



## LITERATURE - ITS PLACE IN THE SOCIETY

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### ABSTRACT

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Literature is the main source to control the human being and to lead the society from bad condition to good. It helps the person to achieve his final goal of Muksha. It leads to gain wisdom and knowledge and gives joy to the heart. Literature is the chief among all the Fine Arts; they are all interwoven in it. Literature is the best ornament to the best society. If the literature is good, the society will be good and vice-versa. Hence, the literature influences the society. It occupies the greatest place in the society. The great literary works provide society with the guiding principles of life. A literature thus has a deep impact on the reader's mind and in turn, their lives. Literature is the ultimate of all the five arts, as it serves mankind to find knowledge and inspires as a whole. The aim of literature is to teach and deligent, to promote, wellness, morality and imbibe ethical values in the human being. Literature is the pulse of the society and it is clearly evident in the dharmashastras as Ramayana and Mahabaratha. India has been a rich. Resource of literary wealth through which man has been able to transcend himself and reach higher vistas of knowledge.

Literature is the main source to control the human being and to lead the society against the bad condition, cruelty, injustice, immorality in the entire world from beginning to present and future also. It tries to promote the human being to achive his goal which he wants to become a healthy and wealthy person. It teaches the human being in various aspects and comment his entire life positively and promote the person to achieve his final goal of Moksha.

The good combination of "Sahi Thasya Bhavaha Sahityam" is called the meaning of literature. It is very clear that the good teaching is understood as the literature. The literature is born to lead the society from the uncivilized, lewd and illiteracy darkness into good and gentle teaching to travelling towards the wisdom and knowledge.

The combination of the sounds "Sahita Bhavaha Sahityam" is the interpretation of literature. Evidently the sound of halfnaked immersion of the primitive couple - Parvahti and Parameswara which is later became the source of

aesthetic creation of the universe. Just as the sound "Swathi is immersed in Pearl" by giving the holiest exuberance to the world on one hand and the literature giving the joy of heart and good teaching on the other hand.

Literature is the chiefest among all the Fine Arts. They would touch deeply to the heart and inspires as a whole. It is so because it is clubbed with "Natakantham Hi Sahithyam, Natakantham Hi Kavithwatham". This is the reason why it is equally combined with Music, Art and Architechure. Therefore all the Fine Arts are Beautifully Interwoven in the literature. Hence the literature is become the source of delight to the human heart.

The famous critic Matthew Arnold has well said about the literature that "Literature is nothing but the criticism of life". It means that the literature has become the strong supporting branch of the society. "Rasa Sidhantam" is the chiefest among all the Indian literary theories which evokes inspiration and self confidence to the poetry. This is theolozized and analised the intellectuality of human being is

varied kinds. The features of Veeram, Srungaram, Roudram, Bhayanakam, Beebhatsam, Adbhutam, Hashyam, Kraunam and Santham are the source of the literature.

The four characteristic features such as Dharmam, Wealth, Lust and Moksha are the main pillars of the Indian society. The chiefest among them are the 'Arthakamas' (Wealth and Lust). While the first in them is related to outside world and the other is inside the world. The entire human life is revolving mostly round these two features. Therefore the man always struggles with others to obtain these things. In an attempt to get these, the Mighty one will loot the Weak ones. This is restricted by the Indian Philosophers which is called 'Dharmam' in the literature. This means the very important aspect to retain the survival of human being is to attain "Moksha" by right means. This is nothing but "Moksham" (haven). This is derived in the literature - the four human quality which are rightly clarified by the epic Ramayana. The "Kraunchha dwandwa viyogothaha shokaha shlokoathamagathaha" is the inception (beginning) of the Ramayana, the lyric. While the two young birds are experiencing the passion of their youth, a cruel man has killed one of them. Valmeeki glanced this notorious site as the other bird feels the unverbilized separation of the other bird left. Then his heart has been melted with compassion and the very sorrowfulness has soon become a Lyric (sloka). This is called Ramayana. Rama and Sita have newly married young couple in the testimony of the fire. But Ravana wanted to possess her in the wrong way. That means Ravana began disrupt the Just (Dharmam). Subsequently Ravana himself has ruined. As is well said "Dharmo Rakshati Rakshitaha", ultimately the Just (Dharmam) has got victory. In the same way it is proved that Mahabharata has also been derived for Justice.

In Mahabharata a huge conflict between Kauravas and Pandavas, who are the brothers, to occupy the great kingdom of Bharata, nothing of Artha (wealth) which is one and important of "Four Purushardhas". In Maha Bharata the Lord Krishna borned as a human being only to save Dharma on the land and supported Pandavas who having a very weak soldiers to fight against Kouravas, who having the thousands of soldiers. When the Arjuna the great warrior feels sorry to fight against Kouravas,

who are the brothers of Arjuna, the Lord Krishna provoked and inspired him in various ways to fight against Kouravas but invain. At this critical moment the Lord Krishna thinks well and decided to save Dharma and performed his original divinity and taught Arjuna that "Who is the Killer and Who is Killed and the entire thing is only one i.e. I, you are the only human being to do what I say and I am only here to save Dharma". The Lord Krishna not only inspired Arjuna and also inspired Dharma Raja and Bheema in various ways in the fighting of Maha Bharata and achieved his goal in the form of "the great victory of Pandavas" who are weaker section compare with Kourava. Not only Ramayana and Maha Bharata the entire literature of India provoking the human being to control himself and to lead the society in "Dharma Marga".

Thus if the society is the Spine, then the literature is the Flesh and Blood, if the society is Flesh then the literature is its Breath. If the society is the beginning, the next close coming behind it, is the literature. As long as this kind of literature is not existed there is no destiny to the society. Literature is therefore the very best "Ornament" to the best society. If the literature is promoted to the highest Peak, undoubtedly the society will run towards the Heaven and at the same time the "Standard deteriorated literature would crush the society which is sunk in the innocence of darkness to the chaos of the Hell.

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