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ESSENCE OF INDIAN TRADITIONAL KNOWKEDGE

UNIT-I

Basic structure of Indian Knowledge System

Sanskrit is the sine qua non (essential condition) of ancient Indian knowledge systems. It is the key for the treasure house of ancient Indian wisdom. Sanskrit itself is one of the earliest inventions of ancient scientific pursuits in the human world.

This lofty idea of 'One Nation – One people' with regard to our country is as old as the Vedic tradition. In the anatomic analysis of the linguistic body of India all the regional languages play the efficient role of various limbs. Each of the limbs should be strong, good and well-structured enough for a healthy body. So also all the regional languages, which are the striking marks of Indian diversity, are strengthening the country from all sides.

One who systematically learns Sanskrit with commitment will imbibe all the noble qualities like Ahimsa (Non Violence), Karuna (Compassion) and Maitri (Friendliness). These assimilated qualities will ensure one to have an incomparable personality with an exemplary individuality.

Right from the Vedic times the Indian intellectuals are after the pursuit of establishing harmonious relation between the man and the Nature. They always advocate the mother and son relationship between the Nature and the man. The trees, the streams, the hill and dale, the sky and the earth, the oceans and rivers and every other thing in nature from pebble to peninsular is very much lively, divine and dynamic for our ancestors of Sanskrit culture.

Means of Knowledge Corresponding constituents of Modern Science
- Pratyaksha or Direct Perception (Observation)
- Direct Perception (Experimentation)
- Anumana or Inference (Deduction or Induction)

> Sabda or Verbal Testimony and Yogaja Pratyaksha (Extra Sensual Perception)

The Two Fold Streams of Sastras and the Big Data of Indian Knowledge:-
The huge volumes of Veda Samhitas, Brahmanas, Aranyakas, Upanishads, Srauta/ Grhya/Sulba Sutra Texts, Shadangas, Anukramanika Texts, Pratisakhyas, 500 Smriti Texts, Six Orthodox Systems of Philosophy, Two Itihasas – The Ramayana and The Mahabharata, 18 Puranas, Texts on 64 Fine Arts, Agama Texts dealing with standard architectural techniques, Specialized Lexicons (Kosa granthas) and Various Sastra Texts dealing with the living crafts of human societ are even today name wise and title wise are available. In these huge volumes of treatises lot of information is available pertaining to the modern areas of study such as Astronomy, Acoustics, Agriculture, Architecture, Botany (with rich etymological notes on thousands of herbal plants), Mathematics (with its branches of Arithmetic, Algebra, Trigonometry, Spherical Trigonometry, Binomial Theorem, Geometry) , Metallurgy, Hydrology, Medicine, Physiological Phonetics, Articulatory Phonetics, Meteorology, Seismology, Dietetics, Mineralogy, Geology, Environmental Science, Cosmetics, Chemistry, Physics, Animal Husbandry, Zoology, Cosmology, Psychology, Parapsychology, Moralogy and Management Studies.

 Indian Tradition and culture:

 Introduction

Culture refers to the patterns of thought and behaviour of people. It includes values, beliefs, rules of conduct, and patterns of social, political and economic organisation. These are passed on from one generation to the next by formal as well as informal processes. Culture consists of the ways in which we think and act as members of a society. Thus, all the achievements of group life are collectively called culture. In popular parlance, the material aspects of culture, such as scientific and technological achievements are seen as distinct from culture which is left with the non- material, higher achievements of group life (art, music, literature, philosophy, religion and science).

Culture is the product of such an organization and expresses itself through language and art, philosophy and religion. It also expresses itself through social habits, customs, economic organisations and political institutions.

Culture has two types: (i) material, and (ii) non-material. The first includes technologies, instruments, material goods, consumer goods, household design and architecture, modes of production, trade, commerce, welfare and other social activities. The latter includes norms, values, beliefs, myths, legends, literature, ritual, art forms and other intellectual-literary activities. The material and non-material aspects of any culture are usually interdependent on each other. Sometimes, however, material culture may change quickly but the non-material may take longer time to change. According to Indologists, Indian culture stands not

only for a traditional social code but also for a spiritual foundation of life.

Indian culture is an invaluable possession of our society. Indian culture is the oldest of all the cultures of the world. In spite of facing many ups and downs Indian culture is shining with all its glory and splendour. Culture is the soul of nation. On the basis of culture, we can experience the prosperity of its past and present. Culture is collection of values of human life, which establishes it specifically and ideally separate from other groups.

Concept of Culture

The English word 'Culture 'is derived from the Latin term _cult or cultus 'meaning tilling, or cultivating or refining and worship. In sum it means cultivating and refining a thing to such an extent that its end product evokes our admiration and respect. This is practically the same as Sanskriti 'of the Sanskrit language.

Unity in Diversity

An important characteristic of Indian culture is Unity in Diversity. There is much diversity in Indian culture like in geography, in caste, in creed, in language, in religion, in politics, etc. Dr. R.K.Mukerjee writes, ―India is a museum of different types, communities, customs, traditions, religions, cultures, beliefs, languages, castes and social system. But even after having so much of external diversity, none can deny the internal unity of Indian culture. Thus, in Indian culture there is Unity in Diversity.

According to Pandit Nehru, ―Those who see India, are deeply moved by its Unity in Diversity. No one can break this unity. This fundamental unity of India is its great fundament element. According to Sir Herbert Rizle, ―Even after the linguistic, social and geographical diversity, a special uniformity is seen from Kanyakumari to the Himalayas. Indian culture is a huge tree, the roots of which have Aryan culture. Like a new layer is formed all around the tree every year, similarly layers of many historical eras surround the tree of Indian culture, protecting it and getting life sap from it. We all live in the cooling shade of that tree. The concept of Unity and diversity will be dealt in details in separate paragraphs.

Difference between custom and tradition

The main difference between custom and tradition lies in the length of time associated with them. A custom is a commonly accepted manner of behaving or doing something in a particular society, place or time. A tradition is the transmission of customs or beliefs from generation to generation.

Difference between tradition and heritage

As nouns the difference between heritage and tradition is that heritage is an inheritance; property that may be inherited while tradition is a part of culture that is passed from person to person or generation to generation, possibly differing in detail from family to family, such as the way to

celebrate holidays.

CONCEPT OF RELIGION

Religion is related to the fulfilment of moral duties. Money is related to the fulfilment of all needs. Lust is associated with pleasures in life. Salvation is the last goal. All these inspire an individual to fulfil his duties and to live in a disciplined way in society. Two contradictory thoughts are seen in the history of the world-first the world and life is momentary and destructible and second is that the success of life depends on the enjoyment.

Its best example is Western school of thought. But one can see the co-ordination between the two in Indian culture. Both should be mingled to the real nature, importance and goal of human life. The expression of this coordination is the Principle of Efforts. It is believed that the nation, which has forgotten its culture, is not an alive nation. He used to tell the importance of Indian cultural values.

- ✓ People who believe in material development can be intolerant.
- ✓ Those who believe in development of weapons can be unrelative.
- ✓ Those who consider harm done to others for their own welfare as forgivable can be liberal
- ✓ But the exceptional of Indian culture is that though it considers material as an essential thing but has not made it the centre of faith.
- ✓ **The ultimate goal of life here is not luxury and desires but is sacrifice- penance and self-realisation.**

In India, religion is more publicly visible than it is in most English-speaking Western countries. This becomes evident when considering the numerous spaces that are thought to be sacred and holy. Examples include 'ashrams' (monasteries or congregation sites) consisting of large communities of scholars or monastics, temples (mandir), shrines and specific landscapes such as the Ganges river. There is a rich religious history visible in architecture, and it is not uncommon to find various places of worship, such as a Hindu temple, Muslim mosque and Christian church, all next to each other.

Western conceptions of Indian philosophy

The original neglect of traditional Indian philosophy in the curriculum of Indian English-language universities was obviously a consequence of Macaulay's own exaggeratedly low opinion of Indian literature. But on this issue Macaulay was undoubtedly influenced by the opinions of the great Hindu reformer Rāmmohan Roy, who in 1823 had written (in his superb English) a letter of appeal against British plans to found and support a new college for Sanskrit studies in Calcutta. The western conception of Philosophy is we shall call the *interlocutory* approach. Like their Indian counterparts, Western philosophershave typically aspired to the truth.

They differ with the views about the nature and criterion of truth.

What the classical Indian debates about truth is that such differences are quite compatible with a shared acceptance of a broad notion of coherence and workability providing our best epistemic access to truth. However truth is conceived, our confidence in the truth of our theories reasonably increases in the face of their survival of rigorous philosophical scrutiny by interlocutors. It is also committed to a search for the truth, but reflecting disparate backgrounds and theoretical beliefs. It is incorporating new opponents (*pūrvapakṣin*) into the philosophical dialogue that leads to the true view (*siddhānta*). This is the interlocutory approach to Indian philosophy favoured here.

- It takes seriously Indian philosophy's own aspirations to truth.
- It gives proper weight to cultural diversity
- It is likely to suppose that such a result is one desired by Western (and Indian) philosophers, then such philosophers need to embrace this interlocutory conception of Indian philosophy.

While **Indian thinking is characterized as spiritual and mystical in nature, western thinking is**

scientific, logical, rational, materialistic and individualistic. Looking at the world is called Darshana in Indian philosophy and this darshana comes from ancient scriptures like Vedas.

Ashtadash Vidya

Vidya primarily means science, learning, philosophy, knowledge, and scholarship, any knowledge

4 Vedas :

➢ Rig-(Veda Knowledge of the Hymns of Praise)
➢ Sama-(Veda Knowledge of the Melodies)
➢ Yajur- (Veda Knowledge of the Sacrificial formulas)
➢ Atharva- (Veda Knowledge of the Magic formulas)

Rigved:

Wisdom of the Verses"Rig Veda consists of 10,552 verses (collected into 10 books) of hymns and mantras used by the hotri priests. The hymns of the Rig Veda focus on pleasing the principal sgods Indra (war, wind and rain), Agni (the sacrificial fire), Surya (the sun) and Varuna (the cosmic order) through ritual sacrifices. the Vedic gods also forgive wrong doing and mete out justice in the afterlife.

Sama veda:

"Wisdom of the Chants" Ritual works consist primarily of selections from the Rig Veda. Sama Veda was chanted in fixed melodies by the adhvaryu priests. Each contain about 2,000 verses

Yajur veda:

"Wisdom of the Sacrificial Formulas" liturgical works consist primarily of selections from the Rig Veda. The Yajur Veda was used by udgatri priests and contains brief prose to accompany ritual acts, many of which are addressed to the ritual instruments and offerings.

Atharvana veda:

"Wisdom of the Sacrificial Formulas" Was added significantly later than the first three Samhitas, perhaps as late as 500 BC. It consists of 20 books of hymns and prose, many of which reflect the religious concerns of everyday life. This sets the Arharva Veda apart from the other Vedas, which focus on adoring the gods and performing the liturgy of sacrifice, and makes it an important source of information

4 Upvedas:

Ayurveda:

The word ayurveda consists of the words *ayus*, meaning "longevity", and *veda*, meaning "related to knowledge" or "science". Thus Ayurveda is the science of life. Ayurvedic medicine ("Ayurveda" for short) is one of the world's oldest holistic ("whole-body") healing systems. It was developed more than 3,000 years ago in India.

It's based on the belief that health and wellness depend on a delicate balance between the mind,

body, and spirit. Its main goal is to promote good health, not fight disease. But treatments may be geared toward specific health problems.

It believe that everything in the universe – dead or alive – is connected. If your mind, body, and spirit are in harmony with the universe, you have good health. When something disrupts this balance, you get sick. Among the things that can upset this balance are genetic or birth defects, injuries, climate and seasonal change, age, and your emotions.

Dhanurved:

The term derives from the words for bow (dhanushya) and knowledge (veda), literally the "science of archery". The term Dhanurveda is generally used by Sanskrit writers to denote the artillery science. Many Sanskrit texts on epics, Purāṇas and kāvyas have references in detail about artilleries. Further there are texts on this specific subject, by the name 'Dhanurveda'. A number of weapons like bow and arrow, sword, spear and mace are discussed in full detail in such texts.

The value and importance of the army were realized by ancient scholars very early in the history of India, and this led in course of time to the maintenance of a permanent armed force to put down dissensions. War or no war, the army was to be maintained, to meet any unexpected emergency. This gave rise to the Kṣatriya or warrior caste, and the kṣātram dharma came to mean the primary duty of war . To serve the country by participating in war became the svadharma of the warrior community.

Gandharvaveda:

Gandharva veda *is* one of the four main upavedas, which are derived from the four Vedas - *"*Rig Veda," "Yajur Veda," "Sama Veda" *and "*Atharva Veda*."* From Sanskrit, gandharva means "skilled singer" or "master of music"; and veda means "knowledge" or "wisdom."

Upavedas, meaning "applied knowledge," are specific applications of Vedic teachings. Gandharva veda is a Vedic science on the influence of sound and music in all, including the body and soul of the yogi. Ayurveda, which is one of the upavedas, uses gandharva veda to promote physical and mental health

Sthapthya Adi

These ancient Vāstu Śastras, often discuss and describe the principles of Hindu temple design, but do not limit themselves to the design of a Hindu temple.They describe the temple as a holistic part of its community, and lay out various principles and a diversity of alternate designs for home, village and city layout along with the temple, gardens, water bodies and nature.

Rigveda

The Rig Veda is an ancient piece of Hindu literature that comprises over one thousand poems and songs describing the origins and theology of the Hindu religion; it is the first of four Vedas: Rig

Veda, Yajur Veda, Sama Veda, and Atharva Veda. The author of the works comprising the Rig Veda is unknown. Scholars estimate that it was produced sometime between 900 BCE and 1200 BCE. Originally written in Sanskrit, the Rig Veda is available now in a number of languages, which make it accessible to readers worldwide today. These poems and songs are referred to scholastically as hymns, or religious lyrics. Broken up into ten Mandalas, or books, the Rig Veda seeks to connect people through religion, culture, and most of all, knowledge.

The hymns in these ten Mandalas serve a number of purposes. One such purpose is to praise Hindu deities. Among those are: Indra, Varun, Agni, Savita, Surya, Vayu, Poosha, Usha, Ashwin, Aap, Rudra, Bhag, Marut, Vishnu, Sawaswat, Vak, Vishwedeva, and Dyava Prithvi. There are also Katha Sukta, or stories from ancient times that influence Hindu belief. Samvada Sukta were stories that incorporated both poetry and likely prose, though the latter is not retained in the existing *Rig Veda*. These stories are known for their use of metaphor.

Though authorship of the Rig Veda is anonymous, stylistic similarities suggest that the hymns were created in batches by the same family of rishis, or poets. In Hinduism, the rishis are considered to be seers or sages who weave wisdom, timeless knowledge, and truth into their hymns. To the Vedic civilization, these poets were considered to be divine, though they were neither deities nor mortals.

The Rig Vega has impacted history in numerous ways. Along with the other Vedas, it brought together those who worshipped—and continue to worship—the Hindu pantheon, or deities. It instructed how life should be lived for members of each class, and how religion ought to be practiced, from worshipping the gods to making sacrifices and performing rituals.

 The impact of Bronze and Iron Age civilizations like the Vedic civilization can be felt thousands of years after they flourished. Texts such as the Rig Veda preserve important aspects of life in those civilizations. Vedic beliefs themselves informed the creation of the Hindu religion, which has not only survived to the present day, but thrives. Related texts include the Brahmanas, Aranyakas, and older Upanishads.

Yajurveda
 The *Yajur Veda* is one of the oldest books in the Vedas and arguably one of the oldest texts recorded in the world. The *Yajur Veda* is a Samhita, which is one of four sections of the Hindu holy scriptures which has the highest influence upon the lives of the Hindus (Rai 10). A Samhita is a collection of mantras, or hymns, most of which sing the praises of one or another personal god (Prabhavananda 31). Its origins are speculated to go as far back as 2000 B.C. when the Vedas were orally kept (Santucci xi). It was not until a millennium later around 1000 B.C. when the *Yajur Veda* was compiled (Staal 749). In the *Rugveda* itself the *Yajurveda* and the *Samaveda* are mentioned in a number of passages (Saraswati 192), leading to the assumption that these three

Samhitas were around at the same time.

Nature and Importance:

In its character Yajurveda is quite different from the Rigveda & Samaveda Samhitas. It is principally in prose form. The word 'Yajush' in the Yajurveda is explained variously. But one of its definitions says –

'Gadyatmakam yajuh'.A 'Yajuh' is that which is in prose form'. Another definition – 'Yajur Yajateh' talks about its relation with the sacrifice (Yajna) because both the terms are derived from the root. 'Yaj '.

Division and Samhitas:

The Yajurveda is two-fold-

➢   The White (or Pure) Yajurveda

➢   The Black (or Dark) Yajurveda

The Krishna Yajurveda is characterised by mixture of mantra and brahmana whereas the Shukla Yajurveda maintains the clear separation of the two. The Shukla Yajurveda is related with the Aditya-school and the Krishna Yajurveda is related with the Brahma-school. In the beginning of his commentary on the Shukla-Yajurveda Samhita, a story is given by Mahidhara, about the two-fold division of the Yajurveda. Rishi Vaishampayana taught the Yajurveda to Rishi Yajyavalkya and other pupils. Once Vaishampayana got angry with Yajyavalkya and asked him to give back what he had learnt. Yajyavalkya vomited the Veda by the power of Yoga, while the other pupils at the command of his teacher swallowed up the Yajush thus vomited, assuming the form of birds called Tittiri. Thus, the Yajush became dark and was named Kishna or Taittiriya. Then Yajyavalkya prayed to the Sun, who came to him in the form of a horse i.e. Vaji) and gave him back the Yajush. Hence this Yajurveda was named Shukla or Vajasaneyi.

Sukla Yajurveda has two Samhita available today:

➢   Madhyandina Samhita

➢   Kanva Samhtia

Krishna Yajurveda has four Sanhitas available today:

➢   Taittiriya Samhita

➢   Kathaka Samhita

➢   Kapishthala Samhita

➢   Maitrayani Samhita

Sama veda

The Samaveda (Sanskrit:, sāmaveda, from sāman "song" and veda "knowledge"), is the Veda of melodies and chants. It is an ancient Vedic Sanskrit text, and part of the scriptures of Hinduism. One of the four Vedas, it is a liturgical text which consists of 1,549 verses. All but 75 verses have been taken from the Rigveda. Three recensions of the Samaveda have survived, and variant

manuscripts of the Veda have been found in various parts of India.

Embedded inside the Samaveda is the widely studied Chandogya Upanishad and Kena Upanishad, considered as primary Upanishads and as influential on the six schools of Hindu philosophy, particularly the Vedanta school. The classical Indian music and dance tradition considers the chants and melodies in Samaveda as one of its roots.

The Samaveda comprises two major parts. The first part include four melody collections (gāna,) and the second part three verse "books" (ārcika,). A melody in the song books corresponds to a verse in the arcika books. The Gana collection is subdivided into Gramageya and Aranyageya, while the Arcika portion is subdivided into Purvarcika and Uttararcika portions. The Purvarcika portion of the text has 585 single stanza verses and is organized in order of deities, while Uttararcika text is ordered by rituals. The Gramageya melodies are those for public recitations, while Aranyageya melodies are for personal meditative use such as in the solitude of a forest. Typically, the Purvarcika collection were sung to melodies described in the Gramageya-Gānas index, and the rules of how the verses mapped to verses is described in the Sanskrit texts such as the Puspasutra.

States that the melodies likely existed before the verses in ancient India, and the words of the Rigveda verses were mapped into those pre-existing melodies, because some early words fit and flow, while later words do not quite fit the melody in the same verse. The text uses creative structures, called Stobha, to help embellish, transform or play with the words so that they better fit into a desired musical harmony. Some verses add in meaningless sounds of a lullaby, for probably the same reason, remarks Staal. Thus the contents of the Samaveda represent a tradition and a creative synthesis of music, sounds, meaning and spirituality, the text was not entirely a sudden inspiration.

The portion of the first song of Samaveda illustrates the link and mapping of Rigvedic verses into a melodic chant

Atharvana Veda

The Atharva Veda (Sanskrit: Atharvaveda from atharvāṇas and veda, meaning "knowledge") is

the "knowledge storehouse of atharvāṇas, the procedures for everyday life". The text is the fourth Veda, but has been a late addition to the Vedic scriptures of Hinduism.

The Atharvaveda is sometimes called the "Veda of magical formulas", an epithet declared to be incorrect by other scholars. In contrast to the 'hieratic religion' of the other three Vedas, the Atharvaveda is said to represent a 'popular religion', incorporating not only formulas for magic, but also the daily rituals for initiation into learning (upanayana), marriage and funerals. Royal rituals and the duties of the court priests are also included in the Atharvaveda.

The Atharvaveda was likely compiled as a Veda contemporaneously with Samaveda and Yajurveda, or about 1200 BC - 1000 BC. Along with the Samhita layer of text, the Atharvaveda includes a Brahmana text, and a final layer of the text that covers philosophical speculations. The latter layer of Atharvaveda text includes three primary Upanishads, influential to various schools of Hindu philosophy. These include the Mundaka Upanishad, the Mandukya Upanishad and the Prashna Upanishad.

The Atharvaveda Samhita contains hymns many of which were charms, magic spells and incantations meant to be pronounced by the person who seeks some benefit, or more often by a sorcerer who would say it on his or her behalf. The most frequent goal of these hymns charms and spells were long life of a loved one or recovery from some illness. In these cases, the affected would be given substances such as a plant (leaf, seed, root) and an amulet. Some magic spells were for soldiers going to war with the goal of defeating the enemy, others for anxious lovers seeking to remove rivals or to attract the lover who is less than interested, some for success at a sporting event, in economic activity, for bounty of cattle and crops, or removal of petty pest bothering a household. Some hymns were not about magic spells and charms, but prayer qua prayer and philosophical speculations.

Atharvaveda Samhita as mere compilation of magical formulas, witchcraft and sorcery. While such verses are indeed present in the Samhita layer, a significant portion of the Samhita text are hymns for domestic rituals without magic or spells, and some are theosophical speculations such as "all Vedic gods are One". Additionally, the non-Samhita layers of Atharvaveda text include a Brahmana and several influential Upanishads

Atharvana samhitha hymns are used to:

- ➢ Surgical and medical treatment
- ➢ Charms against fever, jaundice and diseases
- ➢ Remedy from medicinal herbs
- ➢ Spells and prayers to gain a lover, wife
- ➢ Speculations on the nature of man, life, good and evil
- ➢ Prayer for peace

Ayurveda

Ayurvedic medicine ("Ayurveda" for short) is one of the world's oldest holistic ("whole-body") healing systems. It was developed more than 3,000 years ago in India. It's based on the belief that health and wellness depend on a delicate balance between the mind, body, and spirit. Its main goal is to promote good health, not fight disease. But treatments may be geared toward specific health problems.

It believes that everything in the universe – dead or alive – is connected. If your mind, body, and spirit are in harmony with the universe, you have good health. When something disrupts this balance, you get sick. Among the things that can upset this balance are genetic or birth defects, injuries, climate and seasonal change, age, and your emotions.

Those who practice Ayurveda believe every person is made of five basic elements found in the universe: space, air, fire, water, and earth. These combine in the human body to form three life forces or energies, called doshas. They control how your body works. They are Vata dosha (space and air); Pitta dosha (fire and water); and Kapha dosha (water and earth).

Vata Dosha:
Those who practice Ayurveda believe this is the most powerful of all three doshas. It controls very basic body functions, like how cells divide. It also controls your mind, breathing, blood flow, heart function, and ability to get rid of waste through your intestines. Things that can disrupt it include eating again too soon after a meal, fear, grief, and staying up too late. If vata dosha is your main life force, you're thought to be more likely to develop conditions like anxiety, asthma, heart disease, skin problems, and rheumatoid arthritis.

Pitta Dosha:
This energy controls your digestion, metabolism (how well you break down foods), and certain hormones that are linked to your appetite. Things that can disrupt it are eating sour or spicy foods

and spending too much time in the sun. If it's your main life force, you're thought to be more likely to develop conditions like Crohn's disease, heart disease, high blood pressure, and infections.

Kapha Dosha:

This life force controls muscle growth, body strength and stability, weight, and your immune system.

You can disrupt it by sleeping during the day, eating too many sweet foods, and eating or drinking things that contain too much salt or water. If it's your main life energy, practitioners believe you may develop asthma and other breathing disorders, cancer, diabetes, nausea after eating, and obesity.

Dhanurveda

The term Dhanurveda is generally used by Sanskrit writers to denote the artillery science. Many Sanskrit texts on epics, Purāṇas and kāvyas have references in detail about artilleries. Further there are texts on this specific subject, by the name 'Dhanurveda'. A number of weapons like bow and arrow, sword, spear and mace are discussed in full detail in such texts.

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Ancestors are very sensitive people, and their heroes were instructed that they were defending the noble cause of God, Crown and Country. Viewed in this light, war departments were 'defense' departments and military expenditure were included in the cost of defense. In many cases, ancient India was ahead of modern ideas. Ancestors knew the methods of making swords and new metal combinations. In ancient texts, Dhanurveda is the scientific word for the treatises on weapons. It narrates different 58 kinds of weapon. The main division of this book deals with archery. So it is

called Dhanurveda.

In Dhanurveda, the importance of warriors in a society is highlighted in this verse. The above verse narrates that a good soldier can ensure the security of a society. So the soldiers have an important role for the social security. Hence practicing and training of weapons are of much important and it is the actual advantage of Dhanurveda. Ancestors were aware about the importance of weapon and its training. So they were trying to develop new weapons as and when it is needed in each part of

Vasiṣṭha's Dhanurveda samhita see also Dhanurveda ancient India. Almost all of our ancient books, Vasiṣṭha's Dhanurveda samhita, Sukranīti, Agnipurāṇa and the like contain narration about weapon manufacturing and its training. Hence ancient writers in Sanskrit wrote not on spirituality alone but on warfare and the like also. Many of the scholars are equally known in both the fields of spirituality and warfare. Mention may be made of Vasiṣṭha, Viṡvāmitra, Paraṡurāma, Kaṡyapa, Parāṡara, ārngadhara, Bharata and Garga. All these writers are well known in both fields of spirituality and material world alike. The ancient Sanskrit books to a great extent refer to a variety of new weapons. These weapons are generally used in wars. Sanskrit texts mention different types of weapons and the methods of manufacture and usage of weapons.

Gandharva Veda

Gandharva Veda music expresses the eternal melodies and rhythms of Nature—it is music in harmony with Natural Law. Gandharva melodies, or ragas, performed at specific times of day and night neutralize stress in the atmosphere and create a harmonizing influence for the individual and peace for our whole world family.

Maharishi Ayurveda, the revival of the ancient healing tradition of ayurveda from India, is a holistic science. Instead of treating the symptoms, it takes into consideration every aspect of the person: body, mind and soul. Maharishi Ayurveda also works with a broad range of techniques to restore balance to the individual, including all the five senses. Massage works through the sense of touch; food, spices and herbs do their job through the sense of taste, aroma oils influence us via the sense of smell, watching the beauty of nature satisfies the sense of sight; and Gandharva Veda music harmonizes the physiology by means of the sense of hearing.

The idea of music therapy is not exclusive to ayurveda. A variety of studies have shown how significantly music affects the human physiology and psychology. It can change pulse rate, circulation, blood pressure, metabolism and respiration rate. For this reason, music has been utilized as treatment in many hospitals to alleviate pain, and decrease the need for pain medication and anesthesia. Maharishi Gandharva Veda goes far beyond the relaxation of the physiology — it attunes the mind and body with the cycles of Nature.

These rhythms and melodies of nature originate in the Vedic tradition of India. The rishis, or Vedic sages of India, cognized the inherent intelligence of these frequencies and mirrored them through music. Maharishi Gandharva Veda is the coherent flow of sound, designed to promote balance, inner peace and better health. Properly performing these melodies at the proper times of the day neutralizes stress in the atmosphere and creates a harmonizing influence, not only for the individual but for the whole world.

Along with the Transcendental Meditation® technique, Maharishi Gandharva Veda is another technology that increases total brain functioning. Scientific research studies have shown the influence of this music on the areas of consciousness, behavior and physiology. By integrating the brain functions of humans, it produces a state of relaxation and promotes the experience of bliss. As a result, people experience decreased tension, irritability, and lethargy. With the settling down of mental activity, there is also a tendency to experience finer states of awareness.

Sthapthya Adi
These ancient Vāstu Śastras, often discuss and describe the principles of Hindu temple design, but do not limit themselves to the design of a Hindu temple. They describe the temple as a holistic part of its community, and lay out various principles and a diversity of alternate designs for home, village and city layout along with the temple, gardens, water bodies and nature.

There exist many Vāstu-Śastras on the art of building houses, temples, towns and cities. One such Vāstu Śastra is by Thakkura Pheru, describing where and how temples should be built. By 6th century AD, Sanskrit manuals for constructing palatial temples were in circulation in India.Vāstu-Śastra manuals included chapters on home construction, town planning, and how efficient villages, towns and kingdoms integrated temples, water bodies and gardens within them to achieve harmony with nature

Vastu shastra (vāstu śāstra) is a traditional Indian system of architecture originating in India which literally translates to "science of architecture." These are texts found on the Indian subcontinent that describe principles of design, layout, measurements, ground preparation, space arrangement, and spatial geometry. Vastu Shastras incorporate traditional Hindu and in some cases Buddhist beliefs. The designs are intended to integrate architecture with nature, the relative functions of various parts of the structure, and ancient beliefs utilising geometric patterns (yantra), symmetry, and directional alignments

Vastu Shastra are the textual part of Vastu Vidya, the latter being the broader knowledge about architecture and design theories from ancient India. Vastu Vidya knowledge is a collection of ideas and concepts, with or without the support of layout diagrams, that are not rigid. Rather, these ideas and concepts are models for the organisation of space and form within a building or collection of

buildings, based on their functions in relation to each other, their usage and to the overall fabric of the Vastu. Ancient Vastu Shastra principles include those for the design of Mandir (Hindu temples), and the principles for the design and layout of houses, towns, cities, gardens, roads, water works, shops and other public areas

UNIT-II
Vedangas

Vedangas

The Vedangas are the last treatises of the Vedic Literature. PaniniyaShiksha (41-42) narrates two verses on the importance of the Vedangas which describe Veda as a Purusha having six limbs as six Vedangas: Chandas are His two feet, Kalpa are His two arms, Jyotisha are His eyes, Nirukta is His ears, Shiksha is His nose and Vyakarana is His mouth.The oldest record of their names occurs in the Mundaka Upanishad (1.1.5) where they are named

Of these six subjects, Siksha deals with the study of sounds and pronunciation associated with each syllable; Chhanda with the mastery of rhyme and meter; Vyakarna with the study of word and sentence structure; Nirukta with the meaning of complex words and phrases; Jyotisha with the study of heavenly bodies to find an auspicious time for the performance of the rituals; and Kalpa with the ethical, moral and procedural percepts associated with the performance of rituals as a way of life.

The importance of the Vedangas

The Vedangas played an important role in maintaining the purity and integrity of the Vedic tradition. Although they have lost of much of their ancient significance, they continue to occupy an important place in the academic study of the Vedas. For centuries they taught and continue to teach vedic students how to recite the vedic hymns, understand their meaning and perform the various rituals and ceremonies strictly according to the established procedures. Their study inculcates among its students a sense of discipline and respect for tradition and helps them conduct themselves in society as upholders of the vedic dharma and traditional family values.

To a certain extent the Vedangas were responsible for the popularity of Sanskrit as the main language of communication in ancient India and for its emergence as the language of the elite through such works as those of Kalidasa and Kalhana.(kumara smbhavam and rajatharingini) They also played an influential role in the development of native languages, education system and vernacular literature of the Indian subcontinent by providing the basic framework on which they could grow.

Many principles and practices of the Vedangas were taken up by other religious traditions such as Buddhism and Jainism which relied upon Sanskrit as their medium of communication and included

in their education systems and religious practices. Through them they also extended their sway to other parts of the world such as China, Japan, Vietnam, Cambodia, Thailand, Malaysia, Tibet and Ceylon where they were used in the study of Buddhism and Buddhist literature and preservation of its traditions.

Kalpa

Kalpa deals with the practical, ceremonial, sacrificial and ritual aspect of the Vedas. Technically it is the applied science of the Vedas. The method and the manner in which the sacrificial ceremonies and daily household rituals have to be performed are established in a compendium of sutras or aphorisms known as Kalpa Sutras, categorized together as sruti literature. Kalpa literally means sacred rule or law or ordinance and sutra means a thread. Sutras are threads of knowledge or short statements used as memorial rules. In the absence of written language, the sutras acted as mental hooks and helped the students remember the intricacies of performing vedic sacrifices and observing the daily rituals. They also facilitated easy transmission of complex vedic wisdom from one person to another. Because of their precise nature, they used to spark wild debates and philosophical speculation as to their original meaning and purpose.

  Kalpa Sutras are usually divided into Srautasutras and Smarthasutras. Srautasutras prescribe rules for the performance of different types of sacrifices and rituals, the amount of fees to be paid to the priests and the type of penances to be practiced in case of violation. The Srautasutras were probably composed around the 6th century BC, the same time during which some of the Smarthasutras were composed. The latter are divided into Grihyasutras and Dharmasutras. The Grihyasutras prescribe domestic rites and rituals for the three upper castes (brahmins, kshatriyas and vaisyas)., in additions to the duties and responsibilities meant for them as householders so that they can uphold the dharma and lead an ideal life in harmony with truths expounded in the Vedas.

Nirukta in Vedangas

Nirutka deals with the etymological interpretations or explanations of obscure words especially those found in the Vedas. Technically it deals with the difficult and obscure words of a dictionary, whose analysis and interpretation is vital to the study and understanding of the Vedas which are replete with mysterious symbolism not usually understood by all. The most authoritative exponent of this branch of study is Yaksha, a Sanskrit grammarian and master of Sanskrit etymology, who lived before Panini. He is remembered for his monumental work called Nirukta, which is an excellent commentary of the obscure words found in the Nighantu (dictionary) of his time. Nirukta deals with the interpretation and analysis of difficult words and provides insight into the hidden content of the Vedas. Since many Sanskrit words can be split into more than one way and the Vedas contain many obscure and unknown words, an in-depth study of Nirkuta will help students discover the latent or hidden meaning of the Vedas and understand their linguistic and philosophic significance.

Vyakarana in Vedangas

Vyakarna deals with Sanskrit grammar or the analysis and decomposition of words, word formation, root words and complex sentence structures, providing useful insights into the usage of words and sentences leading to the mastery of the language. The most authoritative work on the subject is considered to be the Ashtadhyayi of Panini, who lived probably between the 5th and 6th Century BC. Considered to be a milestone in the historical development of Sanskrit language, the Ashtadhyayi is probably a representative work summarizing the prevailing traditions and preserving them for posterity. It assumed so much importance over a period of time that most of the works on Sanskrit grammar preceding it lost their significance and was considered not worth preserving. The Ashtadhyayi contains about 4000 sutras or aphorisms divided into four parts.

Siva Sutras deal with phonetics or the accent and intonation of distinctive units of sound that form part of the word and letter sounds.

- **Ashtadhyayi** deal with the structure of words and sentences and their construction.
- **Dhatupata** deals with list of root words (words that give rise to other words)
- **Ganapatha** deals with groups of nominal words (nouns or noun phrases)

Jyotisha

Jyotisha deals with the astronomical and astrological aspects of fixing auspicious date and time to perform various vedic rites and rituals including the sacraments or rites of passage. The auspicious time is usually determined based on the position of the luminous bodies (jyotis) namely the sun, the moon, the stars and other heavenly bodies. According to tradition, sage Bhrigu is said to be the first person who perfected the knowledge of Jyotisha and built a record of the natal charts of every human being who was to be born on earth. Some of the earliest works on the subject are considered to be Jyotishya vedanga (400 BC) and the Siddhanta. The treatise of Aryabhata, known as Aryabhatiya, (600 AD) and the Pancha siddhantika of Varahamihira are other important works.

The Jyotisha of the vedic world played an important role in the development of vedic calendar, in the preparation astrological charts for the purpose of performing various sacraments or rites of passage and determining the date, time and place for the performance of the sacrificial ceremonies and daily rituals. Study of the movement of the sun, the moon, the star and planets helped determine the time of the day and night, the day of the week and fortnight, the period of the seasons, the month and the year, besides the influence of each heavenly object on the events of the world and the lives of the people.

According to some historians, much of our knowledge of Jyotisha came from Mesopotamia, Egypt, Persia and Greece through traders, sailors and travelers and subsequently from the Islamic world through contact and conquest. The Jyotisha of today is wider in scope and purpose than the original Jyotisha of Vedic period. It is now divided into several branches and sub branches and cater to a wider audience for purposes other than performing vedic ceremonies. Once considered to be an ancillary subject, the astrology of today is a profession by itself often practiced by people having little understanding of the Vedas and the Vedangas.

Chandas

Chhanda deals with the analysis of the types of meter used in the construction of various Vedic hymns. Chhandashastra of Pingalanaga is considered to be the oldest text available on the subject. It was probably composed between 6th and 5th Century BC. In Sanskrit, the metrical unit is known as pada (foot). Depending upon the number of syllables used, a pada may be of the length of eight, eleven or twelve syllables, known as gayatri, tristubh and jagati respectively. There are other metrical schemes and further variations in the classification of the padas (meters) depending upon different criteria, the discussion of which is outside the scope of this article. The knowledge of the Chhanda proved useful in the composition of the smriti literature. It also played an important role in the emergence of classical Indian music and Sanskrit poetry besides providing a frame work of reference for compositions in other languages.

Puranas

The Puranas are religious texts composed in Sanskrit, orally narrated for centuries before being written down from the 2nd century CE onwards. They are part of the sacred literature of the Hindu faith that also comprise of the Vedas, Brahmanas, Aryayankas, Upanishads, and the great epics.

The earliest form of Hindu worship was concentrated around the rite of *yagna* or Vedic sacrifice. The gods of the Vedic age were linked to natural phenomena such as Indra (god of thunder and rain), Vayu (god of wind), Agni (god of fire), Surya (sun god), Chandra (moon god), and so on. The Vedic myth of creation speaks of vast cosmic oceans energized into life by a combination of heat, light, air, and the power of thought or desire. Brahma, the Creator, was seen as a powerful creative force, which materialized the world and living things from his physical body or just with his mind.

Over the centuries, numerous ideas, local traditions and folklore across the land were assimilated into Hindu practice. Gradually, a religious feeling came to focus on supreme deities such as Shiva, Vishnu and the Devi, and the worship of their images in temples and homes. A large pantheon of gods come into being, an interlinked mythology of sorts, which was described in detail in the two epics, the Mahabharata and the Ramayana, and in the Puranas.

There are 18 mahapuranas *(*major puranas*), and 18* upapuranas *(*minor puranas*).* They

commonly contain stories of the origin of the specific *purana,* myths and legends of the key divinities, methods of worship, the stories of the pilgrimage places, and a listing of the genealogies of gods, sages and kings. The Puranas were also very useful for rulers who sought to link their dynasties to celestial or divine origin.

Each *purana* is said to have been narrated to groups of sages by a *suta* or storyteller, who claimed to have heard it from the ancient rishi Vyasa, who in turn claimed to have heard it directly from one of the gods

Krishna Dvaipayana Vyasa, who divided the Veda in the Dvapara Age, is also credited with the authorship of the Mahabharata & the 18 principal Puranas.

Brāhma

Brahma Purana, Padma Purana

Śaiva

Shiva Purana, Linga Purana, Skanda Purana, Varaha Purana, Vāmana Purana, Kūrma Purana, Mārkandeya Purana, Brahmānda Purana

Vaiṣṇava

Vishnu Purana, Bhagavata Purana, Nāradeya Purana, Garuda Purana, Vayu Purana, Varaha Purana, Matsya Purana, Bhavishya Purana

Mimamsa

Mimamsa is a Sanskrit word meaning "reflection" or "revered thought." It is one of the six darshans, or ways of viewing the world, according to Hindu philosophy. The other five darshans are yoga, samkhya, vaisheshika, nyaya and vedanta.

Mimamsa is generally believed to be the oldest of the six orthodox schools of Hindu philosophy and has had a significant influence on Hindu law. Mimamsa provides rules for interpreting the early Hindu scriptures known as the Vedas and offers philosophical rationale for observing Vedic rituals.

Mimamsa is also called karma-mimamsa ("study of actions") or *purva*-mimamsa ("prior study") because it is concerned with the earliest of the Vedas, the *Samhitas* and the *Brahmanas*, which focus on the rituals. Another of the six darshans, vedanta, is also called *uttara*-mimamsa ("posterior study") because it focuses on the *Upanishads*, which are the later part of Vedic scripture.

The Mimamsa School's goal is enlightenment about dharma, which Mimamsa scholars define as ritual obligations and privileges that maintain harmony for the individual and the world. The Vedas are seen as infallible and, therefore, as the authority for knowing dharma.

On a metaphysical level, the Mimamsa School believes in the reality of the individual soul and the external world, but postulates that there is no reason to believe that God exists or ever did exist. Everything in the universe came, and continues to come, into existence via natural processes.

Purva-Mimamsa: The main objective of the Purva Mimamsa school is to interpret and establish the authority of the Vedas. It requires unquestionable faith in the Vedas and the regular performance of the Vedic fire-sacrifices to sustain all the activity of the universe. Although in general the Mimamsa accept the logical and philosophical teachings of the other schools, they insist that salvation can only be attained by acting in accordance with the prescriptions of the Vedas. The school later shifted its views and began to teach the doctrines of Brahmanand freedom, allowing for the release or escape of the soul from its constraints through enlightened activity.

Vedanta: The Vedanta, or Uttara Mimamsa, school concentrates on the philosophical teachings of the Upanishads (mystic or spiritual contemplations within the Vedas), rather than the Brahmanas (instructions for ritual and sacrifice). The Vedanta focuses on meditation, self-discipline and spiritual connectivity, more than traditional ritualism. Due to the rather cryptic and poetic nature of the Vedanta sutras, the school separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries:

**Advaita** : (the best-known, which holds that the soul and Brahman are one and the same)
Visishtadvaita : (which teaches that the Supreme Being has a definite form, name - Vishnu - and attributes**)**
Dvaita : (which espouses a belief in three separate realities: Vishnu, and eternal soul and matter)
Dvaitadvaita : (This holds that Brahman exists independently, while soul and matter are dependent)
Shuddhadvaita: **(**This believes that Krishna is the absolute form of Brahman)
Acintya Bheda Abheda (which combines monism and dualism by stating that the soul is both distinct and non-distinct from Krishna, or God)
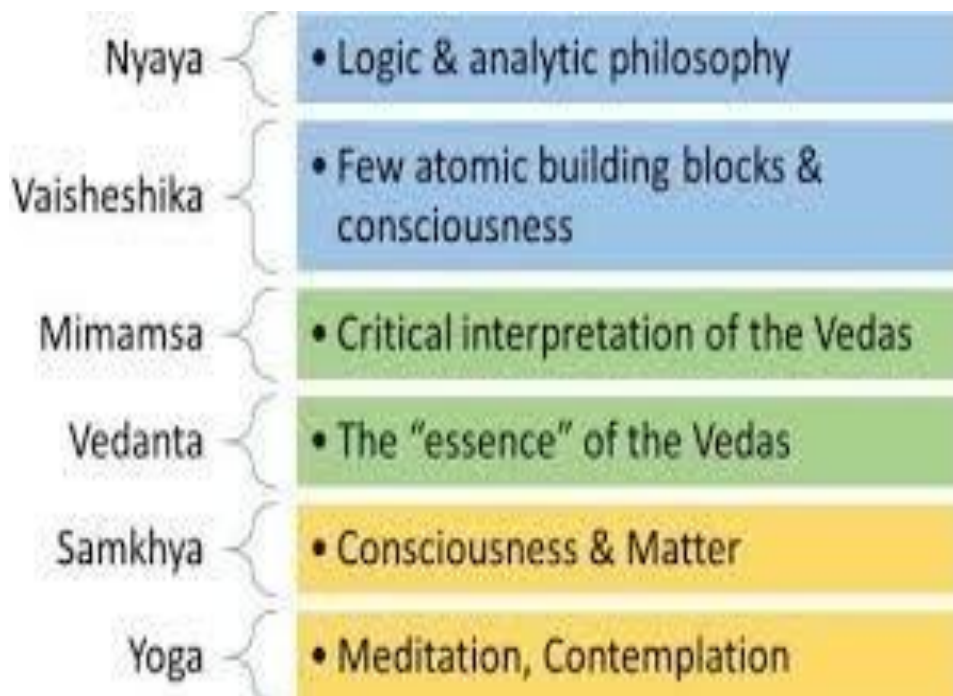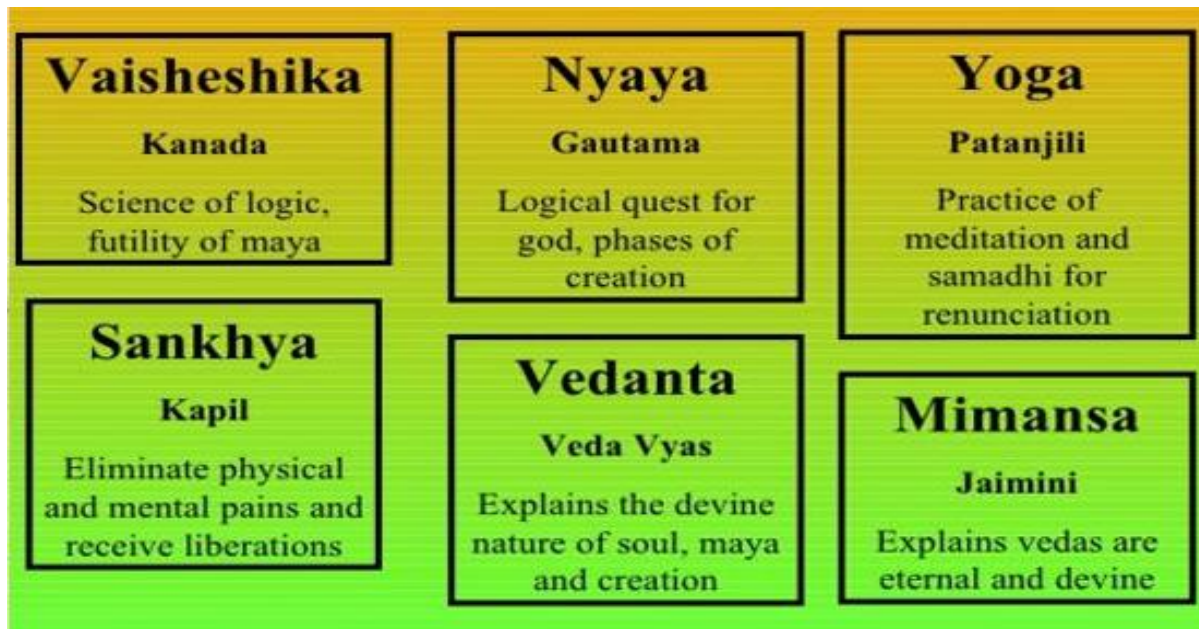
Nyaya in Upangas

   Nyaya**,** (Sanskrit: "Rule" or "Method") one of the six systems (*darshan*s) of Indian philosophy, important for its analysis of logic and epistemology. The major contribution of the Nyaya system is its working out in profound detail the means of knowledge known as inference (*see anumana*).

Like the other systems, Nyaya is both philosophical and religious. Its ultimate concern is to bring an end to human suffering, which results from ignorance of reality. Liberation is brought about through right knowledge. Nyaya is thus concerned with the means of right knowledge.

In its metaphysics, Nyaya is allied to the Vaisheshika system, and the two schools were often combined from about the 10th century. Its principal text is the *Nyaya-sutra*s, ascribed to Gautama (*c*. 2nd century BCE).

The Nyaya system—from Gautama through his important early commentator Vatsyayana (*c*. 450 CE) until Udayanacharya (Udayana; 10th century) became qualified as the Old Nyaya (Prachina-Nyaya) in the 11th century when a new school of Nyaya (Navya-Nyaya, or "New Nyaya") arose in Bengal. The best-known philosopher of the Navya-Nyaya, and the founder of the modern school of Indian logic, was Gangesha (13th century).

The Nyaya school holds that there are four valid means of knowledge: perception (pratyaksha), inference (*anumana*), comparison (upamana), and sound, or testimony (shabda). Invalid knowledge involves memory, doubt, error, and hypothetical argument.

The Nyaya theory of causation defines a cause as an unconditional and invariable antecedent of an effect. In its emphasis on sequence—an effect does not preexist in its cause—the Nyaya theory is at variance with the Samkhya-Yoga and Vedantist views, but it is not unlike modern Western inductive logic in this respect.

Three kinds of causes are distinguished: inherent or material cause (the substance out of which an effect is produced), non-inherent cause (which helps in the production of a cause), and efficient cause (the power that helps the material cause produce the effect). God is not the material cause of the universe, since atoms and souls are also eternal, but is rather the efficient cause

Dharmashastra in Upangas

The Dharmasastra is a collection of ancient Sanskrit texts which give the codes of conduct and moral principles (*dharma*) for Hindus. The concept of dharma is important in both Hinduism and yoga, which also share roots with Hinduism.

There are estimated to be between 18 and 100 texts among the collection of Dharmasastra. It is believed that these originated in the Dharmasutra texts, which emerged during the *Vedic* era. The Dharmasastra offers commentaries on responsibilities, duties and ethics for an individual's behavior toward oneself, one's family and one's community. As well as forming the roots of many modern Hindu practices, these texts are enlightening historical documents which give considerable information about ancient Indian society.

The Dharmasastra texts were written in poetic verses. Unlike the Vedas, they are not considered to be the direct outcome of revelations from the Divine and, as such, are not regarded as perfect. They are smriti, not shruti.

Some scholars advise that there are many aspects of the Dharmasastra texts that seem incongruous and undesirable in a modern egalitarian society; for instance, details about maintaining the caste

system. They attempt to provide a framework for human conduct and an outline for how to live a moral life.

The main texts that comprise the Dharmasastra include the following:

- The "Manusmriti" (from about the 2nd to 3rd century C.E.) is the text most often studied from the Dharmasastra by Hindus. It has particular influence on medieval Buddhism and Hinduism in Cambodia and Indonesia.
- The "Yajnavalkya Smriti" (from about the 4th to 5th century C.E.) is considered the best crafted text of the Dharmasastra tradition
- The "Naradasmriti" (from about the 5th to 6th century C.E.) is a juridical text as opposed to a text about righteous conduct
- The "Visnusmriti" (from about the 7th century C.E.) details the bhakti tradition rather than dharma directly

UNIT-III

Modern Science and Traditional Knowledge

Traditional Knowledge:

Traditional Knowledge (TK) is the awareness, experience, expertise, knowledge and applications that are established, continued, performed and passed on from generation to generation within a region or community, often forming a part of its cultural, social or spiritual identity. TK can be attributed to in a wide variety of contexts, viz. agricultural, scientific, technical, ecological and medicinal knowledge as well as biodiversity-related knowledge.
TK is mostly undocumented and typically inherited via word of mouth**.**

Examples are as follows:
- Use of turmeric *(*Curcuma longa*)* for medicinal purposes.
- Use of ashwagandha *(*Withania sominifera*)* to treat heart related ailments.
- Traditional healing practices such as Yoga.

The Process of Modern Science:
Science is more about the process of learning, understanding, synthesizing, revising, and repeating the process over and over again, for a better understanding of the world. But there are things that won't likely change and will be true forever. Modern India has had a strong focus on science and technology, realising that it is a key element for economic growth. India is among the topmost countries in the world in the field of scientific research, positioned as one of the top five nations in

the field for space exploration.

Relevance of Science and Spirituality

Spirituality is the science of the 'life giving substance'. In physics, we have moved from molecules to atoms to the sub-atomic world and identified many fundamental forces. However, these forces only attempt to explain how matter is formed. They do not explain the composition and nature of the life-giving substance itself. Due to this reason, there is still a huge divide between spiritual sciences and physical sciences.

Thus, to understand the fundamental difference between the living and the non-living, we might need to look in the space beyond the known physical universe. We might need to differentiate between 'energy and intelligent energy', 'motion and emotion', 'mind and matter'.

Given that the same carbon atom that makes charcoal also makes a human being, it is clear that the science of matter cannot explain the fundamental difference between living and non-living. Several questions arise when we leave known physical dimensions and move into the unknown space of life energies.

What is the composition of soul? Does soul have a periodic table? What needs to be added to solar energy to make it 'soular energy'? How many layers beyond the physical body are we composed of? Are there any scientific means to explore spiritual dimensions? What are the technological innovations needed to capture each layer? Can we photograph mind and soul? What is their address? Does the address remain static or does it change?

We know about DNA, RNA and proteins. We are also familiar with terms like genotype and phenotype, genomics, proteomics, metabolomics and so on. Currently, biological science deals with the space between molecular inventory of an organism and its phenotypic outcome. The trouble is that DNA, RNA and protein molecules are 'practically dead' on arrival. They can be chemically synthesized and crystallised. What is chemically synthesized can be part of the living system but cannot be the 'life giving substance' itself.

Thus, to get a fundamental understanding of life, we must connect chemistry with consciousness and beyond. To do so, it would be important to define relevant terms first. Three terms have been explained below. There could be more, depending upon our perception and experience.

Body is what we experience at the gross level. A chemical analysis of the human body shows that it is made of 28 elements of the periodic table with carbon, hydrogen, nitrogen and oxygen contributing 96% of the body mass. The question is: what happened to the rest more than 82 elements. Why didn't they participate in the formation of body mass? At what time and how was the chemical inventory of the body frozen? If environmental context determined formation of bodies, will the composition of body change if the environment also changes? What are the tolerable replacements? Where do we draw the boundary?

Life energy is like an operating system that runs the show but remains unknown. The subject of life energy has largely remained unexplored. As of now, the scientific community swims at the cellular and molecular surface, studying waves here and there and calling them path-breaking discoveries.

The question is how to scientifically find what runs us? How to see ourselves as operating systems? What kind of preparation is needed? Can we use technology to understand the life-giving substance? Logically such technology needs to be equally sophisticated or maybe a little more sophisticated than the life-giving energy itself? Can we ever find such a technology? How does it feel like experiencing life in its purest form, without any additional attributes? We do not know.

Mind is what we think of as a buffer between subtle life energies and the gross body. It is like a 'metabolic pathway'that stays between the 'genotype of life energy' and the 'phenotype of the gross body'. It would be nice to scientifically document the contents of the mind to see its dimensions. We see the body, imagine the mind and believe in the life-giving substance. This needs to change.

Could there be more gross layers and more subtle layers than this naïve abstraction? People use terms like consciousness, sub-consciousness, super-consciousness, emotions and awareness to

describe life. Though one can play with these terms, in reality we only talk about individual perceptions.

To get a clear understanding of life-giving elements, their attributes, their interactions, their structural and functional correlates, the subtle-to-gross pathways, we need to generate additional evidence in the space of existence and extend the intellectual front end of science.

People in the spiritual domain use mind as a lab, intent as approach and intensity as the key. People in the scientific world use a reductionist approach to split a system into constituent elements and weave the information into an integrated model.

In the first approach, the technology exists within the body. In the second, technology exists outside the body. To find a meeting point of science and spirituality, it would be prudent to find commonalities between both and propose a logical and evidence-based approach that probes deeper into the spiritual space.

Importance of science and Spirituality

Science is a classified, analytic, logical, and mathematical approach to explore, enumerate, and explain find the fundamental principles and the ultimate Truth of the matter.

Spirituality, on the other hand, is a classified, analytic, and logical approach to explore, enumerate, and explain find the fundamental principles and the ultimate Truth of the Formless, Omnipotent, Omniscient, Omnipresent, and all-pervasive Universal Consciousness called Nirakar-Nirgun-Brahman (God-Nature-Paramatma), the source of everything in the universe.

In reality, Science and Spirituality are two sides of the same coin.

- Both use the important format of inquiry, like, why, where, what, how, which, and when.
- Unfortunately, the modern research scholars and scientists, in the name of evidence-based science, are focused on finding a few aspects of the solid matter and not every aspect of Nature.
- Most of the research scholars are misusing the principles of statistics to prove their research results based on the results of the available literature.

As a result, we have two opposing streams of research articles, which are confusing and misleading.

For various reasons, we have drifted from the consistent core and are more focused on the constantly changing and fluctuating periphery.
This is not science. It is a mockery of the science and the scientific inquiry.

Science and Technology in Ancient India

India's Contribution to Science and Technology (From Ancient to Modern)

Advancements in science and technology have been the major reason for the development of

human civilization. India has been contributing to the fields of science and technology since ancient times. Even today, what we term as 'traditional knowledge' is actually based on scientific reasoning.

Pre-Independence

The history of scientific discoveries and development in India dates back to the Vedic era. Aryabhatta, the famous mathematician of the Vedic era, invented 'zero'. It is believed that ancient Indian scholars had developed geometric theorems before Pythagoras had made them popular. The concept of squares, rectangles, circles, triangles, fractions, and the ability to express number 10 to the 12th power, algebraic formulae, and astronomy have all had their origins in Vedic literature; some are stated to have been known as early as 1500 BCE. The decimal system was already in use during the Harappan Civilization. This is evident in their use of weights and measures. Moreover, the concepts of astronomy and metaphysics are all described in the Rig Veda, an ancient Hindu text of the Vedic era.

From the complex layout of Harappan towns to the existence of the Iron Pillar in Delhi, it is evident that India's indigenous technologies had been very sophisticated. They included the design and planning of water supply, traffic flow, natural air conditioning, complex stone work and construction engineering. The Indus Valley Civilization was the world's first to build planned towns with underground drainage, civil sanitation, hydraulic engineering and air-cooling architecture. While other ancient civilizations of the world were small towns with one central complex, the Indus Valley Civilization had the distinction of being spread across a region about half the size of Europe. Weights and linguistic symbols were standardized across this vast geography, for a period of over 1000 years, from around 3000 BCE to 1500 BCE.

Water Management

Water has been the life blood of most major civilizations. Criss-crossed by many great rivers, India is no exception to the rule. Indians had been developing water management techniques even before the Harappan time. Wells, ponds, lakes, dams and canals have been constructed with advanced technologies throughout the historic timeline of Indian civilization. Water has been used for storage, drinking and purposes of irrigation. It is estimated that even today, there are more than a million man-made ponds and lakes in India.

Iron and Steel
Iron and steel have literally been the pillars of modern civilization. Ancient India was pioneer in developing the technology of producing rust-free iron. This metal from India was famous in contemporary Europe for sword making. The famous Iron Pillar of Delhi is a testimony to that technology which is almost rust free even today.

Farming Technique and Fertilizers

Indian farming technology was mostly indigenously developed and was ahead of its time. It included soil testing techniques, crop rotation methods, irrigation plans, application of eco-friendly pesticides and fertilizers, storage methods for crops, etc.

Physics

The concept of atom can be traced to the Vedic times. The material world was divided into five elements, namely, earth (Prithvi), fire (Agni), air (Vayu), water (Jal) and ether or space (Akasha). Paramanu (beyond atom) was considered to be the smallest particle, which cannot be divided further. Nuclear energy is produced today splitting the same.

Medicine and Surgery

Ayurveda (Ayur means life, Veda means knowledge) is probably the oldest structured system of medical science in the world. Proper knowledge about various ailments, diseases, symptoms, diagnosis and cure is the basis of Ayurveda. Many scholars like Charaka and Susruta have made invaluable contribution to Ayurveda by inscribing in written form, as found in ancient manuscripts.

Shipping and Shipbuilding

Shipbuilding was one of India's major export industries till the British dismantled it and formally banned it. Medieval Arab sailors purchased boats from India. Even the Portuguese, instead of buying from Europe, also obtained their boats from India. Some of the world's largest and most sophisticated ships were built in India and China. The compass and other navigation tools were already in use in India, much before Europe. Using their expertise in the science of maritime travel, Indians participated in the earliest known ocean-based trading system.

Post-Independence

India has witnessed considerable growth in the field of science and technology post-Independence. Significant achievements have been made in the areas of nuclear and space science, electronics and defense. India has the third largest scientific and technical manpower in the world.

In the field of Missile Launching Technology, India is among the top five nations of the world. Science and technology were brought into the mainstream of economic planning, with the establishment of the Department of Science and Technology (DST) in May 1971. DST, today, promotes new areas in science and technology and plays the role of a nodal department for organizing, coordinating and promoting science and technology in the country.

Our country's resources are used to get maximum output in the field of agriculture and industry. Indian scientists are making path-breaking research in the fields of agriculture, medicine, biotechnology, cold regions research, communications, environment, industry, mining, nuclear power, space and transportation. Now, India has the expertise in the fields of astronomy and astrophysics, liquid crystals, condensed matter physics, molecular biology, virology, and crystallography, software technology, nuclear power and defense research and development.

Atomic Energy

The main objective of India's nuclear energy programme is to use it to generate power, and apply the technology for further progress in agriculture, medicine, industry and research. India is, today, recognized as one of the most advanced countries in nuclear technology. Accelerators and nuclear power reactors are now designed and built indigenously.

Space

Indian Space Research Organization (ISRO) is the sixth largest space research organization in the world. It has numerous milestones to its credit since its establishment in 1969. India's first satellite Aryabhatta was built by ISRO in 1975. It was followed by many more. In 2008, Chandrayaan-1 became India's first mission to the moon. The Indian Space Research Organization (ISRO), under the Department of Space (DOS), is responsible for research, development and operation in the space through satellite communications, remote sensing for resource survey, environmental monitoring, meteorological services, and so on. India is the only Third World country to develop its own remote-sensing satellite.

Electronics and Information Technology

The Department of Electronics plays promotional role for the development and use of electronics for socio-economic development. Application of electronics in areas such as agriculture, health and service sectors has also been receiving special attention. For upgrading the quality of indigenously manufactured products, a series of tests and development centres and regional laboratories have been set up. These centres for electronic design and technology help small and medium electronics units. Information Technology (IT) is one of the most important industry in the Indian economy. The IT industry of India has registered huge growth in recent years. India's IT industry grew from 150 million US dollars in 1990/91 to a whopping 500 billion US dollars in 2006/07. In the last ten years, the IT industry in India has grown at an average annual rate of 30%. Oceanography India has a coastline of more than 7,600 km and 1,250 islands. The Department of Ocean Development was established in 1981 to ensure optimum utilization of living resources, exploitation of non-living resources such as hydrocarbons and minerals and production of ocean energy. Two research vessels, FORV Sagar Kanya and FORV Sagar Sampada, assess and evaluate the resource potential.

Surveys and exploration efforts have been directed to assess sea bed topography, and concentration and quality of mineral nodules. India has sent 13 scientific research expeditions to Antarctica since 1981, and has established a permanently manned base, Dakshin Gangotri. A second permanent station, an entirely indigenous effort, was completed by the eighth expedition. The objective was to study the ozone layer and other important constituents like optical aurora, geomagnetic pulsation and related phenomena. The National Institute of Ocean Technology has been set up for the development of ocean-related technologies.

Biotechnology

India has been the frontrunner among the developing countries in promoting multidisciplinary activities in this area, recognizing the practically unlimited possibility of their applications in increasing agricultural and industrial production, and in improving human and animal life. The National Biotechnology Board was formed in 1982. The Department of Biotechnology was created in 1986. The areas which have been receiving attention are cattle herd improvement through embryo transfer technology, in vitro propagation of disease- resistant plant varieties for obtaining higher yields and development of vaccines for various diseases.

Indian Traditional Health Care system

Introduction

India is known for its traditional medicinal systems—Ayurveda, Siddha, and Unani. Medical systems are found mentioned even in the ancient Vedas and other scriptures. The Ayurvedic concept appeared and developed between 2500 and 500 BC in India. The literal meaning of Ayurveda is "science of life," because ancient Indian system of health care focused on views of man and his illness. It has been pointed out that the positive health means metabolically well-balanced human beings. Ayurveda is also called the "science of longevity" because it offers a complete system to live a long healthy life. It offers programs to rejuvenate the body through diet and nutrition. It offers treatment methods to cure many common diseases such as food allergies, which have few modern treatments. However, one should be aware that Ayurvedic nutrition is not a "magic bullet" system but requires the full participation of the patient to succeed. It is an interactive system that is user-friendly and educational. It teaches the patient to become responsible and self-empowered. Ayurveda is not a nutritional system for those seeking an escape or excuse to further abuse their body or mind. It is a system for empowerment, a system of freedom, and long life.

Traditional Health Practices in India:

Ayurveda:

One of the most famous traditional medical practices in India is Ayurveda. Ayurveda is today considered as a viable alternative to traditional medicine as it has often proven to alleviate some major conditions that western medicines fail to heal. In India, the southern state of Kerala is considered to be the home for Ayurveda. It is an actual course with syllabus today, taught in almost all major medical universities.

Ayurveda was founded during the Vedic times in India, it's also said that Ayurveda was practiced in the Indus Valley civilization too. What makes it different western medicine is the fact that it was developed over a long period of time, allowing it to get better with each generation. The core practices of Ayurveda remain in sync with soul and nature giving it the mystical aura it possesses. It's been passed down through generations using word of mouth and yet remained pious without

adulterations.

How is Ayurveda different from Western Medicine?
The difference between Ayurveda and traditional medicine is quite simple. Western medicine relies on the feedback the doctor obtains from the current medical condition of the patient, they consider the symptoms and base their treatment on the possible causes of the symptom. In Ayurveda, the symptoms are not such an important factor, they, in fact, observe how the overall condition of the patient's body. In Ayurveda diseases are considered to be highly psychosomatic, their treatment, therefore, is directed to the root cause within the body that is forcing it to react in this particular way while inflicted with any specific disease.

In Ayurveda, different people with the same medical disease and symptoms might obtain different medications, this is because Ayurveda does not seek to cure the disease, instead it tries to cure the body thus relieving it from any disease affecting it. The internal constitution, lifestyle and the place of origin are some of the important factors that Ayurvedic doctors look into.
Benefits of Ayurveda:

1. Better looking skin: Ayurveda is a completely natural treatment. It has proven its mettle to cure any conceivable diseases related to the skin. There are various benefits to your skin if you embark upon an ayurvedic treatment regimen. The diet prescribed by Ayurvedic doctors help you in maintaining enough on more vitamins and proteins needed to maintain a healthy and glowing skin.

2. Easy Weight Management: As it said before, Ayurveda aims for the total well-being a person's body and soul. If you are an obese or overweight person, the first plan in Ayurvedic treatment will be to reduce your body weight through controlled diet and natural supplement medication.

Weight management is easy when compared to other dieting techniques prevalent today. Moreover, weight control using Ayurveda comes with no side effects, making it one of the most reliable methods for weight reduction.

3. Alleviates Stress: All ayurvedic treatment centers are set up in places where it is in sync with nature. The treatment methods of Ayurveda require the patient to make his body and mind completely free from tensions and other forms of stress. Stress is a major contributing factor in developing major diseases in the future. Combating stress is easy when combined with the almost all meditative treatments of Ayurveda.

4. Deep cleaning for the body: Ayurvedic treatment such as the panchakarma are treatments oriented to keep your body clean of harmful toxins accumulated through food and poor lifestyle choices. It's not easy to cleanse your body without strong medication in any other methods of treatments. The Ayurveda practitioner uses certain special natural extracts from medicinal plants that are used for this process. Since most of the problems in your body are caused due to an influx of foreign toxins and elements into your body, the cleansing treatment as a part of Ayurveda makes it easier for you to lead a healthy life.

5. Helps you sleep better: Insomnia is a prevalent symptom for most chronic diseases. It's really difficult for your body and mind to remain functional if you are not giving it enough rest. Ayurveda has a proven track record in curing problems with sleep. They have various natural concoctions that have the ability to keep your sleep patterns back to normal without introducing harmful toxins to your bloodstream as the western tablet does.

Sleeping better will invariably mean that you are having a better circadian rhythm and that helps your body to heal itself sooner.

Apart from this Ayurveda has a wide range of other health benefits including being extremely useful in the treatment of inflammation and reduces the effects of diabetes without any side effects.

In India, there are many places that provide ayurvedic treatment, however, the southern state of Kerala is told to be the authentic practitioners of Ayurveda with differences in style through the topography of the state.

Origin, history, purpose and techniques of Yoga
Origin:
The word 'Yoga' is derived from the Sanskrit root 'Yuj', meaning 'to join' or 'to yoke' or 'to unite'. As per Yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the Universal Consciousness, indicating a perfect harmony between the mind and body, Man & Nature
History:
Yoga's history has many places of obscurity and uncertainty due to its oral transmission of sacred texts and the secretive nature of its teachings. The early writings on yoga were transcribed on fragile palm leaves that were easily damaged, destroyed or lost. The development of yoga can be traced back to over 5,000 years ago, but some researchers think that yoga may be up to 10,000 years old old. Yoga's long rich history can be divided into four main periods of innovation, practice and development.
Pre-Classical Yoga:
The beginnings of Yoga were developed by the Indus-Sarasvati civilization in Northern India over 5,000 years ago. The word yoga was first mentioned in the oldest sacred texts, the Rig Veda. a huge work containing over 200 scriptures. The most renowned of the Yogic scriptures is the Bhagavad-Gîtâ, composed around 500 B.C.E
Classical Yoga:
Classical Yoga is based on a system of eight limbs (known as ashtanga yoga) outlined in the ancient text, The Yoga Sutras of Patanjali. These eight limbs define the different methods that students can work with to find freedom from the compulsive nature of the mind and all the many different ways we suffer

Post classical Yoga period (800 AD to 1700 AD):
The purification of body and mind helped practitioners reach higher levels of practice, like Samadhi. This form of yoga is called hatha yoga

Modern Yoga:
Modern yoga consists of a range of techniques including asana (postures) and meditation derived from some of the philosophies, teachings and practices of the Yoga school, which is one of the six schools of traditional Hindu philosophies, and organized into a wide variety of schools and denominations.

Purpose of Yoga:
The fundamental purpose of yoga is to foster harmony in the body, mind, and environment. Yoga professes a complete system of physical, mental, social, and spiritual development. For generations, this philosophy was passed on from the master teacher to the student

Techniques of Yoga:

- Conscious attention to the breath. Breath awareness is a fundamental part of ever yoga practice.
- Meditation on the pauses.
- Repetition of a mantra.
- Cultivate mindfulness with Laya Yoga.
- Try Yoga Nidra to experience deep relaxation

MODERN SCIENCE AND ITS IMPACT ON INDIA

Science and Mathematics were highly developed during the ancient period in India. Ancient Indians contributed immensely to the knowledge in Mathematics as well as various branches of Science.

Scientists of Ancient India

Kanad

Kanad was a sixth century scientist of Vaisheshika School, one of the six systems of Indian philosophy. His original name was Aulukya. He got the name Kanad, because even as a child, he was interested in very minute particles called "kana". His atomic theory can be a match to any modern atomic theory. According to Kanad, material universe is made up of kanas, (anu/atom) which cannot be seen through any human organ. These cannot be further subdivided. Thus, they are indivisible and indestructible.

Varahamihira

Varahamihira was another well-known scientist of the ancient period in India. He lived in the Gupta period. Varahamihira made great contributions in the fields of hydrology, geology and

ecology. He was one of the first scientists to claim that termites and plants could be the indicators of the presence of underground water. He gave a list of six animals and thirty plants, which could indicate the presence of water. He gave very important information regarding termites (Deemak or insects that destroy wood), that they go very deep to the surface of water level to bring water to keep their houses (bambis) wet. Another theory, which has attracted the world of science is the earthquake cloud theory given by Varahmihira in his Brhat Samhita. The thirty second chapter of this samhita is devoted to signs of earthquakes. He has tried to relate earthquakes to the influence of planets, undersea activities, underground water, unusual cloud formation and abnormal behaviour of animals.

Another field where Varahamihira's contribution is worth mentioning is Jyotish or Astrology. Astrology was given a very high place in ancient India and it has continued even today. Jyotish, which means science of light, originated with the Vedas. It was presented scientifically in a systematic form by Aryabhatta and Varahmihira. You have already seen that Aryabhatta devoted two out of the four sections of his work Aryabhattiyam to astronomy, which is the basis for Astrology. Astrology is the science of predicting the future. Varahamihira was one of the nine gems, who were scholars, in the court of Vikramaditya. Varahamihira's predictions were so accurate that king Vikramaditya gave him the title of 'Varaha'

Nagarjuna

Nagarjuna was a tenth century scientist. The main aim of his experiments was to transform base elements into gold, like the alchemists in the western world. Even though he was not successful in his goal, he succeeded in making an element with gold-like shine. Till date, this technology is used in making imitation jewelry. In his treatise, Rasaratnakara, he has discussed methods for the extraction of metals like gold, silver, tin and copper.

Medical and Health sciences have been developed from ancient to modern

Medical Science was also highly developed. Ayurveda is the indigenous system of medicine that was developed in Ancient India. The word Ayurveda literally means the science of good health and longevity of life. This ancient Indian system of medicine not only helps in treatment of diseases but also in finding the causes and symptoms of diseases. It is a guide for the healthy as well as the sick. It defines health as an equilibrium in three doshas, and diseases as

disturbance in these three doshas. While treating a disease with the help of herbal medicines, it aims at removing the cause of disease by striking at the roots.

The main aim of ayurveda has been health and longevity. It is the oldest medical system of our planet. A treatise on Ayurveda, Atreya Samhita, is the oldest medical book of the world. Charak is called the father of ayurvedic medicine and Susruta the father of surgery. Susruta, Charak, Madhava, Vagbhatta and Jeevak were noted ayurvedic practitioners. Do you know that Ayurveda has lately become very popular in the western world? This is because of its many advantages over the modern system of medicine called Allopathy, which is of western origin.

Susruta

Susruta was a pioneer in the field of surgery. He considered surgery as "the highest division of the healing arts and least liable to fallacy". He studied human anatomy with the help of a dead body. In Susruta Samhita, over 1100 diseases are mentioned including fevers of twenty-six kinds, jaundice of eight kinds and urinary complaints of twenty kinds. Over 760 plants are described. All parts, roots, bark, juice, resin, flowers etc. were used. Cinnamon, sesame, peppers, cardamom, ginger are household remedies even today.

In Susruta Samhita, the method of selecting and preserving a dead body for the purpose of its detailed study has also been described. The dead body of an old man or a person who died of a severe disease was generally not considered for studies. The body needed to be perfectly cleaned and then preserved in the bark of a tree. It was then kept in a cage and hidden carefully in a spot in the river. There the current of the river softened it. After seven days it was removed from the river. It was then cleaned with a brush made of grass roots, hair and bamboo. When this was done, every inner or outer part of the body could be seen clearly.

Susruta's greatest contribution was in the fields of Rhinoplasty (plastic surgery) and Ophthalmic surgery (removal of cataracts). In those days, cutting of nose and/or ears was a common punishment. Restoration of these or limbs lost in wars was a great blessing. In Susruta Samhita, there is a very accurate step-by-step description of these operations. Surprisingly, the steps followed by Susruta are strikingly similar to those followed by modern surgeons while doing plastic surgery. Susruta Samhita also gives a description of 101 instruments used in surgery. Some serious operations performed included taking foetus out of the womb, repairing the damaged rectum, removing stone from the bladder, etc.

Charak

Charak is considered the father of ancient Indian science of medicine. He was the Raj Vaidya (royal doctor) in the court of Kanishka. His Charak Samhita is a remarkable book on medicine. It has the description of a large number of diseases and gives methods of identifying their causes as well as the method of their treatment. He was the first to talk about digestion, metabolism and immunity as important for health and so medical scienc. In Charak Samhita, more stress has been laid on removing the cause of disease rather than simply treating the illness. Charak also knew the fundamentals of Genetics. Don't you find it fascinating that thousands of years back, medical science was at such an advanced stage in India.

Yoga&Patanjali

The science of Yoga was developed in ancient India as an allied science of Ayurveda for healing without medicine at the physical and mental level. The term Yoga has been derived from the Sanskrit work Yoktra. Its literal meaning is "yoking the mind to the inner self after detaching it from the outer subjects of senses". Like all other sciences, it has its roots in the Vedas. It defines chitta i.e. dissolving thoughts, emotions and desires of a person's consciousness and achieving a state of equilibrium. It sets in to motion the force that purifies and uplifts the consciousness to divine realization. Yoga is physical as well as mental. Physical yoga is called Hathyoga. Generally, it aims at removing a disease and restoring healthy condition to the body. Rajayoga is mental yoga. Its goal is self-realization and liberation from bondage by achieving physical mental, emotional and spiritual balance.

Yoga was passed on by word of mouth from one sage to another. The credit of systematically presenting this great science goes to Patanjali. In the Yoga Sutras of Patanjali, Aum is spoken of as the symbol of God. He refers to Aum as a cosmic sound, continuously flowing through the ether, fully known only to the illuminated. Besides Yoga Sutras, Patanjali also wrote a work on medicine and worked on Panini's grammar known as Mahabhasaya.

Personality Development through Yoga

Yogic practices are found effective for development of all dimensions of personality. Let us talk about the yogic practices that influence the development of different dimensions of personality.
Yoga and Physical Dimension of Personality: Yogic practices like asana, pranayama, and bandha play a beneficial role in physical development of children. There is a series of asanas and

pranayamas which help to improve the functioning of the body.

Yoga and Emotional Dimension of Personality: Yogic practices such as yama, niyama, asana, pranayama, pratyahara and meditation help in emotional management. For example, the principle of non-violence will protect us from negative emotions and develop positive feelings of love and kindness.

Yoga and Intellectual Dimension of Personality: Yogic practices such as asana, pranayama, dharana, dhyana (meditation) help to develop concentration, memory and thereby help in intellectual development.

Yoga and Social Dimension of Personality: Principles of yama include key elements and are very important as these help us in the betterment of our relationships with our friends, parents, teachers and others. Yama and niyama help to develop our moral values while pranayama, and meditation help us to realise our true self.

Indian philosophy: a brief historicaloverview

1. The Ancient Period (900 B C E –200 C E)
2. The Classical Period (200 C E –1300 C E)
3. The Medieval Period (1300 C E –1800 C E)
4. The Modern Period (1800 C E –present)

Some authors treat the third period here as more seamlessly continuous with the classical period, so that the term 'classical Indian philosophy' then refers to work of both the second and third periods above.

Father of philosophy

Socrates (469/470-399 BCE) was a Greek philosopher and is considered the father of western philosophy.

Epistemology

The theory of knowledge, especially with regard to its methods, validity, and scope, and the distinction between justified belief and opinion is known as epistemology.

The ancient period of Indian philosophy is the period of the composition of Vedas and the Upaniṣads. It is also the period of the growth of the anti- Vedic movements: Buddhism, Jainism and Cārvāka. The classical period of Indian philosophy is the period of the rise of the philosophical systems (*darśanas*). The medieval period is the period of the great commentaries on the *sūtras* of these various systems. And the modern period is the period characterized by the contact of inheritors of the earlier tradition with new influences, particularly from the West.

The ancient period of Indian philosophy

Philosophy in Ancient India

In classical India, philosophy was understood as contributing to human well-being by freeing

people from misconceptions about themselves and the world. Ultimate well-being was conceived

as some sort of fulfilment outside the conditions of space and time. Philosophies, as well as religious traditions, understood themselves as paths to that final goal. The religious contexts of those who engaged in critical, reflective and argumentative philosophy are concerned we have to reckon with a tremendous variety of beliefs and practices. Neither Hinduism'nor Buddhism'are really homogenous.

It is difficult to know where to begin: you can always go back further. In the course of the second millennium B.C. the Aryan migrations into North West of the sub-continent introduced the Vedic religious culture and the four-fold hierarchy of *varn. as* (Brahmins, Warriors, Farmers and Servants) that was superimposed on the indigenous system of *jātis*. It appears that originally the ritual cult was concerned with the propitiation by offerings of the many deities in the Vedic pantheon. Their favour thus secured would yield mundane and supramundane rewards. Rituals performed by members of the Brahmin caste were understood as yielding benefits for both the individual and the community.

But there developed an outlook that the continuation of the cosmos, the regularity of the seasons and the rising of the sun, were not merely marked or celebrated by ritual acts but actually depended upon ritual. What the rituals effected was too important to be left to the choices of ultimately uncontrollable capricious divinities. So rituals came to be thought of as automatic mechanisms, in the course of which the mention of the deities 'names was but a formulaic aspect of the process. The relegated gods existed only in name.

The Brahmins unilaterally declare themselves the gods in human form. From the point of view of the individual, the benefit of the ritual was understood in terms of the accumulation of merit or good *karma* that would be enjoyed at some point in the future, in this or a subsequent life perhaps in a superior sphere of experience for those with sufficient merit.

COMMON CHARACTERISTICS OF INDIAN PHILOSOPHY

Though independently developed along diverse lines of thought the schools of Indian philosophy exhibit certain general features or characteristics. As mentioned earlier the Crvka system advocates materialism and it is an exception to the overall philosophical thinking of ancient India. The different general features we are going to discuss in the following pages are not equally applicable to this heterodox system of Indian philosophy. As a materialistic system Crvka disagrees to most

of the views of the other eight systems. Of course, a few important features are found in all the systems of Indian philosophy including the Crvka. Let us now discuss the chief characteristics that are found to be commonly present in the systems of Indian philosophy.

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Philosophy is a Practical Necessity

Philosophy in India developed as a practical necessity. Wisdom of the great seers of ancient India was not merely some theoretical speculation about non - worldly things. It is a general misconception that philosophy deals with issues that do not have any relevance in practical life. Philosophy in general is concerned about the ultimate questions of human life. It is true that the ancient thinkers were not much concerned about the day-to-day problems of practical life. They loved to speculate on the genuine and ultimate issues of human life and tried to find a path that might help people to solve the various problems of life in a better way. The Indian philosophers very well understood that philosophy and life had a close relation. They also believed that life could be best led by following a good philosophy. This can be noticed in the different problems discussed in the systems of Indian philosophy. Philosophical thought in India grew out of practical motivation.

Six Schools of Indian Philosophy

During later Vedic period, the concepts related to nature of soul and cosmic principle, or the Atman and Brahman developed in form of six different schools of philosophies. these are known as '**Shada Darshan**'. Apart from these orthodox systems which consider the Vedas as the final authority, there is another school of philosophy which developed prior to these six schools.

Note that, in total there are three Nastika Schools in Indian Philosophy – Charvaka, Jaina, and Buddhism.

Charvaka School :

- It is an Nastika system, which do not believe in the Vedas and the God.

- Charvaka system believes only in materialism.

- Brihaspati is considered as the founder of Charvaka School.

- It is mentioned in Vedas and Brihadaranyaka Upanishad.

- It is also known as Lokayata Philosophy or the philosophy of the masses.

- It considers that there no other world after death. Therefore, there is no existence other than this material world.

- Charvaka does not recognises God, soul and heaven since they cannot be perceived.

- They consider the whole universe as consisting only 4 elements: earth, water, fire and air. Other Nastika Philosophy systems are: Jain and Buddhism, which also do not recognize the authority of Veda and presence of God.

   Here, we are giving basic characteristics details of the 6 (Six) 'Aastika' schools of Indian Philosophy. These are:

1. Samkhya School of Indian Philosophy

- Its propounder was **Kapila**, who authored *Samkhya Sutra*.

- Samkhya System considers reality to be constituted by two principle: Purush(male) and Prakriti(female).

- Prakriti and Purusha are supposed to be completely independent and absolute.

- Purusha: is mere consciousness and cannot be changed or modified.

- Prakriti has three attributes- Thought, movement and change/transformation.

- Samkhya philosophy establishes relationship between Purusha nad Prakriti to explain creation of Universe.

- It also explains phenomenon of evolution.

2. Yoga School of Indian Philosophy

- This system was described in *Yogasutra* written by **Patanjali** around 2nd century BC.

- Yoga means the union of two principal entities.

- It works towards systematic release of Purusha from Prakriti by purifying and controlling changes in mental mechanism.

- The techniques of Yoga control mind, body and sense organs. Hence, it is considered a means to attain mukti/ freedom.

- Yoga admits existence of God as a guide and teacher.

- It says that freedom can be attained by practicing yama(self-control), niyama(observation of rules), asana(fixed postures), pranayama(breath control), pratyahara(choosin an object), dharna(fixing the mind), dhyana(concentration), Samadhi(complete dissolution of self by merging mind and object).

3. Nyaya School of Philosophy

- It is described in *Nyaya Sutras* authored by **Gautama**.

- It is a technique of logical thinking.

- It considered valid knowledge as real knowledge, that is knowledge of an object as it exists.

- Nyaya system considers God as one who creates, sustains and destroys the universe.

4. Vaisheshika School of Indian Philosophy

- The propounder of this system of philosophy was **Kanada**.

- A significant work on Vaisheshika is "*Prashastapada*".

- It is a realistic and objective philosophy of universe.

- It considers the reality to have many bases or categories, which are attribute, action, substance, genus, distinct quality and inference.

- Vaisheshika believe that objects of universe are composed of 5 elements: earth, water, air, fire and ether.

- It considers God to be the guiding principle.

- It considers that living beings are rewarded or punished according to *law of karma*.

- Vaisheshika considers the creation and destruction of universe is a cyclic process and occurs according to the wishes of God.

- It explains the phenomenon of the universe by the atomic theory, where the combination of atoms and molecules into matter. It explains the mechanical process of formation of universe.

5. Mimansa School of Indian Philosophy

- **Sabar Swami** and **Kumarila Bhatta** are associated with Mimansa school.

- The main text of Mimansa is *Sutra of Gaimini*, written around 3rd century BC.

- It is based on analysis of interpretation, application and use of the text of the Samhita and Brahmana portions of the Veda.

- It considers the philosophy of Vedas to be eternal and processes all knowledge, and religion means fulfillment of duties prescribed by the Vedas.

- Mimansa encompasses the Nyaya-Vaisheshika system.

- It emphasizes the concept of valid knowledge.

- The essence of the system is Dharma, considered to be a dispenser of fruits of actions.

- Mimansa lays stress on ritualistic parts of Vedas.

6. Vedanta School of Indian Philosophy

- It refers to the philosophy of the Upnishad(concluding part of Vedas).

- The propounder of Vedanta is **Shankaracharya**, who wrote commentaries on *Upnishads, BrahmaSutras and Bhagvad Gita.*

- His philosophical views are known as Advaita Vedanta. Advaita means non-dualism(belief in one reality).

- **Ramanuja** is considered another important Advaita Scholar.

- Shankaracharya said that ultimate reality is Brahman. And there is no distinction between self and Brahman.

- Brahama is considered to be existent and unchanging highest truth and knowledge. The knowledge of Brahman is the essence of all things and ultimate existence.

- Vedanta denies the existence of apparent ego, this makes Vedanta unique in all the philosophies in World.

- Vedanta philosophy believes that different religions lead to same goal.

- Its core message is that every action has to be governed by intellect. The mistakes are made by the mind but the intellect tells that action is in our interest or not.

Charvaka school: Brihaspati is supposed to be the founder of the Charvaka School of philosophy. It finds mention in the Vedas and Brihadaranyka Upanishad. Thus it is supposed to be the earliest in the growth of the philosophical knowledge. It holds that knowledge is the product of the combination of four elements which leaves no trace after death. Charvaka philosophy deals with the materialistic philosophy. It is also known as the *Lokayata* Philosophy – the philosophy of the masses. According to Charvaka there is no other world. Hence, death is the end of humans and pleasure the ultimate object in life. Charvaka recognises no existence other than this material world.

Since God, soul, and heaven, cannot be perceived, they are not recognised by Charvakas. Out of the five elements earth, water, fire, air and ether, the Charvakas do not recognise ether as it is not known through perception. The whole universe according to them is thus consisted of four elements.

Philosophical thought of Jainism

By tradition, Jainism is an anadi religion, i.e., the all time/ever-existed religion, and, through tirthankaras, it is retold from time to time. Rishabhdeva was the first among 24 tirthankaras, in which, Neminath was 22nd, whereas, Parshvanatha was 23rd. Parshvanath was the son of Ashvasena, ruler of Banaras and queen Vama. He, at the age of 30, left the throne and resorted to penance. He lived for 100 years and spent his life for the propagation of Jainism. He gave stress on four principles, like, Satya, Brahmacharya, Asteya and Aparigraha. The followers of Parshvanatha, wearing white cloth, consisted of 8 gana, 8 ganadhara and 1000 Shramanas. Vardhaman Mahavir was the 24th tirthankara and most venerated preacher of Jain religion.

The Upaniṣads are sometimes represented as the quintessence of Indian philosophy. This is unfortunate for at least two reasons. First, although these texts are philosophically suggestive, they are nowhere near as systematic or rigorously argumentative as classical Indian philosophical works from, say, the fifth century onwards. Indeed, given a more austere conception of what *philosophy* is, the Upaniṣads are probably better represented as Indian *proto-philosophy*. They do, however, significantly contribute to the development of later Indian philosophy, particularly shaping the schools of Vedānta.

The second reason why it is important not to identify the Upaniṣads with Indian philosophy is that even in the ancient period there were rival anti- Vedic philosophies being vigorously championed by (among others) the Buddhists, the Jainas and the Cārvākas. Most of these philosophies are associated with the influence of the *śramaṇa* or ascetic movement. Vedic orthodoxy was built upon commitment to the authority of the Vedas, belief in a world creator, the path of ritualism, and a social structure based upon a hereditary hierarchy of caste. The diverse heterodox schools, collectively known as the *śramaṇas*, rejected all of these in favour of the path of asceticism.

The two most important heterodox schools were Buddhism and Jainism, both arising around the sixth century B C E. Buddhism's historical founder was the prince Gautama Siddhārtha (known after his enlightenment as Gautama Buddha), and the path to freedom from suffering that he preached was called the 'middle way' between the extremes of sensuality and asceticism. While Gautama accepted his own versions of the Upaniṣadic doctrines of rebirth, karma and liberation, a crucial Buddhist theme was the rejection of the

Upaniṣadic doctrine of *ātman* or the Self. Gautama also rejected the Brahmanical beliefs in a world creator and in caste as a principle of social order. He attracted many followers, both monastics and laypersons, during his lifetime and established a large Buddhist community in India that flourished there for around seventeen centuries, during which time it successfully spread Buddhist teachings throughout Asia.

Jainism's historical founder was Mahāvīra, and (like Gautama) he was not born of the priestly brahmin class, but of the *kṣatriya* or warrior class. Like Gautama, Mahāvīra too was unimpressed by Brahmanical commitmentsto sacrificial rituals, a world creator and a social order based on caste. Before he was 30 years old he had renounced the householder life and become a mendicant, leading a life of severe austerities before achieving enlightenment and being recognized by his followers as a *tīrthaṅkara* or 'ford crosser', and establishing a large Jaina community of both monastics and laypersons. Although Jainism was never as popular as Buddhism in India, it has continued to flourish there right up to the present day. It has also counted among its adherents some of the sharpest philosophical minds in classical Indian philosophy.While both Buddhism and Jainism rejected many tenets central to Brahmanism, they were nevertheless both still committed to the pursuit of liberation (*mokṣa*). The Cārvāka materialists, in contrast, were anti-Vedic atheists who rejected the goal of liberation and all of the ascetic practices said to be required to achieve it. Their original texts did not survive, but through quotations in the writings of the opponents they enjoyed a polemical longevity.

Basic Principles of Jainism

The basic principles of Jainism surmised as follows:

1. Negations of Vedas, Vedic rituals, sacrifices and its concept of God

2. To achieve moksha, one should control his own senses instead of depending on the favours of God

3. Universe is created due to jiva (soul) which is immortal

4. To achieve moksha, jiva should free from actions

5. Belief in equality

Buddhism

Gautama Buddha (566 to 486 BC): His life

Siddhartha was born at Lumbini in present Nepal. He was son of Shuddodana, the King of Shakya gana of Kapilvastu and Mayadevi, princess of Koliya gana. In his childhood he was taken care by Gautami, hence he also called as Gautama. After his enlightenment, he called as Buddha.

Shuddodana provided all kinds of comforts and pleasure to Siddhartha. However, since his childhood, Siddhartha was detached from worldly pleasure and engrossed in meditation. When he arrived to his youth, he deeply moved by the misery and agony of human life. Traditions inform us about the effects on Siddhartha of the sight of old man, a sick man, a dead body and meditative sage. He became restless to seek the cause of such agony and real meaning of truth. Hence, at 29, he left his wife Yashodhara and son Rahul and, moved to forests to know the real meaning of truth and reason of sorrow.

His departure from material pleasure for the welfare of humanity engraved in history as maha-bhi- ni-

shkramana. He spent his six years on experimenting in various methods of penance supervised under various scholars. However, he felt such methods as fruitless hence left them. At the end, on the banks of Uruvela, at Gaya, he received enlightenment under the pipal (bodhi)- tree. He became the Buddha-the enlightened one and Tathagath-who knew the truth. He refuted the known methods and authority of knowledge and put forth his new version of truth. He decided to share his knowledge with the people, based on simple code of conducts and in the languages of people, i.e. Pali. He gave his first sermon at Sarnath and introduced his dhamma. This sermon refuted the

earlier versions of truth and introduced a new beginning in the philosophical history of Indian culture; and hence, memorized as dhamma-chakra-parivartana. His knowledgeable, simple and sacrificial character and his teaching in simple tone impressed people.

Initially there were five disciples-Ashvajit, Upali, Mogalalana, Shreyaputra and Anand. However, within a short span of period crowds and crowds of people gathered around him and accepted his knowledge. He was followed by, along with common person, wealthy merchant's traders, artisans and kings like Ajatshatru (Magadha), Prasenjit (Kosala) and Udayana (Kaushambi) of that time. Then, Buddha organized his disciples into a specific monachism rested on definite rules and codes of conduct. This is called the Sangha. The Buddhists express their devotions by submitting themselves to Buddha, his Sangha and his dhamma.

After painstaking propagation and travels through distant lands, in the age of 80, Buddha rested at Kusinagar (Kasaya, dist. Devriya, present Uttar Pradesh) in peace. His departure commemorated as maha-pari-nirvana.

Healthcare and its eleven steps
Holistic Healthcare:
Holistic health is about caring for the whole person providing for your physical, mental, spiritual, and social needs. It's rooted in the understanding that all these aspects affect your overall health, and being unwell in one aspect affects you in others.
11 Steps to Get Holistic Health
1. Learn To Breathe:
Breathing has been used as a relaxation technique for a long time. Learning how to control your breathing can help reduce stress and relieve anxiety. Stress and anxiety can put undue pressure
 2. Eat Right:
Eating healthy doesn't mean you have to resort to eating only salads or starving yourself. You should focus on eating healthy foods that you like. Include as many fruits (as low carb as possible) and vegetables as you canon the cardiovascular system. Of course, there are many "healthy eating" plans around. There's the candida diet, the paleo diet, the keto diet (low carb, high fat), the autoimmune protocol (AIP) diet, the Whole30 diet, the Blood Type Diet, and the list goes on and on.
3. Stay High On Energy:
To ensure your mind and body are both in top condition, stay high on energy throughout the day. There are a few natural energy boosters such as green tea, berries, and other fruits that will keep you healthy and happy.

4. Set Goals:
While we relate goals to weight loss, goals can be useful for other aspects of health. Set certain targets for things like how many hours a week you should spend on your hobbies, with family or friends, or away from your cell phone / computer.

5. Reward Yourself:
People on strict diets often resort to cheat days to help them cope with the pressure. On a cheat day, they can eat fatty foods that are otherwise restricted.

6. Take Time For Yourself:
Even with all your responsibilities and trying to balance work and family, you should try to take time for yourself. Doing something you enjoy like reading your child a story, doing a crossword puzzle, writing a letter (who doesn't love getting real mail these days?!) or putting together photo albums for an hour a day will ensure you stay grounded and peaceful.

7. Exercise The Right Way:
Depending on what your primary goal is, you should tailor your workout to suit it. Most people just perform exercises without understanding what they are for. Start by calculating your BMI, which will help you understand your position as well as help you set a goal

8. **Stay Hydrated:**Your body mostly consists of water. This makes it crucial to drink enough water throughout the day. Studies have found that most people are actually dehydrated and don't drink the daily recommended water intake

9. Eat Fats:
Fats are not your enemy! Healthy fats are essential for your body to function properly. Healthy fats should be consumed from sources such as nuts, fatty fish, and oils like olive and coconut. This also works to reduce food cravings since fat satiates you.

10. Socialize:
Meeting with people and having a good time is also important. Regular social interaction ensures your mind stays healthy. Laughter is also great to reduce stress and lift moods.

11. Get Offline:
So much of our time is spent sitting in front of a computer or a mobile phone that we've become addicted to them. Studies have found that social media contributes to feelings of depression and stress. Disconnecting, even for a short period every day, will ensure you are happier.

Conclusion:
In a world where every third person is overweight, losing weight and eating healthy are important.

Yoga
Yoga is an ancient art that connects the mind and body. It is an exercise that we perform by balancing the elements of our bodies. In addition, it helps us meditate and relax.

Moreover, yoga helps us keep control of our bodies as well as mind. It is a great channel for releasing our stress and anxiety. Yoga gained popularity gradually and is now spread in all regions of the world. It unites people in harmony and peace.

Origin of Yoga:

Yoga essentially originated in the subcontinent of India. It has been around since ancient times and was performed by yogis. The term yoga has been derived from a Sanskrit word which translates to basically union and discipline.

In the earlier days, the followers of Hinduism, Buddhism, and Jainism practiced it. Slowly, it found its way in Western countries. Ever since people from all over the world perform yoga to relax their minds and keep their bodies fit.

Furthermore, after this popularity of yoga, India became known for yoga worldwide. People all over the world have started to realize the benefits of yoga. Several workshops are held and now there are even professional yogis who teach this ancient practice to people so they can learn about it.

Benefits of Yoga:

➢ Yoga has numerous benefits if we look at it closely. You will get relief when you practice it regularly. As it keeps away the ailments from our mind and body. In addition, when we practice several asanas and postures, it strengthens our body and gives us a feeling of well-being and healthiness.

➢ Furthermore, yoga helps in sharpening our mind and improving our intelligence. We can achieve a higher level of concentration through yoga and also learn how to steady our emotions. It connects us to nature like never before and enhances our social well-being.

➢ In addition, you can develop self-discipline and self-awareness from yoga if practiced regularly. You will gain a sense of power once you do it consistently and help you lead a healthy life free from any problems. Anyone can practice yoga no matter what your age is or whichever religion you follow.

➢ 21st of June is celebrated as International Day of Yoga where people are made aware of the benefits of yoga. Yoga is a great gift to mankind which helps us keep better and maintain our health. You also develop a higher patience level when you practice yoga which also helps in keeping the negative thoughts away. You get great mental clarity and better understanding.

Holistic Health Care and its way of treatment and dimensions
Holistic Healthcare:
Holistic health is about caring for the whole person providing for your physical, mental, spiritual, and social needs. It's rooted in the understanding that all these aspects affect your overall health, and being unwell in one aspect affects you in others.

Principles of Holistic healthcare:
➢ All people have innate healing powers.
➢ The patient is a person, not a disease.
➢ Healing takes a team approach involving the patient and doctor, and addresses all aspects of a person's life using a variety of health care practices.
➢ Treatment involves fixing the cause of the condition, not just alleviating the symptoms

Holistic Health care way of Treatments:
➢ Holistic practitioners use a variety of treatment techniques to help their patients take responsibility for their own well-being and achieve optimal health. Depending on the practitioner's training, these may include:
➢ Patient education on lifestyle changes and self-care to promote wellness. This may include diet, exercise, psychotherapy, relationship and spiritual counseling, and more
➢ Complementary and alternative therapies such as acupuncture, chiropractic care, homeopathy, massage therapy, naturopathy, and others
➢ Western medications and surgical procedures

Five Dimensions of holistic Healthcare:
here are five dimensions of health I want you to be aware of and for you to consider to live an optimal healthy and wealthy life. These five dimensions are the spiritual dimension, physical dimension, emotional dimension, mental dimension and social dimension. There is a proven parallel between health and wealth. Understanding this parallel will help you find more energy to do what you love. Let's have a look briefly at each of these five dimensions and how they're related to one another.

i) Spiritual Dimension – Well-being of your spirit:

Spiritual health relates to our sense of overall purpose in life. This purpose is found through our values, belief and faith. Having a purpose can help us to maintain a proper perspective and overcome challenges in life. Often people who are spiritual meet together regularly to spend time in worship, prayer, scripture, reflection and meditation, which also helps to improve their social health.

ii) Physical Dimension – Well-being of your body:

The physical dimension of health refers to the bodily aspect of health. Most would think of it as the absence of disease and illness. However, optimal health is a lot more than that. It is a complete physical well-being, with resourceful ways to improve the bodily health such as healthy eating, fitness, nutritional supplements and rest etc.

iii) Emotional Dimension – Well-being of your soul:

What about emotional health? Emotional health is confidence, it's attitude, its ability to appreciate and root for your friends, it's about your mood and emotional state. It relates to your ability to recognise and express feelings, emotions and maintain a realistic perspective on situations. It's about your ability to realize your potential as an individual. Emotional and mental health is closely connected.

iv) Mental Dimension – Well-being of your mind:

Mental health is self-awareness. It's understood who you are relative to the rest of the world. It refers to the cognitive aspect of health. It refers to our ability to use our mind, brain and thinking. This may include solving problems or to recall information. text here.

v) Social Dimension – Well-being of relationships:

When you see people that they are well, what do you see? You see that they are socially connected to each other. The social dimension of health refers to our ability to make and maintain meaningful relationships with others. Good social health includes having rich connections with people around us, including family, friends, social networks, and community. Social health requires that you don't feel alone.

Modern science

Modern science:

The systematic study of the nature and behaviour of the material and physical universe, based on observation, experiment, and measurement, and the formulation of laws to describe these facts in general terms. Galileo Galilei (1564-1642) is considered the father of modern science and made major contributions to the fields of physics, astronomy, cosmology, mathematics and philosophy

The scientific method has evolved over many centuries and has now come to be described in terms of a well-recognized and welldefined series of steps. First, information, or data, is gathered by careful observation of t he phenomenon being studied. On the basis of that information a preliminary generalization, or hypothesis, i s formed, usually by inductive reasoning, and this in turn leads by deductive logic to a number of implication s that may be tested by further observations and experiments (see induction; deduction).

If the conclusions drawn from the original hypothesis successfully meet all these tests, the hypothesis becom es accepted as a scientific theory or law; if additional facts are in disagreement with the hypothesis, it may be modified or discarded in favor of a new hypothesis, which is then subjected to further tests. Even an accepte d theory may eventually be overthrown if enough contradictory evidence is found, as in the case of Newtonia n mechanics, which was shown after more than two centuries of acceptance to be an approximation valid only for speeds much less than that of light.

Indian knowledge system

India's Knowledge Tradition India was magnificently advanced in intellectual activity during the ancient and medieval times. The intellectual achievements of Indian culture lay scattered across several fields of study in ancient Indian texts ranging from the Vedas and the Upanishads to a whole range of scriptural, gnostic,

scientific and artistic sources. In India, there is wide variety and multiplicity of thoughts, languages, life styles and scientific, artistic and philosophical perceptions. The rich classical and regional languages of India, which are repositories of much of the ancient wisdom, emerge from the large stock of the shared wealth of a collective folklore imagination. In ancient India, the development of the six traditional branches of knowledge (Vedanga-s), and gradually other scientific disciplines like arithmetic, algebra, astronomy, medicine, chemistry, biology, astrology, logic and grammar are the result of painstaking, accurate observation of natural phenomena.

For centuries, the knowledge systems in India were passed down from generation to generation through schools called gurukula-s ("family of the guru") and transmitted entirely from mouth to ear in an unbroken oral tradition. Gradually, they came to be written down on different materials such as stones, copper plates, birch bark, palm leaves, parchments and paper. Even after the texts started to be written down, the oral teaching continued to be the means employed for the learning of the Vedas. The treasure of the wisdom containing the ancient knowledge systems has come down to us in the form of manuscripts. Composed in different Indian languages, these manuscripts are spread all over the country in different institutions, libraries, mutts, monasteries, temples and in several private collections spread across the country. In fact, India has possibly the oldest and the largest collection of manuscripts anywhere in the world. However, India has possibly lost a vast amount of this wealth.

Holistic Health Care and its way of treatment

Holistic Healthcare:

Holistic health is about caring for the whole person providing for your physical, mental, spiritual, and social needs. It's rooted in the understanding that all these aspects affect your overall health, and being unwell in one aspect affects you in others.

Way of Treatments:

> ➢ Holistic practitioners use a variety of treatment techniques to help their patients take responsibility for their own well-being and achieve optimal health. Depending on the practitioner's training, these may include:
> ➢ Patient education on lifestyle changes and self-care to promote wellness. This may include diet, exercise, psychotherapy, relationship and spiritual counseling, and more
> ➢ Complementary and alternative therapies such as acupuncture, chiropractic care, homeopathy, massage therapy, naturopathy, and others
> ➢ Western medications and surgical procedures

Holistic Treatments:

Holistic medicine is regarded as the basic philosophy that guides alternative and complementary health practices that fall outside the purview of conventional (allopathic) medicine. There are countless such medical modalities, some of which have been shown to be safe and effective in studies, prompting many conventional doctors to accept and even recommend them in addition to mainstream treatment. The term typically used to describe such an overlap in allopathic and alternative health care is integrative medicine or complementary and alternative medicine.

The National Center for Complementary and Integrative Health, a division of the National Institutes of Health (NIH), groups non-mainstream medical practices into the following five categories.

Alternative medical systems:

Many of these are comprehensive healing practices developed thousands of years ago outside of Western medicine, such as traditional Chinese medicine (TCM) and Ayurveda (from India). It also includes practices developed in the more recent past (late 18th to early 20th centuries), including homeopathy, naturopathic medicine, and chiropractic.

- ➢ **Mind-body interventions:**
  this range from yoga and meditation to prayer and cancer support groups. They aim to boost the mind's ability to enhance physical health.
- ➢ **Biologically based therapies:**
  Aromatherapy, herbal medicine, and dietary supplements—options that stem from plants and other biological materials—fall into this category.
- ➢ **Manipulative and body-based methods:**
  These practices focus on the physical body and include massage therapy and chiropractic.
- ➢ **Energy therapies:**
  The theory behind these practices is that energy fields that exist within and around a person's body can be manipulated in order to improve health and well-being.

Yoga and its origin and techniques

Yoga and its origin:

Yoga is essentially a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. It is an art and scince of healthy living. The word 'Yoga' is derived from the Sanskrit root 'Yuj', meaning 'to join' or 'to yoke' or 'to unite'. As per Yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the Universal Consciousness, indicating a perfect harmony between the mind and body, Man & Nature.

According to modern scientists, everything in the universe is just a manifestation of the same quantum firmament. One who experiences this oneness of existence is said to be in yoga, and is termed as a yogi, having attained to a state of freedom referred to as mukti, nirvana or moksha. Thus the aim of Yoga is Self-realization, to overcome all kinds of sufferings leading to 'the state of liberation' (Moksha) or 'freedom' (Kaivalya). Living with freedom in all walks of life, health and harmony shall be the main objectives of Yoga practice."Yoga" also refers to an inner science comprising of a variety of methods through which human beings can realize this union and achieve mastery over their destiny.Yoga, being widely considered as an 'immortal cultural outcome' of Indus Saraswati Valley civilization – dating back to 2700 B.C., has proved itself catering to both material and spiritual upliftment of humanity.Basic humane values are the very identity of Yoga Sadhana.

Yoga Techniques:

Movement and Postures (Asana):

Postural practices often play a key role in a yoga therapy session and may be done standing, sitting, or lying down. Specific poses and movements are carefully selected depending on any health conditions, injuries or goals you may have.

Generally speaking, asana are used to help both stretch, stabilise and strengthen different parts of the body, as well as promote increased circulation and energy flow to target areas. Your posture and balance will also be improved through asana practice

Breathwork (Pranayama):

Have you ever noticed how your breath reflects how you're feeling? When we're feeling calm, the breath tends to be gentle, unhurried and unlaboured. When we're upset or angry the breath becomes short, shallow and choppy."This awareness of the breath as a direct link between the mind and the body (particularly the nervous system) is at the heart of yoga".

Meditation and Relaxation Techniques:

Meditation and relaxation techniques offer us a way to gently enquire into the nature of our minds and to see when they may be working against us through repetitive, negative thought-patterns, turbulent emotional

states or self-sabotaging reflex reactions. "Essentially we are learning how to 'befriend' and quieten down our minds so that we can develop greater insight, perspective and equanimity".

Mudra:

Mudras are symbolic signs, gestures or body positions that allow us to harness and direct the energy of the body in specific ways. Mudras might be used in yoga therapy to cultivate a certain quality, such as a hand gesture used in meditation to promote focus, or to bring awareness and energy to a specific area of the body

Mantra:

Traditionally a mantra is a letter, word or a phrase that is used repetitively to help quieten down the discursive mind and induce a greater sense of focus, calm and inner peace."You could liken mantras to the Western modern-day equivalent of a self-affirmation, a meaningful statement that is repeated either silently or aloud to promote a mental shift in perspective".

Lifestyle changes:

Yoga recognises that health is determined by a complex network of interrelating factors such as diet, genetics, environment, lifestyle factors and relationship networks.

The Modern Science and Indian Knowledge System

Civil Engineering:

The Indus-Sarasvati Civilization was the world's first to build planned towns, with underground drainage, civil sanitation, hydraulic engineering, and air-cooling architecture. Oven baked bricks were invented in India in approximately 4,000 BC. From complex Harappan towns to Delhi's QutubMinar and other large projects, India's indigenous technologies were very sophisticated in design, planning, water supply, traffic flow, natural air conditioning, complex stone work, and construction engineering.

Metal Technologies:

They pioneered many tools for construction, including the needle with hole at the pointed end, hollow drill, and true saw. Many of these important tools were subsequently used in the rest of the world, centuries later during Roman times. India was first to produce rust-free iron. In the mid-first millennium BC, the Indian wootz steel was very popular in the Persian courts for making swords. The British sent teams to India to analyze the metallurgical processes that were later appropriated by Britain.

Textiles:

India's textile exports were legendary. Roman archives contain official complaints about massive cash drainage because of imports of fine Indian textiles. One of the earliest industries relocated from India to Britain was in textiles, and it became the first major success of the Industrial Revolution, with Britain replacing India as the world's leading textile exporter. Many of the machines built by Britain used Indian designs that had been improved over long periods. Meanwhile, India's textile manufacturer's were de-licensed, even tortured in some cases, over-taxed, regulated, etc., to 'civilize' them into virtual extinction.

Shipping and Ship Building:

India participated in the earliest known ocean based trading systems. Regarding more recent centuries, it is known to scholars but not to the general public that Vasco da Gama's ships were captained by a Gujarati sailor, and much of Europe's 'discovery' of navigation was in fact an appropriation of pre-existing navigation in the Indian Ocean, that had been a thriving trade system for centuries before Europeans 'discovered' it. Some of the world's largest and most sophisticated ships were built in India and China.

Water Harvesting Systems:

Scientists estimate that there were 1.3 million man-made water lakes and ponds across India, some as large as 250 square miles. These are now being rediscovered using satellite imagery. These enabled most of the rain water to be harvested and used for irrigation, drinking, etc. till the following year's rainfall. Village organizations managed these resources, but this decentralized management was dismantled during the colonial period, when tax collection, cash expropriation, and legal enforcements became the primary function of the new governance appointed by the British. Recently, thousands of these 'talabs' have been

restored, and this has resulted in a re-emergence of abundant water year round in many places.

Forest Management:

Many interesting findings have recently come out about the way forests and trees were managed by each village and a careful method applied to harvest medicines, firewood, and building material in accordance with natural renewal rates. There is now a database being built of these 'sacred groves' across India. Again, it's a story of an economic asset falling into disuse and abuse because of dismantling the local governance and uprooting respect for traditional systems in general.

Farming Techniques:

India's agricultural production was historically large and sustained a huge population compared to other parts of the world. Surpluses were stored for use in a drought year. But the British turned this industry into a cash cow, exporting massive amounts of harvests even during shortages, so as to maximize the cash expropriation. This caused tens of millions to die of starvation while at the same time India's food production was exported at unprecedented rates to generate cash. Also, traditional non-chemical based pesticides have been recently revived in India with excellent results, replacing Union Carbide's products in certain markets.

Traditional Medicine:

This is now a well-known and respected field. Much re-legitimizing of Indian medicine has already been done, thanks to many western labs and scientists. Many multinationals no longer denigrate traditional medicine and have in fact been trying to secure patents on Indian medicine without acknowledging the source.

Mathematics, Logic and Linguistics:

Besides other sciences, Indians developed advanced math, including the concept of zero, the base-ten decimal system now in use worldwide, and many important trigonometry and algebra formulae. They made several astronomical discoveries. Diverse schools of logic and philosophy proliferated. India's Panini is acknowledged as the founder of linguistics, and his Sanskrit grammar is still the most complete and sophisticated of any language in the world.

Traditional Knowledge and Modern Science

Folk science:

Besides the above examples of Indian contributions to the very foundations of so-called 'western' science, another category of Traditional Knowledge Systems is non-literate folk science. Western science as a whole has condemned and ignored anything that it did not either appropriate or develop, as being magic and superstition. However, in countries such as India that have cultural continuity, ancient traditions survive with a rich legacy of folk science. In North America and Australia, where original populations have been more than decimated, such continuity of folk tradition was disrupted. In Western nations with large colonies in the Old and New Worlds, such knowledge systems were looked down upon. It is this prejudice that subverts the importance of folk science, and ridicules it as superstition. The process of contrasting western science with folk knowledge systems extends to the demarcation of knowledge systems in different categories of science versus religion, rational versus magical, and so on. But we need to insist that these western imposed hegemonic categories are contrived and artificial.

Rituals As Knowledge Transmitters:

Villagers in remote areas like Uttaranchal have events called 'Jagars', in which the Jagaria sends the Dangaria into a sort of trance. The Dangaria then helps sort out problems, provides remedies for ailments, resolves social conflicts of the village society etc. One could dismiss this as superstition; but this is also considered a traditional method of reaching the unconscious.

Myths & Legends:

Myths and legends sometimes represent the attempts of our ancestors to explain the scientific observations

that they made about the world around them and transmitted to the future. They chose different models to interpret the observations, but the observations were empirical. Let us compare some of the old legends with modern scientific observations about the geological history of the Indian subcontinent. We will discuss three examples, and each could be seen as fiction or hard fact or some combination of both:

1. The Geology of Kashmir (India):

The geology of Kashmir (India) has been studied for more than 150 years now. As a result of these studies, it is now known that due to the rise of the PirPanjal range around 4 million years ago, a vast lake formed, blocking the drainage from the Himalayas. Subsequently, the river Jhelum emerged as a result of the opening of a fault near Baramula, draining out the lake about 85,000 years ago.

Now let us compare this to the old legend: In Kashmir there is a very old tradition which describes a vast lake, called Satisara, in the valley in very ancient times. Kalhana, a poet chronicler, wrote his book Rajatarangini, or 'The River of Kings', in 1150 AD. In this book, he mentions an ancient lake (Satisara) giving a reference from a still earlier text, NilamataPurana. Aurel Stein (1961), who translated Rajatarangini, describes the legend of Satisara in these words: "This legend is mentioned by Kalhana in the Introduction of his Chronicle and is related at great length in Nilamata.... The demon Jalodbhava who resided in this lake was invisible in his own element and refused to come out of the lake. Vishnu thereupon called upon his brother Balabhadra to drain the lake

2. The sea level on the West Coast of India:

The sea level on the West Coast of India, as elsewhere during the Ice Ages, was about 100 meters lower than today and started rising only after 16,000 years ago. This is the accepted eustatic history.

The related legend says that when Parasurama donated all his land to the Brahmins, the latter asked him how he could live on the land that he had already donated away. Parasurama went to the cliff on the seashore and threw his Parasu (hatchet) into the sea and the sea receded, and then he occupied the land that thus emerged. This is possibly a reference to the regression of the sea and the newly emerged land.

3. The river Satluj:

The third example is of the river Satluj, a tributary of the Indus today. In finding its new course, the Sarasvati braided into several channels. This is the accepted geology.

The relevant legend says that the holy sage Vashista wanted to commit suicide by jumping into the Sarasvati, but the river wouldn't allow such a sage to drown himself, and broke up into hundreds of shallow channels, hence its ancient name Satadru. Unless the early author of such a legend observed the braiding process of the Satluj, he could not have imagined such a legend. This is another instance of legends coinciding with a modern geological observation.

The Goal:

India's intellectual resources are not limited to (though they are limited by) its 'Indi-Genius' doubting intellectual elite. Today, there are Indian economists, social developers, and scholars who are working hard to revitalize many TKS'. Resources for research and teaching of India's Traditional Knowledge Systems should be made available for the following reasons:

- India has the intellectual resources to appreciate this and to implement this revival, provided the Macaulayite mental blocks could be shaken up through re-education of its governing elite. It has dire needs to diversify beyond dependence solely upon the new panacea of globalization and westernization.

- India's scientific heritage, besides its philosophical and cultural legacy, needs to be properly understood. The aim is not inspired by chauvinism, but to understand the genius of Indian civilization better. This would overhaul the current assessment of India's potential.

- This entails emphasizing to scholars and educators that TKS should be included, especially India's achievements and contributions to world science that have been very significant but unappreciated.

- To include Traditional Knowledge Systems in economic planning, because they are eco-friendly, sustainable, labor rather than capital intensive, and more available to the masses. This should be done in parallel with the top down 'modern' scientific development using westernized 'globalization', as the two should co-exist and each should be used based on its merits.

UNIT-IV

Sankya in Sarvadarshan

Darshana or darsana literally means seeing or making oneself seen. Figuratively, it means what has been seen, understood or known as the established truth. In Hindu tradition devotees visit religious places and temples to have a darshan of the deity. In the past kings in India would give an audience to the people and the officials who came to see them to give them an opportunity to interact with them or place their requests and appeals. It was part of the darshana tradition only.

In continuation of the tradition, even today people in India would eagerly wait for hours for the darshana of spiritual gurus and prominent public personalities. The darshana of a deity or a spiritual master is considered auspicious and purifying. Hence, people frequently visit them to declare their faith or allegiance. Thus, in a generally sense darshana means having a direct vision of a rare object, a holy person, or a person of great significance.

It is also used to mean a book or a scripture. For example, Tattvadarshana means a book or a treatise on philosophy. The same holds true for Yoga Darshana, or JnanaDarshana. Darshana also means a perspective, view point, or a way of seeing eternal and philosophical truths. In the religions of Indian origin, a darshana refers to a body, system, or school of philosophy. In Hinduism there are six such darshanas or schools of philosophy, namely Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṃsā and Vedānta. Each has a long history, believers, literary sources, and several sub schools. They variously speculate upon the nature of existence, God, soul, matter, Nature, reality, creation, truth, means to liberation, cause and effect, and so on according to their foundational beliefs. The following is a brief summary of the six Darshanas or schools Hindu philosophy.

Sankya

Samkhya means any number. It is a reference to the number of realities (tattvas) that are present in existence. Our knowledge of the school comes to us mainly from the classical work, the Samkhya Karika by Isvarakrishna. According to the Samkhya school, there are primarily two realities, Purusha (person) meaning the individual soul, and Prakriti meaning that which exists in its natural state.

Purushas are numerous while Prakriti is a single entity. However, each Purusha is eternal and indivisible, whereas Prakriti is eternal but divisible into 23 realities or tattvas. Purusha and Prakriti together represent 24 realities or building blocks of life. Beings come into existence when the realities of Nature gather around the individual soul and represent it. This results in bondage of the soul and its forced existence in the mortal world as an embodied soul.

When the soul finally manages to escape from the field of Nature and the cycle of births and deaths, it becomes liberated. Their liberation or Moksha signifies complete freedom and return to their pristine state. Samkhya does not recognize the God principle and does not acknowledge any single source of

creation. It holds that all effects are hidden in their causes and manifest when they are made active. In other words, manifestation or creation is an automatic process made possible by the inherent causes that are present in the realities of existence.

Since the school does not believe in God, it is considered atheistic. However, the classification seems ambiguous since it also believes in the eternal nature of the individual souls and their liberation. It appears that at some stage in its long development, the school came under the influence of theistic beliefs and Vedic philosophy. Hence, there may have been a few theistic Samkhya schools which acknowledged the Supreme Self or the Universal Being (Purusha) and became part of the Vedictradition.

Yoga

Apart from its well knowing meaning as the union or state, yoga also means a system of beliefs or philosophy. The actual origin of the school of Yoga is unknown. However, yoga as a spiritual or meditative practice has been wellknown to the Indians and Indian ascetic traditions since the beginning of the Vedic civilization. The Vedas, especially the Upanishads, contain the earliest references to the beliefs, techniques and practices of yoga.

Patanjali's Yoga Sutras is believed to be the most authoritative ancient text of the school providing a summary of the beliefs, essential doctrine, and practices of the tradition. It defines yoga as the means to calm the numerous modifications of the mind and consciousness. References to Yoga are also found in the works of other schools of philosophy, several ancient texts of Hinduism, Buddhism and Jainism, including the Bhagavadgita, the Tantras and the Puranas. There are also a few Yoga Upanishads which are exclusively devoted to the subject of Yoga.

The school of Yoga is closely associated with Samkhya, and like its counterpart recognizes two fundamental realities, namely numerous Purushas and a single entity called Prakriti, which is further divided into several realities (tattvas). Yoga suggests the means to liberate the embodied Purushas who are caught in the cycle of births and deaths, and their return to their original state of absolute and eternal freedom. Unlike Samkhya, the Yoga school recognizes the individual soul as the lord of the body (Isvara) and constant worship and meditation upon him (isvaraparidhana) as the best means to achieve total and unqualified self-absorption (samadhi) which results in liberation. Yoga also prescribes several self-purification techniques, which are traditionally known as the limbs of yoga, for the mind and the body to hasten the transformative process and facilitate mental stability and tranquilly.

Nyaya

Nyaya means rule, law, justice or right judgment. The Nyaya school deals with "logical realism" of the world as an independent realty that is separate from the thinking and cognizing minds. In other words, the world exists not because you think so but because it has an independent existence of its own which is verifiable through logical inquiry and parameters (pramanas) of truth. Thus, clearly the school is dualistic and attempts to establish the truths concerning the world and its numerous aspects by logical and rational means.

In that approach Nyaya follows the Vaisheshika school, which strongly emphasizes the importance of right knowledge or valid knowledge, and the right means (pramanas) to perceive reality and establish truth. Right knowledge is the knowledge that corresponds to the nature of the object, without the distortions of the mind and the senses. Since it is an independent reality, it remains unaltered by our knowing or not knowing. It can be known only through pure perception, aided by right knowledge that is acquired through right methods of knowing and reasoning.

Nyaya goes to great lengths and suggests several techniques of reasoning to prove the existence of things and as certain their valid knowledge. Suffering is the result of ignorance, or wrong knowledge, which causes delusion, whereby one develops wrong notions about the realities of existence. Liberation is

gained by overcoming ignorance and delusion, and by gaining right knowledge. The Nyaya Sutras, composed by Akshapada Gautama, is the foundational work of the school, which expounds its essential philosophy and the methods of arriving at truth. Vatsayana (A.D. 400) wrote a commentary upon it.

The school recognizes the existence of individual souls and their bondage to the realities of Nature. However, like the other two previous schools, it does recognize God and acknowledge him as the first and the highest among the individual souls (Purushas). The souls are numerous, eternal and exist as solid realities among other realities. They remain bound to the cycle of births and deaths until they gain right knowledge through right means of reasoning and validation of truths.

Vyshashika

Our knowledge of Vaisheshika philosophy primarily comes to us from the Vaisheshika Sutra of Kanāda. The Nyayaschool has a close affinity with the Vaisheshika, which is described by scholars as the "atomic pluralism." The school relies heavily upon logical and realistic analysis of object and strict adherence to observable and verifiable facts.

In this it relies heavily upon logical analysis and rational methods, very similar in approach to the methods used in today's scientific world to validate truths or test assumptions.

The Vaisheshikas believe that everything found in the existence is a substance, including the souls. What other schools view as concepts or intangible phenomena such as actions (karma), space (akasa), gunas (modes), etc., are also substantial realities. Based on the same logic and adherence to scientific realism they accept only two methods (pramanas) to arrive at truth, namely direct observation (pratyaksha) and inference or hypothesis (anumana).

Another distinguishing feature of the school is its the atomic theory, according to which all substances are made up of minute parts or atoms (paramanus) of different kinds which are indivisible and indestructible. Exceptions are those substances that are eternal and infinite such as souls and space. Atoms coalesce in different combinations to form a diversity of compounds and substances.

Vaisheshika identifies seven categories of (padarthas) of materiality found in Nature which make up the stuff of the universe. The substances possess one or more of the 24 qualities (gunas) the school identifies. It also upholds the idea that nonexistence is a material fact with four states such as nonexistence before the beginning of existence, nonexistence after the end of existence, etc. Unlike the Samkhyaschool, it proposes that effects come into existence only after they are produced. For the Vaisheshikas everything in the world is plural. Even the whole has its own particularity that is different from that of the parts that are present in it.

Salient features of mimamsa

Historically, the school of Mimansa refers to both the Purva (Earlier) Mimansa and the Uttara (Later) Mimansa. However, in practice the former is popularly known as Mimansa and the latter as Vedanta. Etymologically speaking, mimansa means critical thinking, logical inquiry, or serious introspection. The PurvaMimansaschool derives its philosophy from the ritual portion of the Vedas and consider their verbal testimony supreme in establishing the truths of existence. Its principal text is the Mimansa Sutra of Jaimini (400 B.C.). Because of its emphasis upon the rituals or religious duties, is also known as Karma mimansa.

The school holds the Vedas as supreme, self-existing, self-evident, eternal, and inviolable. The hymns of the Vedas have an existence of their own and do not depend upon either speech or the mind for their validation. Their efficacy depends upon the purity of the words and syllables, and their meaning, utterance, and interpretation. Hence, the school gives great importance to the subtle nuances of pronunciation and grammar in the recitation of the Vedic mantras.

According to the Mimansakas the Vedas are supreme because they contain the essential knowledge of dharma or religious duty, which is an eternal reality that does not depend upon God or any divine source for its existence.

It recognizes two kinds of religious duty, observances or do's (vidhi) and restraints or dont's (nishedhas). The observances that are prescribed by the Vedas are inviolable. By following them one acquires great merit. There are various types of observances, depending upon how frequently they have to be performed. Of them, some are have to be performed daily (nitya) and some occasionally. Some of them are obligatory, while some are optional.

Sacrifices are part of religious duty. They generate potencies in the souls of the sacrificers soon after they are performed, and remain so until their reward is fully reaped. Mimansakas believe that performance of rituals and sacrifices as stated in the Vedas are the only way to attain liberation or the ancestral heaven. In this neither God nor gods have any role.

God, according to the Mimansaka, does not exist. He is responsible for neither existence nor nonexistence. Even the role of gods in the performance of religious duties or sacrificial offerings is secondary. The potency of the sacrifices arises not from the gods but from the Vedas themselves. Existence is eternal without a beginning and without an end. What is important is the observation of dharma or religious duty by performing sacrifices and following the instructions enshrined in the Vedas to let their potencies manifest through sacrifices.

Vedanta

Literally speaking, Vedanta means the end (anta) of the Vedas. It is a reference to the knowledge of the Upanishads. Although both Mimansa and Vedanta derive their knowledge from the Vedas, both differ vastly in their approach and essential philosophy. The earliest work on Vedanta is considered to be the Brahma Sutras or the Vedanta Sutras of Badarayana, who is also known as Vyasa. It is also known as Jnana Kanda or the body of true knowledge. In the Vedanta, the emphasis is upon the spiritual knowledge as enshrined in the Vedas, which leads to liberation. Ritual knowledge is beneficial, but it does not have the potency to liberate the souls. This idea is affirmed in the Upanishads, which declare the ritual knowledge of the Vedas as vastly inferior to the knowledge of theSelf.

Unlike the Mimamsakas, the school also recognizes Brahman as the Supreme Self, who is not only the lord (isvara) and the creator (karta) of the worlds but also their preserver and destroyer. He is eternal, indestructible, indivisible and the source of all. He pervades all and exists in all beings as their very Self (atman). The worlds exist for his very enjoyment. Hence, he is also known as the ultimate enjoyer whose essential nature is endless and eternal bliss.

Although in his highest state Brahman is free, in the mortal worlds and in the embodied states as individual souls, he is subject to bondage and delusion caused by the modifications ofNature. The embodied souls remain bound to the cycle of births and deaths until they achieve liberation either by their own effort or with the help of the Supreme Being (Isvara). Liberated souls attain the world of Brahman and forever remain free.

The Vedanata school is the most well-known and widely discussed school of philosophy in Hinduism. It survived many attacks from rival schools and religions and continues to attract adherents from all the sects of Hinduism even today. Due to the numerous interpretations and commentaries of the Vedic scriptures, the school is further divided into several sub schools or systems. Important among them are the schools of nondualism (advaita), qualified nondualism (vishishtadvaita), and dualism (dvaita). They differ mainly with regard to the nature of the relationship between God and Nature and between God and the individual selves and whether they wholly or partially constitute the same reality, or are entirely different

Buddhism and Jainism

It is a widespread Asian religion or philosophy, founded by Siddartha Gautama in North-eastern India in the 5th century BC. The teaching founded by the Buddha is known, in English, as Buddhism. ... A Buddha is one who has attained Bodhi; and by Bodhi is meant wisdom, an ideal state of intellectual and

ethical perfection which can be achieved by man through purely human means. The term Buddha literally means enlightened one, a knower.

Three Main Beliefs of Buddhism

➢ The Three Universal Truths
➢ The Four Noble Truths
➢ The Noble Eightfold Path

The Four Noble Truths

The Four Noble Truths comprise the essence of Buddha's teachings, though they leave much left unexplained. They are the

➢ Truth Of Suffering,
➢ The Truth Of The Cause Of Suffering
➢ The Truth Of The End Of Suffering,
➢ The Truth Of The Path That Leads To The End Of Suffering

The Noble Eight Fold Path

The **Eightfold Path** consists of eight practices:

➢ Right View,
➢ Right Resolve,
➢ Right Speech,
➢ Right Conduct,
➢ Right Livelihood,
➢ Right Effort,
➢ Right Mindfulness,
➢ And Right Samadhi

Jain Philosophy:

Jain philosophy is the oldest Indian philosophy that separates body (matter) from the soul (consciousness) completely. It attempts to explain the rationale of being and existence, the nature of the Universe and its constituents, the nature of soul's bondage with body and the means to achieve liberation Jain ideas about the soul differ from those of many other religions. The Jain word that comes closest to soul is jiva, which means a conscious, living being. After each bodily death, the jiva is reborn into a different body to live another life, until it achieves liberation.

Indian Linguistic Tradition

The formal study of language is often considered to have started in India with Pāṇini, the 5th century BC grammarian who formulated 3,959 rules of Sanskrit morphology. However, Sumerian scribes already studied the differences between Sumerian and Akkadian grammar around 1900 BC.

Linguistics has many more or less obvious connections with other disciplines, some of which we've just mentioned. Psychologists study how language is learned and used. Anthropologists and sociologists examine the role of language in culture and society. Philosophers are interested in the nature of sense and reference. Computer scientists try to develop artificial models of the structures and processes involved in language use. Physiologists want to understand how language is produced and perceived by the brain, mouth and ear. Criminologists and literary scholars face the problem of determining the authorship of a particular spoken or written document.

Phonology:

Phonology is defined as the study of sound patterns and their meanings, both within and across languages. An example of phonology is the study of different sounds and the way they come together to form speech and words - such as the comparison of the sounds of the two "p" sounds in "pop-up."

Morphology:

Morphology is the study of how things are put together, like the make-up of animals and plants, or the branch of linguistics that studies the structure of words. In language morphology, you might study how prefixes and suffixes added to a word change its meaning

Syntax:

Syntax is the grammatical structure of words and phrases to create coherent sentences. Syntax is the grammatical structure of sentences. Words and phrases must follow English rules for correct arrangement and coherent sentences.

Semantics:

Semantics is the linguistic and philosophical study of meaning in language, programming languages, formal logics, and semiotics. It is concerned with the relationship between signifiers like words, phrases, signs, and symbols and what they stand for in reality, their denotation

The importance of Indian Philosophical Tradition

Indian philosophy refers to ancient philosophical traditions of the Indian subcontinent. There are six major schools of orthodox Indian Hindu philosophy—Nyaya, Vaisheshika, Samkhya, Yoga, Mīmāṃsā and Vedanta, and five major Shamanic schools—Jain, Buddhist, Ajivika, Ajñana, and Charvaka. Thus, it can be seen that Hinduism has a very rich and complex foundational base of religious and spiritual philosophy which distinguishes it from other religions. They provide cover a broad range of subjects, methods and approaches to observe the world and arrive at the truths regarding realty and the true nature of existence not only to gain a proper understanding of it but also to use such knowledge for our own, spiritual, and material advancement and final liberation.

Broadly speaking, the schools fall into two main categories, theistic (astika) and atheistic, those that believe in the existence of God and those that do not. The schools are predominantly atheistic in the sense that they do not recognize God as the source of creation or the ruler of the worlds. At the same they cannot be truly considered atheistic in the Western sense because they believe in the existence of the individual souls, their bondage, rebirth and salvation through spiritual effort.

All the schools hold the Vedas in high esteem and consider their verbal testimony valid in ascertaining the truths of the worlds and beings. They also acknowledge the existence of individual souls and the materiality or Nature as verifiable realities and eternal truths. However, they differ with regard to the nature of physical reality and hold it either as an illusion of the mind or a transient phenomenon or a solid, verifiable, and existential fact. They also differ about the existence of God and Nature, and their respective roles in creation and existence.

UNIT-V

Indian Artistic Tradition

India had always been known as the land that portrayed cultural and traditional vibrancy through its conventional arts and crafts. Folk art is however not restricted only to paintings, but also stretches to other art forms such as pottery, home decorations, ornaments, cloths-making, and so on.

From at least 3000 B.C. to the present day, many civilizations have flourished on the subcontinent of India (which includes today's countries of India, Pakistan, and Bangladesh). Each has made valuable contributions to India's rich artistic heritage.

Several of the world's major religions (including Buddhism and Jainism, Hinduism, and Islam) either began in India or flourished there. India has also been home to small communities of Jews, Christians, and Parsis. (Parsis are Iranian fire-worshipers who moved to India in the early A.D. 700's). Much Indian art, therefore, has a religious content.

The importance of Moorthi (Silpa Kala)

The earliest examples of Indian art come from the Indus Valley, an area in present-day Pakistan. The Indus

Valley, or Harappan, civilization flourished from about 3200 to 2000B.C. Many small sculptures of metal and clay survive from this period. They usually represent human or animal figures. Other objects include soapstone seals engraved with writing and animal forms. The seals may have been used to stamp trade goods or as a means of personal identification.Four larger bronze statues of a buffalo, rhinoceros, elephant, and bull with chariot driver have also been found near Bombay. They are thought to date from about 1300 B.C.

Buddhist Sculpture

Indian sculpture flourished during the Mauryan dynasty (about 321-184 B.C.). Much of the surviving art of this age is Buddhist. Among the most important monuments of the Mauryan period are large stone pillars that stood at crossroads and important sites. A pillar often had a lotus-shaped top bearing the figure of a lion. The lion was a symbol of imperial rule borrowed from Iranian art. Many pillars also featured important Indian symbols. These included the elephant, the bull, and the lotus itself.

Hindu Sculpture

Small images of Hindu gods were also carved of stone. Although made in human form, the images were also meant to show the many different forms taken by Hindu gods. Some gods were given many arms or heads. They were always shown carrying certain emblems.

In northern India during the Gupta dynasty, images of Hindu gods were carved into the rock in man-made caves or housed in temples. Such temples appeared across India after A.D. 400. Elaborate relief carvings were made on the temple walls. These represented a variety of gods and their attendants. In southern India after 800, bronze figures of Hindu gods were made. It was believed that the spirit of a temple god could be transferred to the statue. The statue was then carried in a religious procession. Outstanding bronzes were made in the Cholaperiod (800-1200).

During the period from 900 to 1500, Hindu sculpture in the north tended to emphasize rich decoration. Much of this sculpture was used to ornament religious buildings. Sculpture of figures decreased after 1200 when northern India was ruled by Islamic leaders. Islam forbade the use of human images for worship. Figural sculpture was produced for Hindu rulers, however.Traditional sculpture continues to be made in modern India, mainly for an international tourist market. Other sculptors have experimented with modern styles and techniques.

Chitrakala in Indian tradition

The people of ancient India made little distinction between artists who made images in paint and those who carved in stone. Each brought reality into being through his art.

Wall Painting

In the first centuries A.D., large Buddhist temples and monasteries were cut into cliffs near Bombay. The walls of these cave-halls are decorated with both carved and painted images. Some of the paintings date from the first century and earlier. But most were made in the 400's, when support for the arts came mainly from the royal court of the Vakataka dynasty.

Manuscript Illustration

Illustrated manuscripts were made in India beginning in the 1000's. Early manuscripts had writing surfaces made from palm leaves. Some schools of manuscript illustration tried to imitate the complex colors and solidly modeled shapes of earlier wall paintings.

The Mogul Painting

The Mogul (Mughal) dynasty came to power in the 1500's. It ruled much of India until the British took control in the 1850's. Mogul rulers followed the Islamic faith. They brought Islamic artists from Iran to train talented Indian painters. The literary works commonly illustrated in the Islamic world were very different from the religious texts illustrated by Indian artists. Many were myths or histories of kings. Akbar, one of the most famous Mogul rulers, encouraged painters to record the world around them.

During his rule, Mogul painting combined Islamic, Hindu, and European elements into an original and expressive style.

Modern Painting

The observation of nature encouraged by some Mogul rulers continued under the British, who first went to India as traders in the 1700's. Paintings made for the British East India Company include detailed studies of birds. In the late 1800's, art schools modeled on European institutions were established in Calcutta and Bombay. A number of talented Indian painters were trained at these schools. Early in the 1900's, a South Indian artist, Ravi Varma, made large oil paintings of Hindu gods in the style of British portrait paintings of the 1800's.

The writer Rabindranath Tagore, who won the Nobel Prize for literature in 1913, was also a painter. Tagore's nephew, Abanindranath, and his followers tried to combine Indian painting traditions with other Asian styles. Their work has had little influence on modern Indian art, however. The oil paintings of Amrita Sher-Gil, on the other hand, continue to influence many Indian painters. Sher-Gil, who was half Hungarian, studied in Europe, but her paintings have a well- observed Indian content. Other modern painters have followed a variety of international models. Most seek in personal ways to find a means of expression that can be both modern and Indian.

Sthapthya (Architecture)

One of the most enduring achievements of Indian civilization is undoubtedly its architecture. Indian architecture, which has evolved through centuries, is the result of socio-economic and geographical conditions. Different types of Indian architectural styles include a mass of expressions over space and time, transformed by the forces of history The establishment of Hindu kingdoms in South India, the south Indian school of architecture began to flourish. The most notable achievements of the Pallava rulers were the rock-cuttemples of Mahabalipuram and the temples of Kanchipuram. The Chola, Hoyasala and Vijayanagar rulers also did remarkable job in the field of architecture.

Colonial Architecture

Like all other aspects, colonization of Indian also had an impact on architecture style. With colonization, a new chapter in Indian architecture began. The Dutch, Portuguese and the French made their presence felt through their buildings but it was the English who had a lasting impact On architecture.

Indo Islamic Architecture

The medieval period saw great developments in the field of architecture. With the coming of Muslims to India, many new features came to be introduced in buildings. The development of Muslim Style of Architecture of this period can be called the Indo-Islamic Architecture or the Indian Architecture influenced by Islamic Art. The Indo-Islamic style was neither strictly Islamic nor strictly Hindu.

Ancient Architecture

Indian architecture is as old as the history of the civilization. The earliest remains of recognizable building activity in the India dates back to the Indus Valley cities. Among India's ancient architectural remains, the most characteristic are the temples, Chaityas, Viharas, Stupas and other religious structures.

Cave Architecture

The cave architecture in India is believed to have begun in the third century BC. These caves were used by Buddhist and Jain monks as places of worship and residence. Initially the caves were excavated in the western India. Some examples of this type of cave structure are Chaityas and Viharas ofBuddhists.

Rock Cut

The Rock-cut structures present the most spectacular piece of ancient Indian art specimen. Most of the rock-cut structures were related to various religious communities. In the beginning, remarkable Buddhist and Jain monuments were produced in areas such as Bihain the east and Maharashtra inthe west.

TempleArchitecture

In ancient India, temple architecture of high standard developed in almost all regions. The distinct architectural style of temple construction in different parts was a result of geographical, climatic, ethnic, racial, historical and linguistic diversities. Ancient Indian temples are classified in three broad types. This classification is based on different architectural styles, employed in the construction of the temples

Sangeetha

Culture, in India, although diverse and varied, still binds the country together in some form of common identification. Indian dance and music have played a remarkable role in this unification. India has a great heritage of classical dance and music. Using the body as a medium of communication, the expression of dance is perhaps the most intricate and developed, yet easily understood art form. Music too plays an important role in the Hindu religion. The tradition of Indian music should be understood in the context of Indian life and thought. It is known to be a mystical experience, analogous to yoga.

Qawwali

The classic Pakistani Qawwali music in its present form goes back to the 12th century, and the poet as well as composer Amir. But the qawwali music is perhaps even older. Qawwali, a sufi and religious music is closely connected to Islam. It is classic, but not in western meaning of the word. It is strictly built up in different stages. All with verse and chorus. The first stages activate the links with the living spiritual guides, the next with the departed saints and at last with God (Allah)

Folk Music

The true rhythm of India lies in its folk music - the music of the masses. The extreme cultural diversity creates endless varieties of folk styles. Every event of life has a unique folk song associated with it - then be it f1estivals, advent of the new season, birth of a child, or day-to- day affairs like teasing one's loved one, admiring nature, etc. Music is an indispensable component of functions such as weddings, engagements, and births. There is a surfeit of songs for such occasions. The Indian folk music has today reached out to touch the hearts of masses across the globe with its melodious rhythm and endless energy.

Ghazal

Ghazal has its roots in classical Arabic poetry. Ghazal is an Arabic word which literally means talking to women. It grew from the Persian qasida, which verse form had come to Iran from Arabia around the 10th century A.D. The qasida was a eulogy written in praise of the emperor or his noblemen. The part of the qasida called tashbib got detached and developed in due course of time into the Ghazal. India has produced some of the exceptional talents in the field of ghazal singing like Begum Akhtar, Jagjit Singh, Pankaj Udhasetc.

Classical Music

The two fundamental elements of Hindustani classical music are raag and taal. Hindustani music is the music of North India, involving both Hindu and Muslim musicians. It is intimately associated with the north-Indian temple rituals and traces back its existence in the Shastras or ancient treaties in Sanskrit.

The Indian musical instruments

Sitar

Probably the most popular string instrument from India is the sitar. String instruments have gained popularity because strings are considered to be the best accompaniment to singing, a prime element of Indian music.

Sarod

Sarod is another popular stringed instrument. The body is carved from a single piece of well- seasoned teakwood and the belly covered with goat skin. There are four main strings, six rhythm and drone strings and fifteen sympathetic strings, all made of metal. These are played by striking with a plectrum made of a

coconut shell

Sarangi

The name derives from SauRangi meaning 100 colours. It has three to four main playing strings and about a dozen sympathetic strings. The instrument has no frets or finger board; the strings float in the air.

Esraj

Esrajis a combination between saringda and sitar. The base of the instrument is like saringda while the neck and strings are like sitar. It gives a sound very much like sarangi without being as difficult to play. It is quite popular in West Bengal.

Tanpura

It has four strings tuned to the tonic. The tanpura is known for its very rich sound. There are three main styles; the Miraj style, the Tanjore style and the small instrumental version sometimes called tamburi.

Santoor

Santoor is a North Indian instrument originating from Kashmir. It has more than a hundred strings which run across a hollow rectangular box and the strings are struck by a pair of slim carved walnut mallets.

Vichitra Veena

The VichitraVeenais a stringed instrument like the rudravina except it has no frets. It is played with a slide like a Hawaiian guitar.

Violin

Violin was introduced to India about 300 years ago and is a very important string instrument in the South of India. It is played in a sitting position and is held between the right foot and the lefts houlder.

Tabla

Tabla is a pair of drums. It consists of a small right hand drum called dayan and a larger metal one called bayan. The function of the black spots on each of the playing surfaces is to create the bell-like timbre that is characteristic of the instrument.

Pakhawaj

Pakhawaj is essentially a north Indian version of the mridangam and is the most common north Indian representative of the class of barrel shaped drums known as mridang. During the last few generations tabla has usurped its position of importance.

Mridangam

Bears a strong superficial resemblance to pakhawaj but there are major differences in construction and technique. It is the most used drum in South Indian music.

JalTarang

This instrument is a set of china bowls that are filled with water. Each bowl is struck with a light wooden mallet to cause it to ring. Jaltarang is not very common and is normally found in the accompaniment of Kathak dancers.

Dholak

Very popular folk drum of northern India. It is barrel shaped with a simple membrane on the right hand side.

Pung

This is a long bodied drum with both ends covered in skin and plays an important role in Manipuri dancing when it is played by men and women, either in a sitting position or standingposition.

Flute

Flute is found in every part of India, carved from bamboo it is made in every possible size.

Shehnai

A double reeded wind instrument with a widening tube towards the lower end. There are eight or nine holes, the upper seven for playing and the lower ones fortuning. The Shehnaiis considered auspicious and is played on all festive occasions in India.

Nrutya Yevam Sahitya (Natya Shastra)
Folk Dance

The Indian folk dance is simple without being naive, for behind its simplicity lie both profundity of conception and a directness of expression which are of great artistic value. The popular folkdances of India are Ruk Mar Nacha, PuruliaChhau, RangoliBihu, SinghiChham, Karma, Cheraw Dance, Hojagiri, BardoChham, Chang Lo, Lahoo and Thang Ta in the East. Bhangra, Charkula, Ghoomar, Spaw Dance and Kinnauri Natiin the North.Kalbelia Dance, Koli, Tarangmel, Dandiya Raas, Garba, Tippani Dance, Panthi, The Padhar Dance, Dharmar and Hamchi Dances in the West. Devarattam, DolluKunita, ThapettaGullu, Garadi, Lava Dance and Nicobarese Dance in the South.

Bharatanatyam

BharataNatyam, originating in Tamil Nadu, has movements of pure rhythm, rendering a story dramatically in different moods. For a long time, Bharat Natyam was performed only in temples by dancers in service of the temple, the devadasis. The dancers must learn the language of gestures, mudras - so as to express feelings, movements and characters in the stories which she narrates through dance.

Kathak

The Kathak dance form originated in the north. The influence of the Mughal tradition is evident in this dance form, and it has a distinct Hindu-Muslim texture. The word Kathak, derived from 'Katha', literally means storyteller. Today, the maestros of this dance form include BirjuMaharaj and Uma Sharma. Kathak has an exciting and entertaining quality with

Kathakali

Kathakali, a well-developed dance-drama of Kerala is a performance where the actors depict characters from the epics Ramayana and Mahabharata and from the Puranas (ancient scriptures). The dancers adorn themselves in huge skirts and headdress, wearing a most intricate style of make-up. Kathakali draws heavily from drama and is danced with elaborate masks and costumes. Like Bharatanatyam Kathakali also needed a resurrection in the 1930s. The great poet Vallathol rediscovered Kathakali, establishing the Kerala Kalamandalam in 1932 which lent a new dimension to the art-form in South India.

Manipuri

Protected for years in a valley of exceeding beauty, Manipuri is the art expression of every man, woman and child of Manipur. The musical forms of that culture reflect the worship of Vishnu. It is around episodes from his life that the faith of the people is entwined. The sanskirtan and the rass are revered musical traditions enacted appropriately at different times of the year by the community as a whole. Manipuri is not aggressive. It is tender and almost reticent on the one hand, and extremely vigorous on the other. A continuity of movement and a restraint of power are underlying features of the style.

Chakyar koothu

This dance form is believed to have been introduced to Kerala by the early Aryan immigrants & is performed only by the members of the Chkiar caste. A highly orthodox type of entertainment, it can be staged inside temples only & witnessed by the Hindus of the higher castes. The theatre is known as Koothambalam. The story is recited in a quasi-dramatic style with emphasis on eloquent declarations with appropriately suggestive facial expressions & hand gestures. The only accompaniments are the cymbals & the drum known as the mizhavu, made of copper with a narrow mouth on which is stretched a piece of parchment.

Mohiniyattam

Mohiniyattam, the female semi-classical dance form of Kerala is said to be older than Kathakali. Literally, the dance of the enchantress, Mohiniyattam was mainly performed in the temple precincts of Kerala. It is

also the heir to Devadasi dance heritage like BharataNatyam, Kuchipudi and Odissi. The word 'Mohini' means a maiden who exerts desire or steals the heart of the onlooker. There is a well known story of Lord Vishnu taking on the guise of a 'Mohini' to enthrall people, both in connection with the churning of the milk ocean and with the episode of slaying of Bhasmasura. Thus it is thought that Vaishnava devotees gave the name of Mohiniyattamto this danceform.

Odissi

The ambience of Orissa, the philosophy of Lord Jagannath and the sculpture of the 13th - century Sun Temple of Konarak, are reflected in its dance form – Odissi. Perhaps the most lyrical style of dance in India, Odissi follows unique body norms; the iconography of a whole culture is echoed in its structure. The tribhanga, a three-bend posture.

Vastu Kala

Vastuis the science of direction that combines all the five elements of nature and balances them with the man and the material. Vastu Shastra is creating a congenial settings or a place to live or work, in most scientific way taking advantages of the benefits bestowed by the five elements called "Paanch bhootas" of the nature thereby paving the way for enhanced health, wealth, prosperity and happiness in an enlightened environment.

The world comprises of five basic elements, also known as the Paanchbhootas. They are Earth, Water, Air, Fire and Space. Out of the nine planets, our planet has life because of the presence of these five elements.

The Directions

The importance of orientation of a building is not only for saving energy but also to have a better house design, which not only gives comfortable living but also gives good health, prosperity and wealth to the house owners/occupiers and these families. There lies a co- relation between the rotational scenario of the planets and the house design and their different directions with respect of NORTH. The building of any type and its construction meets the purpose if proper orientation has been given using suitable local building material. It increases not only its life span but also improves the condition of occupants. There are instances where buildings are not planned according to required local orientation were lost or deteriorated much faster than the buildings having built with proper studies of orientation.

The proper orientation means the proper knowledge of all the eight directions. It is a common knowledge that the direction from where the Sun arises is known as East and where it sets as West and when one faces the East direction, towards one's left is North and towards one's right is South.

The corner where two directions meet obviously is more significant since it combines the forces emanating from both the directions. SO in all there are eight directions , North, Northeast, East, Eastsouth, South, Southwest, West, Westnorth. Every direction has its own significance and has its own construction. The basic rules of VastuShastra are based on these eight directions.

Vastu is essential

Vastu forms the basics of each construction; one must follow Vastu from the initial level i.e. from choosing a plot to shift in the house. Everything should be done according to Vastu principle since Vastu is not merely a word but it is a science and a bridge between man and nature.

Vastu is followed while choosing a plot, how to choose a plot: the shape, the nature of the soil. When and how to construct a house, how to do the interiors, how to choose colour and when to shift. Vastu is such a deep science that it is a pool of information and one can have any doubts cleared with proper reasoning.

Vastu is unique

Vastu is a science that has originated from India. Fengshui is an art of harnessing energies. Though both

have a same objective, the benefit of humanity but the principles are very different. Indians are strict follower of Vastu as it is originated from India and it's based on our culture, traditions, geographical conditions, climatical conditions and everything for India.

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