



Social Life of the Vedic Aryans

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Abstract:

Vedic literature about the ancient Aryans of India shows that the basic basis of their social life was the family of patrilineal law. His complexion was mostly fair and he took great care of cleanliness of body and mind. They used to follow purity and politeness of conduct , seriousness of thoughts , generosity , hospitality , good character and self-respect as much as possible. He was fond of eating, drinking and humour. They used to eat bread , lentils , rice , vegetables , fruits , milk , curd , butter and meat. He was a great lover of sugarcane juice. Barley syrup and Somras paan Used to do He loved music , dance and singing and was also fond of hunting , chariot racing and fist fighting. Occasionally used to gamble. They lived in villages and their houses were made of wood or bamboo. He was satisfied with the rural life. He was not much fond of clothes. Dhoti and chadar were enough for them. Although the rights of men were predominant, yet they respected the dignity of women. There was no purdah among the women. She used to be adorned with ornaments and used to perform studies and religious sacrifices. Girls were married when they were young. His conduct was pious. Widow remarriage was not considered bad and neither was the practice of Sati at that time. Household life was happy. Although the Aryans had the idea of four varnas , Brahmins , Rajanyas , Vaishyas and Shudras according to their occupations, yet all of them mingled , ate, drank and married. There was no special thought of bread and daughter. Yes , they used to avoid non-Aryans , whose character was Shyam , looked down upon them and behaved harshly.

Keywords :

Vedic Life , Aryan , Society

Introduction:

The Vedic period is the period in which the Vedic texts were composed. A great feature of these texts is that they are related to each other and they have developed gradually. First of all Rigveda and then other Vedas were composed. After the creation of the Vedas, Brahmin texts were created to explain them. The number of Vedas and Brahmin texts has increased so much and their form has become so vast that it has become difficult for the common man to memorize them. Therefore, formulas were composed to give them a concise form. It took thousands of years to compose this entire Vedic literature. Scholars believe that the Vedic literature was composed between 2,500 to

2,000 years before Christ. That's why this period has been called by the name of Vedic period. The Vedic period is divided into two parts, namely the Rigvedic period and the later Vedic period. Rigveda is the most ancient of the Vedas. Therefore, the civilization of Rigveda is the oldest. Other Vedas were composed long after the composition of Rigveda. Since civilization does not remain stable, but it develops gradually. Therefore, from the post-Vedic period, the Rigvedic civilization gradually developed and changes took place in it. In the Rigvedic period, the Aryans used to reside in the Sapta-Sindhu. Therefore, the civilization of Rigveda is the civilization of Sapta-Sindhu. In the post-Vedic period, the Aryans reached the land between the rivers Saraswati and the Ganges and established their kingdom there and started living there. The name of this region was Kurukshetra. The civilization of the Aryans of the later Vedic developed here.

Comparative study of pre-Vedic and post-Vedic period:

Social changes began to take place in the later part of the Vedic period, as people began to feel the need to organize social life. Being trapped in constant wars, he feared neglecting other essential parts of life. Although there was a law for everyone to fight war for the sake of protection, however, after the end of the emergency, there was also a need for control in the promotion of knowledge-science, agriculture-commerce and wages etc. Therefore, social cooperation became their ideal due to continuous mutual cooperation and doing the duties of their respective varnas. It also became necessary for them to control the increasing contact with the non-Aryans so that the Aryan race does not become more polluted or become extinct in the non-Aryan ocean. He tried to solve both these problems through Varna and Karma system. The main duties of Brahmins are Vidyadhyan, donation-grahan, Yajnyajan; Kshatriya's studies, protection, warfare, agriculture, cow protection and commerce of Vaishyas and service and wages of Shudras were fixed. At that time it was considered the only way to protect the society. One benefit of that legislation was that the whole society was saved from engaging in war or politics or business. There was no undue priority or neglect of any business of life. With the establishment of the limits of scriptures, weapons and meaning, the development of the nation is a Mukhi and Adarsh could not become narrow. The second advantage was that due to hereditary education and initiation, there was an increase in work efficiency, responsibility and brevity in every field. The third benefit was that every person could get employment. The struggle for employment or the torture of unemployment, which is often found in uncontrolled legislations, remained stalled for a long time. Although due to the increase in the population, the said law was shaken and the protection of caste-religion became difficult, yet the ancient ideal did not disappear completely in this country. The worship of the opulence of political, military or money power, which is seen elsewhere, could not take a formidable form in the Indian society. The contrast of poverty and richness could not take that fierce form in him, due to which man would have become completely unable to protect his self-respect and self-promotion. A time must have come when there was a struggle between the Brahma-force and the Kshatra force to get the most important position in the society. After some ups and downs, it was decided that Brahma force is more important and better than Kshatra force! The Vaishyas did not get involved in this quarrel, although their inclination seemed to be towards Brahma-Bal. It should be remembered that the Kshatriyas of the eastern regions, when they wanted to get a prominent position in the society, did not resort to weapons or politics, they took shelter of philosophical or spiritual knowledge, the comprehensive maintenance of which was difficult in their ordinary environment. On the contrary, it was not so difficult in the environment of simple and caste duties of Brahmins. The result was that ultimately the Kshatriyas gave up the struggle and accepted the Vedic ideals. In this context, it would also be good to remember that the subject of social protection is practical and is related to worldly and worldly life. On the contrary, the field-relationship of philosophy and spirituality is personal, supernatural and transcendental. Both have their own place. The struggle of both of them may not be imaginary but it was void of reality. The social and spiritual ideas of the Indian Aryans had their own characteristics. Along with the merits in that system, there were also some demerits. The behavior of the society with the Shudras and especially with the Antyajans was unsatisfactory. The owner could take the money of Shudra in emergency. His whole life was spent in the service of the Lord. The value of Shudra's life was not considered more than that of animals. He was neither given Vedic

education nor given the job of teaching. Shudras were given severe physical punishment for insulting the higher varnas. If a Brahmin insulted a Shudra, he only had to pay some fine. From the 2nd century BC, there was a liberal attitude towards the Shudras. They not only got the right to animal husbandry, craft work, commerce but also to govern. He also got permission to perform the rites. Even more generosity was shown towards them than the facilities mentioned in the scriptures. Among the possible reasons for the above change, various foreign castes invaded India and settled here, and propagation of Sarvodaya liberal ideas of religions like Buddhism, Jain etc. and relaxation in the complexity of Varnashram religion etc. As the study-teaching, industrial, commercial, political or administrative growth increased in the society of Aryans, subject-specific, work-specific and small-big institutions of industry and trade-specific were formed, in which the hereditary system. Due to this, with the increase of skill, the specificity of living, conduct and thought increased. In the course of time, many categories were created under each varna, in which a new type of fraternity-feeling was awakened. Within their own category, they started making matrimonial and catering relations and started making rules and bye-laws that suited them. Due to Anulom and Pratilom marriages, new castes were formed. Apart from these trends, the country, state and regionalism also had an impact on their conduct. Due to hierarchical and geographical reasons, there were many differences under the same varna, due to which the feeling of caste-caste kept increasing, even it created new problems in the society. By the 6th century BC, the caste system had become quite chaotic. Due to the deteriorating economic condition of the Brahmins and increasing indifference towards the Yagyas, the Brahmins had to take shelter of alms. Those who did not like him had to take shelter of different types of professions, medicine, astrology, state job, chariot-operation, harkari, sipgiri, animal husbandry, agriculture, trade, singing etc. In such a situation, his importance decreased in the eyes of the people. Only the confidence of the feeling of innate self-respect remained. On the contrary, due to the expansion of the states, the economic condition of the Kshatriyas improved, which increased their importance. Respected learned and self-styled virtuous Brahmins used to go. Absent from duty but innate pride was ridiculed openly. Those who believed in caste by birth kept on giving importance to the purity of blood and preservation of hereditary ethics. Propagators of Buddhism and Jainism etc. opposed the importance of birth caste. By that time the roots of varna and caste system had become so strong that its eradication from the society was difficult. His opposition could be correct from the theoretical point of view, but he could not achieve much success in practical terms. The criterion of virtue, karma and nature, despite being true, could not be more useful for universal or universal behavior in a vast and wide society. The birth system of caste appeared to be simple and relatively practical. The Buddhists themselves supported the propriety of upper caste marriage. Probably the Jains were also in favor of same-caste marriages. In the Bhagavad Gita, the origin of Chaturvarnya is considered divine. It seems that the caste system was not imposed on the society, but it developed naturally due to the present social conditions and needs and the scholars tried to give it a systematic form and tried to explain it psychologically and socio-scientific.

The ashram-principles of ancient Aryans are also worth considering. Assuming the age of man to be one hundred years, he had divided it into four equal parts. The first part was prescribed for study, body-organization and practice of modesty and conduct. In the second, observance of household dharma and money-accumulation were kept, in the third, apart from the tasks of the household, promotion of religious thinking and self-control was included. In the fourth stage, renouncing all kinds of desires, being free from all kinds of bondages, the means of Brahmgyan and striving for Brahmanubhuti were put to the end of the worldly pastimes. From the point of view of the ideal, there are many virtues in the Ashram religion, but it is difficult to say to what extent it could be followed in the practical world. Still, keeping that ideal in front of you and behaving according to it as far as possible must have been somewhat auspicious. At the end of the Vedic era, the law of renunciation was left only for Brahmins. Later on he too broke down. It seems that even the third ashram could not be maintained adequately. Major criticism and counter-criticism regarding the ashram in the 6th century BC Hui, During the Upanishad period, there was considerable development of the ashram-religion, but it became more firm during the Sutra period. There was not much difference in the subject of Brahmacharya and Vanprastha or Sannyas ashrams, but there was a deep difference in relation to Grihasthashram. Vedic followers considered household religion as the backbone or

foundation stone of the society. Those folk-collections of moral life and meaning , religion and the natural means of work, it is universal . Used to consider it a simple and easy organization. His belief was that the insatiable lusts of ordinary people would be injurious to the society due to the violation of Grihastha Dharma ,.. On the contrary, according to Buddhist belief, household life was not only an obstacle to spiritual practice , but it was considered fatal. People of Vedic opinion considered the Yogakshem of household life as a seeker , not a hindrance. Through that, they believed in the fulfillment of ancestral debt or their hereditary duty towards the society. Apart from those duties, the attempt of men or women to take advantage of the society was considered not only inappropriate but condemnable. He called the Buddhist or Jain concept and interpretation of spiritual life, if not delusional, then definitely one-sided. Due to being natural and public utility , although there was no special harm to the life of a householder , yet in the society, associations of Yatis , sages , mendicants , nuns continued to be formed , due to which the economic and moral side of the Vedic social system continued to be harmed to some extent . Which later took an undesirable form. Although the place of a daughter was lower than that of a son even in the Vedic period, she was not considered altogether undesirable. In the Vedic age, there was no great distinction between the religious and social rights of a son and a daughter. Both had equal rights in education and religious practices. She could also do Swayamvara. In the absence of a son, the daughter could also get the right to rule. He had the right to keep his money up to two thousand silver panas. She could give it to her daughter , but not to her son. Hardly any example of child marriage can be found in that era , because marriage usually took place only after attaining puberty. According to Buddhist and Jain theory, married life , especially for women , is a terrible obstacle to spirituality. These thoughts of his must have hurt the importance of women , although there was no special harm to their general status and rights. Women's education continued more or less. Except Vedic literature, he studied other subjects. Could have But it seems that his field of work was getting more oriented towards home management. By the first century of Christ, the regulation of women's education was quite lax. Gaya and child-marriage became prevalent , due to which girls started getting married at less than twelve years of age. His Upanayana Sanskar stopped. Marriage After that her main duties became that of a housewife. In Sapling , Saprabar and Sagotra , which means a founder of the family , in which Mameri , Fuferi , Cousin girls were counted , marriage was forbidden. Eight types of marriages are mentioned. The first was the Brahmin marriage in which the bride's father donates the bride along with the dowry. In the second marriage, the father used to donate a daughter to the priests on the occasion of Yajna, in the third marriage, the father took a cow or a bull and donated a daughter. In the fourth type of marriage called Prajapatya, the daughter-in-law was given without any transaction. Apart from the above mentioned four marriages, in the fifth type of marriage called Gandharva, the young woman and the young man used to get married either secretly or by Swayamvar Vidhan. Later on, homogeneity was also taken care of in Swayamvar. Asura , in which the girl was bought , was the sixth type of marriage. The seventh was Rakshasa Vivah in which the girl was married by force. Eighth was Pishaach, in which drug-crazed , unconscious or sleeping helpless girls were forcibly snatched away. The last three of the above marriages were not considered good. Nevertheless, among the Kshatriyas, rakshasa marriages sometimes took place and were not considered proportionately so abominable. Inter-caste marriages continued to take place till the Sutra period, but opinion in favor of Savarna marriages started growing , which later became universally accepted. The place of progeny of inter-caste marriage was considered to be of low class. Although monogamy was considered good from the Vedic period , and probably continued to be practiced among the common people, yet there was no harm in polygamy among the higher castes and especially the Kshatriyas , except that in a polygamous household jealousy , hatred and There was a possibility of disturbance. There was no practice of Sati in the Vedic period. In the sixth century before Christ, the practice of sati-practice among Kshatriyas and other warring groups is found in Sindh , Punjab and Rajputana. Many examples of this are found in the Mahabharata. ordinarily the status of a widow is It was not as bad as it was later. The marriage of a widow was not considered good , yet she had the freedom to remarry if she wished, or in the absence of children, a thirty-two-year-old widow, with the permission of her elders, beget children by marriage with a suitable man of a similar high rank. Do it This practice gradually (after 600 BC) stopped. Manu was also his opponent. On the contrary, the favor of remarriage prevailed. Kautilya has expressed the opinion of

marrying another after taking permission from the judicial department in the difference of feelings and thoughts of husband and wife. Manu has given permission for second marriage even when the husband is alive. In those situations leaving the woman , impotence and degeneracy are especially worth considering. There is a mention of permission for remarriage even after the conviction of adultery is established. There was opposition to the above opinion from the very beginning. Despite considering it right, the opinion against it increased , even till the second century of Christ, remarriage was prohibited. One wife and one husband's vows were considered absolutely appropriate and creditable. Secret love and its unwanted consequences are also mentioned in the Vedic period. Examples of corruption are found, yet it does not seem to be prevalent. But with the growth of cities , businesses and wealth, due to the practice of monogamy, extra-marital relations began to increase. This defect was mostly limited to the rich society of the city or the community of artists. It did not have much effect on ordinary or middle class people.

There was no practice of veil for women till Vedic and Sutra period ; Protecting modesty, dignity and modesty, she not only used to come and go without covering her face in the society of men, but also used to exchange views and debates on serious topics and used to fight for her rights in the courts . In the Buddhist , Jain and epic periods, veiling was introduced in high-ranking people , however, in marriage , yajna , swayamvara or in crisis, women used to come and go without face cover. As in the Vedic and Sutra era, the freedom of women to mix with men was reduced in the elite clans. , The marriage of a widow was not considered good , yet she had the freedom to remarry if she wished, or in the absence of children, a thirty-two-year-old widow, with the permission of her elders, beget children by marriage with a suitable man of a similar high rank. Do it This practice gradually (after 600 BC) stopped. Manu was also his opponent. On the contrary, the favor of remarriage prevailed. Kautilya has expressed the opinion of marrying another after taking permission from the judicial department in the difference of feelings and thoughts of husband and wife. Manu has given permission for second marriage even when the husband is alive. In those situations leaving the woman , impotence and degeneracy are especially worth considering. There is a mention of permission for remarriage even after the conviction of adultery is established. There was opposition to the above opinion from the very beginning. Despite considering it valid, the opinion against it increased , even till the second century of Christ, remarriage was prohibited. One wife and one husband's vows were considered absolutely appropriate and creditable. In the Vedic period also there is mention of romantic secret love and its unwanted consequences. Examples of corruption are found, yet it does not seem to be prevalent. But with the growth of cities , businesses and wealth, due to the practice of monogamy, extra-marital relations began to increase. This defect was mostly limited to the rich society of the city or the community of artists. It did not have much effect on ordinary or middle class people.

Entertainment:

In the pre-Vedic era, the Aryans were fond of horse racing , chariot racing , music , dance , singing and gambling. As their power and wealth increased, their means of enjoyment also increased. Different types of acting were shown by acrobats and polymorphs. Entertaining descriptions of heroes' exploits , mimicry of various dialects , praises of Lord by Bhat and Charan , games of Madaris , elephant and bull fight , wrestling , fist fight , mace fight , - Asi fight , weight throwing , competition of archers etc. used to have . The hobby of hunting became intense. The addiction to gambling increased so much that small and big gambling houses were built for it in the cities , whose control had to be taken over by the government. The state also used to get income from it. Van-vihar , yatras , festivals , fairs started happening of many types and on a large scale. The fondness for oil-filled , aromatic substances and food and drink also increased. Citizens got addicted to eating meat of deer , cow , pig , peacock , pigeon and chicken etc. and fish and drinking alcohol , in which to say others , even monks , brahmins and shramans got involved. Bhoj-nalayas and shops , where all kinds of raw and cooked food , sweets etc. were sold , used to get full. Many types of liquor were sold and furnaces were open, which the government considered necessary to control. The number of courtesans and prostitutes and their trade also increased so much that the

government had to appoint a president to supervise them and collect government taxes from them. The standard of courtesans was very high. They were often educated, proficient in various arts like music, painting etc. artists in their meeting and Scholars also used to go and exchange literary, philosophical and art-related ideas there. There were many courtesans who remained monogamous. Courtesans and prostitutes were kept as servants for espionage, to mislead or destroy suspicious persons and to serve and beautify the kings-nobles and big officials. According to their status and resources, more or less number of people used to appoint them. They were considered necessary to such an extent that they used to be present in camp, army, and war. The hawkish courtesans became so successful in their business that they were counted among the wealthy. Up to five-hundred female slaves are mentioned in his service. His love for art was universal. It was with his inspiration that serious and highest study and formulation of Kamashastra took place, which even the people of Rome could not match. The writers of the scriptures and the writers of Smritis strongly opposed the luxurious life of the cities, they strongly opposed gambling, prostitution and prostitution. The villagers also used to consider the civilian life as ugly and disgusting. It should be remembered that before the beginning of the Middle Ages, that is, in the ancient times, there was no entry of female deities in the temples, especially in the temples.

Education:

The Aryans had a special affection for learning and modesty since the Vedic period. "He respected the scholar, the virtuous and the virtuous. There was special respect for the educated community or class. He considered education as the means of immortality. The first three varnas had the discipline to receive education according to their respective varnas and Necessary resources were also presented for that. Specialist teachers used to teach in their respective ashrams and comforts. Students used to get education for twelve to eighteen years in Gurukulas with Yama-Niyama and simple lifestyle. Used to engage in varnachot works. Highest education could be received in Kashi, Pratishtan, Pataliputra and Takshashila etc. Women also had no inconvenience in getting education. They could also become learned scholars like Vishvambhara, Apala and Ghosha. Indian People used to consider Vedas as apaurusheya and storehouse of all knowledge and science. Besides Vedas, Vedangas were also taught. Under them were grammar education (pronunciation), kalpa (rituals), nirukta, nighantu, chhanda, astrology, theology, Dhanurveda etc. In general, all these subjects would hardly have progressed as much as they did in Aryavarta till that time. Apart from the above subjects, craftsmanship and other arts were also taught. The promotion of philosophy and spiritual education increased from the later Vedic period. Apart from the Shatdarshans like Sankhya, Yoga, Mimansa, Vedanta, Nyaya, Vaisheshik, etc., many philosophies of Buddhist, Jain etc. were also created.

Conclusion :

Arya was aware of Varna due to which he started doing caste discrimination on the medium of Varna. The Aryans were fairer in complexion than the original inhabitants of India, due to which social systems emerged. Dasas and dasyus were treated like slaves, and Shudras were placed at the lowest of all castes. The chief of the clan became powerful by taking the largest share of the war booty. Arya was also fond of dancing and singing along with the game of chariot race for entertainment. He was very fond of hunting. They played a kind of veena and drum and the women sang and danced to it. The game of gambling has been condemned in the Rigveda. But gambling was also a means of entertainment in the time of Aryans. During those times the society was divided into four varnas. Brahmin, Kshatriya, Vaishya and Shudra. The Kshatriya class included the class of rulers and kings. The work of this class was to protect the public and maintain law and order in the society. Common people were included in the Vaishya class. People of this class used to do things like trade, agriculture and animal husbandry. Generally, the people of

this class used to pay taxes. However, out of the three classes, the Shudra class did not get all kinds of facilities. They were discriminated against. During that time the rule of paternal wealth patriarchal was widespread. Because of which the son was the heir of the property and women mostly got the lower position.

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