



# A Review on Relevance of Vedic Science in Present Scenario

Dr. Romila Karnawat

SCRS Government College, Sawai Madhopur, Rajasthan, India

**ABSTRACT:** It is proved that modern-day discoveries, inventions, theories, concepts are broadly based on Vedic knowledge/literature. Many scientists have studied Vedic literature to get in-depth insights into scientific, spiritual, psychological, behavioural knowledge.

The ancient Gurukul education system was honoured worldwide owing to its multi-dimensional, life and scientific management approach, various skills and knowledge imparted since childhood. Developing leadership qualities, Management principles and concepts, teamwork, problem-solving techniques with ease and calm mind, understanding mind and its complexity, sharpens intellect and memory, seeing and managing ego, understanding soul spiritually and by scientific means, research and development, environment management were all part of Vedic education system apart from science, mathematics, social science, grammar in our ancient Gurukul system. Universities like Takshshila and Nalanda were considered topmost universities in the world, today our universities are not even in top 200 universities worldwide. When we had gained higher position globally i.e. socially, economically and spiritually owing to our virtues, Vedic knowledge, complacency and careless attitude cost us dearly, our enemies were conspiring to destroy us, first Mughals and then the Britishers. Mughals had started setting narrative against our great culture as they wanted to capture our territories to exploit the economic resources and for the religious conversion of the people and they succeeded to some extent by creating rift on caste basis, coercion, loot...

Later on, Britishers came, they realized that to get control for a longer time, they need to destroy the culture and education system. They appointed Max Muller and Thomas Macaulay to make this happen, it actually did happen as they planned.

Max Muller, perhaps the most well known early Indologist and Sanskritist, was the one who tried to set narrative against Vedas and great Indian culture as desired by the British government. He and other Indologists wanted to control and convert the followers of Vedic culture, therefore they widely propagated that the Vedas were simply mythology. They intentionally misinterpreted Sanskrit texts to make the Vedas look primitive and they systematically tried to make Indians ashamed of their own culture. Aryan invasion theory was one such creation of fake history by these Indologists. Thus the actions of these Indologists seems to indicate that they were motivated by a racial race. Although later in life, Max Muller glorified the Vedas. He admitted the purely speculative nature of his Vedic chronology, and in his last work published shortly before his death, "The six systems of Indian Philosophy", he wrote, "whatever be the date of Vedic hymns whether 1500 or 15000 B.C.E., they have their own unique place and stand by themselves in the literature of the world." Thomas Macaulay, who introduced English education in India wanted to make the Indians into a race that was, Indian in blood and colour, but English in taste, in opinion, in morals, and in intellect. However, if we study our great literature, we come to know what we have lost as generations, mentioning a few facts...

Acharya Chanakya, political thinker, he was the first to visualise the concept of a 'nation' for the first time in human history. During his time, India was split into various kingdoms. He brought them all together under one central governance, thus creating a nation called 'Aryavarta', which later became India. He documented his lifelong work in his book Kautilya's Arthashastra and Chanakya Niti. For ages, rulers across the world have referred to the Arthashastra for building a nation on sound economics, based on spiritual values. Management has been recognised as a science since the 1950s. One of the fathers of modern management is Peter



Drucker. But didn't 'management' exist in India even before the 1950s and the Drucker era? As a nation, we have over 5000 years to our credit. Did we not have management scientists in our country before the 20th century? In the ancient Indian scriptures — Ramayana, Mahabharata, the various Upanishads — we found brilliant discussions of management strategies.

Acharya Chanakya's management philosophies/principles were used to make modern principles and are being used worldwide.

The Vedic literature contains descriptions of advanced scientific techniques, sometimes even more sophisticated than those used in our modern technological world. Modern metallurgists have not been able to produce iron of comparable quality to the 22 foot high Iron Pillar of Delhi, which is the largest hand forged block of iron from antiquity. Vedic cosmology, astrology, space research, planets and galaxies, medicinal science and surgery, nuclear theory, thermodynamics, energy concepts, environment management and many discoveries and innovations are part of Vedic literature.

We as Indians suffered a heavy loss economically, socially and spiritually owing to ignorance of our great Vedic literature. It is time to put our focus back on Vedic knowledge so that our youngsters grow on all fronts especially research and development, skills and knowledge building to make India great again and lead the world with balanced growth.

Whatever said above is a material knowledge of the Vedic literature. The Vedas, however, has Spiritual knowledge and more superior realized knowledge of saints as well.

**KEYWORDS**-vedic, science, present, modern, scenario, literature

## I. INTRODUCTION

We as Indians have failed to understand the deep and real meaning of the holy Vedas and Hindu culture texts written by the great sages and our ancestors. Psychologically, if we look, any knowledge from our ancient times can be easily understood by adding some personal relevance around the subject to show it through storytelling, making it interesting and easy for the listener to remember. However, this concept given by our sages was not properly adopted by future generations, took only symbolic meaning without understanding it scientifically and due to lack of understanding of the original deep knowledge, a great blow was inflicted on the social, economic and spiritual spheres. Every knowledge, literature, concept written as some message is actually a deep scientific and technical concept, information about composition, medicine and surgery, advice on physical, mental and social health, nurturing and balancing of environment, life management and work management, political and economic considerations. The main objective was to create a socially, economically, spiritually healthy society so that the country and the world would progress at the same time with the theme "Vasudhaiva Kutumbakam".

Advances in science and technology are the main reason for the growth of human civilization. India has been contributing in the field of science and technology since ancient times. Even today what we call "traditional knowledge" is actually based on scientific reasoning.

Veer Savarkar wanted, "Not only a particular caste, but everyone should raise the standard of living by developing modern technology using Vedic literature".

Lokmanya Tilak had a very in-depth study of Vedic knowledge, a treatise can be written on his knowledge.

Hindu ancestors, sages put this great knowledge not only on paper but at that time with great skill and design many concepts were practically implemented on the ground. We can see various temples, metalwork, architectural beauty, mathematics, surgical methods[1,2]

### Physics

The German physicist Werner Heisenberg once said ... "About Indian philosophy, some of the ideas of quantum physics that seemed so crazy suddenly became more meaningful". The concepts of atoms, molecules and substances can be traced back to the Vedic age. Moreover, the concepts of astronomy, metaphysics and spirituality are described in the Rig Veda, the ancient Hindu scriptures of the Vedic period.



Why have Indians built thousands, so incredibly architecturally amazing temples around the world? Were they rich enough to spend money on this venture?

Yes, their eternal Sanatan Hindu culture gave them wisdom, intelligence, hard work, spirituality and most importantly progress in the field of research, the purpose behind which was to make humanity prosperous and peaceful.

The German philosopher Gottfried von Herder once said, “The origin of mankind can be traced back to India where the human mind got its first shape of wisdom and virtue.”

From the intricate layout of the Harappan cities to the existence of the iron pillars in Delhi, it is clear that the indigenous technology in India was extremely sophisticated. These include design and planning of water supply, transport flow, natural air conditioning, complex masonry and construction engineering.

The search for peace and true knowledge, both spiritually and scientifically, remained the basic DNA of ancient Hindu civilization.

Hindu places of worship are temples whose architecture is another science.

Now let's take a look at why we should visit temples...

Magnetic and electric waves are constantly moving inside the earth; When we build a temple, architects and engineers choose a piece of land where these waves are abundant. The main idol is placed in the center of the temple; This place is also known as sanctum sanctorum. The temple is built and then an idol is erected, the worship of which is commonly known as pranapratishta. The idol is placed where the magnetic waves are highly active. During the installation of the idol, they bury some copper plates under the statue; The plates are engraved with the Vedic script; These copper plates absorb magnetic waves from the earth and radiate to the surrounding area. Therefore, if a person regularly visits the temple and moves around the idol clockwise, his body absorbs these magnetic waves and increases the positive energy to live a healthy life.

The German philosopher Schopenhauer writes in his commemorative work, “The World as Will and Representation” – “There is no study in the whole world as beneficial and so advanced as the Upanishads. It is the consolation of my life; it will be the consolation of my death.”

Let us now understand the scientific way of ritual and spiritual practices

Why not eat food during eclipse?

During an eclipse, the sun is obstructed by the moon or the earth, so that the wavelengths of ultraviolet rays and blue light do not reach the earth sufficiently. Therefore, the level of bacteria in cooked food increases. If we eat the same food, it can lead to illness. Therefore, our sages suggested that food should not be cooked or eaten during that time. Kush or Darbha grass is kept with food items, the nanoparticles of which destroy the toxic rays.

Why one should not sleep with head facing north?

Our body has its own magnetic field, also called the heart's magnetic field. Similarly, the earth also has its own magnetic field, which extends from south to north. If we sleep with our head facing north, we are letting our magnetic field become asymmetrical in the earth's magnetic field. This can lead to problems related to blood pressure and your heart has to work harder to overcome this disparity of magnetic fields.

The second reason is the presence of iron in our body. Asymmetric magnetic fields cause iron to build up in the brain, which can lead to many health problems, such as headaches, Alzheimer's disease, Parkinson's disease, and brain degeneration.

How does your happiness index increase?

There are four hormones that determine our happiness –

Endorphins

Dopamine

Serotonin

Oxytocin

The techniques of pranayama, yoga and meditation not only help to be physically and mentally healthy but also make a better life and a happier life by inducing the required amount of these hormones.[3,4]

Why do Indian brides wear rings?

In Indian culture, brides are required to wear a ring. In the Indian tradition, wearing a silver ring on the second toe has been practiced for thousands of years. It is a symbol of a woman's marital status and also of its social significance. In Sanatan Dharma, unmarried girls do not wear rings. This practice is still followed today.



Scientific and Ayurvedic benefits:

According to ancient studies, the second toe is directly related to pregnancy. Therefore, the ring in the toe creates acupressure, which leads to a healthy pregnancy. It also helps the bride to be mentally stable. The specific nerve where the ring produces acupressure is connected to the uterus. This keeps the parameters in and around the uterus stable, making the pregnancy healthy and stable. Our ancestors never used the surgical method “caesarian”. In recent times, its use for delivery has increased as many women have stopped preferring the ring.

Menstruation is also controlled by time intervals resulting in a married woman having a higher chances of conceiving.

It regenerates the reproductive organs and reduces gynecological problems. Silver is a good carrier, so putting a ring in the ring helps to get polar energy from the earth and then distributes it to make the body fresh and energized.

One culture sows and another culture benefits, all cultures in the world should learn to respect this great culture without mocking this great Indian culture.

## II. DISCUSSION

Vedic literature is supposed to be a part of our daily life. Its nothing to do with employment opportunities . It would be great if we can have it as a essential subject in school itself. Vedic education is the core foundation of India's culture & rich heritage. No one can be called educated who cannot preserve and expand his cultural heritage. This study is about the importance of vedic ideals of education in the modern education system. [5,6] The need of this study is to maintain the discipline in the modern educational institutes and to create cordial relation between teacher and student. This study can convince the modern generation that in order to achieve high ideal of perfect mastery over senses, in order to erect the ideal of truth, the ideal of liberty, the ideal of equality and ideals of peace and unity then we need to accept the ideals of vedic education. The practice and utilization of Vedic knowledge can indeed assist us in many ways. Vedic education is the solution to all problems which we presently find in this world. We need to look now deeper view to find out the answers and solutions. The formation of character by proper development of the moral feeling was aim of vedic education. Therefore the direct aim of all education, whether literary or professional, should be to make the student fit to become a useful member of society. Education ought to develop man's ideal nature by giving him a sure moral feeling and enabling him to control his original animal nature. The aims and ideals of Vedic education were to promote simultaneous and harmonious development. Men are social beings, vedic education not only emphasized social duties but also promoted social happiness.

Since education has been linked with employment and not knowledge in present society. The Vedic system is dying due to lack of employment potentials. Moral education was a perennial aim of vedic education. The function of schools, were not only to make the people knowledgeable but also to make them well cultured. However, with industrialization, I personally feel that moral education has lost its roots. We are living in an age of rapid scientific and technological change, we also do not deny that such changes have varying impacts on different social groups within the same society and across different societies.. We have ignored the ideals of truth in search of material life. The principles of Vedic education have been a source of inspiration to all educational system of the world. These days it has become a big problem for modern institutions that how to tackle with the students and how to impart moral values, because due to indiscipline educational environment has become so venomous. There is no sense of discipline among modern students. The technology which we can use for improving our knowledge and skills but we have made it harmful by often using it for entertainment purpose only. Modern students are not morally perfect and they behave irresponsible. We can say that it is the influence of materialistic mode of life or it may be an effect of improper care by parents or it may be an effect of change in the society and changing family environment. Vedic ideals of education has tendency to change the minds of people and their character .It has tendency to convert the bad into good. Because the ultimate aim of Vedic education was development of personality and character. If modern student want to achieve perfect mastery over senses then he has to follow the ideals of vedic education. The ultimate aim of education should not be to full fill the desires of life in this world, but for complete realization of self for liberation of soul. Moral education motivates me to present the importance of Vedic education, because moral education makes a man civilized, cultured. Without moral education a man can not be able to differentiate good and bad. The root problem in modern era is the adaptation of a materialistic mode of life. These days life has become



totally full of show and fashion. According to Vedas, the important aspects of education is to train the young to be truthful because the Nobel soul who pursues the path of truth is never defeated. In Vedic period teaching was considered a holy duty and it shows the world that how much responsible was a Vedic teacher as compared to modern period. Here moral education motivates me to present the importance of Vedic education and in my whole research proposal I will focus on this, because moral education makes a man civilized, cultured. Without moral education a man can not be able to differentiate good and bad. We lack in all disciplines, we have not understand our responsibilities. Now there is no bond between teacher and student, curriculum is different. The primary aim of any system of education should be development of a whole some personality. we can see all such above statement fairly enough for a man to become as pious as possible but in our modern world It seems impossible because everyone is trying to achieve material life. Vedic period was totally a inspirational not only to our mother country but also to whole world. The Vedas urge upon men to assemble on a common platform, to think together, and to work together for achieving a common goal. [7,8] Education alone is the panacea for all social evils. In vedic era education was must for everybody for becoming cultured, not for making it a source of money. If we want better society, civilized people who are ready to make contribution to the society according to their abilities, then it is necessary to make moral education based on Vedic educational system available for ones reach.

Number of studies has grown in the area of vedic education considerably. But still much work needs to be done. Scholars have analyzed the growth and development of Vedic Education with great care and they have examined every aspect of the ancient education system. These studies are very important raw material for the present study. Sri. Aurabindo (1948) in his edition titled Mahabharatha and Ramayana showed that the Ramayana embodied the Indian imagination to its highest and tenderest human ideals of character, made strength courage gentleness; purity fidelity and self-sacrifice familiar to it in the most harmonious forms colored, so as to attract the emotion and the aesthetic sense. Saran (1954) attempted to analyse the Gurukula system of education and to explore the possibility of reinstating it in India in a modernized form. He has studied some peripheral concepts regarding the Gurukula system, in comparison with western models —in order to show the superiority of the \_rishi-aim\_ of God realization, and some suggestions and exhortations were given. His main suggestions are: (1) the pupil should read and question their guru in a homely atmosphere. (2) The students should develop a religious outlook and aim at God-realization. (3) Education should be imparted in a democratic way and (4) it should help to strengthen the national solidarity along with international understanding. Radhakumud Mookerji (1960) in his detailed study of Ancient Indian Education brings to light the educational ideas found scattered in Hindu thought. He has stated that the aim of life and education was the realization of the absolute truth known as God. Education must aim at self-fulfillment and not merely the acquisition of knowledge. Education must not be limited to the brain or to the development of the physical senses. The aim should be to transform the entire personality of man. Education is a process of control of the mind. The total individual is its chief concern. The pupils have to imbibe the qualities and ideals of the teacher. The students should catch\_ the ideas of the teachers. Charle\_s study on Bhagavat Gita (1971) points out that Bhagavat Gita contains many ideas which could become the basis for a sound advanced philosophy and the same is quite significant for various aspects of Educational systems in India. Kabir (1961), Rawat (1970), Chandras (1977), and Mookherji(1989) present their theory and explanation of Vedic education within a linear framework which is often ambiguous, redundant and rigid. The limitations of the framework arise due to insistence on analyzing the development of systems and methods in a linear progression through different ages. Much of the presentation falls within neat categories of vaguely accepted historical periods of reference. They present a segmented analysis according to Vedic period, post Vedic period, Sutra period, Epic period, Panini period and Philosophical Sutra period. These classifications tend to distort the overall picture of Vedic Education and artificially attribute its development and maintenance to questionable historical factors. While this approach has received support over the years and reflects the approach established by prominent Ideologists such as MacDonnell A. A. (1961): A History of Sanskrit Literature, Muller, F. X. (1878) Lectures on the Origin and Growth of Religion and others, there is growing evidence to indicate its shortcomings. [9,10] It is beyond the intention and scope of the present thesis to debate Sanskrit scholarship and the historicity of Vedic India. The educational concepts and ideas for the present study are gleaned from across the historical divisions and presented in consistency and coherence with the overall presentation of Vedic education in the works of Prabhupada. This enables us to develop an outline of the essential principles of Vedic education and evaluate them in terms of contemporary educational theory. The research in Indian universities in the field of the history of education is based on the three earlier surveys (Buch, 1974; Buch, 1979; Buch, 1986) and also the abstracts of the 51 doctoral theses included here. Radha Kumud Mookerji establishes the standard in





scholarly analysis and presentation of Vedic Education in his definitive statement, *Ancient Indian Education* (1989). He combines two important scholarly attributes; knowledge of the Sanskrit language, with a depth of historical insight into the development of educational concepts, methods, institutes and curriculum. He also highlights significant salient features of the Vedic educational system, which are especially relevant for an appreciation of their contemporary counterparts.

Prabhupada's (1983,1985,1987,1989) contribution to the present debate of relevancy is especially significant in relationship to understanding the principles of the Vedic culture, social system and educational philosophy. Through his translation and commentary on *The Srimad-Bhagavatam* and *The Bhagavad gita*, Prabhupada reveals the essence of his educational philosophy. Three salient features are prominent in his overall analysis and will be examined in light of recent research in teaching children to develop their independent thinking skills. These features are that: • The human form of life is temporary like others, but it affords one the opportunity to inquire into the nature of reality, • This inquiry is most effectively conducted under proper guidance, and • The real goal of education is to develop character. Sreebhuvanam (1992) critically analysed the vision of Adhyatma Ramayanam with respect to its contents and aim. The investigator points out the difference between Vidya and Avidya and reveals the importance and the ways and methods of attainment of self- realization Radhakrishnan (1993) critically examined the Advaita philosophy in Ezhuthachan's Adhyatma Ramayanam with respect to Advaita philosophies in *Bhagavat Gita* and other Indian epics. The investigator points out the importance of Advaita philosophy and its practical implications in the modern world. Ramashrya Sharma,(1994) in his book —*A socio-political study of Ramayanam*, revealed every conceivable bit of information about education, state, kingship, administration, war and military organization ,position of women and mythology. It emphasized the importance of moral values in molding personality. The book also brought out the spiritual and material values of education whose relevance can be seen in the present world. Bhurijana (1995), Urmila (1992), and Jagadisa (1982) are the sole contributors to the literature of a contemporary approach to implementing the concepts and principles of Vedic education in the modern classroom. These authors are experienced educators and have a practical, as well as philosophical appreciation, of the problems encountered at the implementation phase. Bhurijana book, *The Art of Teaching*, 1995, incorporates contemporary research with examples for clarification from the books and lived example of Prabhupada. Almost half the book is dedicated to organization and discipline, which indicates a strong emphasis on creating the appropriate environment and maintaining it for the purpose of effective teaching. The study on *Educational Ideas of Upanishads* by Surendran (1998) reveals that Universal integration was the ultimate aim of education and it was comprehensive in all respects. Objective based approach in education was prominent and there was a perfect harmony in teacher-pupil relationship. The Upanisadic society was purely secularist. The study on *Educational Ideas in Vedic period and its relevance to Modern World* (1999) is the contribution of Peethambaran Pillai. The study reveals that Education should ultimately aim for self-realization and the Education system should be re-arranged to promote the spirit of enquiry by adopting problem solving method. Joshua David Stone(2003) pointed out that the Ramayana contains the essence of the more technical Vedic scripture with a simplistic treatment to reach the common men. He also asserted that the Ramayana is a text book of morals and ideals for youth and people of all ages to enjoy and aspire. He pointed out the high educational ideals that the Ramayana focuses.[11,12]

This is a theoretical work which explores in detail,the system of education in Vedic period, and its importance in the modern educational system.The proposal which I have selected has a great importance because the main aim of this study is to examine the impact of holistic education inspired by the Vedantic (Hindu) conception of epistemology. An ethnographic research approach is required, as the best means of data collection, analysis and interpretation. This is to allow for greater flexibility and openness in seeking answers to the postulated research questions. This research is a combination of description, exploration and explanation in a Critical Social Research model. The Critical Social Science approach is necessary for change. This is also analytical type of research because I have to use the data which is already available and to make a critical evolution of the material. It felt great to describe the needs and requirements for future maintenance and growth of vedic principles.It is not a hypothetical approach and because I am presenting what I have observed within the society .There is no need of tentative assumption because we all know that present era is full of evils and vedic principles are the only solution to all.. I am trying to have a good kind of response to the question of relevancy.Whether vedic ideals can be able to eradicate the social evils and is it possible for the modern generation to accept the vedic principles .For data collection I have many things in my mind



infact I can use relevant methods to solve my problem. This is also exploratory research and I have to explore the new things which can be successfully implemented in the modern educational system.

To enable the student to apply the principles and techniques of vedic educational psychology in developing the integrated personality. • To offer valuable suggestions and conclusions for the effective functioning of modern educational system.

There are various features of vedic education which can be acceptable in the modern education system:- The highest education is that which does not merely give us information but makes our life in harmony with all existence (Rabindranath Tagore). Education is a purposeful activity. Through vedic ideals we intend to bring certain desirable changes in the students. In Ancient India the ideal of life was spiritualistic. Educational aim was determined by the conception of life. Thus the aim of education was self-realization or the realization of Brahma or the Absolute. So we can use various aspects of vedic education to bring out certain changes in our modern society, e.g.

#### 1. Moral Education:

As I said earlier it has become a big question for modern institutions that how to face with different types of behavioral problems among the students. In fact institutions are not fully aware how and when moral values should be teaching to the students. Man is a social animal and he has to learn different social habits like respecting elders and teachers, helping the poor, respecting the women. There should be a separate department of moral education in the modern institutions. Vedic education was totally based on moral values and strong emphasis was given to moral education. If we really want a better society, pious people then moral education should be made a prime weapon for changing the nature of students.

#### 2. Discipline:

Vedic students always followed the principle of simple living and high thinking but the modern generation has adopted its reverse, simple thinking and high living. Vedic students regard their teacher as their father. In the vedic period there was a very good kind of mutual understanding between teacher and student. The sense of discipline and the cordial relation between teacher and pupil of vedic age is well known to the world. Today we see the educational atmosphere has become so venomous due to indiscipline. The sense of discipline can be developed if the teacher-pupil relationship can be made to adopt the ideal relationship between teacher and pupil.

3. Curriculum: We need to make vedic education available for all. In the vedic period education was not only for acquisition of knowledge but its main aim was formation of character. Provision was made for the student, he was not prepared for this world, but for the eternal happiness in the other world. Curriculum of modern institutions is totally different. The ultimate aim of modern education is to prepare the student for the world. Education is something, which makes a man self-reliant and self-less (Rigveda) [12,13]

#### 4. Life of Students:-

In the vedic age students were bellowed to lead a simple life. Nowadays the life style of our young generation has altogether changed they like to lead a life with full of fashion and show. They have given up the principle of Simple Living and High Thinking and adopted its reverse principle i.e. High Living and Simple Thinking. The whole balance of the life is disturbed. In order to make their life healthy and smooth they should be made to realize the importance of ancient style of life.

#### 5. Education for Self sufficiency:

Education is that whose end product is salvation (Upanishads). Education according to Indian tradition is not merely a means of earning a living; nor it is only a nursery of thought or a school for citizenship. It is initiation into human souls in the pursuit of truth and the practice of virtue. The ancient schools followed the principle of education for self sufficiency. Modern education lays stress upon preparing students to prepare themselves for their future life.



Vocational subjects have been included in the curriculum in order to vocational education but much is needed to the done in this direction in order to achieve the desired aim.

Students will be able to learn different social habits like helping the people, gentleness, respect the elders and teachers and so many. These good habits make them good social creatures and they will be known good human beings. Students will be able to realize that they should not engage themselves to criticize others because Vedas warn us those who defame others ultimately cause injurious themselves. Institutions will easily induce moral feelings among students. Relationship between teacher and student will be cordial and most vital thing is formation of character. We will be able to realize how to respect women, how to get rid from social evils as we all know vedic ideals of education are the solution to all social evils. Materialism should not be our aim of life because Vedas advise us to become a man of values than success. In every aspect of life we have to remain truthful because Vedas asserts; truth never dies.

Dr. Radhakrishnan has rightly said that:—A civilization is not built of bricks, steel and machinery, it is built with men, their quality and character. So the true aim of education is to develop in the body and in soul all the beauty and all perfection of which they are capable. Modern situation is different, we have lost almost everything which was inherited to us from generations. The discipline, the cordial relation between student and teacher, the social, moral values which vedic period developed in the education have been totally lost. It is true that we can not follow all the aspects of vedic education but there some ideals which are applicable in present education system. We need to understand our duties and responsibilities and we all have to make some kind of contribution to the society. All such things are possible only when we follow the principles of vedic education. The Vedic system of education was aimed at molding the young pupils into individuals capable of living a perfect and full life – based on the principles of Dharma. The educated ones in that system were men who had not only knowledge but also character. Vedic student were taught to respect their elders, namely, father, mother, teachers and guests. The basic aim of ancient education was instilling into the minds, of peoples spirit of being pious and religious for glory of God and good of man. The pursuit of knowledge was a pursuit of religious values. The student had to observe strict regulations. Instruction was important, but was even more significant than teaching was discipline – discipline inculcated through strict obedience to laws and regulations of student life, discipline that was rooted in morality and religion. A student was required to give up lust, anger, greed, vanity, conceit and over joy. In this research work an attempt will be made to highlight the salient features of the Vedic education. Here I am suggesting practical modifications to the modern educational system, that will enable teachers and students to improve their skills of discrimination, analysis and evaluation. The Vedic education system was successful in preserving and spreading its culture and literature even without the help of art of Therefore, in this Report, an analysis of significant concepts in relation to education have been discussed. In this research I am trying to convey my message that without moral education we can not make any kind of change. Universities, colleges, institutions etc will not be able to make the students as pious as vedic students were used to be. Lastly I want to conclude my topic with these lines that we are living in modern age but we should feel proud of the civilization and culture of our ancestors inherited to us. We should give more preference to character, spiritualism, philosophy rather than wealth, materialism. The present world gives reverence to wealth, power violence and diplomacy. We should believe in idealism and wish to lead an ideal life. The whole balance of the life of the student is disturbed. In order to make his life healthy and smooth he should be made to realize the importance of vedic education which is totally moral education and I think moral education is enough for the success of every individual. True education should aim at imparting a humanistic attitude and the spirit of service. The Vedas censure the self-centered man whose accomplishments are aimed exclusively at selfish end. Education should enable an individual to transcend his individuality in conscious social participation. Instead of being jealous of each other, clashing with each other and pulling each other down, true education should enable a person to develop the capacity to cooperate, to live and work as a team. The Vedas urge upon men to assemble on a common platform, to think together, and to work together for achieving a common goal.

### **III. RESULTS**

Real science consists of an objective pursuit of truth through observation and experimentation. It occurs apart from any beliefs or preconceptions about what it is going to find. It is based upon reason and direct perception, in which the reality is allowed to reveal itself to the unbiased observer.





However, the universe we live in is a multidimensional reality from the subatomic to the supragalactic in the realm of physics alone. Biology, medicine, psychology and the social sciences require different perspectives and approaches to deal with appropriately. On top of these are subtle forces and influences, extrasensory, occult and spiritual that many people claim to experience as well and have developed special methods of working with.[14,15]

Besides any knowledge of the external world is the knowledge of the internal world, the perennial quest for Self-knowledge or knowledge of our true nature, as evidenced by the most primary and important of all life's many questions, "Who am I." This inner quest or inner science can be very different in approach than the outer sciences.

From an Indian perspective, we can call this inner science of Self-knowledge, 'yogic science'. Traditional Yoga and Vedanta also has its goal as the objective pursuit of truth. But it aims at the supreme truth – which is the eternal – that truth which never changes. It regards relative truths – up to and including the very existence of the external world itself – as ultimately an illusion because these eventually, at one time or level or another, are found not to be valid. This yogic science aims not just at the knowledge of the world but an understanding of Knower.

#### Science and Spirituality in India

In India, science and spirituality have always gone together. Experiential spirituality through Yoga and Vedanta has always been conceived of as a science, a way of knowledge to be approached with reason and experimentation through Yoga and meditation leading to the direct perception of truth. Other Indic systems of thought like Buddhism and Jainism have shared similar views.

Veda itself means knowledge, deriving from the Sanskrit root 'vid' meaning to know, to see or to cognize. The Vedas are called Vidyas which means ways of knowledge or perception (a term cognate with Latin video!). The Vedas we might say are the Vidyas or videos of the sages shown on the inner screen of the meditative mind. They were said to have been cognized by the human mind in tune with the universal Being or Brahman.

The Vedas address all aspects of existence through Dharma, the natural laws that uphold the universe, which reflect not only matter and energy but life, mind and consciousness. As such, the Vedas constitute what could be called a science in the modern sense of the word and much more. We can find among the Vedic sciences a whole range of sciences from astronomy and chemistry to psychology and surgery, extending to astrology and to the science of Yoga itself. We can call this integral approach to both the spiritual and material sciences as 'Vedic science.'

Unlike medieval Europe, traditional India never saw a conflict between science and spirituality. It never suppressed science or art in favor of religion. Rather its arts and sciences developed in harmony with spirituality. However, it did discriminate between the material and the spiritual sciences.

#### The Higher and Lower Knowledge

This the Mundaka Upanishad makes this clear. "Two sciences are to be known, the higher and the lower. The higher is through which the eternal is known." The lower knowledge consists of the outer forms of knowledge through which the transient factors are known, the aspects of name, form and action. The higher knowledge is Self-knowledge through which the nameless, formless being is known.



This division of the higher and lower forms of knowledge reflects the Vedantic definition of reality as that which is eternal and the transient as an illusion. Because of this orientation, historically in India the inner or spiritual science gained the greatest attention, though the outer sciences were not neglected.

The lower sciences, moreover, can similarly be divided into two groups. The first are the usual material sciences like astronomy and medicine such as formulated in modern science. Second are what could be called 'occult' sciences like astrology and Vastu, which modern science has generally neglected or rejected, which suggest subtle influences of intelligence pervading the forces of nature. While the Vedic mind never saw a real division between these two types of outer sciences (for example, Vedic Jyotish includes both astronomy and astrology), since the modern mind does, it is important to note this distinction.

### Science as Yoga

However, the distinction between the outer and inner sciences was never meant as a radical division. In the Vedic view, one can approach the outer sciences with an inner vision and turn them into inner sciences as well. In this way, the outer sciences can become inner sciences. That is why we find such diverse subjects from astronomy and mathematics, to music and even grammar defined as paths of Yoga or spiritual paths. We find the same groups of Vedic seers working with and developing the outer as well as the inner sciences from the most ancient times, not finding working with one to necessarily be contrary to working with the other.

It remains possible to approach such outer sciences as physics as spiritual paths or paths of Yoga. They can be part of an inner science of Self-realization if one uses them to connect to the universal Being and Consciousness within the world and within ourselves. Much of modern physics is heading in this direction as it looks for an underlying consciousness to explain the underlying unity of the laws of physics.

Some scholars have said that this Indian emphasis on spirituality prevented the outer sciences from developing in India, since the outer sciences were not given the same priority. But we must remember that the dark ages in India came later than in the West, with repeated foreign invasions and conquests disrupting the country from 1000 AD to 1800 AD. Had this not occurred India would have likely played a greater role in the development of modern science. Today we find many scientists coming out of India and many of these feel in harmony with Yoga, Vedanta and Buddhism as well as with modern science.[15,16]

### The Correct Means of Knowledge

Science rests upon a definition of what constitutes the right means of knowledge through which something can be known. Science, like the classical philosophies of India, recognizes the validity of sensory perception and reason as the main means at our ordinary disposal for gaining authentic knowledge about the world and about ourselves.

Yet science is not content with what the senses present us as reality, any more than the mystic or yogi is, though science builds upon rather than rejects what the senses show. Science has created a vast array of special instruments and equipment from microscopes and telescopes that can greatly increase the range of our physical senses. It has added other instruments like radio telescopes which bring in information about the universe from means that are related to but outside the scope of our ordinary senses. It has created special computers to extend the range of computation as well.

While Vedic science recognizes the importance of sensory perception and reason, it considers that there is another, more reliable and internal source of knowledge, particularly necessary for understanding the inner or spiritual world. This is the direct perception of the silent or meditative mind, the state of Samadhi.



### The Meditative Mind as the Best Instrument of Science

Vedic thought holds that the best instrument of knowledge is the silent mind. This allows the mind itself, like an unflawed mirror, to directly reflect reality inside oneself. The mind becomes a reliable instrument of direct knowledge beyond the limitations of the senses. This silent mind is clearly defined in the Yoga Sutras of Patanjali and other texts as the state of samadhi. When the mind is in a state of peace and balance it becomes capable of directly perceiving the nature of things, which is consciousness and bliss. This is samadhi-pramana, samadhi as a means of knowledge in yogic thought, which opens up the inner world of the mind as clearly as our eyes open up the outer world of the senses.

In Vedic science, the meditative mind in samadhi is regarded as the appropriate instrument for knowing the inner reality. Pure consciousness, God or Brahman, after all, is beyond name, form, number, time, place and person or it would just be another object or entity in the outer world. That which comprises the totality but is not limited by the totality cannot be examined by the instruments that work to provide knowledge of limited things.

This does not mean that examining the brain waves of meditators and other scientific experiments of this order are not of any value but that these are secondary and indirect means of knowing the internal reality, like trying to examine a person through their body as reflected in a mirror, rather than examining the body directly.

We must employ the right instrument of knowledge to gain adequate knowledge something. One cannot see the Sun with one's ears, for example. Only the eyes will reveal the light of the Sun. Similarly, the appropriate instrument for knowing the universal Being is not a limited instrument which looks externally, like a telescope, but the silent mind that is able to see within.

While samadhi may not be ordinarily recognized means of knowledge in science, we must note that many great scientific discoveries have been made by scientists when they were in the reverie of the inspired, concentrated or peaceful mind, in a kind of samadhi. Those who do deep research or concentrating thinking also develop the mind in a yogic way that can fall into samadhi, even without knowing what the state is! One could argue that all great discoveries or inspirations arise in a samadhi-like state of absorption and concentration.

Yet samadhis cannot be taken without scrutiny either and, like any source of knowledge, they also can be limited, mixed or partial. They are of different types and lesser Samadhis may not yield entirely correct knowledge.

### The Conscious Universe

Modern science and Vedic science also differ in their view of the universe. In Vedic science the universe is a manifestation of consciousness. It is pervaded by consciousness as a universal power. This universal consciousness is different than the embodied consciousness in living beings, though it is related to it.

In modern science, consciousness has been mainly limited to living organisms and identified mainly by the development and functioning of the brain. However, modern science has begun to look for and many scientists recognize such a universal consciousness extending into a life intelligence in all organisms or even a planetary intelligence in the Earth itself. So as we gain a greater understanding of the conscious universe, the approaches of yogic and Vedic science are bound to become more relevant.

Yet Vedic science does not recognize just a background universal consciousness, but a cosmic intelligence and a universal life force to explain how that absolute consciousness is connected to the world of our ordinary experience.



It posits God as the universal creator as the supreme intelligence behind the universe and pervading it, not as a mere article of faith or belief. In this way religion can be integrated into a spiritual science as well.[13]

#### The Need for both Outer and Inner Sciences

Clearly, the outer or material science has its value in helping us to understand and utilize the forces of the outer world. It gives us better technology which can make our lives easier. But when it comes to the inner world, scientific knowledge is often either indirect or misleading. For the inner knowledge, we need to cultivate the yogic sciences with their understanding not only of the physical universe but of the subtle forces behind the senses and of our true nature beyond time and space.

After all the ultimate questions of human life, whether at a personal or a scientific level, are – “What in us can survive death?” and “How can we gain immortality?” Religions ordinary try to answer such question by faiths, telling us to believe in something of this nature but not showing us how to directly perceive it for ourselves. Yogic science and similar forms of mysticism show us how to know the immortal and eternal in our own minds and hearts. This means that however practical the outer sciences may be for dealing with the external world, our deeper human quest is best addressed through the inner sciences.

#### Yogic Science

Yoga in the classical sense is the practical means of developing the meditative mind to allow for direct perception of truth. As such, it is the basis of all the inner or Vedic sciences. Vyasa, the main ancient commentator on Patanjali's Yoga Sutras, the most important classical text on Yoga, defines Yoga as samadhi or the mind free of conditioning and preconception, the mind in a state of deep meditation. The Yoga Sutras begin with Samadhi Pada or the section dealing with Samadhi. The third and fourth sections of the book also deal mainly with Samyama, which is the joint practice of Dharana, Dhyana and Samadhi.

In the third section of the Yoga Sutras, different forms of knowledge gained by Samadhi are outlined. These include meditations on objects from sites in one's own body to the forces of nature that reveal both the nature of the universe and can grant superhuman powers. The greatest knowledge that can be revealed by samadhi is that of the Purusha, which is not only our true Self but the Self of the universe and yet, in its own nature, is beyond all manifestation.

The field of Yogic science is vast. It includes practices like asana, pranayama, ritual, mantra and meditation. It can reveal knowledge not only of our ordinary body and mind, but of all aspects of the collective and cosmic minds, extending to the very processes of creation. Yoga contains special ways of knowledge relative to the body, mind, prana, senses and consciousness internally and to the powers of energy, light, matter and space externally.[15]

#### Ayurveda

Yet the deeper knowledge not only relates to spiritual practices, but to bringing well-being to all aspects of our nature as well. In the Vedic sciences, human well-being is defined as the harmony of body, mind, prana and soul (Atman or Purusha). Ayurveda, Vedic medicine, shows us how to find health and well-being through understanding the forces of nature and consciousness both within and around us.

The main different between Ayurveda and what we could call scientific medicine is that it recognizes an underlying prana or vital energy behind all bodily activities. Modern medicine tries to explain all these processes, sometimes extending to human emotion and intelligence, according to biochemistry alone, as if there were no conscious entity or force of life behind the process. In this regard, modern medicine is often more reductionist and physically based than is modern physics!



The concept of prana posits an overall field of energy and intelligence as a totalistic and holistic power to explain the factors of life at both individual and cosmic levels. As science is now looking for an underlying consciousness behind the universe to explain the laws of physics, it must also look to an underlying cosmic life-force behind life to explain its development. An organic system must include some unique being above and beyond its particular components, processes or chemical reactions.

#### IV. CONCLUSIONS

Once we recognize the place and value of both the outer and inner sciences, we can learn to use both to improve our lives on all levels. This should be our real work as a species and it can be a great adventure of discovery and transformation. This universal pursuit of knowledge can be used to set aside our political and religious differences, which are not a matter of truth or direct perception but of clashing beliefs and opinions. The ultimate unity of science and spirituality can provide a light forward to a true global age of peace and harmony. In such a world the inner technologies of Yoga will be found to be as important as the latest advances in technology, if not more so.[16]

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