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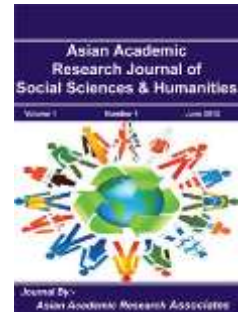
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HUMAN RIGHTS AND HUMAN VALUES IN INDIAN PHILOSOPHY

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ABSTRACT

The highest ideal of human life which has evolved in India is incorporated in a short but meaningful manner in the most popular prayer: “**SARVE BHAVANTU SUKHINAH**” which means “let all people be happy”. This is the basis of the famous slogan: “**VASUDHAIVA KUTUMBAKAM**” “The world is one family”. These indicate the large heartedness and width of our vision.

Indian values regarding human rights perhaps have the oldest pedigree. **RIGVEDA** which is regarded as the oldest document, declares that all human beings are equal and they are brothers. The “**ATHARVANA VEDA**” declared that all human beings have equal right over water and food (Natural resources). The Vedas including **UPANISHADS (SRUTI)** were the primordial source of “**DHARMA**” which is a compendious term for all the human rights and duties. The observance of **DHARMA** was regarded as essential for securing peace and happiness to individuals and the society as well.

INTRODUCTION:

The highest ideal of human life which has evolved in India is incorporated in a short but meaningful manner in the most popular prayer: “**SARVE BHAVANTU SUKHINAH**” which means “let all people be happy”. This is the basis of the famous slogan: “**VASUDHAIVA KUTUMBAKAM**” “The world is one family”. These indicate the large heartedness and width of our vision.

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In the present day society there is scant regard for human values. Violation of human rights both by Government and Non- Government agencies is the order of the day. The present study is a timely attempt to find solution from the ancient scriptures to the eternal problem confronting human race.

THE IMPORTANCE OF HUMAN RIGHTS FROM THE INDIAN PHILOSOPHICAL POINT OF VIEW:

It is natural human right to be happy at every stage and in every aspect of life. The right of every individual to happiness has been recognized in the Indian culture since ancient times. This is the most important and comprehensive human right which includes every, kind of right, the fulfillment of which leads to happiness in the society. Definitions and practice of human rights in contemporary India have also been discussed in this chapter. The Chronological evolution-the origin and development of human rights or values in Indian Philosophy was explained.

HUMAN VALUES ACCORDING TO INDIAN LITERATURE:

It is meticulously aimed to trace the concept of men in the Indian literature, say Sanskrit literature. Since the Sanskrit literature is so vast, the present study restricted itself to **VEDAS**, **UPANISHADS** and different systems of Indian Philosophy including non-believers of **VEDAS**. Dharma was evolved to secure rights to happiness for all without any exception. This was incorporated in the following most ancient prayer.

SARVES PI SUKHINAH SANTU
SARVE SANTU NIRAMAYAH
SARVE BHADRANI PASYANTU
MAKASCITDUHKHABHAGHAVET

“Let all be happy

Let all be free from diseases

Let all see auspicious things

Let no body suffer from grief

THE ANALYSES AND RELEVANCE OF INDIAN HUMAN VALUES IN RESPECT OF PURUSHARTHAS:

DHARMA, ARTHA, KAMA, MOKSHA to the gradual evolution of human rights in the contemporary Indian philosophy. Descriptive account of the views of Adisankaracharya, Sri Ramakrishna Paramahansa and his disciple Swami Vivekananda was added. Careful adherence to tenets of **PURUSHARTHAS** would lead one and all to the path of real peace, progress and happiness.

THE HUMAN RIGHTS OR HUMAN VALUES IN THE DIFFERENT SYSTEMS OF THE TRADITIONAL INDIAN PHILOSOPHY:

The traditional Indian philosophy is divided in to two for practical drawing of conclusions. Those systems which believe in Vedas and those which do not. The **CARVAKA, JAINA AND BAUDDHA** come under non-believers. The six systems of philosophy including all the branches of **VEDANTHA** come under the believers. The positions of human values during Vedic, Upanishadic, Ramayana and Mahabharata period was studied. Right to equality is perhaps the most valuable right without which happiness is impossible. The **VEDAS** declared a chapter of equality.

It is worth quoting.

No one is superior or inferior.

All are brothers. All should strive.

For the intensity of all and should.

Progress collectively.

Oh! Human beings, all of you should,

Live together with mutual Go- operation,

converse with each other in a friendly manner,

Acquire knowledge having common ideals of life.

The **RIGHT TO EDUCATION** was a fundamental right in ancient times. This is evident from the great Indian epic-**MAHABHARATA** which declared that acquisition of knowledge and its dissemination to the next generation was one of the four pious obligation, of an individual. **BHARTRUHARI** in his **NITISATAKAM** explained the same view:

A man without education is equal to animal.

Education is honoured by the state and not money/wealth.

Education is a God incarnate.

Education is the real friend when one goes abroad.

Education is the teacher of teachers.....

The fundamental fact that can be drawn from the sayings of our ancient sages is that every individual has the right to live as a human being and not as an animal. Right to education is a basic human right of every individual.

This attempt may be viewed as the quest for equilibrium, harmony, knowledge and truth inspired the ancient Indian minds more than their counterparts the Greeks and the Romans. About 5000 years ago, ancient Indian philosophers and thinkers expounded a theory of higher moral law over the above positive law embodying certain values of universal validity like Dharma (righteousness), Artha (wealth), Kama (desires) and Moksha (salvation), with a view of establish a harmonious social order by striking a balance between inner and outer, spiritual and material aspects of life.

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