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Relevance of Language, Religion and Humanity in the contemporary Age.

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Abstract : In our present time ‘Religion’ and ‘Humanity’ both words are different between each other, but in the sense of ancient Indian civilization and culture both are reflected as equal. If we try our best to prove differently, end of the discussion it will must be realized and proved that ‘Humanity is Religion’ for mankind. Indeed the word ‘Humanity’ means the knowledge of duty and responsibility. When a person help to a blind person to crossing the road without any expecting, this is an example of humanity. This work isn’t compulsory for this person. However sometimes language and our modern religion creates some obstructions to manifest the humanity. Perhaps for this reason a beggar who says ‘*Hare Krishna*’, don’t take any kind of begging from any other religious community. This incident justifiable from the opposite side. Yet if this incident happening, then it will be a focus of humanity. Language also related to the religion, when a person says ‘*Rama*’ we guess this person as Hindu and for ‘*Allah*’ his identity Muslim. Humanity is syndetic of language and religion. Today’s India a coordination of Hindu, Muslim, Christian, etc. Multiple religious communities but we are connected by a single concept which is humanity, because there nothing have any obstacles to meet or help anyone. This is the integral concept of the Indian scriptures of ancient period. Humanity is Religion of mankind in the world. When a person staying and maintaining some rituals of Hindu, Muslim etc. Communities, then his religion will be Hindu, Muslim etc. and by birth also.

This research paper most importantly deals with the concept of humanity on the ancient Indian scriptures by the concept of ‘*Dharma*’. Here how humanity obstructed by the narrow mind of our society? Why we need the religious education for the modern generation and how it’s possible – these every perspective are presented.

Key-words : Religion, Community, Dharma, Duty, Humanity, Character, Behavior, Sympathy, Physical Action (*Karma*), Obstacles, Non-violence.

In the whole universe every particles of matters are doing their own work incessantly by the atomic structure. And it’s astonishment that why water flowing on the lower level and why gasses are going to the sky? These questions never come to our mind because we think these are the characteristics of these matters. Mankind also a substance in the world of nature’s creation. So they have also their own characteristics which is ‘*Svadharm*’. Here characteristics revealed by the Karma and it’s really not specialty or quality. The flowing of water on the lower it’s character but cold is its specialty. In this way ‘*Manusatva*’ is the specialty of human beings and *dharma* is the characteristics of them which is reflected by the *Karma*. So what should they do? And how *dharma* manifest by the *Karma*? Is *Karma* and *dharma* same or not? All of these answers we can get from this article. According to the *Shrimadbhagbatgita* –

“न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृजैर्गुणैः”॥¹

¹ *Shrimadbhagbatgita* 3/5

No one can remain without action (*Karma*) for a moment, all are compelled by the three *gunas* of nature. If it's impossible to stay without any work, so we should always do the best. Here the word '*Karma*' is too flexible because by the sense of *Karma* we can get a better knowledge about religion and humanity very easily. Actually excellent work is humanity where nothing have any space for addiction. Today's generation is more addicted by their own choices. To doing any types of work we have five senses but we're disable to control them indeed we're controlled by them. It's now just a thought that we can be best but at present we never can. A person who has possible to control his/her sense of *Karma* he is better than other because *Karma* accomplished by the enthusiasm. In this way sacrifice (*Yana*) is the best work, here we should sacrifice to the God. The knowledge of sacrifice is called *tyaga*. The knowledge of *tyaga* is more important to remove our addiction. When a person physically and mentally depend on a particular substance, he wouldn't be able to give his /her excellent.

The word '*Dharma*' derived from the from the root '*dhri*' (धृ+मन्) which means to contain. So every substances and human beings which contain in their inner soul that is '*Dharma*'. According to the *Amarakosha* dharm means – “धर्माः पुण्यमन्यायस्वभावाचारसोमपा”² Virtue, Behavior, Ritual, Character are encoded by the ideology of *dharm*. The term '*Yama*' which is a synonym of *dharm* is a biggest concept to identify humanity and religion of human beings. The great *Yogi Patanjali* said about '*Yama*' in his own book '*Yogasutra*' - “अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहा यमा”³ Thus Non-violence, Non-abduction, Truth ect., are the concept of *Yama*. Actually these are the characteristics of human beings. *Janaka* was father of *devi sita* and a ascetic. He was controlled his senses. He was a king of *Mithila* kingdom. According to the story of *Mahabharata Srikrishna* said about *Janaka* – “कर्मनैव हि संसिद्धिमस्थिता जनकादयः”⁴ The king *Janaka* was famous for his work. A king's duty and responsibilities had been accomplished by the *Janaka* with a deep veneration and this is the *dharm* of a king which is called '*Rajdharm*' according to *Manusamhita* chapter seven. *Rajdharm* means the *dharm* of king means what should they do? So *dharm* means *Karma*. If we define our *dharm* by the word religion the religion is our work. As a family member, as a society member, as a citizen we have some duties similarly as an human being we have some duties also and this is the characteristics of human beings. If doing our best, will be followed by the next generation. This idea also presented in the *Shrimadbhagbatgita*, lord *Krishna* says – “यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनाः”⁵ Great person's performed works always followed by the common peoples and this is *dharm*. But here the great person should be honest in his /her area. Our previous generation was very honest about sacrifice (*Yana*) that was holy work of them. According to the *Rigveda*, the first ritual of *dharm* was sacrifice (*Rigveda 10/90/16*) and after a long time *Mimansa* philosopher *Lougakshi Bhaskar* avowal that sacrifice is only *dharm* and he define *dharm* – “वेदप्रतिपाद्य प्रयोजनवदर्थं धर्मः”⁶

Mimansa philosophy start with curiosity of *dharm* “अथातो धर्मजिज्ञा”⁷ which is the first law of *Mimansa* philosophy and the definition of *dharm* is – “चोदनालक्षणोऽर्थं धर्मः”⁸ means every works are *dharm* which exists in the veda. Now it's undoubted that veda is the core of *dharm* but have a sizable question, if sacrifice only *dharm* then how represent humanity? Humanity means compassionate, Sympathy, Generous behavior etc., and these all concepts are interrelated with *dharm* according to the *Manusamhita* chapter two, where *Manu* says –

“विद्वद्भिः सेवितः सद्भिः नित्यमद्वेषरागिभिः।

हृदयेणाभ्यनुज्ञातो यो धर्मस्तं निबोधत”⁹

² *Amarakosh*, P-365

³ *Yogasutra* 2/30

⁴ *Shrimadbhagbatgita* 3/20

⁵ *Ibid* 3/21

⁶ *Arthasamgraha* P-4

⁷ *Mimansasutra* 1/1

⁸ *Ibid* 1/5

⁹ *Manusamhita* 2/1

Who is much skilled with practical experience of Vedic knowledge, non-addicted, who hasn't any violent mind, his/her actions are pursuit of common peoples and this is the concept *dharma*. Actually perfect knowledge is the main moto of *Manu*. Vedic sages were organized many sacrifices but where how any why they organized sacrifices that was more needed. The ultimate knowledge about almighty God was the destiny vedic sages and to reached this rituals of *dharma* mean sacrifices was medium. So religious knowledge was a way to know own self perfectly. Veda is the source of religion of whole world and universe. –

“वेदोऽखिलधर्ममूलं स्मृतिशीले च तद्विदाम्।

आचारश्चैव साधूनामात्मतुष्टिरेव च”॥¹⁰

Ancient Indian civilization and culture was how much rich, this is reflected by this *sloka* of *Manusamhita*. In this way the core of Religion – 1. The Veda, 2. *Smritishastras*, 3. Morality of Vedic Scholars, 4. Behavior of honest and religious people, 5. Self satisfaction. Here most important word is ‘शीलम्’, because it’s a combination of thirteen meaningful words and emotions by which germinate our humanity. According to *Harita* – “ब्रह्मण्यता देवपितृभक्तता सौम्यता अपरोपतापिता अनसूयता मृदुता अपारुष्यं मित्रता प्रियवादित्वं कृतज्ञता शरण्यता कारुण्यं प्रशान्तिश्चेति त्रयोदशविधं शीलम्”¹¹. Which means perfect knowledge, respect to the elders and delivered own self to the worship God, Generous, malic, mildness, friendship, give shelter, forgiveness, mercy. Now it’s cleared that in ancient Indian civilization manifested humanity by religious education. Now a question, what is humanity? ‘मानवानां धर्म हि मानवता’ so humanity means characteristics, qualities, morality, honesty of an human being. *Taittiriya Upanishada* said that, “ सत्यं वदा धर्मं चर”¹² according to this quote truth and religion are different concept. We shouldn’t speak anything, we should speak which is to be used one, proper worthy and suitable for anyone and in this similar way we should rambling on religion. Here Religion coordinated by sense of action. So we come back to earlier discussed point *Karma* is *dharma*. But in our modern time humanity is just a sound.

If humanity is characteristics of human beings so why our society now too ferocious? This also a sizable question of this article. We’re just working for own self only, for this reason the ideology converted from I’ve also need to needed only for me. It’s our blindness that we’re not able to see humanity which is crying in our inner soul and we’re going far away from own self to the kingdom of temptation. Everyone has six inner enemies of mankind, if they are unstable people behave like a wild so it’s must needed to controlled them. The great politician *Koutilya* said in his own book *Arthashastra* –

“शत्रुषड्वर्गमुत्सृज्य जामदग्नयः जितेन्द्रियः।

अम्बरीषश्च नाभागो बुभुजाते चिरं महीम्”॥¹³

Acharya *Manu* also said –

“इन्द्रियाणां जये योगं समतिष्ठेद् दिवानिशम्।

जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः”॥¹⁴

Six inner enemies are dominated and stabled by the rich management of five senses. But it’s our bad luck that we’re dominated by our senses and our supremacy gradually being lost. Now we’re not able to control our senses but it’s not a general idea. When we lost our supremacy the time began to destroy our navigability by the temptation and this is the real reason of ferocious society. In our present time never a single day also newspaper brings up violence free news, it’s may domestic. Someone too lazy, someone too aggressive, someone too greedy, someone arrogant, someone angry, someone non-satisfied etc., as a result, they are

¹⁰ *Ibid* 2/6

¹¹ *Ibid* kullukbhasya P-15

¹² *Taittiriya Upanishada*, 1/11

¹³ *Arthashastra* 1/6/3

¹⁴ *Manusamhita* 7/44

being engaged in afflicted way. Actually they hadn't any guide to protecting them and conducting them to a proper way. But in the ancient period it was a part of education. In ancient time our society was a combination of four Strata which were *Brahmana* – *kshatriya* – *vaisha* – *shudra*. *Brahmana* means well educated and their one of the most duty was to make rich society by the education, *kshatriya* means a well protector and their duty was to protect the common peoples to their own kingdom, *vaishyas* were expert about business and *shudra* as a sign of labor, they were experts about physical work. But this ideology has been destroyed by the cycle of time, now it's revealed by birth. However every Strata had specific duty which is called *Svadharma*. According to the *Arthashastra* – “स्वधर्मो ब्राह्मणस्य – अध्ययनमध्यापनं यजनं याजनं दानं प्रतिग्रहश्चेति क्षत्रियस्य यध्ययन् यजनं दानं शस्त्रजीवो भूतरक्षणं चा वैश्यस्य अध्ययनं यजनं दानं कृषिपाशुपाल्ये वाणिज्या चा शूद्रस्य द्विजातिशुश्रूषा वार्ता कारुकुशीलव कर्म च”¹⁵ But every Strata had a general *dharma* – “सर्वेषामहिंसा सत्यं शौचमनसूयाऽनृशंस्यं क्षमा च”¹⁶ Hence Non-violence, Truth, clean, no-jealousy, merciful, forgiveness were the concept of general *dharma*. After the above discussion this ideology coming repeatedly which is humanity. People should be able to stay any religious communities but ultimately as an human being religion is only humanity. So we should love our society and must love any other religious people to remove violence from our mind. We should always stay happy and spread happiness, others happiness is our happiness. This concept presented also in the *Arthashastra* –

“प्रजासुखे सुखं राज्ञः प्रजाणां च हिते हितम्।

नात्मप्रियं हितं राज्ञः प्रजाणां तु हिते हितम्”¹⁷

A king feel happy when common people are feeling happy in his kingdom. Hence the knowledge about feelings of humanity exists in the concept of *dharma*. When a child crying at that time his/her mom come and catch her child in her own lap, this is motherhood, but when this emotion will manifested in our society then the light of humanity will revealed otherwise mankind is just like a symbol.

Now our third moto how language became a obstruction in the path of humanity? If we define religion, we've must need perfect knowledge about deity theory. According to the Hinduism – “सर्वं खल्विदं ब्रह्म”¹⁸ means this whole creation is *brahma*. Here are two doctrines about theism of Hindu, first is pantheism or *devatabada* and second is the theory of *isvara*. According to the first way there nothing have any space in the universe where deity doesn't exists but *isvara* is one. However Hinduism reflects their theory about deity in Sanskrit language and Islam, by the *kurana* in Arabic but there nothing have any difference. In the Islamic concept – “لا إله إلا الله محمدٌ رسل الله”¹⁹ means *allha* exist in each atom. This matter can be served with an example - H₂O it's a sign of water and a single molecules of water. Here two particles of Hydrogen and one of oxygen particles are remaining. Every particles are situated by the atom and atoms by the subatomic particles. According to the Islamic concept here both particles exist *allha* and Hinduism says there all particles exists God but differently. Varun-deva remains in a molecules of water (H₂O) but when it's divided the in the particles of Hydrogen and Oxygen remains *vayu-deva* because they have different characteristics. And second concept is *isvara* not only exists in the particles only but elsewhere also. In the Islamic way *allha* exists in every particles but there have a question particles are created by the atomic structure where electron proton and neutron are the subatomic particles and they have charge positive negative and neutral but question is how do they get this charge and from where? Answer of this question we can find easily by the upanisadic knowledge. Every Upanishada of Hinduism said about *Brahma*. According to the *Kathaponisada* –

“अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो वभूव।

¹⁵ *Arthashastra* 1/3/1

¹⁶ *Ibid* 1/3/1

¹⁷ *Arthashastra* 1/1/19

¹⁸ *Chhandogyopanisada* 3/14/1

¹⁹ *Kurana*

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो वहिश्च”²⁰

Here *vahischa* represents our answer. But the other religious communities are deprived to achieve this knowledge because this knowledge revealed in Sanskrit language. Sanskrit isn't any religious language it's the soul of India. Medical science, Technology, Architecture etc., everything are manifested in Sanskrit at ancient period so how Sanskrit is a religious language? Our modern generation also going on this path but it's just our fainted, that's why now we are not able to understand *Rama* and *allha* properly. Actually both are same but differently revealed by the language and this is the real reason to divide us into various groups of Religion. When wasn't any religious communities, the *Brihadaranyakopanisada* said about human beings –

“असतो मा सद् गमया

तमसो मा ज्योतिर्गमय”²¹

A journey to the path of honesty and knowledge needed to revealing humanity. Our prayer should be honest and for all of us, like this way –

“सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःख भाग्भवेद्”²²

May all (and everything) be happy, may all be free from illness, may all see what is auspicious and look after the well being of others, may no one suffer (nor have any sorrow or pain). This ideology is humanistic.

After the above discussion it's undoubtedly declared that characteristics, behavior, rituals, Non-violence, ministration each concepts are included in religion, which are rays of humanity. So our speech and expression should be honest and constructive for others. We should go together, our mind thinking should be one. Rigveda teaches us –

“समानो मन्त्रः समिति समानी समानं मनः सहचित्तमेषाम्”²³

Which means their praise be the same, their assembly be the same, their mind be the same, their heart be united. It's a vibrant example of humanity. *Kathaponisada* also said about nonviolence –

“ॐ सह नाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहौ।

तेजस्विनावधीतमस्तु। मा विद्विषावहै”²⁴

Indian scriptures are filled with the praise of Vedic deities and everywhere we find the concept of humanity by this deity theory . Indian scriptures are not any religious books it's a core of knowledge. If you have knowledge then it's impossible to stay alone in our society because we are one, in our inner soul and everyone's also always God exists so we should give our service to the worship God means to the human beings because – “तत्र विश्वं भवत्येकनीडम्”²⁵. The whole world is one nest. So the bless of God for mankind is – “सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम्”²⁶

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²⁰ *Kathaponisada* 2/2/9

²¹ *Brihadaranyakopanisada* 1/3/28

²² *Ibid* 1/4/14

²³ *Rigveda*10/191/3

²⁴ *Kathaponisada*,1

²⁵ *Gharbhaponisada*

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