

Volume 2; Issue 4

E-ISSN: 3048-6742

October to December 2025

Sanskriti-Samvahika

संस्कृति-संवाहिका

Peer Review

Indexed

Refereed Journal

Quarterly Journal

Editor-in-Chief

Dr. Ashwini Devi

Sanskriti-Samvahika संस्कृति-संवाहिका

E-ISSN: 3048-6742

<https://sanskritisamvahika.in>

Volume 2; Issue 4; October to December, 2025; Page No. 1-10

Peer Review, Indexed and Refereed Journal

Exploring Social Values Through Sanskrit Literature

Dr. Laxmikanta Murmu

Assistant Professor of Sanskrit,

Government General Degree College, Ranibandh,

Dist.- Bankura, West Bengal, PIN- 722135

Mobile: 8900670642

E-mail: lkrmrvu@gmail.com

Abstract

Sanskrit literature is a timeless mirror of human society, capturing joys, sorrows, and values across ages. It links deeply with social life, promoting character building, resilience, and welfare. This paper explores key social values like harmony, duty, ecological awareness, affection for nature, qualities of great persons, ethics, philanthropy, education, water conservation, and pilgrimage. Drawing from texts such as *Hitopadeśa*, *Raghuvamśa*, *Kumārasambhava*, *Abhijñānaśākuntalam*, *Bhagavadgītā*, *Nītiśataka*, *Uttararāmacarita*, *Rāmāyaṇa*, Vedas, and Upaniṣads, it presents simple examples with original ślokas and translations. These values teach universal well-being, responsibility, environmental care, moral growth, and cultural unity. Sanskrit literature guides modern society toward a balanced, ethical life, inspiring renewal of ancient wisdom for today's challenges.

Keywords: Sanskrit Literature, Social Values, Harmony, Duty, Ecology, Ethics, Philanthropy, Education, Water Conservation, Pilgrimage

Introduction

Sanskrit literature occupies a unique place in the history of world literature. Like no other literature, it continues to present to the court of the world, like a flowing river, a picture of the joys and sorrows of society in keeping with the pace of time.

Literature has an inextricable link with human social life. Indeed, a good literature provides a useful theory of overall human development, character building and social values. Therefore, the civilization and culture of a state without literature is lifeless.

Literature has an immense contribution to the development of human civilization. New ways of thinking of people give rise to new literature, and that literature teaches new values to the society.

Social value is the daily practical object of human life, which refers to the sense of welfare of human society, the violation of which means the condemnation and humiliation of society, and it continues to flow continuously from generation to generation.

From social values we learn resilience, motivation, courage, confidence etc. Literature has an inextricable connection with the Jewish society, therefore, they are found in literature and become the path of the individual's life.

What is life, what is the goal of life, good, bad, etc., the answers to various questions about the way to walk in daily life are extended to the society from the achievements of Sages, Munis, Poets, Writers, etc.

Social values in Sanskrit literature are truth, non-violence, kindness, benevolence, knowledge, austerity, action, virtue, sacrifice, mercy, happiness, sorrow etc.

In the prepared essay some examples of social values mentioned in Sanskrit literature are shown below.

1. Harmony and Global Unity.

Peace is a part of life, which we all want. All of us work all day and at the end of the day we seek a little peace in our huts. This peace is possible only when we can control all our senses. And I wish not only my own happiness, but everyone's happiness, everyone's healing. We should not hurt anyone. May all live happily, etc. It has taught us the various literatures of Sanskrit literature that shaped the culture of India.

*“Sarve bhavantu sukhinah sarve santu nirāmayāḥ,
Sarve bhadrāṇi paśyantū mā kaścit duḥkhabhāgbhavet”.*

The people of the world are your own, in this world of diversity, only this Sanskrit literature of Indian culture taught us to wish everyone well. The idea that some are big and some are small is not right, or no one can live well, no one can improve in this idea. So, if everyone

has to walk the path together, then one should become a Vrat for the happiness and well-being of everyone in the world.

2. Sense of duty.

What should be done, what should not be done, when the knowledge of what should and should not be done in people is what we call duty, that is improvement is the only saint. Brings out the humanity of life and helps you become a real person. In the country, in the family, in which the people of the society fulfill more duties, that country is stronger, stronger and better. Examples of sense of duty stories, shlokas and suktas are found everywhere in Sanskrit literature.

*“āhāra nidrā bhaya maithunañca sāmānyametata paśubhirnarāṇām,
dharmo hi teṣāmadhiko viśeṣo, dharmeṇa hīnāḥ paśubhiḥ samānāḥ”.*
(Hitopadeśaḥ, ślokaḥ.-23.).

Eating, sleeping, fearing, reproductive functions are observed in humans and animals in a small way, apart from theology which is observed in humans. If it were not in man, man would become like animal, that is, there would be no difference between man and animal.

Also,

The sense of duty is the thing that protects the family, country, society, culture from decay, teaches us to live anew. Starting from mother and father, son-daughter, teacher-student, official-employee, businessman, farmer, laborer, if no one fulfils his duty, then it is impossible to think where the level of chaos would have reached. Therefore, if someone does not fulfil his duty, if he gives knowledge to others, then –

*“paropadeśe pāṇḍityaṃ sarveṣāṃ sukuraṃ nṛṇām,
dharme svīyamanuṣṭhānaṃ kasyacittu mahātmanaḥ”.*

That is, it seems very easy for everyone to give advice to others. He who fulfils his duty is the greatest and best person.

Also,

*“Prathame nārjitā vidyā dvitīye nārjitaṃ dhanam,
ṛtīye nārjitaṃ punyaṃ caturthe kiṃ kariṣyati”.*
(Hitopadeśaḥ).

That is, without acquiring knowledge in the first state of life, without acquiring wealth in the second state, without acquiring virtue in the third state, where will happiness come from in the fourth state, that is, what will you do then, there will be no way to do anything.

So, in life, whatever needs to be done, everything must be done, otherwise there will be no way to do anything later.

3. Ecological Consciousness.

*“Sekānte munikanyābhistatakṣaṇojjhitavr̥kṣakam,
viśvāsāya vihaṅgānāmālavālāmbupāyinām”.*
(*Raghuvamśam, Sarga-1, ślokaḥ.- 51.*)

In other words, the monks were abandoning the tree immediately after watering it, in order to make the birds drinking from the ‘ālavāl’ water.

We see this in the first chapter of ‘*Raghuvansham*’ epic written by Mahakavi Kalidasa. We saw the nuns of the sage's ashram irrigating the trees of the ashram and quickly moving away after watering so that the birds could feed without fear. In other words, trees should be kept alive and nature's wild animals should be cared for and given a chance to survive, Sanskrit literature has been teaching us since the era of the epic poet Mahakavi Kalidasa, which is what I am standing and thinking in today's age, plant trees, save lives, save green, save nature. wildlife conservation etc.

Also,

The great poet Kalidasa has again shown the love for trees, the compassion of preserving and nurturing trees through Parvati's affection to teach about environmental protection.

For example,

In the epic ‘*Kumarasambhavam*’ we see –

*“Amuṃ puraḥ paśyasi devadāru putrīkṛta asau vṛṣabhadhvajena,
yo hemakumbhastananiḥṣṛtānām skandasya mātuh payasām rasajñāḥ”.*
(*Kumārasambhavam, 2.36.*)

That is, the maddened elephant came and scratched the cedar tree, so the bark of the cedar tree came off, just like how son Kartika was attacked by demons and demons. So, Mother Parvati watered the tree with a golden pitcher. Here Vatsalya has depicted the son of the tree in a similar way to the love of the tree.

4. Affection for the Natural.

The sincere relationship between nature and man blossoms in the writings of Mahakavi Kalidas. Planting, irrigating and growing trees in filial love to awaken social consciousness towards nature is no less a part of filial piety, he has shown.

For example –

*“Atandritā sā svayameva vṛkṣakānaghaṭastana-prasravarṇairvyavardhayat,
guha api yeṣāṃ prathamāptajanmanām
na putravātsalyamapākariṣyati”.* (Kumārasambhavam, 5.14).

Also, in the drama “Abhijñanashakuntalam” we see the close relationship of human mind with nature and it touches our heart through the words of Kanvamuni.

For example –

*“Pātum na prathamam vyavasyati jalam yuṣmāsvapīteṣu yā
nādatte priyamaṇḍanāpi bhavatām snehena yā pallavam,
ādye vaḥ kusumaprasūtisamaye yasyā bhavatyutsavaḥ
seyam yāti śakuntalā patigrham sarveranujñāyatām”.*
(Abhijñānaśākuntalam, Aṅka.4, ślokaḥ.9.).

That is, the one who did not drink water until you were irrigated, who did not tear your leaves out of affection even though she loved to be dressed, who considered your first flowering as a festival - that Shakuntala is going to the funeral home today. All of you give him leave. This is the relationship and love of people with nature that we should observe to live healthy in society even today.

5. Attributes of a great person

In the fickle heart of man, it is difficult to know when love is born of pity, and when gratitude is born of revenge. And sometimes the generous nature of people makes people sit in the seat of God. By seeing which the society learns, is enriched and widens the way for the next generation to achieve their goals.

Similarly, it is said here about the qualities of some great people –

*“Vipadi dhairyamathābhyudaye kṣamā sadasi vākpaṭutā yudhi vikramah.
Yaśasi cābhirativyasanam śruto prakṛtisiddhimidaṃ hi mahātmānām”.* (nītiśatakam,
ślokaḥ-63)

That is, endurance in danger, indolence in wealth, eloquence in meeting, bravery in struggle, greed for fame and attachment to Vedas, these are the natural qualities of a great man.

Also,

“Saṃ gacchadhvaṃ saṃ vadadhvaṃ saṃ vo manāṃsi jānatām”.

(ṛgvadeḥ-10.191.2)

That is, we will walk together, speak together, judge together.

“Kurvānneveha karmāṇi jijīviṣecchataṃ samāḥ”.

(Yadurvedaḥ- 42.2)

In other words, this is how a real man feels the value of living a hundred years through action.

“Sulabhā ramyate loke, durlabhaṃ hi guṇārjanam”.

(Kirātārjunīyam. 11.11)

That is, beauty is very easily available, merit is rare.

6. Ethics values.

Moral value is a sincere quality and spiritual force of a person. Morality drives the individual towards social growth and development. The social moral virtues are – equality, justice, individuality, mercy, kindness, friendship, which Sanskrit literature has been teaching us since ancient times.

For example – Kindness.

“Snehaṃ dayāṃ ca saukhyaṃ yadi vā jānakīmapī.

ārādhanāya lokasya muñcato nāsti me vyāthā”.

(Uttararāmacaritam – 1.12)

“Uttararāmacaritam” Here Sri Ramachandra acknowledges kindness as the best of human virtues. People do not feel sorry to sacrifice all the happiness of life for service or worship.

Compassion – this is also a moral value of man, which melts the heart into the heart of others, it does not need caste, religion, wealth. At the beginning of the *“Ramayana”* we see Maharishi Valmiki’s heart-rending speech of the *‘Krauncha’* couple on seeing the dead *‘Krauncha’* birds is an example of compassion –

“Mā niṣāda pratiṣṭhāṃ tvamagamaḥ śāśvatīḥ samāḥ.

yat kauñcamithunādekavamavadhīḥ kāmamohitam”.

(*Bālmīkirāmāyaṇam - 1.2.15*)

Examples of equality are –

“Sukhe duḥkhe same kṛtvā lābhālābhau jayajayau.

tato yuddhāya yujyasva naiva pāpamavāpsyasi”.

(*śrīmadbhagavatgītā – 2.38*)

Here is the advice to do one's own work keeping equality in happiness and sadness, profit and loss and victory and defeat.

“Cakrāra pañktiriva gacchati bhāgyapañktiḥ”.

(*Svapnavāsavadattam – 1.4*)

The cycles of fortune keep changing like the wheels or rows. If there is sorrow, then happiness will come, if there is sorrow, then there will be sorrow.

7. Social values

Selfishness is the poison of society. People's sense of social values takes the society from darkness to the world of light. So, philanthropy, good manners and integrity help improve society all over the world.

Some examples are –

Philanthropy –

“Ayaṃ nija paroveti gaṇanā tu laghu cetasām

Udāracaritānām tu vasudhaiva kuṭumvakam”.

(*Hitopadeśaḥ – 1.69*)

In other words, this kind of thinking happens to people with little intelligence. Everyone in the world belongs to people with a generous character. They benefit everyone.

Polite behavior -

“Māṭṛvat paradāreṣu para dravyeṣu loṣṭhavat

ātmavat sarvabhūteṣu yaḥ paśyati sa pañḍitaḥ”.

(*Hitopadeśaḥ, Mitralābhaḥ. – 14*)

Honesty –

Honest association also promotes the development of human qualities and the improvement of society.

For example –

“Jāḍyaṃ dhiyo harati siñcati vāci satyaṃ

*mānonnatim diśati pāpamapākaroti
cetaḥ prasādayati dikṣu tanoti kīrti
sat saṃgatiḥ kathaya kiṃ na karoti puṃsām”.*
(*Nītiśatakam – 23*)

8. Education values

Our basic needs are food, clothing, shelter. The second need is medical care and education. The importance of this education has been mentioned in our cultural literature since ancient times.

Especially Sanskrit literature or Upanishad lore shows us the way to liberation.

Examples are –

“Sā vidyā yā vimuktaye”.

“Vidyayā amṛtamaśnute”.

“Kiṃ kiṃ na sādhayati kalpalateva vidyā”.

“Jñānena vinā mokṣaṃ na prāptaye”.

And we find mention of that which does not adorn our lives in any way except knowledge –

*“Rūpayovanasampannā viśālakulasambhavāḥ
Vidyāhīnā na śobhante nirgandhā iva kiṃśukāḥ”.*
(*Hitopadeśaḥ.*)

9. Water conservation awareness

The origin, significance, and diverse qualities of water have been extensively detailed since ancient Vedic times. Water holds the fourth position in the order of creation. In the earliest stages of the universe, only deep water existed, serving as the foundation for all life. The Vedic texts elaborate on the unique properties of water, its medicinal applications, and its use alongside gems. From the outset of creation, water was the primary element upon which all living beings relied.

“Kimāsīt gahanaṃ gabhīram...”

Water is the essence of life, its purity is crucial for the survival of all living beings. Therefore, the Sage Mata of the Atharvaveda offers prayers for the earth to yield pure water.

*“śuddhā na āpastamve kṣarantuyonaḥ sedurapriye,
taṃ ni dadhama pavitreṇa pṛthvimot punāmi.”*

(Atharvavedaḥ - 12.01.30)

The Atharva Veda highlights the necessity of pure water for sustaining life and explains how both the sun and electricity play roles in purifying it.

*“Hiraṇyavarṇāḥ śucayaḥ pāvakāyāsu jātaḥ savitā yāsvagniḥ,
yā agniṃ garbhadadhire suvarṇāstā na āpaḥ syonā bhavantu.”*

The term “medicine” is also used for purified water, highlighting its critical role in disease prevention. In the Rigveda, sages offered sacrifices to acquire pure and holy water.

*“yā āpo divyā utavāsuvanti ravānitragā utavāyāḥ sveñjāḥ,
samudrāryā yā śucamaḥ pāvakāstā āpo devīriha māmavantu.”*

(Rgvedaḥ - 7.49.1)

Consequently, Sanskrit literature has enlightened the community on the essential nature of water, motivating them to actively engage in its preservation.

10. Pilgrimage

In Indian tradition, Char Dham Yatra is viewed as highly auspicious by our forebears. As one journeys from their birthplace to other regions, they observe and evaluate the local culture, religion, economic status, and social structures, aiming to incorporate beneficial elements back into their own community. Sanskrit texts also highlight several tirthas, or sacred locations, renowned for their mind-cleansing properties.

Ayodhya

*“Kośalo nāma muditaḥ sphīto janapado mahān,
niviṣṭaḥ sarayūtīre prabhūta dhanadhānyavān.”*

(Vālmīkirāmāyaṇam - 1.5.5.)

Prayag

*“Yatra bhāgīrathīṃ gaṅgāṃ yamunābhi pravartate,
jagmustaṃ deśa muddiśya vigāhya samuhat vanam.”*

(Vālmīkirāmāyaṇam - 2.54.2.)

Chitracut

*“Golāṅgūlānucarito vānarararkṣa niṣevitaḥ,
citrakūṭa iti khyāto gandhamādanasaṃnibhaḥ.”*

(Vālmīkirāmāyaṇam - 2.54.29.)

Sri-Lanka

*“Kailāsa śikharākāre citrakūṭaśikhare sthitām,
laṅkāmiṅkṣasva vaidehi nirmītāṃ viśvakarmaṇā.”*
(*Vālmīkirāmāyaṇam* - 6.123.)

I hope that the enduring social values found in Sanskrit literature and included in my writings will once again energize our current social life.

Bibliography

1. *Sanskṛita-nibandha-shatakam* (Sanskrit), Dr. Kapildev Dwivedi, B.B. Prakashan, Varanasi, 2005.
2. *Manusmṛiti* (Sanskrit), Surendranath Saxena, Anu Prakashan, Jaipur, 2009.
3. *Uttarramcharitam* (Hindi), Bhavabhuti., Dr. Ramshankar Tripathi, Krishnadas Academy, Varanasi, 2000.
4. *Raghuvansham* (Hindi), Kalidas., Pandit Laxmiprapannacharya, Krishnadas Academy, Varanasi, 2002.
5. *Sanskrit Sahitya Main Samajik Mulya* (Hindi), Dr. Raju Prasad Aharlal, Sahitya Sansthan, Ghaziabad, 2019.