth and falsity arise from different interpretations of truth. The person desiring peace abstains from untruth and chooses truth because truth is simple. Rg 7/104/12. Yajurveda,1/15 reads 'Leaving the untruth aside, I want to accept and perform truth'. It also warns that the person who, while speaking to a friend, casts aside the truth is heard by none. Such persons, whatever they hear, lie. He is ignorant of the way of righteousness well done (Rg 10/71/6). By the force by which the day and night expand, by the inspiration of which the sun rises and the water flows, let that saying of truth protect us. That is why the seer prays that humans should speak the truth and act accordingly. The great persons speak the truth and conduct the truth (Satyamūcurnarevā hi cakru, Ṛg.4/33/6). Let our appetency be true (asmākam santāśiṣaḥ satyāḥ, Yajurveda 2/10.

The way of truth is easy and pleasant to conduct. Vedas observe, 'the path of truth is easy and blissful to conduct (Sugā Ṛtasya panthāḥ (Ṛg.8/31/13). It is without which the evil doer cannot cross the path of truth (Ṛtasya panthā na taranti duṣkṛtāḥ (Ṛg 9/73/6)). Truth is the light of consciousness that guides us in deciding duty and frees us from the captives of selfishness and deception.

Addressing the deity Fire, the protector of the vows (vratas), the seer of the Yajurveda (1/15) prays, 'I wish to be an agent of conducting truth (satyavratī). Let you see, I have kept this vow. Leaving the untruth aside, I do accept and conduct the truth. No Truth is truth if it is not infused with good. Truth is dry if it is not for welfare, and truth is the highest value because it is for welfare.

VII. Ahiṃsā as the moral principle of duties

Like truth, the Vedas prescribe non-violence as a virtue and reward non-violent conduct and action. In the Agnisūkta, the first sūkta of the Ṛgveda, the secret of killing animals for sacrifice is clearly revealed. It is said that the Fire carries to the deities only the offerings from sacrifices that involve no violence. The seer of the Ṛgveda expresses, 'O deities! I neither commit violence nor harbor jealousy or hatred toward anyone, because I follow the Vedas in performing my duties. I perform my duties with a sense of vulnerability even to neglected creatures. I work associatively even with neglected creatures (Nakirdevā minīmasi na kirā yopayāmasi

Mantraśrutyam carāmasi)**.** Pakṣebhirapi kakṣebhiratrābhi saṃ ramāmahe (Rg.10/134/7).

The man whose mind is free from captives of their passions, emotions, interests and aggression acts for moving upward the higher paths (Manou adhi pavamānaḥ rājā medhābhiḥ antarikṣeṇa yātave īyate, Sāmveda, 833). Non-violence is the highest virtue (Ahiṃsā parmo dharmaḥ). However, killing demons and violent enemies is equally dharma for the Vedas (Vi rakṣo vi mṛdho jahi, Sāmveda, 1869). Here, violence to protect Dharma is recommended.

VIII. Understanding the Vedic Concept of Organic Society

Let us understand the true import of the Vedic classification of the organic concept of society to clarify its socio-ethical role and to remove the present socio-political impositions and misinterpretations that cause socio-political confusion, conflict, and cultural differences in society.

Puruṣasūkta appears in all four Vedas, and the following verse from the Rgveda, Mandal 10, sūkta 90, verse 12, is most often quoted by those who deliberately try to create hatred toward the Vedas. They interpret this verse from a separatist's view of Hindu society, and thus, they create superstition in the weak-minded and uneducated communities by suggesting that there is a fact of treating society as having an inborn basis of high and low division of the classes and castes of the Sanātana tradition. They misinterpret the idea that Brāhmaṇas are born from the mouth and the Śūdras from the feet of Brahmā, the God of creation. This way, they raise confusion and question not only the Vedic Ṛṣis but also God as the unjust creator of the creation. For that reason, they not only deny the Vedas but also deny God. In the organic system, the śukta says that what is in the body is in society, and that the functions of the parts of the body (mouth, Arms, thigh, and feet) are similar to the four pillars of society (Brāhmaṇa, Kṣatrīya, Vaiśya, and Śūdra), respectively.

Let us see the true import of the verse 'Brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ. Urū tadsya yadvaiśyam padābhyam Śūdro ājāyata (Ṛgveda, Mandal 10; sūkta 90, verse 12). Any misinterpretation is dishonest not only to the principled ideas of the sūkta but also to the organic concept of the Vedic theory of creation. Such interpretations cause doubt about the intellectuality of one who misunderstands or writes so the meaning or sense of the above verse, overlooking the verses 13-14 in which Chandramā manaso jātaśchkṣoḥ sūrya ajāyata. Mukhādindraścāgniśca prāṇāt vāyurajāyata(13). Nābhyām āsīdantrikṣam śīrṣṇo dyouḥ samavartata.Padabhyām bhūmiḥ diśaḥ śrotrāttathā lokān akalpayan (14). According to which Śūdra is born from the feet of Virāta puruṣa; the feet in verse 14 are such that from which not only the Earth is created, but all the directions (diśāyen) are also created by the feet (Padabhyām bhūmiḥ diśaḥ). Thus, the Vedas have a qualitative perception of the merits of śūdras born from the feet of Puruṣa, *such as the* Divine feet by which the Earth and all the directions (diśāyen) are born.

These verses are visions of the seers in response to the question of naming the creativity of the parts of the cosmic body of the Puruṣa – 'what part of Puruṣa was his mouth, arms, what were its thighs, and what were its feet called? (sūkta -11), The Vedic seers establish the identification of the parts - the Brāhmins (priestly class) were its mouth, its arms became Kṣatriyas (the warrior class), the Vaiśyas (business class) form the mid part (thigh) and the legs of the cosmic Puruṣa is śūdras (serving class) "Brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ. ūru tadsya yadvaiśyam padabhyām Śūdro ājāyata", Sūkta-12). The Sūkta establishes, for the first time in human history, the organic concept of society's creation based on the division of labor. Brāhmins are all those who are intelligence-dominated (sattva) and have cultivated attitudes and the potential to make others wise and to cultivate them in their dharmas. The word "Kṣatriya" stands for the warrior class, in whom feelings, emotions, and the courage to fight with a sword protect against the dangers that fall on the rest of society or the country. The Vaiśyas have temperance and contentedness, domination, and a nature to produce commodities and distribute them proportionately in society. Śūdras have a natural fitness to serve the other three pillars of society manually.

Svādhyāya, Tyāga, and Tapa with Brāhmaṇas; temperance and courage to protect society from external and internal dangers and enemies with Kṣatriyas; production and distribution in

proportion with Vaiśyas; and serving the rest of society with Śūdras are their class dharmas that connect their identity to society. In all cases, a Brāhmaṇa's virtue is maintaining and keeping the other sections of society aware of their dharmas by teaching, preaching, providing training, and examining their competence to promote their causes.

Antagonists interpret this theory as dividing society into higher and lower classes, and they see this as the root cause of cultural differences and social conflict between high and low castes. A gotra was named after the seers; all four classes shared the same gotra, which collectively formed society. There was no caste division in the Vedic period. Class division was based on the distribution of work in a social organic whole, according to the nature and excellence in performing the duties of their classes, not on caste by birth. As a result of the antagonist's misinterpretation, several complexities, perversions, and cultural conflicts among the different classes in Indian life were exposed. However, even a fool can understand that his own body is an organic whole in which different parts perform different functions and help the body maintain a complete unit. The mouth cannot perform the function of the feet, and the feet cannot perform the function of the mouth, and for that reason, neither is higher nor lower in the body system.

It is a truism that we do not bathe after repeatedly touching our feet. Do we bathe after touching our feet? In Hindu tradition, we worship the feet (charaṇapūjā), not the head or hands. Comparing one part of the body to another is just a wrong imposition and an evil design to undermine the great tradition of the holistic concept of Vedic society.

Actually, through language games, the antagonists try to hide their inhuman, hateful passions because they are not always conscious of the relation between the mouth and the feet. A man's unity and conformity to his own parts carry no sense of untouchability. The organic theory of life connects all the departments of life and society, treating them as interlinked and equally valuable. In this view, no person is inferior, and no work is less valuable than another. In an organic system, parts of the dynamic society are important, and they function together to enhance the harmony of life on Earth.

IX. Welfare as the goal of moral duties

From the Vedas onward, a chief characteristic of the Vedic scriptures is that they accept welfare not only as the primary objective but also as the purpose of life. Well-being and welfare are not only objectives and goals of Vedic teachings, but also of human life and work. Prayers in the sūktas primarily instruct on moral duties and values related to welfare and human well-being. In this regard, the Ṛgvedic Mantra beautifully flashes ‘let welfare be our mind, let us have the capacity to perform welfare, and let us have the incentive to perform our duties for welfare (Bhadram no api vātaya mano dakṣamuta kratuma (Ṛgveda, 10/25/1). The wise persons having the sense of welfare perform extraordinary great works (Sāmaveda 848). The seer of the Atharvaveda 1/31/4, prays, ‘Let our parents get their well-being; let our cows, humans, and the whole world achieve their well-being. Let all beings be protected and acquire knowledge, wisdom, and auspiciousness; let us be enabled to perceive the sun at all times (svasti mātra uta pitre no astu svasti gobhyo jagate puruṣebhyaḥ. Viśvam subhūtam suvidatram no astu jyogeva dṛśema sūryam (Atharvaveda 1/31/4). We should abide by the universal vows, duties, knowledge, and rules and speak mutually for welfare (samyañcaḥ savratā bhūtvā vācam badati bhadrayā. (Atharvaveda 3/30/3). With actions, knowledge, and principles universal in nature, let us speak about doing welfare (Samyañcaḥ savratā bhūtvā vācam vadata bhadrayā, Artharvaveda 3/30/3), which is the goal of all Indian texts, whether belonging to Dharma, Philosophy, Polity, Medicine (Āyurveda), Science, music, and all belong to different aspects of life.