



## HUMAN VALUES AND LIFE SKILLS IN VEDIC SCRIPTURES

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### **Abstract**

*The purpose of this document is to reveal the basic principles of Vedic knowledge that underlie the Hindu way of life. Using the qualitative study method, the teachings of the Upanishads were widely applied, and the teachings of the Bhagavad Gita were discussed concerning scientific innovation, technological innovation and diffusion, socio-cultural development, and religious perfection. The study clearly shows that Vedas and Upanishads are the sources of spiritual knowledge and science and technology in the world. The Upanishads teach man that all forms of life repeatedly go through cycles of birth, death, and rebirth to free people from ignorance, the ultimate liberation from this cycle, moksha. The values of Hindu culture and tradition are based on the Bhagavad Gita and encourage the familiar person to make serious efforts to develop the character and wisdom of an excellent person to lead a life of spiritual fortune.*

**Keywords:** *The Vedic Period and the Vedas, The Origin of Veda, Epic or classical period, The Rg Veda (The Book of Mantra), The SamaVeda (The Book of Song), The Yajur Veda (The Book of Ritual), The AtharvaVeda (The Book of Spell), Purushartha, Srimad Bhagavat Gita, Srimad Bhagavatam and importance of Gunas.*

### **Introduction**

There are references to “mind” and “intelligence” in the Rigveda of the first Saka (Yuga or Bharat), the second Yogvashistha Yuga, the Gita of the third Dvaparam, and the Viveka Chudamani Kaliyuga. From the literature, it can be concluded that success in any age group involves humility and patience, which can be compared to emotional intelligence, self-confidence, and group self-management. Vishnu Purana: Stories from the Puranas depict many discourses on emotional intelligence. The article discusses the ancient wisdom of emotional intelligence concerning the modern concept of E.I.

The history of Indian literature can be divided into several periods that contributed to the general perception. The first Harappa and the first Mohenjo-Daro are the fictional era of the Indus Valley Civilization, around 2400 BC. It is installed Adverse. Those cities were destroyed in 1700.

### **The Vedic Period and the Vedas**

According to Indian mythology, 9000 years have passed since the Vedic period, and all literary works came to the fore. The Vedic period or Vedic age was when the Vedic texts were written in Sanskrit in India. The society that emerged during that period is known as the Vedic age (Yuga) civilization. The Vedic civilization emerged around 1500 BC. and 500 BC Indo-Gangetic region of the Indian subcontinent. This period may be associated with the present era of Kali Yuga.

**At different times, an oral tradition was passed down from generation to generation and then took the form of books. During this period, various scholars wrote various books and popular books.**

- **Vedas**—told by Brahma—written by Vyasa in Satyayug.
- **Yogavasishta**—told by Sage Vasisht to Rama— written by Vasisht in Tretayug.



- **Bhagavad Gita**—told by Lord Krishna to Arjuna— written by Vyasa in Dwapara.
- **Viveka Choodamani**—Manishi Panchakam. Atmabodha— written by Shankaracharya in Kaliyug.

There is a mention of “soul” and “intelligence” in the Rigveda of the Second Yuga/Yogavashishtam, the Gita of the Third Dvaparam, and Viveka Chodamani of the Kali Yuga. In the literature, it can be concluded that emotional intelligence, self-awareness, and self-restraint are the way to success through submissive and assertive behavior, such as self-management groups in all ages (periods). Vishnu Purana: Stories from the Puranas depict many discourses on emotional intelligence.

### **The Origin of Veda**

Indo-European invaders, known as Indo-Aryans, arrived in B.C. They brought the gods and songs dedicated to them. These hymn books are called Vedas. The Vedic period is said to be the time when Hinduism was born. The Indo-Aryans became the rulers of India, and their gods became the most important of the gods, but the older gods were still worshipped.

Aryas came with a distinct structure: a priestly group, a warrior or general group, and a merchant or merchant. The people under Arya are placed in the fourth category. This was the basis of the caste system, which is still a significant part of Indian life today. By the end of the Vedic period, these characters came to be called Brahmins, Kshatriyas, Vaishyas, and Shudras, respectively. Led by the ideal of the thunder god Indra, the Vedic gods derived their power from a drink called soma, a type of nectar.

From about 900 BC to 500 BC, significant changes occurred in Hinduism as the Aryan culture spread across the subcontinent. This period is called the age of Brahmins. During this period, the Brahmins and Kshatriyas fought for power. It adopted the new idea that the soul or soul is part of Hinduism, and this transformation of the soul became the basis of the religion. At this time, the Brahmanical sects argued that the gods needed human priests to maintain their power, and the rishis or rishis became more potent than the deities. Sacrifice became the main ritual. The great Vedic gods began to fall from their high positions, and gradually the worship of the three gods that dominated Hinduism: Brahma, Vishnu, and Shiva, became more robust.

500 BC - 100 AD Hinduism declined in the era of Buddhism and Jainism. Buddha’s teachings spread throughout India, and the old religion was almost suppressed. However, Hinduism was still a child, and he could withstand a storm of new ideas. Sacrifices were discouraged, and Jainism and Buddhism’s religious influence led to the Upanishads’ compilation. At this time, Vishnu and Shiva completed the eclipse of Indra and other Vedic deities.

### **Epic or classical period**

The next period was the Yuga or Classical period, the period of the great Hindu epics, the Ramayana, and the Mahabharata. These great works were then compiled in their present form, but their origin dates back at least to the Vedic period. This period is also mentioned in the Puranas. Finally, modern Hinduism emerged around 1000 and became the dominant religion of the subcontinent.

### **The Rg Veda (The Book of Mantra)**

The Rigveda is a collection of inspirational hymns or hymns and is the primary source of information about the Rigveda civilization. The Vedas are the oldest texts of all Indo-European languages , and the



oldest form of Sanskrit mantras dates back to 1500 BCE. BC - 1000 BC. Some scholars have given a date from R.G. to 12,000 BC. C and 4000 A. The Rigveda Samhita, or collection of mantras, consists of 1017 verses or “suttas” consisting of about 10,600 verses divided into eight ashtakas, each with eight chapters or chapters divided into several groups. The Rigveda gives an account of the social, religious, political, and economic conditions of the Rigvedic civilization. Although monotheism is common in some hymns of the Rigveda, a distinction can be made between polytheism and monotheism in the hymns of the Rigveda. The Samaveda, Yajurveda, and Atharvaveda were compiled after the Rigveda period and belong to the Vedic period.

### **The SamaVeda (The Book of Song)**

Samaveda is a collection of Ragas (Saman). The orally used Samavi hymns are entirely taken from the Rigveda and do not have a text of their own. Therefore the text is an abridged version of the Rigveda. As the Vedic scholar David Frawley said: If Rigveda is the word, Samaveda is song or meaning, Rigveda is knowledge, Samaveda is its attainment, Rigveda is wife, Samaveda is the husband.

### **The Yajur Veda (The Book of Ritual)**

The Yajurveda was also created to meet the needs of religious and religious integration. The Yajurveda served as a practical guide for sacrificial priests, who simultaneously hummed prose prayer and sacrifice (yajur). At least six complete *Yajur Veda - Madyandina, Kanva, Taittiriya, Kathaka, Maitrayani, and Kapishtala*.

### **The AtharvaVeda (The Book of Spell)**

The last Veda is very different from the other three Vedas and follows the Rig Veda in history and sociology. Another soul pervades this Veda. His hymns are more varied and straightforward in language than those of Rigveda. Many scholars do not consider it a part of the Vedas. The Atharvaveda contains mantras and chants that were common at that time and provides a clear picture of Vedic society (Das & Sadashivan, 2012).

### **Purushartha**

Purushartha (the four goals of human life) has been one of the foundations of the Indian value system for many centuries. According to this theory, the Supreme Soul pervades all aspects of life, both conscious and unconscious. This divine is in everyone. So how can it be that everyone is not supreme, part and whole?

To reach the top, one must understand the reasons and goals for coming to this planet. Ancient theories explicitly called human goals “purushartha”: “Purusha” means person or personality, and “artha” means meaning, goal, or achievement. It recites four Purusharthas:

- *Dharma* (Righteousness)
- *Artha* (Material possession)
- *Kama* (Desire)
- *Moksha*(Salvation or liberation)

The four Purusharthas are the real aims and qualities of the Supreme Lord. Since man is a reflection of God, observing these four Purusharthas is a legitimate endeavor. A person can achieve communication when he balances and accomplishes these four goals. These four goals are not mutually exclusive, nor should they be considered separate. They are interdependent and should be practiced in an integrated manner. The personal pursuit of Purushartha creates an imbalance in his life and prevents him from



achieving the ultimate goal of his life. As one progresses in self-development, one finds that some goals eventually lose their place and importance among the main goals.

Since all rivers ultimately flow into the ocean, many spiritual paths lead to the same goal. Some roads are shorter than others; some are more difficult than others. It is hard to walk down the street and not always seen. This path requires a guide in the form of a guru (spiritual teacher) who supports and guides the individual.

### **Srimad Bhagavat Gita**

Shrimad Bhagavad Gita is a collection of human values. It is eternal knowledge and a priceless gift of human civilization. Bhagavad Gita has been the best guide and provides solutions to innumerable confusions and conflicts in the human mind. The Bhagavad Gita can cover any imaginable topic in 700 verses, which is part of its spiritual power. The Bhagavad Gita describes the universal principles: the universe's underlying structure, reflecting the universal architect's design. The Bhagavad Gita contains many principles and instructions for a great life with great goals. Some verses are quoted here. Nevertheless, given the abundance of Scripture, it is difficult to isolate just a few verses.

#### **1. Perfection in Action**

*“Karmanaiva hi samsiddhimasthitajanakadayah Loka-  
sangrahamevapisampasyankartumarhasi” 3.20*

Kings like Sita's father and Lord Rama's uncle Janaka attained perfection only by performing their assigned duties. So, to educate people in general, you have to do your job. The sense of duty is essential in the development of an individual.

#### **2. Perfection in Speech**

*“Anudvega-karamVakyam Satyam Priya-hitam Cha yat  
Svadyayabhyasanamchaivavanmayamtapauchyate” 17.15*

Strong language involves speaking truthful, pleasant, beneficial, and harmless words to others and regularly reading Vedic literature. It is believed that if we follow this principle in our life, most of the world's problems will be solved.

#### **3. Perfection in thought**

*“Ananyaschintayantomam ye janahparyupasate tesamnityabhiyuktanamyogaksemamvahamyaham”  
9.22*

Devotees who always worship the Lord with unparalleled devotion, seeing, listening, hearing, remembering, and praying with the supreme consciousness, are perfect in self-understanding. O Lord, take what is left and keep it. They are always supportive.

#### **4. Transmigration of Soul**

*“Vasansijrnaniyathavihayanavanigrhnatinaroprani  
Tathasariraniyahajirnyayananyanisamyatinavanidehi” 3.22*

When a person removes old and new clothes, the soul puts on a new body. It is also known as the principle of soul transmission. When you know this, you face death with courage and ease.

#### **5. Niskama Karma (Doing work without desire for result)**

*“Karmany evadhikareste ma phalesukadachana  
Ma karma-phala-heturbhur ma tesangostvakarmani” 2.47*

Everyone is called to do his duty, regardless of the reward or result of that action. Never feel responsible for the consequences of your actions, and never deviate from your duties.



## 6. Three modes of material nature

*“Sattvam rajas tama itigunahprakriti-sambhavah  
Nibadhantimaha-bahodehedehinamavyaya.” 14.5*

There are three forms of material nature: sattva (goodness), rajas (passion), and tamas (ignorance). Although the Jiva has nothing to do with it, it is a prerequisite for the material world. This is the reason for different happiness and sorrow.

## 7. Intake of proper food

*“Ayuh-sattva-balarogya-sukha-priti-vivardhanah  
Rasyahsnigdhashtirahrdyaaharhsattvicapriyah” 17.8*

People enjoy the food with grace prolongs life, purifies existence, and brings strength, health, happiness, and contentment. These foods are juicy, fatty, healthy, and heart-pleasing.

## Srimad Bhagavatam and importance of Gunas

In the Srimad-Bhagavatam, especially devotion to Sri Krishna, the attraction of Narayana is described. As in the Bhagavad-gita, Chapter 12.3 presents a comparative study of the three Gunas, sattva, rajas, and tamas: When sattva, pure, calm, and light, transcends the other two gunas, one is blessed. It happens—happiness, goodness, and wisdom. When you have hope that you inspire a person to act, you arouse love, he becomes active, he attains wealth and fame, and he experiences sorrow. When tamasama, rajas, and sattva guna cover his mind with the veil of ignorance and disappear from his mind, one experiences pain and confusion. In the literature mentioned above, emphasis is placed on the development of the sattva-guna, the possession of the highest gunas, the lower gunas, rajas, and tamas, and finally, the emergence of the three Gunas and the realization of the Lord. Of the many recorded values, 67 were selected (Dhanalakshmi, 2003). They are divided according to the three Gunas (trigunas) mentioned in the sacred texts, namely Bhagavad Gita, Upanishads, Tirukkural, etc., with their Sanskrit words and English meanings explained below. Although many words do not have an exact translation in English, efforts are made to translate them correctly.

## Sattvik Values

- *Ahimsa* (Non-violence)
- *Kshanti* (Tolerance)
- *Daya* (Compassion/ Mercy)
- *Tosha* (Contentment)
- *Satyam* (Truth)
- *Acharyaupasana* (Approaching a bona fide spiritual Master)
- *Soucham* (Internal and external purity/ cleanliness)
- *Sthairyam* (Steadfastness)
- *IshtaAnishtaUpapaddhishunityamsamachittatvam* (Equanimity in both good and bad times)
- *Mayi AnanyaYogena Avyabhicharinibhakti* (Everlasting and unconditional *bhakti* towards the Lord)
- *Adhambithvam* (Modesty, Quiet Performance/ Pridelessness)
- *Amanithvam* (Humility)
- *Akrodhah* (Freedom from anger)
- *Tyagah* (Renunciation)
- *Shanti* (Tranquillity)
- *Apaisunam* (Aversion to fault finding)



- *Aloluptvam* (Freedom from greed)
- *Mardavam*(Gentleness)
- *Hrih*(Modesty)
- *Achapalam* (Determination)
- *Tejah* (Vigour)
- *Kshama* (Forgiveness)
- *Dhrtih* (Fortitude)
- *Adrohah* (Freedom from envy)
- *Saranam*(Surrender to the Lord)
- *Moksha* (Salvation)
- *MayiAnanyaYogena Avyabhicharinibhakti* (Everlasting and unconditional devotion towards the Lord)
- *Adhyathmagnanananithyathvam*(Constantly seeking the eternal Truth)
- *Dridha- nischayah*(determination)
- *Adveta*(non-envious)
- *Santustah*(satisfaction)
- *Vairagyam*(Dispassion)
- *Amanitvam*(Humility)
- *Arjavam*(Sincerity)
- *Shraddha* (Faith)
- *Sthita-prajna*(Stoic/ fixed in divine consciousness)
- *Abhayam*(Fearlessness)
- *Sattva-samsuddhih*(Purification of one's existence)
- *Danam*(Charity)
- *Damah* (Controlling the mind)
- *Tapah* (Austerity)

**However, *Rajasik* and *Tamasik* values are also mentioned. Generally, those are not desirable by noblemen and for the people who are on the right path in life. *Rajasik* Values:**

- *Lobha* (Greed)
- *Moha* (Attachment)
- *Dwandam* (Confusion)
- *Krupanata* (Stinginess)
- *Droham* (Treachery)
- *Garva* (Pride)
- *Matsarya* (Jealousy)
- *Pratistha* (Vanity)
- *Phadanireekshinam* (Expecting reward)
- *Sampath* (Importance is given to wealth)
- *Adhikar* (Power)
- *Sthiti* (Status)



### Tamasik Values

- *Matsaram* (Malevolence)
- *Krodha* (Anger)
- *Mosam* (Deceit)
- *Hatham* (Obstinacy)
- *Mada* (Arrogance)
- *Kama* (Lust)
- *Agyana* (Ignorance)
- *Bhaya* (Fear)
- *Jadam* (Laziness)
- *Kala-vilambam* (Procrastination)
- *Samsayam* (Suspicion)
- *Maya* (Delusion)
- *Ajaagrata* (indifference to growth)
- *Akramah* (Aggressiveness)

Ways to tell many saints and philosophers of Eastern religions. Buddha's Panchashila (Five Sutras) is one of them. Shakti is a Sanskrit word meaning "goodness" or "righteousness." They refrain from harming living things, stealing, sexually assaulting, lying, and drinking. Buddhism understands religion and morality realistically, not based on right and wrong, but on the observation that some actions lead to suffering and others to happiness and freedom. Also, Jainism strictly forbids killing.

### Conclusion

Compared to Western and Indian standards, the E.I. in the Indian context focuses on a higher level of self-realization of the "higher self" of the soul according to the social consequences of the outer world "the balance of the Atman and the Outer Soul - Brahman." Aggressive behavior and lack of resources/materials. Self-awareness aims at raising the level of consciousness, forgetting the differences of others, and treating all as one family, the "Vasudhiva family"; It helps to promote tolerance and unity in diversity. India has survived many races and many languages, with the central phenomenon of emotional intelligence.

Focusing on fulfilling one's duty rather than expecting personal gains like the Karmayogi shows the hardworking nature of Indians with little concern for income. Pay attention to life liberation. Awareness of their potential is another hallmark of Indians who spend a lot of time and effort to realize their potential, even in the face of scarcity. Firstly, equality is essential in India, and people engage in various spiritual activities to protect it. Therefore, emotional intelligence is deeply rooted in Indian spirituality as taught in ancient Indian literature.

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