

World Welfare with The Spiritual, Philosophical and Human Values of The Indian Constitution

Dr. Vikas Kumar Sharma

Lecturer, Political Science

Government College, Bundi (Raj.)

Abstract

The Indian Constitution is a real confluence of philosophy, ideals and humanity. Indian constitution is the supreme source of human values as well as spiritual development. The Indian Constitution is the best man-made creation of India so far. The basic idea of our constitution is humanity, such a humanity in which the feeling of welfare of not only human beings but also of the entire living world pervades. This constitution contains the spirit of the philosophy of "World brotherhood and Survey Bhavantu Sukhinah, App Deepo Bhava". In this way, our constitution is a tableau of Indian public life, social harmony and common cultural heritage of Ganga-Jamuni Tehzeeb, the source of which is the Indian citizens themselves. This constitution not only provides protection to human dignity but also ensures national dignity along with it. In this way, this constitution is not just a bundle of paper but a living document. It is not an inert document like other texts, it continues to evolve. It is a cumulative reflection of our ideals, objectives and life values. Even today this constitution is developing according to the changing needs of the society and the nation and that is why the constitution is also considered as the source of honourable values. The purpose of this research article of mine is also to throw light on the spirit of eternal world welfare that is continuous through the philosophical, spiritual and honourable values of the Indian Constitution.

Keywords: Spiritual, Philosophical, World Welfare, Root Document, Bundle of Paper, World Brotherhood, Ganga-Jamuni Tehzeeb, Survey Bhavantu Sukhinah.

Introduction to spiritual and philosophical spirit

If we talk about the Indian Constitution in the democratic political systems of the world, then it is the largest written constitution in the world. Under which the original Indian Constitution had 395 articles, 22 parts and 8 schedules, the number of schedules has now increased to 12. The bigger the stature of the Indian Constitution, the more important are the spiritual, philosophical and humanitarian provisions made in the Indian Constitution. Which, from its ancient Vedic tradition till today, has included the welfare of the whole world and the philosophy of "Vasudeva Kutumbakam". Just as the respect, prestige and prosperity of any person is assessed by his life values. Similarly, every person also has some definite and eternal life values, which are as follows. Such as respect for parents, teacher, guest, compassion or sensitivity towards victims, deprived, poor and grieving persons, non-violence, protection of nature, truth, love, tolerance, inclusion of coordinating approach and unity in diversity. Discreet thinking, positive faith towards life, love, attachment, consciousness of public welfare, spiritual and philosophical self-study etc. These human and spiritual values play an important role in the life of any human being. Because on the basis of these, he identifies good-bad, right-wrong for himself and the nation. On this basis, this constitution of ours is also not an inert document, rather it is a living document which is constantly dynamic, changing according to the circumstances. Which evolves and changes over time to meet the changing needs of the society. This constitution is the supreme book of spirituality and philosophy. Spirituality is the behaviour of a person's inner life, which includes meditation, prayer, contemplation, self-study, etc. That is, spirituality is the raising of the soul above materialism and putting it in the service of humanity. On the other hand, philosophy refers to attitudes towards basic constitutional beliefs and a positive attitude towards international values. The very fundamentals of our constitution awaken our inner strength and take us towards international humanism through the path of holy work like humanity.

Spiritual and Philosophical thinking in Indian Constitution

The Preamble of the Indian Constitution is based on the objective proposals proposed by Pandit Nehru and accepted by the Constituent Assembly. Pandit Nehru, while explaining the importance of the Preamble of the Indian Constitution, has called it the soul of the Constitution. Renowned constitutional expert and jurist N. N. Palkiwala has said that, "The Preamble is the identity card of the Constitution." The Preamble reflects the great thinking of the makers of the Indian Constitution, their ideals and their great aspirations. That is why the Preamble is also called the 'mirror of the Indian Constitution'. The most living example of the spiritual, philosophical and human thinking of the Constitution of India is the Preamble of the Indian Constitution.

The preamble of the constitution itself begins with "We the People of India" from a sovereign, socialist, secular, democratic, republic. In this, all aspects of equality, equality, freedom, harmony, social, economic, political justice, dignified life of a person, environment and nature love, fraternity, justice, development, national unity and integrity are included. That is why Pandit Nehru has said that, "The Preamble is the soul of the Constitution." The explanation of the major spiritual and philosophical elements contained under the Preamble of the Constitution is as follows.

1. Sovereignty- Since independence, India is a sovereign nation. It is completely independent to take decisions in both its internal and external affairs. India can claim any part of its land for the protection of its statutory boundaries under the right of its sovereignty. Keep in mind that the first condition of any democratic nation and its independence is sovereignty.

2. Socialism- There is democratic socialism in India, that is, both private and public sectors have rights over the means of production and distribution. The character of Indian socialism is more inclined towards Gandhian socialism, which aims at ending deprivation, neglect and inequality of opportunities for all. Although India was adopting socialist structure from the beginning, but still the word 'socialism' was added in the Preamble of the Constitution under the 42nd Constitutional Amendment, 1976 to give statutory recognition to this word.

3. Secular- Secularism means that all religions are equal in India and all have equal support and protection from the government. There is no discrimination of any kind with any creed, nor does India have any national creed. In this matter too, India has adopted a secular approach since independence but still the word 'secular' was added to the Preamble of the Constitution under the 42nd Constitutional Amendment, 1976. Despite India's many diversities, secularism is the most beautiful heritage of its governance system.

4. Democracy- The word democratic contained in the Preamble of the Indian Constitution means that there will be an indirect democratic system in India and in this democratic system, the centre of complete sovereignty will be the 'people', that is, the public is sovereign in India. The word democratic in the preamble of the constitution refers to social, economic and political democracy in India equally for all.

5. Republic- There are two important posts in states with democratic system, one is the head of the state and the other is the head of government. In India, the President is considered as the head of the state and the Prime Minister and his Council of Ministers are considered as the head of the government or simply say the real head of government. Republic means that the head of state (president) in India is not hereditary but elected by the public, he comes to power after election, he has no hereditary successor. On the basis of past experiences, a system of republic has been made to save India from the flaws of monarchy and dictatorial system.

6. System of Justice- In the Preamble of the Constitution, provision for social, economic and political justice has also been made along with legal justice for the citizens. We can also call it social, economic and political freedom of the citizens. Article 14 of the Constitution provides that all shall be treated equal before the law.

7. Fraternity- In view of the philosophical and spiritual aspects, provision of mutual brotherhood has also been made for all the citizens in the Preamble of the Constitution. When there is a feeling of fraternity among the citizens, then along with ensuring the unity and integrity of the nation, security will also be strengthened. The purpose of fraternity is also to save the nation from obstacles like communalism, regionalism, casteism and linguist. On the basis of these important and influential philosophical and spiritual beliefs of the Preamble of the Constitution, Alladi Krishnaswamy Iyer, an important member of the Constituent Assembly, said, "The Preamble of the Constitution is the idea of our long-term dreams." Preamble is the best and proper place of the constitution from where one can evaluate the constitution.

Part-III of the Constitution- Fundamental Rights

In Part- 3 of the Constitution, the spiritual, philosophical and human values of the Constitution have been mentioned in various sections from Article 12 to 35. While Article 14 of the Constitution talks about equality of all before the law, Article 15 provides equal opportunities to all without discrimination of caste, religion, language, region, gender and caste. While Article 17 of the Constitution talks about the abolition of untouchability, Article 18 puts an end to discriminatory titles. While Article 19 provides various types of limited freedoms to a person, Article 21 talks about the right to life. Under Article 23-24 of this constitution people have been given the right against exploitation. At the same time, the Supreme Court under Article 32 of the Constitution and the High Courts under Article 226 have given the right to constitutional protection to citizens in case of violation of fundamental rights. Under which the courts provide protection to the fundamental rights of the people through five types of writ petitions. On the basis of these beautiful features of Part-3 of the Constitution, Pandit Nehru has said that, "Part 3 of the Constitution i.e., Fundamental Rights is the soul of the Constitution."

Part-IV of the Constitution- Directive Principles

Article- 36 to 51 in Part IV of the Constitution provides for Directive Principles of State Policy for the citizens. Under which it has been said that the state will necessarily take care of these sections while formulating the policy. Dr. Ambedkar has said that, "The guiding principle of policy is social and economic democracy for the people." In the Directive Principles of State Policy, there are provisions for establishment of public welfare state, socialist society and Gandhian state. Austin has said in relation to the Directive Principles that, "These are the provisions of social revolution." Under these policy directive elements, along with giving various types of social and economic freedom, gender equality, Panchayat Raj system, provision of welfare of scheduled castes and tribes, topics related to environmental protection, gender equality, protection and protection of cows and cattle. It also throws light on the rules of protection of national heritage and respect for international laws and making international peace. We can assess the importance of policy directive elements, the main centre of the philosophical, spiritual and honourable provisions of the constitution, on the basis that the great constitutional expert John Austin, understanding the importance of policy directive elements as fundamental rights, has said that, "Constitution Both Part III and Part IV of the Constitution are the soul of the Constitution."

Scientific Approach in Indian Constitution

Along with creating a democratic composite society, the Indian Constitution develops spiritual consciousness among the people, along with the development of scientific outlook and human values in them, their all-round development. The Indian Constitution is an extract from the best of the holy books of all the major religions of the world. That is, if we study the Indian Constitution properly, then we have to understand that we have studied the positive sacred values related to life creation of all the religious texts of the world. Under the fundamental duties in the Indian Constitution, Article 51 A (H) of the Constitution has provided that we have to develop the spirit of humanism, learning and reform from a scientific point of view. If we have to build a rational, rational, knowledgeable society full of scientific thinking, then there is no better option than the Indian Constitution. There is a rare harmony of science and spirituality in the Indian Constitution. It is a step from hypocrisy to science, from communalism to secularism, from evil practices to reasoned thinking, from superstition to faith in humanity, from ostentatious-darkness to light. Now in our country too, the idea of arriving at a decision through the discretion of the constitution, rational observation, summarizing information collection, analysis and conclusion has started forming. In this way, after studying the constitution, our society is moving towards building a scientific society. Many incidents of world history are proof that, as science and scientific thinking emerged, miracles stopped happening since then. Now new inventions are happening, because facts are based on experiment, test evidence. This started shaking the roots of bigotry, however, the contractors of religion promoted bigotry, superstition, hypocrisy, but after the formation of the constitution, by harmonizing spirituality and science with life values in the constitution, it gave us a new direction, on which we are living beings. Only welfare and all-round development of human can be done. To promote scientific trends in the society, it is necessary that we adopt a scientific approach.

Try to understand the mystery of any incident or phenomenon from a scientific point of view. Argue on it, believe in it only then only, scientific consciousness will come in the society and the society will move forward. By running a campaign to eradicate superstition and awakening people so that they stand on the ground of truth by taking them out of evil practices and superstitions and contribute to the progress of the society. We are living in the era of science, so we should not live with superstitions but in scientific thinking and real reality. That is, we should not silently

accept the surrounding events as traditions or customs. We have to understand that any subject should be tested on the basis of logic. That scientific society which is full of logical truth, humanity, welfare of all, service, compassion and love should be built. Keep in mind that when we have a book that develops a rich scientific approach like the Indian Constitution, then why should we be confused. The Constitution teaches us humanity, which connects human to human by erasing the differences between rich-poor, Dalit Savarna, forward-backward, female-male, urban-rural etc. Similarly, it is said that to know India and the Indian polity, one has to read the Indian Constitution.

Fraternity in the Indian Constitution

In the Indian Constitution, the word "fraternity" is a broad form of fraternity and brotherhood. Through which the spirit of co-operation is created in the society, the idea of partnership emerges in the society, which is free from all kinds of discrimination, high-low and caste system, only then in true sense, the feeling of brotherhood will arise in the nation. Famous scholar James Coleman believes that, "They see this type of partnership as social capital, in which the whole country is continuously striving to achieve a certain objective. In this, social capital is higher than physical and natural capital. place is given." For example, we can take Japan and Vietnam. As natural capital accounts for only 1 percent in Japan, physical capital accounts for 14 percent, while social capital accounts for about 85 percent. In this way, Japan's brotherhood and patriotism has become a prosperous social capital in the whole world. This is where social capital makes Japan stand in the forefront of developed countries. On the contrary, when we look at social capital from the perspective of India, the truth is seen in a different way. When we come face to face with the reality of this word 'fraternity' kept in our constitution with good thinking and spirit, it is known that at present there are many obstacles in achieving this goal of the constitution makers. By recognizing whom we can increase the social capital in our country like Japan and Vietnam. Prominent among these obstacles are religion-community, racism, regionalism, linguist, casteism, class-discrimination, sex-discrimination and caste-based socio-economic inequality present in every corner of the country. If we look at the other side, it is a pleasant feeling that the makers of our constitution have not only made it a republic in the preamble of the constitution, but have prepared it for the right direction by adding the word fraternity. But in reality, it is still an impossible task to implement the true meaning of the word fraternity. That is, we have to understand that the work of increasing brotherhood among the people is of the society and not of the government. Because the government can only make laws, but the society has to follow them.

Indian Constitution and World Welfare

It has been the aim of the Indian Constitution and the makers of the Constitution since the beginning that through this nation we will contribute in creating an environment of world welfare, peace and harmony. The making of the Indian Constitution was also completed almost at the same time when the UNO Charter was being made. The spirit of world welfare and world peace is not only contained in the Indian Constitution far beyond the UNO Charter, but it is also clearly reflected in the soul of the Indian Constitution. The main objective of India's foreign policy is not only to maintain international peace and security, but also to oppose the policy of apartheid and classism in the world, to oppose imperialism and colonialism, to find peaceful political solutions to international disputes, to have peaceful co-operation with other countries. Promoting existence, promoting non-alignment, respecting each other nation's territorial integrity, following a policy of non-interference in the internal affairs of other nations, as well as advancing programs of environmental protection and environmental consciousness, etc. are important. Speaking in the Lok Sabha, Prime Minister Jawaharlal Nehru had said in March, 1950 that, "We should not think that we are starting foreign policy from scratch. It is such a policy, which has come out of our contemporary history and our national movement and which has been developed from the various ideals which we have declared in the constitution." Thus, through the Indian Constitution, we can contribute to world welfare by: types can be understood.

1. Article- 2 of the Constitution states that, "New states may be admitted to the Union of India." This means that any neighbouring country which is suffering from any superpower, economically poor or considering itself insecure can enter the Union of India. Under this, the doors of merger in the Indian Union are always open for Pakistan and Bangladesh as well. Even today lakhs of people suffering from inhumanity have taken refuge in India in some form or the other. India not only protects them with a free hand, but also gives them the opportunity to be fruitful, showing the best human attitude in the world.

2. Article- 15 of the Indian Constitution talks about the abolition of the above six types of discrimination on the basis of caste, religion, language, region, gender and caste. In India, there is no discrimination on the basis of caste i.e., on the basis of black and white. But history is the witness that before independence, not only under the leadership of Gandhi ji but also through many mediums, India has always moved forward to eradicate apartheid discrimination from

the world and in that on a large scale the world has been freed from this type of discrimination. India has also got success in getting them free. Along with this, India has also made an unprecedented contribution in giving women their rights to half of the world's population.

3. The Indian Constitution is the only constitution in the world in which, providing special protection to the socially and economically backward, poor, tribal and downtrodden people, under Article 15 (4) and Article 16 (4), special provisions related to reservation have been made. Has gone. The provision of such rare provisions through the constitution is not only a reflection of the best human approach in the world but is also a guide for other nations.

4. Article- 17 of the Indian Constitution talks about the abolition of untouchability. Yes, it is true that untouchability is maximum in India, but we should not forget that in many countries of the world, forward-backward, poor-rich, white-black, female-male, educated-illiterate, urban- There is discrimination on many grounds like tribal etc. Not only India has achieved success in ending all these types of discrimination, but it has also achieved success in many countries of the world by giving its leadership to the movements against this type of discrimination.

5. Article- 21 of the Indian Constitution provides protection to any person in relation to his life and personal liberty. What is most important for any person under the constitution or legal provisions in any country is to provide protection to his life and personal liberty. Today, when we have seen that in many countries of Madhesia, Asia and Africa, people's lives are so cheap that their lives are taken whenever they want. At the same time, even in this materialistic era, it is a wonderful feature of the Indian Constitution to provide protection to the life of a person through constitutional provisions firmly.

6. In Article- 23 of the Constitution of India, provision has been made that forced labour, human trafficking and bonded labour are prohibited. The provision for abolition of slavery is embedded in this article of the constitution. These strict provisions of individual protection enshrined in the Indian Constitution still play a guiding role in ending human trafficking and slavery from the world.

7. Similarly, in Article- 24 of the Constitution, it has been given that it will be prohibited to get any person below 14 years of age to do dangerous work. Keep in mind here this age limit is only symbolic, it means that it is prohibited to make any person work more than his capacity.

8. Provision related to religious freedom has been made in Articles 25 to 28 of the Indian Constitution under fundamental rights. Under which all the citizens have been given the freedom to accept, practice and propagate any religious belief. Under this, the provisions related to the management of religious works, restriction of taxation on religious basis and religious freedom in public educational institutions have been mentioned in detail. This is the provision related to religious freedom contained in the Indian Constitution, which you will hardly see even in declared Muslim and Christian states.

9. In Part- 4 of the Indian Constitution, the seeds of humanity, world welfare and environmental protection are contained in the sections of each article under the policy directive elements. Whether it is free legal aid, equal pay for women as men, panchayat raj system to take the work of governance to the village level, protection of cow progeny, welfare of Scheduled Castes and Scheduled Tribes, environmental protection Whether it is the issue of tourism, conservation of historical heritage, these are all points in which guidance is received for the welfare of the world in one way or the other.

10. Under the Directive Principles, Article 42 of the Constitution mentions provisions regarding equitable and humane conditions for the workers. That is, where laborers work, there should be such conditions that there should be proper justice to them, as well as they should feel good while working there. This is the best philosophical and humanitarian example before the world's governance systems. Who not only wishes for the welfare of the last person of the society with the spirit of "Sarvodaya" but also makes proper provision for him.

11. Article- 43 of the Constitution talks about the provisions of subsistence wages for the workers, that is, such a monthly salary should be available to the workers so that they can easily meet the essential requirements of their daily life. Under this, it is also important to mention the advice and role of workers in the management of industries. It should be known to everyone that the work being done by the World Labour Organization for the laborers. At the same time, the work is not only being done well by the Indian Constitution through this article, but it is also an inspirational message for other nations by India.

12. In Article- 48 of the Indian Constitution, while strengthening the agriculture and animal husbandry system, a provision has been made for protection of cattle and protection of pack animals. Under this, provision has been made in Article 48 (a) regarding the most burning problem of the world, environmental protection, its promotion, protection of forests and wildlife. The 'Chipko Movement' and the incident in 'Khejdli Village', Rajasthan is an example of the fact that Indian people do not hold back from sacrificing their lives for the protection of forests and environment. The makers of the constitution have further increased its importance by giving place to this ideal of nature love in the Indian constitution. This constitutional system of environmental protection is like a slap in the face for the modern developed nations, who are engaged in an indiscriminate race for technological development.

13. Article- 51 of the Indian Constitution is the only article in the world after the Articles of the UNO Organization, which depicts a sincere commitment to maintain world peace and security by avoiding disputes and wars for the entire human race. Article 51 of the Constitution states that the State shall make every effort to promote international peace and security, to maintain just and honourable relations between nations, to promote obligations and respect for international law and treaties, and to mediate international disputes. Will encourage settlement through These provisions of the Indian Constitution encourage the nations of the world to increase international peace and goodwill even today.

Conclusion

It is a proof of the intelligence and foresight of the constitution makers that they were successful in giving such a constitution to the country. In which the basic values recognized by the public and the highest aspirations were given place. This is the reason, due to which the constitution made with such hard work, difficulty and complexity is not only in existence today, but is a living, eternal and tangible document, despite being more than 75 years old. Where many other constitutions of the world were buried in paper plants in a short time, the constitution of India is a unique living document. Which is an eternal model book for many countries, especially South Asia, Madhesia, African and Latin American countries. Where it took about three years to make the constitution of India, the main objective behind it is the process of making the constitution after long judicious reasoning, thoughtful experience and comparative review of the constitutions of many countries of the world. The main objective of the constitution makers behind this is to make such a balanced constitution, in which the institutions created by the constitution, disorganized or improvised systems do not remain as quantity, but through the constitutional provisions, the aspirations of the people are to be kept within themselves for a long time. The spiritual, philosophical and humanitarian elements of the Indian Constitution work continuously for the protection of humanity, environmental consciousness and world peace in the countries of the world in the same way as it is done by the United Nations. On this basis, we can call the Indian Constitution a subsidiary text of the United Nations Charter or a living global humanitarian text, going much further.

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