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पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Pūrṇam

A Journal of Indian Knowledge Systems

(Website: https://purnam.vercel.app, https://purnam.co.in)

Portraying the attempts of scholars and scientists.....

..... to understand the contributions of Bharatiya Heritage and SAINTists™

Pūrṇam Vol. 1 No. 2 July - December 2025 ISSN: 3049-3587 (Print)

Published Jointly by

RAJIV DIXIT VICHARA VEDIKE

&

BHARAT VIKAS SANGAM

... ପୂର୍ଣମ୍ પૂર્ણમ പൂരംണമ് पूर्णम् পূর্ণম্ পুৰ্ণম্ பூர்ணம் పూర్ణమ్ ਪੂਰ੍ਣਮ ...

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About the Journal

Pūrṇam is a peer reviewed, diamond access, multi-disciplinary, multi-lingual Journal on "Indian Knowledge Systems" with the following key features:

Title	Pūrṇam
Year of Start	2025
Periodicity	Two issues per year
Subject:	Multidisciplinary Subjects
Language/s	Multiple Languages (English, Kannada, Hindi, Tamil, Telugu, Sanskrit and Assamese)
Format of publication	Print

Vision and Mission

- **Vision:** For a better world through *"Vasudaiva kutumbakam"*
- **Mission:** Promoting Indian Knowledge Systems by facilitating food for thought and motivation for proactive action

Objectives

- To publish papers on the contribution of Indian Knowledge Systems to the society.
- To provide publication opportunity to organizers conducting conferences on topics related to Indian Knowledge Systems.
- To bring the grass root level contributions to limelight by supporting their work through free professional writing assistance.
- To support the so called 'unorganized category' of individuals/groups, but in reality are learned / knowledgeable personalities; to publish their work.

Aim and scope

The journal aims at promoting and portraying the wide scope of Indian Knowledge Systems in various sectors towards the global-sustainable peace, progress and prosperity.

The journal accepts papers on the contribution of Indian Knowledge Systems to society in the following areas, but not limited to only these IKS areas:

- Social sciences including ethics, education and value system, skills-n-talents, sustainability management, law and administration, home science, family system and society.
- Engineering & technological sciences including indigenization and innovations
- Social and political systems including messages from economics in ancient India
- Rural development, rural economy, rural technologies and *Bharatiya arthashastra*
- Health sciences including AYUSH, naturopathy, complementary and integrated systems of medicines, ethno pharmacology and health sciences
- *Ganitha, Jyothisha* and *Jyothishya shastra*
- Ethno sciences and technologies
- Philosophy, Spiritual, Vedic, Bhakti, *Janapada* and *Vachana* sciences
- Environment, Hygiene and Nature
- Agricultural sciences supporting chemical-free, GM-free agriculture
- History, Archeology, Astronomy and Travel
- Language, Literature, Folk Sciences, Art, Culture and Architecture
- IKS based solutions for modern day challenges

Journal contents / Types of papers:

- Editorial
- Letters to Editor
- Invited papers
- Original research papers
- Research based travelogues, reports & case studies
- Review papers
- Research questions
- Recommendations, Reviews & Opinions

Continued on Cover Page 3

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Editorial

I From Gurukulas to IITs

The major question which bothers the parents who have put their children for studies in Gurukulas is "Can our child come to the mainstream after they finish their primary education in a Gurukula"?

The British 'in a planned way' led the highway of Indian education from Indigenous system to the Macaulay system, which has now covered roughly over 95+% of education; and we have the remaining <5% happening in Gurukula system. Now when the parents, who are well confident that their wards can be better educated in a Gurukula system, their question whether their ward can come to the mainstream education to join engineering, medical or pharma or art/architecture colleges after their 10-12 years of primary education in Gurukulas is quite valid.

As such the students from gurukulas are much better off in terms of physical and mental abilities than compared to the Macaulay ones, and are in fact more eligible to take up the mainstream courses. Ironically they had to see the "NO ENTRY" policy since they were not recognized by the 'mainstream system'.

Realizing this aspect, it is heartening to note that the Government of India has now come up with a new scheme to permit admission of gurukulaites right into IITs. Under the scheme, now selected gurukulaites can learn under professors in IITs. This is under the ***Setubandha Scholar Yojana*** (Setubandha Scholar Scheme), a government-initiative to support traditional scholars (especially those trained in Gurukula) to integrate into modern higher education. It aims to bridge traditional Indian knowledge systems (like Vedas, Sanskrit, Ayurveda, etc.) with modern academia. Specifically, it helps *traditionally trained scholars* (i.e. people who studied in Gurukulas or with a Guru) to get PG (master's) and PhD degrees. The candidate, not > 32 years and having at least 5 years' study in gurukula should have sufficient Shastric knowledge. Certification from the Guru or the Gurukula would be required. The studies at PG or PhD level in IITs, Central Universities, research centers or recognized IKS centers could be in the areas like:

- Vedic philosophy and cognitive sciences (आन्वीक्षिकी विद्या)
- Language, linguistics, grammar (भाषा एवं वाग्विश्लेषण)
- History and civilization sciences
- Law, social and cultural sciences (धर्मशास्त्र, लौकिक शास्त्र)
- Political / economic / strategic sciences
- Mathematics, Physics, Astronomy (गणित-भौत-ज्यौतिष)
- Health and medical sciences (including Ayurveda)
- Agriculture, veterinary science
- Architecture, construction science
- Chemistry, Metallurgy (रस-धातु विद्या)
- Mechanical & digital design engineering
- Performing arts (music, dance)

- Fine arts, sculpture
- Fashion & interior design (अलंकारादि)
- "Edutainment" sciences (शैक्षणिक-क्रीड़नीयक)
- Vedas & Vedāṅga philosophy
- Governance / Law and Order (दण्डनीति)

Further, scholars can receive a monthly stipend of upto ₹75,000 depending on year/level and appropriate contingency funds. For more details and application procedures, one may visit Setubandha Portal. (setubandha.sanskrit.ac.in)

While media always talks of Breaking News, this indeed is a MakingNews™. This is a milestone decision by the GoI, and goes a long enabling reverse engineering of lost technologies and promote experimental validation and indigenous innovation not just in shastras but also Metallurgy (Rasa–Dhātu Śāstra), Architecture (Vāstu Śāstra, Śilpa Śāstra), Agriculture, Medicine (Ayurveda), Astronomy, mathematics etc., which once India had mastered.

II Promoting Bharatiya Practices in Education

Education is a process of man-making, character making, and life-building that helps an individual discover their inner self and reach their fullest potential. However, today, in practice, it is more or less the opposite. Especially in the last couple of years, with rapid development in Artificial Intelligence, Large Language Models, education has become even more challenging than ever before when it comes to bringing out the hidden potentials and talents of an individual.

Today almost any task, any assignment given to students, in no time the answer is ready and the students virtually fly when a typed assignment is permitted. All that is required for them to know is how to give the "prompts". In this context prompt engineering is the major academic skill required for them.

A boxer can become a champion only and only when he has appropriate tactics and has taken and also given blows again and again making himself tough and sustain well. Just by reading books on boxing and chatting through LLMs and collecting huge information on boxing can never make a person a Boxing Champion. Largely, today students are champions only in collection of information on boxing which has a very little scope on the boxing ring.

In this background a revival of education system to make the future citizens of the country (or society at large) skilled, capable, self-reliant, scientifically and technologically sound, and ethical world citizens.

In order to materialize this, a promising benchmark is to adopt the strategies of the gurukula system of education which encompasses inculcating all these qualities in the students. This is not only applicable to traditional education, but also the most modern technological training. The best examples for this are the "Ashirwad Plumbing School", and the Japanese's "Toyota Technical Training Institute", of the Toyota Learning and Development India, called as the "Gurukula" (ಗುರುಕುಲ); both of them situated in Bengaluru, runs like a gurukula, and (thus) is skill development based.

In both these Technical Gurukulas, the appointment of the students would be in waiting virtually the moment they seek admission.

Further in this background quite some initiatives taken to promote IKS, by the Indian governments in the last few years are commendable.

Even before this, M S Ramaiah Institute of Technology, Bengaluru has taken several initiatives in this regards much before these initiatives are taken by the government, and hence are pioneers in this area. The institute's name is mentioned here not just because I am a faculty there, nor this is to advertise my institute here, but its mention here is coincidental. The institute since becoming autonomous in 2007 has made successful attempts in this regard. Taking advantage of the academic autonomy status, the institute has offered a number of such courses in its Engineering Program. Some of them are:

- **Traditional Indian Sciences & Technologies.** This is an open elective course offered since 2008. The equivalent of this course is the IKS course which about to be mandated by AICTE this year. The institute conducted a Faculty Development Program (FDP) later in 2019, titled "Vishwa Guru Bharatha – The glory of Indian Science and Technologies" motivating other institutes to offer this elective course. The videos of this online FDP are available in the youtube account, harichandrabp@msrit.edu.
- **Science, Education And Technologies (SEAT) for Rural India.** Approved in 2016, the open elective course aims at teaching the students as to how the sciences and technologies learnt by the students can be applied towards solving the problems faced by the rural society and having a career in perhaps their own villages, thus also aiming to reverse migrate from urban to rural areas. Further, the institute conducted an FDP in this regard, with the venue of the FDP being a village a bit away from the institute campus. "Rural Development" is yet another short course in the area.
- **Vedic Mathematics**: An ability enhancement course (AEC) since 2020 aims at enhancing the brain power of the students, and to be able to face competitive exams. The syllabus, apart from basic mathematics, also include Vedic geometry, calculus, algebra etc.
- **Indian Education System:** This is yet another significant AEC course. The course aims at teaching a bit of history of gurukula system of education in India and the pedagogical attributes of gurukulas of the past and the present, making students, being in the Macaulay's system of education, adopt Gurukulas strategies towards wholesome development and applying the same to their education in the forthcoming courses.

The motivation behind introducing all these courses by the institute is Rastrabandhu Sri. Rajiv Dixit, an exponent of modern swadeshi movement who has visited the institute twice, and delivered a highly motivating talks to the faculties and students.

Readers from academic institutes are requested to contact the Editor for the syllabus, previous exam question papers and other academic material in this regard.

It is also worth noting that the hidden motivation behind this journal is also Sri. Rajiv Dixit. The second issue of Pūrṇam dated 30th November which is celebrated as Swadeshi Divas, remembering both the birth and death dates of Sri. Dixit.

Sri. Dixit also strongly emphasized the Indian gurukula system of education. This issue includes quite some papers in the area which are worth noting for the sustainable progress of the country and humanity at large which is the ultimate vision of *Bharatiyata.*

It is worth noting that the issue, having more papers on education, also highlights some research questions comparing gurukula system and modern (Macauley's) system of education. As such "Research Questions" is a unique feature of Pūrṇam.

The editor thanks all the Members of the Editorial Board who are striving to make this journal a master piece in the area of IKS, and the authors who contributed papers.

In service of Profession, and Humanity at large…..
Sarvae bhavantu sukhinaha
(May all beings be happy)
-Editor

30th November, 2025;
Swadeshi Divas
(Celebrated in memory of Sri. Rajiv Dixit)

... ಪೂರ್ಣಮ್ ପୂର୍ଣମ പൂർണമ് പൂർണ് ପୂର୍ଣମ୍ ପୂର୍ତ୍ତମ୍ பூர்ணம் పూర్ణమ్ പൂർണ്മ ...

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IKS in Education

Novel; rather, ancient methods of representation of knowledge for modern science/technologies

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Abstract

Today information / knowledge is passed on largely prose form. However, traditionally knowledge was passed on from person to person in several forms; viz., through mantras, stotras, shlokas majority of them in the poetic form. There were also in the form of stories.

The paper show cases an attempt to reinvent some of the forms of representation of knowledge by assigning the tasks to a group of students of under graduation in Mechanical Engineering. The attempt is worth noting and replicating.

Keywords: Representation of knowledge, *shlokas*, *mantras*, *Astotthara shatanamavali*

Introduction

M S Ramaiah Institute of Technology, Bengaluru, offers an Ability Enhancement Course titled "Indian Education System". The course is aimed at understanding the pedagogical attributes of the largely gurukula based traditional education in India in the past, and the present traditional institutes which work on the blended gurukula model. This is meant to help students to take messages from the gurukula system to adopt the possible strategies into their education to improve their learning abilities and attitudes.

For example, the traditional learning process included three steps:

1. *Shravana* (hearing what is told by the guru),
2. *Manana* (Pondering around, recollecting what was heard, think and try to find applications or importance), and last but not the least,
3. *Nididyasana* (deep contemplation & practically implementing or putting it to work and reiterate what was taught).

This would not only help understand the concepts but also work and witness things to retain the same in them for a long lasting memory and first-hand experience. When this topic was explained, students were asked to adopt the concept and asked to write a case study for the process or carry out the experiment or execute the job for a better understanding.

Traditional ways of representation of knowledge

As a part of the course students are also explained about the different traditional ways of representation or presentation or explanation of knowledge; or i.e., different ways of explaining things, viz., the nature or science or technologies or management etc. They could be in the form of *kathas*/ *puranas* (stories), *shlokas*/*kavyas* (poetic), *Harikathas* , *mantras* etc. To consider an example, entire medical and pharmaceutical sciences were explained in the form of *shlokas* in the texts of Charaka Samhita, Sushruta Samhita etc. Further, not to ignore, even Art, Architecture, Sculpture, Music and dance are different traditional ways of representation of knowledge.

Attempt to Reinvent traditional representation of knowledge

While explaining the traditional knowledge representation, the students were explained the technology of computers with the help of *shlokas*, the "Computer Astothara Shatanamavali"; which had explanation for each of the 108 *shlokas* (Harichandra, 2002). Incidentally it was a couple of days before the Ayudha Pooja. The students appreciated it a lot.

To give a sample of the content of Computer Astothara Shatanamavali, it is here…

Athah Yantra Devataabhyo namaha…

Computer Astotthara shatanamaavalihi

Om computeraaya namaha
Krantikaari yantraaya namaha
Maanava Maanasa putraaya namaha
Aadesha paalaakaaya namaha
Bit Byte Dattakaarakaaya namaha
.....
Online lottery chaalakaaya namaha
.....
Eka shunya praanaaya namaha
Laser jet printer sahitaaya namaha
.....
230 Volts bakshakaaya namaha
.....
Virus apriyaaya namaha
Antivirus bahupriyaaya namaha
.....
.....
Ayudha Pooja priyaaya namaha
.....

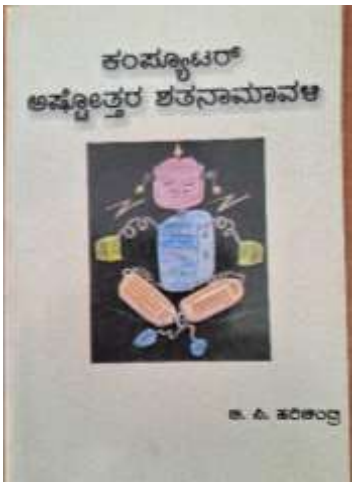

Figure 1: 'Yanthra Devatha' on Computer Astotthara Shatanamavali – Kannada Book

Later, the students were asked to consider any technical topic and explain it in any traditional form said above, or in their own way. The response of the 69 students of III Semester BE (Mechanical Engineering) was quite amazing, and some examples here.

Mr. V S Sri Tilak Ram wrote "The Epic of 4-Strokes". It is as follows:

Long ago, inside the heart of a mighty chariot, there lived **four brothers** – "Intake", "Compression", "Power" and "Exhaust". They were children of engine bound by destiny, rhythm and a spark of fire.

The eldest, Intake, was calm and generous. Each cycle, he opened wide and welcomed a fresh breath of air-fuel mixture into their chamber-home, saying "without new beginnings, no journey can start".

Next came Compression, disciplined and strict. He squeezed the mixture tight, muttering, "only under pressure do we discover our true strength". The others often complained, but they knew that his discipline gave them power.

Then thunder rolled. The fiery sibling, Power, received the blessing of a spark. He roared with unmatched energy, pushing the piston down with all his might. "I am the strength that drives the wheels of destiny!", he cried, lighting up the chamber with fire and glory.

Finally, the quiet youngest, Exhaust, stepped in to clear away the burnt gases, often overlooked, he whispered, "I carry away the past so that the future may enter."

Together they repeated the cycle endlessly, each stroke following the other in harmony. The crank shaft dance to their tune, converting their rhythm into rotation, and the chariot surged onward carrying kings, warriors and dreamers across lands.

Thus, the engine lived on, teaching mankind that "progress is born from teamwork, balance, and a little spark of fire".

The students were free to do their task even in their mother tongue. One student, Ms. Sanjana H wrote about a turbine in Kannada as follows:

ಟರ್ಬೈನ್ (Turbine)
ಟರ್ಬೈನ್‌ನ ಹೃದಯ ಚಕ್ರ ತಿರುಗುವ ಚುಕ್ಕಿ,
ರೋಟರ್ ನಾಟ್ಯದಲ್ಲಿ ಶಕ್ತಿ ಹುಟ್ಟಿದುದು ಸಿಕ್ಕಿ|
ಸ್ಟೇಟರ್‌ನ ಬಾಹುಗಳಲ್ಲಿ ಗಾಳಿ ನಿಂತು ತಿರುಗಿ,
ದಿಕ್ಕು ಬದಲಿಸಿ ಶಕ್ತಿ ಹರಿಸುತಿಹುದು ನುಡಿ||

ನೋಜ಼ಲ್ ಬಾಯಿಂದ ನೀರಿನ ಬಾಣ,
ವೇಗದ ಜ್ವಾಲೆಯಿಂದ ತಿರುಗುತಿಹ ಚಕ್ರಮಾನ|
ಬ್ಲೇಡ್‌ಗಳ ತಲೆಯಲ್ಲಿ ಹೊಳೆವ ನಾಟ್ಯ,
ನೀರಿನ ಹೊಡೆತದಲ್ಲಿ ಮೂಡುತಿದೆ ಚೈತನ್ಯ||

ಶಾಫ್ಟ್ ತಿರುಗುತಿಹುದು ರೋಟರ್‌ನ ನಾದ,
ಶಕ್ತಿಯ ಹರಿವಿಗೆ ಕೊಡುವುದು ಸ್ವಾದ|
ಬೇರಿಂಗ್ ಹಿಡಿದಿದೆ ಚಕ್ರದ ನಾಡಿ,
ಮೃದುವಾಗಿ ಚಲಿಸಿ ಶಕ್ತಿ ಕೊಡಲಿ ನಿತ್ಯನಾದಿ||

ಕೇಸಿಂಗ್ ಹೊದಿಕೆಯು ರಕ್ಷಣೆ ನೀಡುತಿಹುದು,
ಒತ್ತಡ ನಿಯಂತ್ರಿಸಿ ಸುರಕ್ಷೆ ಕಾಯುತಿಹುದು|
ಗವರ್ನರ್ ನಿಗದಿಪಡಿಸುತಿಹ ಶಕ್ತಿಯ ವೇಗ,
ಸಮತೋಲನದ ನಾದದಲ್ಲಿ ನಡೆಯಲಿ ಯಂತ್ರದ ರಾಗ||

ಬಕೆಟ್ ಹಿಡಿದಿದೆ ನೀರಿನ ಹೊಡೆತ,
ತಿರುಗಾಟದ ಶಕ್ತಿಯಲ್ಲಿ ಬೆಳೆಯುತಿಹ ಶಕ್ತಿಪಟ|
ಡ್ರಾಫ್ಟ್ ಟ್ಯೂಬ್ ಹರಿವ ನೀರನ್ನು ಸಾಗಿಸಿ,
ಒತ್ತಡ ಉಳಿಸಿ ಶಕ್ತಿ ನೀಡುತಿಹ ಸಾಗಿ||

ಕೇಸಿಂಗ್, ನಟ್, ಬೋಲ್ಟ್, ಗೇರ್, ಪಿನ್
ಇವರೆಲ್ಲ ಸೇರಿ ಮಾಡಿದ ಅದ್ಭುತ ಯಂತ್ರ|
ಪ್ರತಿ ಭಾಗದ ನಾದ ಒಂದು ರಾಗ
ಟರ್ಬೈನ್ ನಾಟ್ಯವೇ ವಿಜ್ಞಾನದ ಯೋಗ||

On similar lines, Mr Salim Manzoor wrote the poem of a machine in his mother tongue, Urdu (Figure 1), and gave its translation in English too.

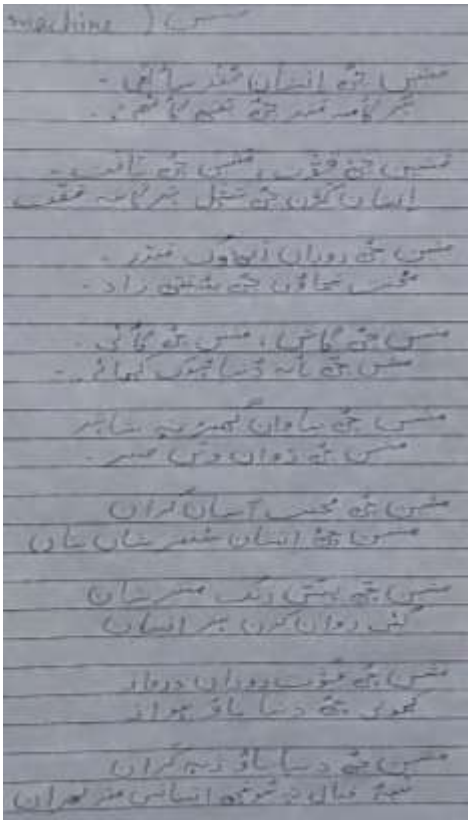

Figure 2: Poetic Explanation of a "Machine"

The following is the translation.

Machine

Machine is man's companion;
Helpful in every task

Machine is the Power, machine is strength;
It makes every effort easy

Machine is Hand's helper;
It saves labor and time

Machine is light, machine is speed
It is the handy tool for the world
Machine is the mark of art
It shows human progress

Machine builds home and cities
It runs with patience and effort

Machine makes hard work easy
It increases human dignity

Machine has its own pride
It give motion ot manking

Machine is the key to power
It opens the doors of the future

While explaining the computer *Astotthara Shatanaamavali*, studentswere also narrated another example, of "Lathe *Astotthara Shatanamaavali*" giving example of explanation like this:

Om latheaaya namaha
Revolving workaaya namaha
Translating toolaaya namaha
Tail stock sahitaaya namaha
Lubrication priyaaya namaha
……. and so on.

Un-imaginably, going beyond a machine, one student, Nihar Nagaraj Shiroor wrote a "Gear Astothara Shatanamavali". A sample of this is given here:

Om Gearaaya namaha |
Om power transmitteraaya namaha |
Om motion converteraaya namaha |
Om force divideraaya namaha |
.....
.....
Om endless rotoraaya namaha |
Om ratio createraaya namaha |
Om lubricant loveraaya namaha |
Om stress beareraaya namaha |
Om smooth engageraaya namaha |
Om factory heartbeataaya namaha |
Om perfect pitch sahitaaya namaha |
Om Engineers' blessingaaya namaha |
.....
.....
Om balanced beingaaya namaha |

Another interesting one, "A short poem of CNC", by Mr. Pavan G H is as follows:

O Divine weaver of metal and form,
Whose spindle nums with digital grace,
Guided by code, unyielding exact,
You carve the truth from the raw embrace.

No tremor mars your steadfast hand,
No flaw escapes your watchful eye,
Through G-code chants and silent command,
You shape the future piece by piece, high.

From block to beauty, rough to fine,
With Laser gaze and milling song,
You turn the vision into line,
Where human thought and steel belong.

O CNC, mind of the factory floor,
Architect of the unseen gear,
We honour thee, forever more,
For making the intangible clear.

The choice of the topic (technical only) and language was purely left to the students. Hence there were a wide range of assignments given. Just to name some more of them, here it is…. "the story of brake disk", "the tale of the talking CNC", "The Silent Hero: The Story of a Motor Pump", "Fighter jet components' *astothara shatanamavali*", "the heartbeat of iron – the cam shaft", "the proud hammer", "the brave piston", "*Vaahana Hrudaya Mahaakatha*", "The Divine Story of the Lathe".

Today AI is taking over the thinking process of the students. At this juncture tasks like that of the above ignite their thought process. Although use of AI for carrying out the above task cannot be negated, each student had their own way of thinking and presenting the topic they themselves chose.

Conclusion

According to Swami Vivekananda education is about bringing out the real potentials of an individual into action. Through this task students were able to think out of the box and come out with different ways of representing Engineering aspects. The task is applicable not only to engineering but also any branch of education. Further, it is worth bringing modern science or technological knowledge in traditional forms of representation, which students find more interesting and easy catching.

... ಪೂರ್ಣಮ್ ପୂର୍ଣ୍ଣ പൂർണമ് പൂർണ് ପୂର୍ଣ୍ଣ ପୁରଟ୍ମ୍ பூர்ணம் పూర్ణమ్ പൂർണ്ണ ...

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

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…….. to understand the contributions of Bharatiya Heritage and SAINTists™

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Patrons' Research

Evidences for Indian Propensity for High Agricultural Yield

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Abstract

Looking at the old British records of high yield in Bharat, before the British rule in India and comparing with world averages today, one is wont to wonder if such high yields are possible and whether besides the records of the British, are there other ways to ratify and confirm India's propensity as well as success in having achieved such high yields in the past. Such questions have been posed to the authors multiple times.

Such a doubt warrants clarification as such thoughts can lead to undermining and disbelieving the potential of self and the nation, to achieve. This paper has been produced in response to such a need.

Keywords: Agricultural Yield, British documents, early travelogues, food production chain, government taxes

The food providing chain

Annadātā sukhī bhava

Food in most Indian languages is called '*Anna*'.

In India, Food is held in high reverence. It is common practice to thank the food giver by saying, *"annadātā sukhī bhava"* before a meal. *Annadātā*, means the one who provides food.

We broadly relate an *annadātā* to the host or the lady of the house who cooks the food or going back further, to the farmer who grows the food grains. When we think deep on the subject we realize that the food that is served in our plates comes from a chain of *Annadātā*.

The chain begins with

- the micro-organisms which provide nutrients to the soil.
- the earthworm which aerates the soil
- the bullocks that plough the soil
- the farmer who plants the crop and looks after them till they are harvested
- the trader who ensures that the grains reach us wherever we are and finally
- the one who cooks and serves the food with love and care.

At the next level, for a land like Bhārat, the food on our plate is possible only if there are sufficient water providers and those who take care of the water bodies to ensure that the fields are irrigated and get sufficient water to grow the crops.

Going further up in the chain, are those who safeguard the land, the people and their yield and protect them from danger of all sorts – manmade and Natural calamities.

Without all these 3 layers putting in their best, it would be difficult to ensure consistent production and supply of food for all across a nation.

Wishing well for the *annadātā* chain

Thus, from the micro-organisms to the earth worm, to the cattle, to the farmer, irrigator, trader, cook and those providing security to all these, all serve as a part of the *annadātā* chain. Each one in this chain should be happy for this chain to be sustainable. This is what we pray when we say *"annadātā sukhī bhava"* before our meal.

All these efforts and all these prayers had not gone waste as this land of Bharat has been a land of abundance from millennia ago.

The annadātā chain links which ensure we get out food – right from micro to macro levels.

Evidences for a good food chain and abundance in India

From the Vedas

Let us look at the evidences in Vedas. The Vedic literature does not speak from the perspective of a poverty ridden society. The examples in the Vedic literature clearly indicate an advanced state of agriculture, metallurgy, trade, welfare and defence.

For example, there are mentions of systematic strengthening of river embankments and development of irrigation canals from the rivers, in connection with agriculture:

- The Maitrayani Sukta of the Rig Veda, in 3.33.3 and 4, discusses about river water flow and how to irrigate fields with the same. Verse 1.38.11 of the same Sukta, discusses about building strong river embankments.
- River embankments are also discussed in Kshetrapati sūkta of the Rig Veda.
- The Aranyani sūkta of the Rig Veda, discusses about the laying of good roads.

If a civilization could harness waters, grow food in a controlled manner and could also travel over land and seas to trade, then it implies that it must have been fairly matured in understanding science, engineering, commerce and society.

If along with all these, there are signs of well-developed arts and spirituality as we can see all around, then it implies a state of prosperity.

Ancient India thus presents through literature, a picture of a society, rich in material, cultural and esoteric wealth.

For a civilization to have reached such heights of prosperity, it is but essential that the whole civilization, for more than a few centuries must have worked in a concerted manner to have been a flourishing one.

From traveller records

It was all this food produced, the allied handcrafting, processing industries that grew around it, along with skills honed over generations, that gave India sufficient produce, to be self-sufficient and also have excess, to trade with other civilizations.

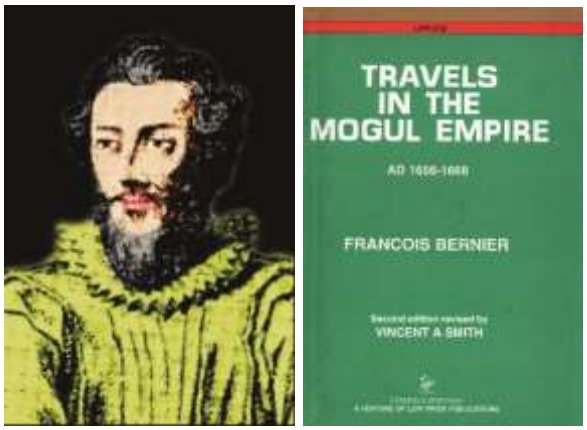
A Frenchman's Wonder

Jean-Baptiste Tavernier, a French traveller who visited India six times, between 1640-1667, writes in his book, ***"Even in the smallest villages, rice, flour, butter, milk, beans and other vegetables, sugar and sweetmeats, dry and liquid, can be procured in abundance..."***

Jean Baptiste Tavernier and his work

Richer than Egypt

Francois Bernier, who visited Bengal between 1656 and 1668 CE and wrote the book "Travels in the Mogel Dire". He described Bengal as ***"The knowledge I have acquired of Bengal in two visits inclines me to believe that it is richer than Egypt. It exports in abundance cotton and silks, rice, sugar and butter. It produces amply for its own consumption of wheat, vegetables, grains, fowls, ducks and geese. It has immense herds of pigs and flocks of sheep and goats. Fish of every kind it has in profusion. From Rajmahal to the sea, is an endless number of canals, cut in bygone ages from the Ganges by immense labour for navigation and irrigation."***



Francois Bernier and his book

This observation of Francois Bernier about Bengal, is corroborated by M.Manouchi, a Venetian.

Plenty in plenty

Manouchi was no mere traveller who had come to India to trade or learn about the country.

M.Manouchi was a physician at the court of Shah Jahan and lived with the Emperor for 40 years. Attached to Price Dara Shikoh, he had access to the original Persian chronicles in the library of the Moghul Emperor and based on these, he chronicled the History of the Mogul Dynasty, all the way from its foundation by Temurlane to Aurangazeb. Manouchi writes, ***"Bengal is of all the kingdoms of the Moghul, best known in France. We may venture to say it is not inferior in anything to Egypt and that it even exceeds that kingdom in its products of silk, cotton, sugar and indigo. All things are in great plenty here, fruits, pulse, grain, muslins, cloths of gold and silk…"***

M.Manouchi

This richness reverberated in 1900s and continues to echo even today, in the phrase, "Sonar Bangla", meaning the Golden Bengal", a land of plenty and affluence.

Golden age under the Mahratta

Auquetil Du Perron, a French orientalist and linguist, who had visited India and stayed here for 7 years between 1755 and 1761, quotes a traveller he had met, ***"When I entered the country of the Mahrattas, I thought myself in the midst of simplicity and happiness of the golden age… misery was unknown… the people were cheerful, vigorous and in high health."***

Anquetil Du Perron

Thus, India was a land of abundance with abundant varieties, abundant harvests and abundant ways to consume them.

But was the yield also abundant?

Breaking the myth about Indian yield

The way the modern agricultural scientists and economists today have been collecting data on agricultural output for the last few decades, the British administrators too, prior to taking over the administration of India, had collated similar data on the agricultural output per hectare in different parts of India. Their statistical findings are quite revealing.

East India Company Records - Information

Year CE	District	Crop	Annual yield per hectare in tons
900	Thanjavur	Paddy	18
1100	Arcot	Paddy	14
1325	Ramanathapuram	Paddy	20
1770	Chengalpattu	Paddy	9
1803	Allahabad	Wheat	7.5
1807	Coimbatore	Paddy	13
1947	All India average	Wheat Paddy	650 kgs 630 kgs
1993	Ludhiana	Wheat Paddy	4.3 5.5

East India Company Records of Food Production Across India

This chart shows us that from Ludhiana in Punjab in the North West of India to Ramanathapuram, deep down, in the South of India near Kanyakumari, the per hectare yield of crops was three to four times the yield per crop of today.

What we need to keep in mind is that today's yield per hectare is being achieved despite being propped up by abundant, nay, excessive use of chemical fertilizers and pesticides.

In the British colonial days and before, the statistics of which the records contain, the high yield then was achieved without the use of the chemical fertilizers and pesticides, just by using traditional and sustainable techniques of farming.

There was so much abundance, in India then.

So, it is a myth that agricultural yield was low in India before modern farming techniques were introduced during the Green Revolution.

It is also a myth that agriculture is a non-productive or non-profitable industry.

The way it is practiced now, perhaps it is.

But that does not seem to have been the case earlier.

There was food in abundance. The food was in abundance because the yield was high.

Need for ratification

Today's State of Agriculture in India

The yields from Agriculture in the past seem to be hard to believe today, because despite all the modernity, progress, automation, chemical and biotech advancement that we claim today, the data on yield seems to be nowhere comparable to what existed before.

World Annual Yield of Rice – based on data sourced from Food and Agriculture Organization of the United Nations (2023) with major processing by Our World in Data (ourworldindata.org)

By the time India attained Freedom from the British in 1947, the yield had declined sharply under the various oppressive and suppressive policies of the British rule.

However, for the present generation, which has grown seeing only such levels of yield, the high yields of the past as mentioned seem unrealistic for the following reasons.

1. The data points are few and far between making them look like one-off instances or events in history.

2. The yields are expressed and compared in tons/hectare across India as well as across centuries which seems to be British measure. How and from where did the British get these values?

The acceptance of these high yields and hence giving credence to the system of agricultural practices of pre-British Bharat, hinges on clarifying these points which have been put to the authors too many times in the last few decades.

Sources for data on yield

British East India office library, Euston, London

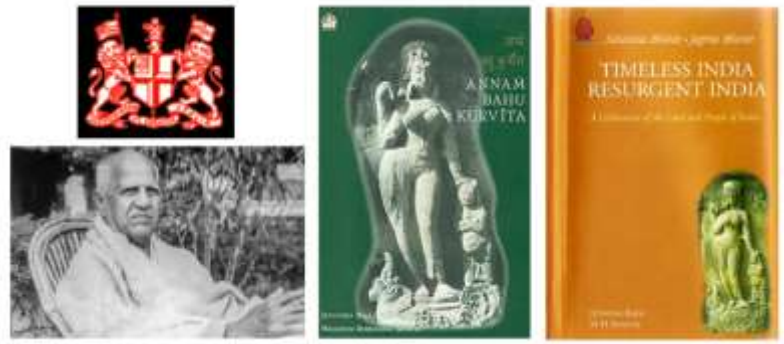
Authentic data on India's yield in the last millennium, readable in English, comes primarily from the British records in the British East Indian Office Library at

Euston, London. These were copied painstakingly by hand, record after record, by Shri. Dharampal.

Some of the worthy works that have used these notes along with their other research in recent decades include books such as:

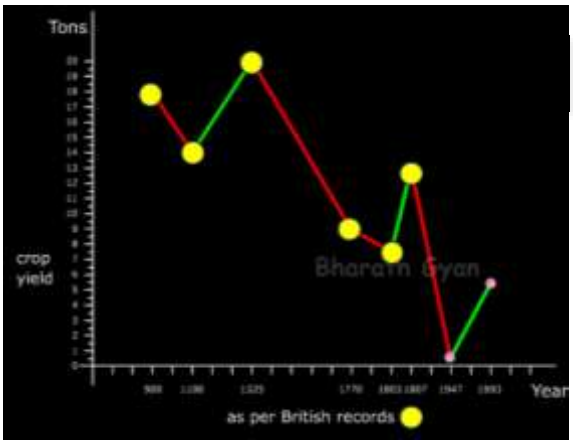
- Annam Bahu Kurvita by Jitendra Bajaj and M.D.Srinivas
- Timeless India, Resurgent India by Jitendra Bajaj and M.D.Srinivas.

Authors of this paper have also been fortunate to have had the opportunity to study these handwritten notes of Prof. Dharampal and compile them as part of their research, besides also visiting the British East India Office Library at Euston many decades ago to scour the records there for more data.



Sources for data on yields in India before the British primarily from British records

A synopsis of the yield data available is as shown below.

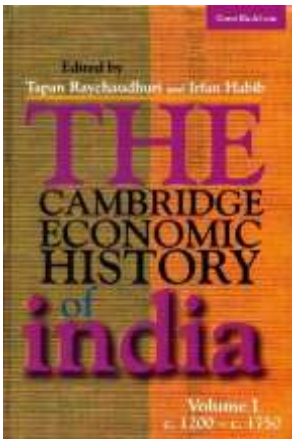


Distribution of data on crop yield in India across years

Post Independence, it has taken decades for the damage caused and the wrecked lands as well as the farming community to turn around and keep increasing the yield steadily to what this rich land and bountiful Mother Nature is capable of bestowing.

Sources of data for South India

Besides the valuable resources mentioned above, yield data as well as agricultural practices and Agricultural economy has been summarized in the valuable writings of L.B.Alaev of Institute of Oriental Studies, USSR Academy of Sciences which can be found in the compilation "The Cambridge Economic History of India - Volume I: *c. 1200-c.* 1750", edited by Tapan Ray Chaudhuri and Irfan Habib, First published in 1982.

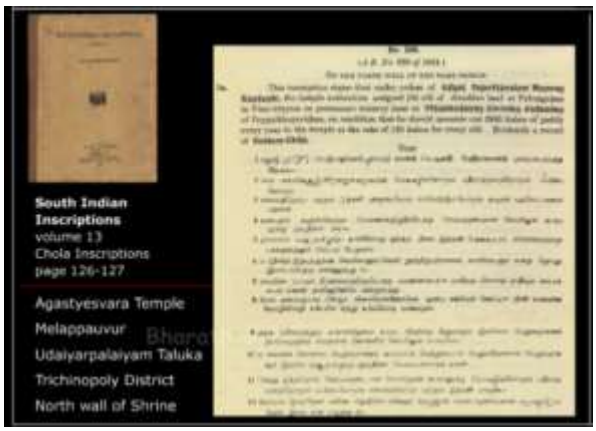


The Cambridge Economic History of India

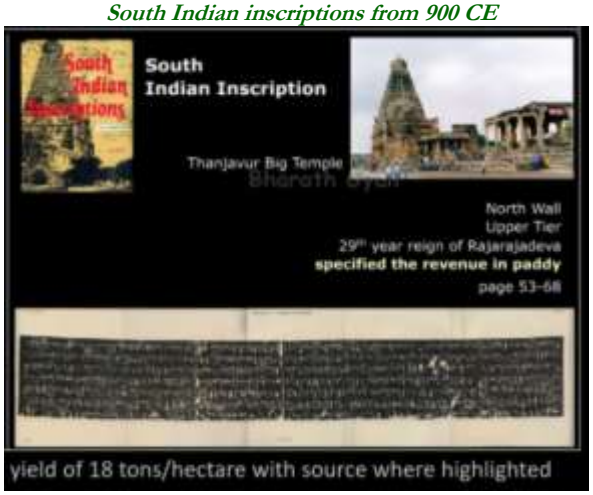
Primary sources on which his writings are based include

- Writings of Sir Francis Buchanan who has written extensively on the practices in Southern India as well as Eastern India, Nepal and parts Burma.
- Writings of the Portuguese Duarte Barbosa who visited Vijayanagar empire and has written extensively on the practices in the Kerala region of Kannur, Kollam etc.
- South Indian Inscriptions in Temples which contain details about holdings, donations and dues to the temple.

Presented here are some of these primary sources of data that have relevance to the yield across the last millennium. These would have served as the source of data for the British records too.



South Indian inscriptions from 900 CE



Records of Yield as cited by L.B.Alaev

The inscriptions mention the yield in the local measure as Kalam per Veli.

These inscriptions mention the tax / rent owed to the temple based on the extent of land under cultivation in amount of grains in Kalam / Veli.

Citing the standard practice for those times of tax rates being a maximum 25% of gross produce observed from other records elsewhere, the overall production from that land has been estimated at 4 times the dues and thence the average yield of that region has been calculated. Whereas, authors Jitendra Bajaj and M.D.Srinivas of "Annam Bahu Kurvita" extrapolate the gross produce as being 6 times the tax since ancient Indian ethos did not permit beyond 1/6th as taxes on food produce.

From the 969 CE inscription in Trichirapalli, the rent / tax levied can be noted to be 120 Kalam/veli. Even if we assume a higher tax of 1/4th gross and hence a lower gross produce, this would mean that the gross produce then would have been 120 * 4 = 480 Kalams / Veli.

As observed and converted by the British during their times and used by L.B.Alaev for his paper,

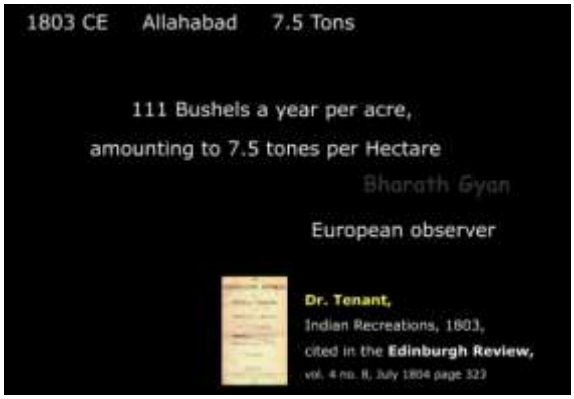
- 1 Veli = 7 Kani = 6.43 acres = 2.6 hectares
- 1 Kalam = 220 lbs.

1 lb	=	0.45 kg
1 Kalam	=	220 lbs
	=	1 centner
So, 1 Kalam	=	99 kg
480 kalam	=	47520 kg
	=	47.52 ton
1 veli	=	2.6 hectare
Yield	=	18 tons/hectare

Using the differences between the measures of Kalam across regions, authors Jitendra Bajaj and M. D. Srinivas have shown how Arcot and Ramanthapuram had yields of 14 Tons/hectare and 20 tons/hectare respectively.

1100s and 1300s Records of Yield

Sources for 1700s Record of Yield



European observer source on Records of Yield in 1800s

British Administrator report on Records of Yield in 1800s

While what has been extracted from inscriptions and calculated here for Trichy, Tanjavur etc. are just a few instances, the source South India Inscriptions contains pages of text of inscriptions found across temples of South India which are full of data of the produce and taxes paid to the temples. This goes to show that the above data are not sporadic one-off records but such consistent data does exist in inscriptions and manuscripts all across the land.

Sources of data for North India

Much of the data on the state of practices and economy of Northern parts of India come from the records of Abul Fazl of the times during Akbar's rule in the work Ain-i-Akbari.

During Akbar's times, Ain-i-Akbari by Abul Fazl Allami has recorded the yield in man-i-Akbari and bhiga-i-Ilahi which are slight variations of the local measures of bhiga prior to Akbar's reign.

Man or maund is the unit for measuring agricultural produce. Maund is often represented as Md. 1 Man / Maund is also made of 40 Sers. Thus, just the way we weigh in terms of kg and gm, it was the custom during the early part of the last millennium to measure grains in terms of Man and Ser, depicted as Md. Sr.

Details of these measures can be gathered from the English Translation of Ain-i-Akbari by Colonol H.S.Jarrett.

A detailed analysis of the various measures and their conversions can also be gathered from the work of Irfan Habib, "Agricultural System of Mughal India", published first as a Doctoral Thesis in 1958 followed as a book published for Department of History, Aligarh Muslim University by Asia Publishing House, New York in 1963.

The data and translations from Ain-i-Akbari has formed the source for many of the history papers and works about India. An analysis of the same by Prof. Shireen Moosvi was published as in "The economy of the Mughal Empire, c. 1595 : a statistical study", published in 1987 by Centre of Advanced Study in History, Aligarh Muslim University, Delhi and Oxford University Press, New York as also in Production, Consumption and Population in Akbar's Times in 1973.

A comparative compilation of yields from Moosvi can also be found in compilations such as the "Cambridge Economic History of India - Volume I: *c. 1200-c.* 1750", edited by Tapan Ray Chaudhuri and Irfan Habib, First published in 1982" too, to present the state of Agriculture and Economy of North India prior to the British.

	(*man-i Akbari* per *bigha-i Ilahi*)		
	(a) 1540–5	(b) Agra: 1870	(c) Delhi: 1870
Wheat	12.96	13.13	12.6
Barley	12.93	12.34	10.9
Gram	10.93	7.12	9.9
Jowar	10.33	7.67	7.5
Bajra	7.62	4.23	7.2
Moth	5.16	3.56	–
Mash	7.77	3.34	–

Moosvi's comparison of average yield of 1540—5 with the average yields estimated for Agra and Delhi in 1870 – Source: Cambridge Economic History Of India - Volume I: c. 1200-c. 1750", edited by Tapan RayChaudhuri and Irfan Habib, First published in 1982.

This compilation has been used to highlight how all through Mughal rule the yield was more or less steady.

Shireen Moosvi's work was preceded by and prompted as a response to the publication of Ashok V Desai titled Population and Standards of Living In Akbar's Times, National Council of Applied Economic Research, 1972.

He in turn had followed the trend set by W.H.Moreland who had published his Agrarian System of Moslem India in 1929 on the economics in India from the time of Akbar and from his death upto Aurangazeb.

With Ain-i-Akbari forming the basis, these works have data on Indian agriculture mainly from the times of Akbar, the record of the yield prior to Akbar's times, more specifically in the times of Alauddin-Khalji can be obtained from 13th – 14th century Thakkur Pheru's records which show a stunning yield of 45 man/bhiga.

From the records of Pheru, who was employed in Khilji's mint as an Assayer, we find that, during Akbar's times itself, the yield had come down from 45 man per bhiga to 12.9 man-i-akbari per bhiga-i-ilahi as can be seen from records compiled from Ain-i-Akbari. While the units man and bigha being

compared are no doubt different, they are not expected to be too widely variant.

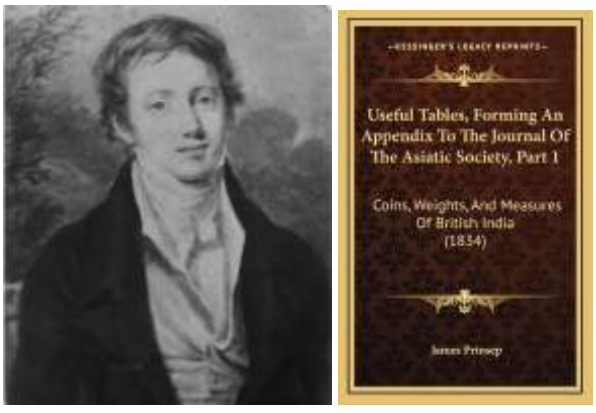
Thakkur Pheru, a Jain polymath of 13th – 14th century, writes in his work Dravyapariksa which has been annotated in English by S.R.Sarma, that in Spring harvest, the yield of the land was

- Wheat - 45 Man per bigha
- Masur Dal – 32 Man per bigha
- Channa Dal – 32 Man per bigha.

A Summary of Various Works that Present Agriculture Picture of North India before British

Varying measures and conversion units

For the British to fathom and understand the units of measures across Bharat, James Prinsep in 1840, had compiled and published a set of tables for conversions and measures - *Useful tables, forming an appendix to the Journal of the Asiatic Society: part the first, Coins, weights, and measures of British India (2nd ed.), Calcutta: Bishop's College Press.*



James Prinsep; The Journal of The Asiatic Society, Part I

The actual weight or value of a measure *mana* in a such large land like Bharat and going back to such large time spans would naturally vary across different provinces based upon local factors. It would also vary across centuries, kingdoms and dynasties.

But, across geographies and across timespans, there is a larger consistency, which we can see, when we see it in relationship with Nature, Prakrti with topography, with hydrology, with climate and other such natural factors. This is what comes through from most of the records of practices that have been recorded over millennia by travellers as well as chroniclers.

What comes through clearly is that the yield was consistently high across the times. This means that

1. the practices were honed and consistent

2. there are inherent advantages that this land and society enjoyed.

From an overall multidisciplinary compilation of the state of Bharat across ages, one can list these advantages as –

- the land was fertile,
- climate was conducive,
- people were hardworking, healthy and had a good work-life balance,
- the seeds were hardy,
- waters were abundant,
- humidity was maintained well through the year,
- techniques of planting, ploughing, nourishing and safeguarding the crops were perfected

…. consequently leading to high yields across the lands.

A glowing example for wisdom in farming

Evidences for India's knowledge and usage of chariots and carts drawn by horses and cows/oxen over 5000 years ago, can be seen in the remains of chariots excavated in Sanauli, Uttar Pradesh. Given this, why did not Indians use such carts to plough and till their farms and instead rely on just cows and humans to draw the ploughs?

In a climate where the productive powers are so great, it is only necessary to put the seed a little way into the ground. If it is buried deeper, it would rot and decay or remain dormant, until it is brought to the surface and exposed to the vivifying rays of the sun.

The plough is the first and most important implement in agriculture, as it helps put the seed at sufficient depth, to produce the most abundant crop. This is the real and only useful test of good farming.

If we see, in the case of a rake attached to a tractor to act like a plough, while the rake may loosen the soil, the wheels of the tractor press and thicken the soil, which hampers growth.

The fundamental trait of animals such as cows, horses, deer etc. is that they are called ungulate as they have hooves for feet. Hooves are like hardened fingernails of toes and are made of Keratin-like fingernails. The ungulate animals fundamentally stand on their toes than on their feet like humans. Human feet are plantigrade i.e. are flat on the ground which serves as a stable platform and gives them more balance on just 2 feet. Whereas the ungulate, hooved animals need 4 feet to stay balanced as they are standing on tiptoes than on flat, platform-like feet. Interestingly, the ungulate means digits in limbs and is similar in meaning and sound to Anguli in Indian languages for finger or toe.

Hoof of a cow and its footprints

While this does take up more energy needed for balance, the footprints left by these animals on the mud is minimal. Not only minimal, since they walk on toes, they end up scooping the mud than pressing he mud down like flat feet or tractors do.

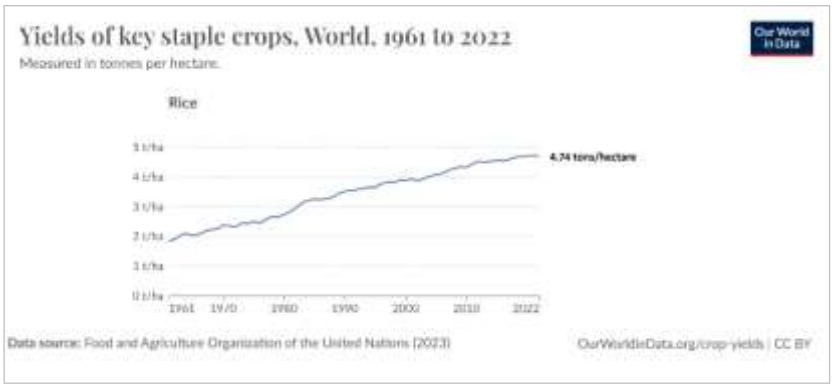
Coupled with the fact that these animals walk in such a manner that their hind legs follow their fore legs, they end up leaving a minimalistic footprint on the mud and that too one which also scoops up the mud than press it down.

Indian farming techniques had also evolved to use ploughs designed to suit the nature of the local soil. The ploughs of India were so optimally designed that they had earned words of praise from Albert Einstein too in his letter to Sir.C.V.Raman, the scientist of India. Einstein says to Raman, ***"Tell the people of India, that if they want to survive and show the world path to survive, then they should forget about tractor and preserve their ancient tradition of ploughing."***

India' continued wisdom of using cows and ploughs was also one of the reasons for keeping its soil sufficiently aired and the seeds just rightly planted to ensure a good yield for millennia until the wheels literally turned in favour of the tractor.

The takeaway message

The larger message in all this is that, various parts of Bharat were able to consistently grow food grains on a year after year basis, even in the so-called arid



regions such as Ramanathapuram, to the quantities that are today worthy of being considered as world record barrier.

World Annual Yield of Rice – based on data sourced from Food and Agriculture Organization of the United Nations (2023) with major processing by Our World in Data (ourworldindata.org)

We see that the present Indian yield for rice at 4.23 tons/hectare is comparable with Word Yield figures for Rice at 4.74 tons/hectare. However, it is only a fraction as against the Indian Yield of 18 tons/hectare as found and recorded pre-British and pre-Mughal times.

Such a high agricultural yield for India primarily came from its agricultural prowess, the richness of the land and the advantageous seasonal pattern (*Rta*).

Evidence of high yields from Indian tradition

Harvests per year, a yardstick in agriculture

One harvest per year - World pattern

During the medieval times, the living conditions in Europe were very tough from many perspectives, including the climatic condition.

Europe and many parts of the world face harsh extremes of climatic conditions, making the farming season very short. This is ideal for vegetables and fruits, but not for long season staple crops such as rice, lentils, sugarcane, etc. Coupled with adverse

social conditions prevailing all across Europe as well as due to lack of sophisticated farming techniques during medieval times, often only one harvest was possible in Europe.

Whereas, lands in the tropics were more conducive to agriculture.

Three harvests per year – Indian Pattern

The salubrious climatic conditions and industrious nature of the people, favoured agriculture to such an extent that 3 harvests in one year were possible and was practiced in these lands.

So much so that India had to give them distinct names, based on the season of harvest,

1. Winter as Kharif
2. Summer as Rabi
3. Autumn as Pre Kharif or Zaid, for a short crop between Summer and Winter.

All over India, a crop or harvest is referred to as *Bhog*. The word *Bhog* denotes that which is to be enjoyed. This is why food offered for the divine's enjoyment, Prasad is also called *Bhog*,

Bhog thus represents wealth - especially food and that which is produced from the land. It thus has a connotation of profit or revenue yielded by a harvest. *Moondru Bhogam* is the term used in Tamil Nadu to refer to 3 harvests. *Moondru* is three in Tamil.

In Telugu land, a similar concept is called *Moodu Pantalu* - *Moodu*, meaning three, and *Panta*, meaning harvest.

In the local literature of this land, in different vernacular languages, the capability of this land to yield three harvests, *Bhog* or *Upaj / Fasal* as it is referred to in Hindi, is discussed frequently.

Even to date, the term "*Moondru Bhogam*", "*Moodu Pantalu*", "*Teen Upaj*", "*Teen Fasal*", continue to be the yardstick, to measure and confirm the industrious nature of the agriculturist and the yield of his land.

The term "*Theen Bhog*" in the literary sense brings forth that this land, not only has high yield in each harvest cycle but that this land Bharat has been uniquely endowed to bring out 3 harvests a year. The harvest cycle approximately being 100 days. So, in 365 days, 3 harvest cycles were what Mother Earth offered the industrious children of the Bharatha civilization.

Proof for three harvests, three *bhog* in India

The number of harvests and time of year, depend on the local climatic conditions and monsoon window. However, each region of India has its own 3 seasons of crops and harvests, especially for staples such as rice and thus, many harvest festivals throughout the year too, to celebrate them.

Each region also has a different name for each type of grain from each crop season and harvest too. For example, the 3 rice crops across India are called by different names in different parts.

Region wise Local Names for the 3 harvests across India – Source Breaking The Myths – Vol3, About Prosperity by

Region	Winter	Summer	Autumn
North India	Kharif	Rabi	Zaid or Pre Kharif
West Bengal	Aman	Boro	Aus
Assam	Sali	Boro	Ahu
Odisha	Sarad	Darua	Bezli
Bihar / Uttar Pradesh	Agahani	Garma	Bhadai
Tamil Nadu	Samba	Navarai	Kuruvai
Kerala	Mundakan	Punja	Virippu
Andhra Pradesh	Sarava /Vanakaru	Dalwa / Endakaru	Vesavi / Edakaru
Karnataka	Mungaaru	Hingaaru	Besige
Maharashtra	Kharif	Rabi	-
Punjab	Kharif	- (since more wheat based)	- (since more wheat based)

D.K.Hari and D.K.Hema Hari

These are not cropping seasons which have resulted from adoption of modern agricultural methods and aids. These are traditional names that have come down from generations based on farming in sync with Nature and in a natural manner.

In the local literature of the land, in different regional languages, the capability of this land to yield three harvests or Bhog, is discussed frequently. Even to date, the term "three Bhog" continues to be the yardstick to measure the industrious nature of the agriculturist and the yield of his land.

Not only three harvests a year but the farmers also practiced multi-cropping which resulted in bounties of food and other agricultural produce such as cotton, indigo, spices.

Records of the British show the wide spread, high yield across the land. It is an agricultural output that is not matched, even today, with all the fertilizers and pesticides.

Multiple harvest festivals in a year – a proof too

Different parts of India have been celebrating different major harvest festivals through the year. Typically, they coincide with the significant phases in the farming calendar, corresponding with Equinoxes and Solstices.

In Bengal and Assam, three harvest festivals are celebrated in a year, each of them known as Bihu.

For example,

- Assam in the East, celebrates 3 Bihus (Rongali/Bohag Bihu, Kongali Bihu and Bhogali Bihu) corresponding with harvests during Vernal and Autumnal equinoxes and Winter Solstice respectively.
- Punjab in the North West, celebrates 2 harvests as Baisakh, corresponding with Vernal Equinox and Lohri, along with Winter Solstice.
- Tamil Nadu in South India, celebrates Pongal, corresponding with harvest during Winter Solstice and Aadi Perukku, to herald sowing during Summer Solstice.
- Kerala in South West India, celebrates Vishu corresponding with harvest during Vernal Equinox

These names of seasons and crops have penetrated deep into the cuisine for various festivals too such as usage of *Kar Adai* i.e *Adai*, rice cake made from rice grown in *Kar* season for the *Karadaiyan Nombu* festival in Tamil Nadu.

Bharatha varsha - united by the monsoons, varsha

All these regions are united by the monsoons, Varsha which come year on year over India, in about the same time window.

In contrast to the English adage "To save for a Rainy Day", the rains themselves have been saved. For, in Bharatha thought, rains bring in prosperity and rains have been welcomed. Rains have hence been harnessed and rains have been put to good use.

This land is described as Sasya Shyamalam in Vande Mataram, the national song of India. The word Sasya denotes a fertile land of crops.

This was possible due to the expertise of not just farmers but also expert Irrigators who saved the waters when it rained and ensure continuous and equitable distribution to all the lands.

Conclusion

The objective of this paper is to reinforce the confidence in the propensity for high yield in agriculture in Bharat by collating and showcasing the sources that contain field data that have led to the reports on the high yield of agriculture in India before the British.

It also brings to highlight how evidences for this high annual yield can also be seen in the form of the tradition in Bharat of 3 harvests, multiple harvest festivals, specific cuisines tied to seasons and crops.

The consistent high yield of food grains led to sufficient food for the population to consume, sufficient food to share with *yatris* who traverse the land, sufficient food to save for an improbable drought, if and when it was to occur.

Through history, through different records in different languages, observers, historians, chroniclers have shown their amazement at the high produce of this land and they have recorded it in their own ways.

In this article, different details about practices and evidences have been culled out through the land across the centuries to bring forth a sense of belief in India's past records of high produce and a sense of confidence in its propensity to produce at record breaking levels once again, to become the food bowl for the world.

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Education System

ಆಧುನಿಕ ಶಿಕ್ಷಣ ಪದ್ಧತಿಗೆ ಉಪನಿಷತ್ತುಗಳು : ಪೂರಕ ಹಾಗೂ ಪ್ರೇರಕ

ಲಕ್ಷ್ಮೀಕಾಂತ ವಿ. ಮೊಹರೀರ

[The Ideological Research Foundation (R.), ಬೆಂಗಳೂರು, ಮೊ. 9060931359]

Abstract

The Upanishads are complementary and inspirational to the modern education system. In the Indian perspective, education is not merely for livelihood but also serves as a spiritual foundation. It is conceived as the path that leads towards self-realization. Education can broadly be defined as achieving the complete personal development of the child, thereby enabling them to make a fundamental contribution to human life according to their capacity. The term 'Upanishad' literally means discussing philosophical subjects while sitting near the Guru (teacher). In another interpretation, it means going closer to Moksha, which is the ultimate bliss (Paramaananda). During this period, education was driven by the goal of obtaining perfect knowledge and spiritual brilliance (Brahmavarchassu). Essential goals of learning included the study of the Vedas, Puranas, history (Itihasa), and the Upanishads along with all the lifeskills required for a successful living. As stated in the Brihadaranyaka Upanishad, the learning process involved three main stages: Shravana (listening), Manana (reflection), and Nidhidhyasana (deep contemplation). The duration of student life typically lasted for 12 years, during which the student was given high importance. The ancient Indian education system has provided guidance to the present education system. Today, the Upanishads are helpful in promoting good values and offer ideas that support teaching in the correct manner. If the ideal values mentioned in the Upanishads are introduced to today's students, there is no doubt that a worthy nation will be constructed.

Keywords: *Upanishads, Education System, Self-Realization, Gurukula, Svadhyaya, Modern Education.*

ಆಧುನಿಕ ಶಿಕ್ಷಣ ಪದ್ಧತಿಗೆ ಉಪನಿಷತ್ತುಗಳು ಹೇಗೆ ಪೂರಕ ಹಾಗೂ ಪ್ರೇರಕವಾಗಿವೆ ಎಂಬುದರ ಕುರಿತು ಈ ಪ್ರಬಂಧ ವಿಚಾರ ಮಾಡುತ್ತದೆ. ಭಾರತೀಯರ ದೃಷ್ಟಿಯಲ್ಲಿ ಶಿಕ್ಷಣವು ಕೇವಲ ಜೀವನೋಪಾಯಕ್ಕೆ ಮಾತ್ರವಲ್ಲದೆ, ಆತ್ಮ ಸಾಕ್ಷಾತ್ಕಾರದ ಕಡೆಗೆ ಕೊಂಡೊಯ್ಯುವ ಆಧ್ಯಾತ್ಮಿಕ ಬುನಾದಿಯೂ ಆಗಿದೆ. ಉಪನಿಷತ್ತುಗಳ ಪ್ರಕಾರ, ಶಿಕ್ಷಣದ ಪರಮ ಗುರಿಯು ಮೋಕ್ಷವಾಗಿರುತ್ತದೆ. ಶಿಕ್ಷಣ ಎಂದರೆ ಮಗುವಿನ ಸಂಪೂರ್ಣ ವೈಯಕ್ತಿಕ ಬೆಳವಣಿಗೆಯನ್ನು ಸಾಧಿಸುವ ಮೂಲಕ ಮಾನವ ಜೀವನಕ್ಕೆ ಮೂಲ ಕಾಣಿಕೆ ನೀಡುವಂತೆ ಮಾಡುವುದು ಎಂದು ಹೇಳಬಹುದು. ಉಪನಿಷತ್ ಪದದ ಅರ್ಥ ಗುರುವಿನ ಬಳಿ ಕುಳಿತು ತತ್ವಶಾಸ್ತ್ರೀಯ ವಿಷಯಗಳನ್ನು ಚರ್ಚಿಸುವುದು ಅಥವಾ ಪರಮಾನಂದವಾದ ಮೋಕ್ಷದ ಸಮೀಪ ಹೋಗುವುದು ಎಂದಾಗಿದೆ. ಈ ಅವಧಿಯಲ್ಲಿ ಪರಿಪೂರ್ಣ ಜ್ಞಾನ ಮತ್ತು ಬ್ರಹ್ಮವರ್ಚಸ್ಸನ್ನು ಪಡೆಯುವ ಗುರಿಯೊಂದಿಗೆ ಶಿಕ್ಷಣವು ಸಾಗುತ್ತಿತ್ತು. ವೇದಾಧ್ಯಯನ, ಪುರಾಣ, ಇತಿಹಾಸ ಮತ್ತು ಉಪನಿಷತ್ತುಗಳ ಕಲಿಕೆಯು ಈ ಕಾಲದ ಪ್ರಮುಖ ಗುರಿಯಾಗಿತ್ತು. ಬೃಹದಾರಣ್ಯಕ ಉಪನಿಷತ್ತಿನಲ್ಲಿ ತಿಳಿಸಿರುವಂತೆ, ಶ್ರವಣ, ಮನನ, ನಿದಿಧ್ಯಾಸನಗಳು ಕಲಿಕೆಯ ಪ್ರಕ್ರಿಯೆಯ ಮುಖ್ಯ ಹಂತಗಳಾಗಿದ್ದವು. ವಿದ್ಯಾರ್ಥಿ ಜೀವನದ ಅವಧಿಯು ಸಾಮಾನ್ಯವಾಗಿ 12 ವರ್ಷಗಳ ಕಾಲ ನಡೆಯುತ್ತಿತ್ತು, ಮತ್ತು ಈ ಸಮಯದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗೆ ಹೆಚ್ಚಿನ ಪ್ರಾಶಸ್ತ್ಯ ನೀಡಲಾಗಿತ್ತು. ಗುರುಕುಲಗಳಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳು ನಿತ್ಯ ಕಾರ್ಯಗಳನ್ನು ನಿರ್ವಹಿಸುತ್ತಾ ದೈನಂದಿನ ಜೀವನದ ಸವಾಲುಗಳನ್ನು ಎದುರಿಸಲು, ಸಮಸ್ಯೆಗಳನ್ನು ಪರಿಹರಿಸಲು ಮತ್ತು ಆರೋಗ್ಯಕರ, ಯಶಸ್ವಿ ಬದುಕನ್ನು ನಡೆಸಲು ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡುತ್ತಿದ್ದರು. ಪ್ರಾಚೀನ ಭಾರತದ ಶಿಕ್ಷಣ ವ್ಯವಸ್ಥೆಯು ಇಂದಿನ ಶಿಕ್ಷಣ ವ್ಯವಸ್ಥೆಗೆ ಮಾರ್ಗದರ್ಶನ ನೀಡಿದೆ. ಇಂದು ಉಪನಿಷತ್ತುಗಳು ಉತ್ತಮ ಮೌಲ್ಯಗಳನ್ನು ಹೆಚ್ಚಿಸಿಕೊಳ್ಳಲು ಸಹಕಾರಿಯಾಗಿವೆ ಮತ್ತು

ಸರಿಯಾದ ಕ್ರಮದಲ್ಲಿ ಶಿಕ್ಷಣ ನೀಡಲು ಪೂರಕವಾದ ವಿಚಾರಗಳನ್ನು ಒದಗಿಸುತ್ತವೆ. ಉಪನಿಷತ್ತುಗಳಲ್ಲಿ ಹೇಳಲಾದ ಆದರ್ಶ ಮೌಲ್ಯಗಳ ಬಗ್ಗೆ ಪರಿಚಯ ಪಡೆದು ಇಂದಿನ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ತಿಳಿಸಿದರೆ, ಯೋಗ್ಯ ರಾಷ್ಟ್ರ, ನಿರ್ಮಾಣವಾಗುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ ಮತ್ತು ಅನಿವಾರ್ಯವೂ ಕೂಡ ಎಂಬುದು ಈ ಪ್ರಬಂಧದ ಮುಖ್ಯ ಸಂದೇಶ

ಸಂಕೇತ ಪದಗಳು : *ಉಪನಿಷತ್ತುಗಳು, ಶಿಕ್ಷಣ ಪದ್ಧತಿ, ಆತ್ಮ ಸಾಕ್ಷಾತ್ಕಾರ, ಗುರುಕುಲ, ಸ್ವಸ್ವಾಧ್ಯಾಯ, ಆಧುನಿಕ ಶಿಕ್ಷಣ.*

ಪೀಠಿಕೆ

ಮಾನವನು ಪ್ರಾಣಿ ಜಗತ್ತಿನಲ್ಲಿಯೇ ಸರ್ವ ಶ್ರೇಷ್ಠ ಹಾಗೂ ಬುದ್ಧಿವಂತ ಪ್ರಾಣಿಯಾಗಿದ್ದಾನೆ. ಅವನಲ್ಲಿ ವಿಶೇಷವಾದ ಗುಣಗಳಿವೆ. ಅವುಗಳಲ್ಲಿ ಪ್ರಮುಖವಾದವುಗಳೆಂದರೇ, ಮಾತನಾಡುವ ಶಕ್ತಿ, ಆಲೋಚನಾ ಶಕ್ತಿ, ಬುದ್ಧಿ ಶಕ್ತಿ, ಹೊಂದಾಣಿಕಾ ಶಕ್ತಿ ಆದರೂ ಕೂಡಾ ಮಾನವನು ಇತರೆ ಪ್ರಾಣಿಗಳಿಗೆ ಹೋಲಿಸಿ ನೋಡಿದರೆ ಅವಲಂಬಿತ ಜೀವಿಯಾಗಿದ್ದಾನೆ. ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯು ತನ್ನ ಜೀವಿತದ ಅವಧಿಯಲ್ಲಿ ಬುದ್ಧಿವಂತಿಕೆಯೊಂದಿಗೆ ವಿವಿಧ ಪ್ರಯೋಗಗಳೊಂದಿಗೆ ತನ್ನ ಜೀವನವನ್ನು ಸುಖಮಯ ಹಾಗೂ ಸುಂದರಮಯವನ್ನಾಗಿ ಮಾಡಲು ಪಡೆಯುವ ಅನುಭವವೇ ಶಿಕ್ಷಣವಾಗಿದೆ.

ಭಾರತೀಯರ ದೃಷ್ಟಿಯಲ್ಲಿ ಶಿಕ್ಷಣ ಜೀವನೋಪಾಯಕ್ಕೆ ಮಾತ್ರವಲ್ಲ ಅಧ್ಯಾತ್ಮಿಕ ಬುನಾದಿಯು ಹೌದು. ಹಾಗೆಯೇ ಆತ್ಮ ಸಾಕ್ಷಾತ್ಕಾರದೆಡೆಗೆ ಕೊಂಡೊಯ್ಯುವ ಮಾರ್ಗವು ಹೌದು ಎನ್ನುವ ಕಲ್ಪನೆಯಾಗಿದೆ. ಇದನ್ನು ಈ ಮುಂದಿನ ವ್ಯಾಖ್ಯೆಗಳು ಸ್ಪಷ್ಟಪಡಿಸುತ್ತವೆ.

ಋಗ್ವೇದ : 'ಯಾವುದು ಮಾನವನನ್ನು ಸ್ವಾವಲಂಬಿಯನ್ನಾಗಿ, ನಿಸ್ವಾರ್ಥಿಯನ್ನಾಗಿ ಮಾಡುತ್ತದೆಯೋ ಅದುವೇ ಶಿಕ್ಷಣ'.

ಉಪನಿಷತ್ತು : 'ಯಾವುದರ ಪರಮ ಗುರಿಯು ಮೋಕ್ಷವಾಗಿರುತ್ತದೆಯೋ ಅದುವೇ ಶಿಕ್ಷಣ'.

ಯಾಜ್ಞವಲ್ಕ್ಯ : 'ಮಾನವನನ್ನು ಸಚ್ಚಾರಿತ್ರ್ಯ ಹಾಗೂ ಉಪಯುಕ್ತನನ್ನಾಗಿ ಮಾಡುವುದೇ ಶಿಕ್ಷಣ'.

ಸ್ವಾಮಿ ವಿವೇಕಾನಂದ : 'ವ್ಯಕ್ತಿಯಲ್ಲಿ ಸೂಕ್ತವಾಗಿರುವ ದೈವತ್ವವನ್ನು ಸೆಳೆಯುವುದೇ ಶಿಕ್ಷಣ'.

ಗಾಂಧೀಜಿ : 'ಮಗುವಿನಲ್ಲಿ ಸೂಕ್ತವಾಗಿ ಅಡಕವಾಗಿರುವ ಚೇತನವನ್ನು ವಿಕಸಿಸುವಂತೆ ಮಾಡುವುದು ಮತ್ತು ಸಹಜವಾಗಿ ಪಡೆದಿರುವ ಸತ್ವ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ಬಹಿರಂಗಗೊಳಿಸುವುದೇ ಶಿಕ್ಷಣ'

ಶಿಕ್ಷಣದ ಕುರಿತು ಪಾಶ್ಚಿಮಾತ್ಯ ಚಿಂತಕರ ವ್ಯಾಖ್ಯೆಗಳು:

ಪ್ಲೇಟೋ : 'ಸುಖ–ದುಃಖಗಳನ್ನು ಸಮನಾಗಿ ಹಂಚಿಕೊಳ್ಳುವ ಶಕ್ತಿಯನ್ನು ಕೊಡುವುದೇ ಶಿಕ್ಷಣ.'

ಅರಿಸ್ಟಾಟಲ್ : 'ಸದೃಢವಾದ ದೇಹದಲ್ಲಿ ಸದೃಢವಾದ ಮನಸ್ಸನ್ನು ನಿರ್ಮಿಸುವುದೇ ಶಿಕ್ಷಣ.'

ರಾಸ್ : 'ಅಮೂಲ್ಯ ವ್ಯಕ್ತಿತ್ವದ ವಿಕಾಸ ಮತ್ತು ಅಧ್ಯಾತ್ಮಿಕ ಬೆಳವಣಿಗೆಯೇ ಶಿಕ್ಷಣ.'

ಹೆಚ್.ಜಿ.ವೇಲ್ಸ್ : 'ವ್ಯಕ್ತಿಯಲ್ಲಿ ಅಡಗಿರುವ ಅಮೃತತ್ವವು ವಿಕಸಿಸಿ ಅವನ ಆತ್ಮ ವಿರಾಜಿಸುವಂತೆ ಮಾಡುವುದೇ ಶಿಕ್ಷಣ.'

ಒಟ್ಟಾರೆಯಾಗಿ ಶಿಕ್ಷಣವೆಂದು ಹೇಳುವುದಾದರೆ ಮಗುವಿನ ಸಂಪೂರ್ಣ ವೈಯಕ್ತಿಕ ಬೆಳವಣಿಗೆ ಮಾಡುವ ಮೂಲಕ ಅವನ ಸಾಮರ್ಥ್ಯಕ್ಕೆ ತಕ್ಕಂತೆ ಮಾನವ ಜೀವನಕ್ಕೆ ಮೂಲ ಕಾಣಿಕೆಯಾಗಿವುದಂತೆ ಮಾಡುವದೇ ಶಿಕ್ಷಣವಾಗಿದೆ ಎಂದು ಹೇಳಬಹುದು.

ನಮ್ಮ ಸಂಸ್ಕೃತಿಯನ್ನು ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಕೊಂಡೊಯ್ಯುವಂತೆ ಮಾಡುವುದೇ ಶಿಕ್ಷಣದ ಗುರಿಯಾಗಿರುವುದರಿಂದ ಮಹಾತ್ಮಾಗಾಂಧಿ, ಸ್ವಾಮಿ ವಿವೇಕಾನಂದ, ಅರವಿಂದ ಘೋಷ, ರವೀಂದ್ರನಾಥ ಟ್ಯಾಗೋರರು ಶಿಕ್ಷಣದಲ್ಲಿ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಆದರ್ಶ ಮೌಲ್ಯಗಳ ಅಳವಡಿಕೆಗೆ ಒತ್ತಾಯಿಸಿದರು. ಅದರಂತೆ ಸ್ವತಂತ್ರ ಭಾರತದಲ್ಲಿ ನೇಮಕಗೊಂಡ ಶಿಕ್ಷಣ ಆಯೋಗಗಳು ಸಹ ಒತ್ತಾಯಿಸಿವೆ.

ಉತ್ತಮ ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯಬೇಕಾದ ವಿಷಯಗಳನ್ನು ಅವಲೋಕಿಸಿದ ಬಳಿಕ ಉತ್ತರ ವೇದಗಳ ಕಾಲದ ಶಿಕ್ಷಣ ಯಾವ ತೆರನಾಗಿ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಅನಾವರಣೆಗೊಂಡಿತ್ತು ಎಂಬ ವಿಷಯದತ್ತ ಹೊರಳೋಣ.

ಉತ್ತರ ವೇದಗಳ ಕಾಲದ ಶಿಕ್ಷಣವನ್ನು ಉಪನಿಷತ್ ಕಾಲದ ಶಿಕ್ಷಣವೆಂದೂ ಸಹ ಕರೆಯುತ್ತಾರೆ. ಜೀವನವನ್ನು ದೈವಾಂಶಸಂಭೂತಗೊಳಿಸಿದ್ದು ದೇವರು, ಆತ್ಮ, ಜಗತ್ತು, ಹುಟ್ಟು, ಸಾವು ಮುಂತಾದವುಗಳೆಲ್ಲ ಮಾನವೇತರ ಅರ್ಥಾತ್ ದೈವೀಚ್ಛೆಗೆ ಅನುಗುಣವಾಗಿ ನಡೆಯುತ್ತವೆ ಎಂಬ ಕಲ್ಪನೆ ಬಲಗೊಂಡಿದ್ದು ಈ ಅವಧಿಯ ವೈಶಿಷ್ಟ್ಯ. ಈ ರೀತಿಯ ಭಾವನೆಗಳು ಮತ್ತು ಅನುಭವಗಳು ಅರಣ್ಯಕಗಳು ಹಾಗೂ ಬ್ರಾಹ್ಮಣಕಗಳೂ ಆಗಿ ರೂಪ ತಾಳಿದವು. ನಂತರ 'ಉಪನಿಷತ್'ಗಳು ಅಸ್ತಿತ್ವಕ್ಕೆ ಬಂದವು.

ಉಪನಿಷತ್ ಪದದ ಪಾರಿಭಾಷಿಕ ಅರ್ಥ:

'ಉಪ' ಮತ್ತು 'ನಿ' ಉಪಸರ್ಗಗಳಿಂದ ಕೂಡಿದ 'ಷದ' ಧಾತುವಿಗೆ 'ಕ್ವೇಪ್' ಪ್ರತ್ಯಯ ಸೇರಿದಾಗ 'ಉಪನಿಷದ್' ಎಂಬ ಪದವು ನಿಷ್ಪತ್ತಿಯಾಗುತ್ತದೆ. ಉಪನಿಷತ್ ಎಂದರೆ ಗುರುವಿನ ಬಳಿ ಕುಳಿತು ತತ್ವಶಾಸ್ತ್ರೀಯ ವಿಷಯಗಳನ್ನು ಚರ್ಚಿಸುವುದು ಎಂದರ್ಥ.

ಇನ್ನೊಂದೆಡೆ ಈ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ 'ಉಪನಿಷತ್ತೆಂಬ ಮಾತಿಗೆ ಅರ್ಥವಾದರೂ ಏನು?' ಈ ಮಾತಿಗೆ ಮೂಲ ಸಾಮಾಗ್ರಿ 'ಸದ್' ಎನ್ನುವ ಧಾತು. ಈ ಧಾತುವಿಗೆ 'ಕುಳಿತುಕೊಳ್ಳುವುದು' ಎಂಬ ಅರ್ಥವಿದೆ ಎಂದು ಹೇಳಲಾಗಿದೆ. ಇನ್ನೊಂದರ್ಥದಲ್ಲಿ 'ಪರಮಾನಂದವಾದ ಮೋಕ್ಷದ ಸಮೀಪ ಹೋಗುವುದು' ಎಂದಾಗುತ್ತದೆ.

ಶಿಕ್ಷಣ ಪದ್ಧತಿ :

ಶಿಕ್ಷಣವು ಜೀವನ ಪರವಾದದ್ದು. ಉಪನಿಷದ್ ಕಾಲದ ವೈಶಿಷ್ಟ್ಯಗಳಲ್ಲೊಂದು ಪರಿಪೂರ್ಣ ಜ್ಞಾನ ಮತ್ತು ಬ್ರಹ್ಮವರ್ಚಸ್ಸನ್ನು ಪಡೆಯುವ ಗುರಿಯೊಂದಿಗೆ ಶಿಕ್ಷಣವು ಸಾಗಿತ್ತು. ಯಜ್ಞಗಳು ಕೂಡಾ ಇದೆ ಗುರಿಯೊಂದಿಗೆ ನೇರವೇರಿಸಲ್ಪಡುತ್ತಿದ್ದು, ಜೊತೆಗೆ ಸ್ವಾಧ್ಯಾಯವು ಪ್ರಧಾನ ಮಾರ್ಗವಾಗಿತ್ತು. ಆಧ್ಯಾತ್ಮಿಕ ಜ್ಞಾನ ಅಥವಾ ಬ್ರಹ್ಮವರ್ಚಸ್ಸನ್ನು ಪಡೆಯುವುದಕ್ಕೋಸ್ಕರ ಸ್ವಾಧ್ಯಾಯದಲ್ಲಿ ಕೊಡಲಾಗುತ್ತಿತ್ತು.

ಬ್ರಹ್ಮ ಮತ್ತು ವ್ಯಕ್ತಿಯ ಮಧ್ಯ ಸಾಮರಸ್ಯವನ್ನೇರ್ಪಡಿಸಲು ಈ ಮೂಲಕ ವ್ಯಕ್ತಿತ್ವವನ್ನು ಉಜ್ವಲವಾಗಿಸುವ ಆಶಯವು ಸ್ವಾಧ್ಯಾಯದಲ್ಲಿ ಅಡಕವಾಗಿತ್ತು.

ಈ ಕಾಲದ ಶಿಕ್ಷಣದ ಗುರಿಗಳು ಮತ್ತು ಉದ್ದೇಶಗಳು :

೧. ವೇದಾಧ್ಯಯನ, ಪುರಾಣ, ಇತಿಹಾಸ ಮತ್ತು ಉಪನಿಷತ್‌ಗಳು ಕಲಿಕೆಯ ಅಗತ್ಯದ ಗುರಿಯಾಗಿತ್ತು.
೨. ವಿದ್ಯಾರ್ಥಿ ಜೀವನದಲ್ಲಿ ಆಧ್ಯಾತ್ಮಿಕ ಮಹತ್ವವನ್ನು ಬೆಳೆಸಿ ಮಾನವ ಜನಾಂಗದ ಏಳ್ಗೆಯನ್ನು ತಂದು ಕೊಡುವ ಗುರಿಯನ್ನು ಶಿಕ್ಷಣ ಹೊಂದಿತ್ತು.
೩. ವೇದಗಳ ಕಾಲದಲ್ಲಿದ್ದಂತೆ ಇಲ್ಲಿಯೂ ಕೂಡ ಬ್ರಹ್ಮಚರ್ಯ ಪರಿಪಾಲನೆಯ ಗುರಿಯನ್ನು ಅಳವಡಿಸಿಕೊಳ್ಳಲಾಗಿತ್ತು.
೪. ಶಿಕ್ಷಣದ ಮೂಲಕ ಆತ್ಮ ಸಾಕ್ಷಾತ್ಕಾರವನ್ನು ಪಡೆಯುವುದು.
೫. ವ್ಯಕ್ತಿಯ ಸರ್ವಾಂಗೀಣ ವಿಕಾಸ ಹೆಚ್ಚಿಸುವುದು.

ಗುರು–ಶಿಷ್ಯರ ಸಮಾಗಮ :

ವೇದಗಳ ಕಾಲದಲ್ಲಿ ಉಪನಯನದೊಂದಿಗೆ ವಿದ್ಯಾಭ್ಯಾಸ ಆರಂಭವಾಗುತ್ತಿದ್ದರೆ ಉಪನಿಷತ್ ಅವಧಿಯಲ್ಲಿ ಐದು ವರ್ಷ ತುಂಬಿದ ಮಗುವಿನ ವಿದ್ಯಾರಂಭ ಸಮಾರಂಭದೊಂದಿಗೆ ಆರಂಭವಾಗುತ್ತಿತ್ತು. ಈ ಸಮಾರಂಭದಲ್ಲಿ ಮಗುವಿನ ವಂಶ, ಕುಲ, ವ್ಯಕ್ತಿಗತ ಗುಣಗಳು, ಸೇವಾ ಮನೋಭವ ಮತ್ತು ಗುರುಕೈಂಕರ್ಯ ಗುಣಗಳನ್ನು ಪರಿಕ್ಷೀಸಿ ಗುರುಕುಲಕ್ಕೆ ಸೇರಿಸಿಕೊಳ್ಳಲಾಗುತ್ತಿತ್ತು.

'ತೈತ್ತಿರೀಯೋಪನಿಷತ್' ಮೊದಲನೆಯ 'ವಲ್ಲಿ' ಯಲ್ಲಿಯು ವಿದ್ಯಾರ್ಥಿಗೆ ಶಿಕ್ಷಣ ಕೊಡುವ ರೀತಿಯಲ್ಲಿರುವುದರಿಂದ ಇದು 'ಶಿಕ್ಷಾವಲ್ಲಿ' ಎಂದು ಪ್ರಸಿದ್ಧಿಯನ್ನು ಪಡೆದಿದೆ. ಶಿಕ್ಷಾವಲ್ಲಿಯ ಮೊದಲ ಅನುಪಾತವು ಶಾಂತಿಪಾಠದಿಂದ ಕೂಡಿದೆ. ಉಪನಿಷತ್ತುಗಳು ಬ್ರಹ್ಮವಿದ್ಯೆಯನ್ನು ಗುರು–ಶಿಷ್ಯರ ಸಂವಾದಗಳ ಮೂಲಕ ತಿಳಿಸುತ್ತವೆ. ಗುರು–ಶಿಷ್ಯರು ತಮ್ಮ ತಮ್ಮ ಈ ಜಿಜ್ಞಾಸೆಯು ಶುಭಕರವಾಗಲಿ ಎಂದು ಮಿತ್ರ, ವರುಣ, ಆರ್ಯಮಾ ಇತ್ಯಾದಿ ದೇವತೆಗಳನ್ನು ಕುರಿತಾಗಿ–

॥ ಹರಿಃ ಓಂ ॥
ಶಂ ನೋ ಮಿತ್ರಃ ಶಂ ವರುಣಃ ।
ಶಂ ನೋ ಭವತ್ವರ್ಯಮಾ ।
ಶಂ ನ ಇಂದ್ರೋ ಬ್ರಹಸ್ಪತಿಃ ।
ಶಂ ನೋ ವಿಷ್ಣು ರುರುಕ್ರಮಃ ॥

ಎಂಬುವುದಾಗಿ ಉಪನಿಷತ್ತಿನ ಪ್ರಾರಂಭ ಮಾಡುವುದಕ್ಕೆ ಮುಂಚೆ ಗುರು–ಶಿಷ್ಯರಿಬ್ಬರೂ ಸೇರಿಕೊಂಡು ಪ್ರಾರ್ಥನೆ ಮಾಡುತ್ತಾರೆ. ಇಂತರ ಅಪೂರ್ವ ವಿಚಾರ ಈ ಉಪನಿಷತ್ತಿನ ಮೊದಲನೇ ಅನುವಾಕದಲ್ಲೇ ಚಿತ್ರಿಸಲ್ಪಟ್ಟಿದೆ.

ವರ್ಣಾದಿ ವಿಷಯಗಳನ್ನು ವಿದ್ಯಾರ್ಥಿಯಾದವನು ಕರಗತ ಮಾಡಿಕೊಂಡ ಮೇಲೆ "ಸಹ ನೌ ಯಶಃ ಸಹ ನೌ ಬ್ರಹ್ಮವರ್ಚಸಮ್ । (ತೈ.ಉ. ೪–೧, ಅನು–೩)?. ಶಿಷ್ಯನಾದವನು ಇಲ್ಲಿ ತನಗೆ ಹಾಗೂ ಗುರುವಿಗೆ ಯಶಸ್ಸು ಉಂಟಾಗಲಿ ಎಂದು ಪ್ರಾರ್ಥನೆ ಮಾಡುವ ಬಗೆ ವಿವರಿಸಲಾಗಿದೆ. ಇದೊಂದು ಸುಂದರವಾದ ಬಾಂಧವ್ಯದ ಪ್ರತೀಕದಂತಿದೆ.

ವೇದಾಧ್ಯಯನಕ್ಕೆ ಮುಂಚಿತವಾಗಿ ವಿದ್ಯಾರ್ಥಿಯಾದವನು ಓಂಕಾರ'ದ ಉಪಾಸನೆಯನ್ನು ಮಾಡಬೇಕೆಂಬ ವಿಧಿ ಇಲ್ಲಿ ತಿಳಿಸಲಾಗಿದೆ.

ಓಂ ಮಿತಿ ಬ್ರಹ್ಮ ।
ಓಮಿತೀದಗ್ಂ ಸರ್ವಂ ।
ಓಮಿತ್ಯೇತದನುಕೃತಿ ಹ ಸ್ಮ ವಾ
(ತೈ. ೪–೧, ಅನು–೦೮)

ಹೀಗೆ ಮುಂದುವರೆಯುವ ಈ ಮಂತ್ರದಲ್ಲಿ ಬ್ರಹ್ಮನ ಕುರಿತಾಗಿ ಹೇಳಲಾಗಿದೆ.

'ಓಂ' ಎಂಬುದು ಬ್ರಹ್ಮ, ಇವೆಲ್ಲವೂ ಓಂ ಎಂಬುದು. ನಮ್ಮ ಎದುರಿಗೆ ಕಾಣುವ ಪ್ರಪಂಚವೆಲ್ಲ ನಾಮರೂಪದಿಂದ ಆಗಿದೆ. ಅದರ ಹಿಂದೆ ಓಂಕಾರವೇ ಇರುವುದು. ಎಂದರೆ ಪರಬ್ರಹ್ಮವೇ ಇರುವುದು. ಓಂಕಾರದ ಮಹತ್ವದ ಕುರಿತಾಗಿ 'ಮಾಂಡೋಕೋಪನಿಷತ್'ನಲ್ಲಿ ಹೀಗೆ ಹೇಳಲಾಗಿದೆ.

'ಓಂಕಾರದಲ್ಲಿ ಅ, ಉ, ಮ ಕಾರಗಳಷ್ಟೇ ಅಲ್ಲದೇ ಈ ಮೂರಕ್ಷರಗಳನ್ನು ಮಾತ್ರೆಗಳನ್ನು ಮಿಕ್ಕಿದ ನಾಲ್ಕನೆಯದೊಂದು 'ಅ' ಮಾತ್ರ ಅಂಶವು ಉಂಟೆಂದು ಹೇಳಿದೆ. 'ಓಂ' ಇದು ಚಿದವಸ್ಥೆಗಳ ಸಂಕೇತವು ಆಹುದು. (ಮಾಂ. ಮಂ–೧–೮–೧೨) ಅದೇ ರೀತಿಯಾಗಿ 'ಕಠೋಪನಿಷತ್ ನಲ್ಲಿ ಹೀಗೆ ಹೇಳಲಾಗಿದೆ.

'ಯಾವ ಪದವನ್ನು ಶೃತಿಗಳೆಲ್ಲ ಉಚ್ಚರಿಸುವವೋ ಎಲ್ಲ ತಪಸ್ಯೆಯ ಲಕ್ಷವಾವುದೋ, ಯಾವುದನ್ನಪೇಕ್ಷಿಸಿ ಎಲ್ಲರೂ ಬ್ರಹ್ಮಚರ್ಯವನ್ನಾಚರಿಸುವರೋ ಆ ಬೀಜಾಕ್ಷರವನ್ನು ಹೇಳುವೆ ಕೇಳು ಅದು 'ಓಂ' ಎಂಬುದು. ಅದುವೇ ಅಕ್ಷರ ಬ್ರಹ್ಮವು, ಅದುವೇ ತುರಿಯ ಸಂಕೇತವು, ಅದುವೇ ಕಾಮಧೇನುವು' (ಕಠ, ೧–೧, ವ–೨. ಮಂ.–೧೫, ೧೬)

ಶ್ರೀಕೃಷ್ಣನು ಗೀತೆಯಲ್ಲಿ ತಪಸ್ಸು, ಯಜ್ಞ, ದಾನ, ಕ್ರೀಯೆ ಇವುಗಳನ್ನೆಲ್ಲ 'ಓಂ'ಕಾರದ ಉಚ್ಚಾರ ಮಾಡಿ ಮಾಡಬೇಕು. (ಗೀತಾ–೧೭–೨೪).

ಒಟ್ಟಿನಲ್ಲಿ ಗುರುಕುಲದಲ್ಲಿ ಅಧ್ಯಯನ ಮಾಡುತ್ತಿದ್ದ ವಿದ್ಯಾರ್ಥಿಯು ವೇದಾಧ್ಯಯನಕ್ಕಿಂತ ಮುಂಚಿತವಾಗಿ 'ಓಂ' ಕಾರದ ಉಚ್ಚಾರಣೆ ಅಗತ್ಯವಾಗಿ ಮಾಡಬೇಕಾಗಿತ್ತು. ಗುರುಕುಲದಲ್ಲಿದ್ದು ತನ್ನ ಕರ್ತವ್ಯ ನಿರ್ವಹಿಸಬೇಕಾಗಿದ್ದಿತ್ತು. ಜೀವನದ ಯಾವ ಕಾರ್ಯದಲ್ಲಿ ಒಬ್ಬ ನಿರತನಾಗಿರಲಿ, ಈ ಎರಡನ್ನು ಬಿಡಕೂಡದು. ಅದೇ ಸ್ವಾಧ್ಯಾಯ ಮತ್ತು ಪ್ರವಚನ. ಸ್ವಾಧ್ಯಾಯ ಎಂದರೆ ಕಲಿತುಕೊಳ್ಳುವುದು. ಪ್ರವಚನ ಎಂದರೆ ತಾನು ಏನನ್ನು ಕಲೆತುಕೊಂಡುವನೋ ಅದನ್ನು ಇನ್ನೊಬ್ಬರಿಗೆ ಹೇಳುವುದು. ಇದು ಅತ್ಯಂತ ಮುಖ್ಯವಾದ ಕರ್ತವ್ಯವಾಗಿತ್ತು.

ಬೃಹದಾರಣ್ಯಕ ಉಪನಿಷತ್ತಿನಲ್ಲಿ ತಿಳಿಸಿರುವಂತೆ ಶ್ರವಣ, ಮನನ, ನಿಧಿಧ್ಯಾಸನ ಈ ಮೂರು ಹಂತಗಳು ಕಲಿಕೆಯ ಪ್ರಕ್ರಿಯೇಯಲ್ಲಿ ಮುಖ್ಯ ಹಂತಗಳಾಗಿದ್ದವು. ಹೀಗೆ ವಿವಿಧ ಉಪನಿಷತ್ತುಗಳಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳ ಕರ್ತವ್ಯವನ್ನು ಹೇಳಲಾಗಿದೆ. ಉಪನಿಷತ್ ಕಾಲದ ಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಯ ಅಭ್ಯಾಸವು ಮುಗಿದ ನಂತರ ಗುರುವಾದವನು 'ಸಮಾವರ್ತನ' ಸಮಾರಂಭವನ್ನು ಏರ್ಪಡಿಸಿ, ವಿದ್ಯಾರ್ಥಿಗಳು ಮುಂದಿನ ಜೀವನದಲ್ಲಿ ನಿರ್ವಹಿಸಬೇಕಾದ ಎಚ್ಚರಿಗೆ ಮಾತುಗಳನ್ನು ನಿವೇದಿಸುತ್ತಿದ್ದರು.

ವೇದಮನೂಚ್ಯಾಚಾರ್ಯೋಂತೇ ವಾಸಿನಮನುಶಾಸ್ತಿ ।
ಸತ್ಯಂ ವದಃ ಧರ್ಮಂ ಚರಃ ಸ್ವಾಧ್ಯಾಯನ್ಮಾ ಪ್ರಮದಃ ।

ಎಂಬುದಾಗಿ ಗುರುವಾದವನು ವಿದ್ಯಾರ್ಥಿಗೆ ಕೊಡುವ ಹಿತವಚನ ಇದಾಗಿದೆ.

'ಸತ್ಯವನ್ನು ಹೇಳು, ಧರ್ಮವನ್ನು ಆಚರಿಸು. ಅಧ್ಯಯನದಲ್ಲಿ ಪ್ರಮಾದ ಮಾಡಬೇಡ. ಸ್ವಾಧ್ಯಾಯ ಪ್ರವಚನಗಳಿಂದ

ಕದಲಕೂಡದು' ಎಂಬ ವಿಚಾರ (ತೈ.ಉ. ಅ–೧, ಅನು–೧೧) ವಿಷದಿಪಡಿಸಲಾಗಿದೆ.

ವ್ಯಕ್ತಿಯ ವಿಕಾಸವಾಗುವ ನಿಟ್ಟಿನಲ್ಲಿ ಅಂದಿನ ಶಿಕ್ಷಣ ಕ್ರಮ ಹಚ್ಚುಕಟ್ಟಾದ ವ್ಯವಸ್ಥೆ ರೀತಿಯಿಂದ ವಿಧಿ–ವಿಧಾನಗಳನ್ನು ಏರ್ಪಡಿಸಿತ್ತು. ಹೀಗೆ ಉಪನಿಷತ್ತು ಕಾಲದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿ ಜೀವನದ ಅವಧಿಯು ೧೨ ವರ್ಷಗಳ ಕಾಲ ನಡೆಯುತ್ತಿತ್ತು. ಈ ಕಾಲದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗೆ ಹೆಚ್ಚಿನ ಪ್ರಾಶಸ್ಯ ನೀಡಲಾಗಿತ್ತು. ಉಪನ್ಯಾಸದ ಪದ್ಧತಿಯ ಹೊರತಾಗಿ ಪ್ರಶ್ನೋತ್ತರ ಪದ್ಧತಿಯು ಮಹತ್ವ ಪಡೆದಿತ್ತು. ಈ ವಿಧಾನದ ಮೂಲಕ ಸಮಸ್ಯೆಗಳಿಗೆ ಪರಿಹಾರವನ್ನು ಕಂಡುಕೊಳ್ಳಲಾಗುತ್ತಿತ್ತು.

ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳ ಸ್ಥಾನ :

ಗುರುಗಳು ಆದರ್ಶ ಬದುಕಿನ ಬೆಳಕಿನಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಯ ವ್ಯಕ್ತಿತ್ವವು ರೂಪಿಸಲ್ಪಡಬೇಕೆಂಬ ಉದ್ದೇಶದಿಂದಾಗಿ 'ಗುರುಕುಲವಾಸ' ಪದ್ಧತಿಯು ರೂಢಿಯಲ್ಲಿ ಬಂದಿತು. ಗುರುಗಳು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಮಾದರಿಯಾಗಿರುತ್ತಿದ್ದರು. ಈ ಗುರುಕುಲಗಳು ಕೌಟಂಬಿಕ ನಿವಾಸಗಳು ಆಗಿದ್ದವು, ಅಲ್ಲಿರುವ ವಿದ್ಯಾರ್ಥಿಗಳು ಯಾವತ್ತು ೧೨ ವರ್ಷಗಳ ಕಾಲ ಗುರುಕುಲದ ಗೋವುಗಳ ಸಾಕಣೆ, ಸೌದೆ ಸಂಗ್ರಹ ಹಾಗೂ ನಂದಾದೀಪದ ರಕ್ಷಣೆ ಮುಂತಾದ ಕಾರ್ಯಗಳನ್ನು ನೆರವೇರಿಸುತ್ತ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡುತ್ತಿದ್ದರು.

ಉನ್ನತ ವ್ಯಾಸಂಗದ ವಿದ್ಯಾರ್ಥಿಗಳು ಒಂದೆಡೆ ಸೇರಿ ತಮ್ಮ ಜ್ಞಾನ ತೃಷೆಯನ್ನು ತೃಪ್ತಿ ಪಡಿಸಿಕೊಳ್ಳಲು ಯತ್ನಿಸುತ್ತಿದ್ದ ನಿಗದಿತ ವೇದಿಕೆಗಳು 'ಪರಿಷತ್' ಗಳು ಎಂದು ಕರೆಯಲ್ಪಡುತ್ತಿದ್ದವು. ಉಪನಿಷತ್ ಕಾಲದ ಶಿಕ್ಷಣ ಪದ್ಧತಿಯನ್ನು ಅವಲೋಕಿಸಿ ನೋಡಿದಾಗ ವೇದ ಕಾಲದ ಶಿಕ್ಷಣ ಪದ್ಧತಿಗಿಂತ ಸ್ವಲ್ಪ ಮುಂದುವರೆದ ಶಿಕ್ಷಣವೆಂದೇ ಹೇಳಬಹುದು.

ಆಧುನಿಕ ಶಿಕ್ಷಣ ಪದ್ಧತಿಗೆ ಪೂರಕವಾಗುವ ಉಪನಿಷತ್ತಿನ ವಿಚಾರಗಳು:

ಪ್ರಾಚೀನ ಭಾರತದ ಶಿಕ್ಷಣ ವ್ಯವಸ್ಥೆ ಇಂದಿನ ಶಿಕ್ಷಣ ವ್ಯವಸ್ಥೆಗೆ ಮಾರ್ಗದರ್ಶನವಾಗಿದೆ. ಅಂದು ಶಿಕ್ಷಣ ಮತ್ತು ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳು ಬಹಳಷ್ಟು ಕಟ್ಟು–ನಿಟ್ಟಿನ ನಿಯಮಗಳನ್ನು ಪಾಲಿಸಿಕೊಂಡು ಬರುತ್ತಿದ್ದವು. ಇಂದು ಸಹ ಇದೇ ಪದ್ಧತಿ ನಮ್ಮ ಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಇರುವುದು.

ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳು ಸಮಾಜ, ಸಮುದಾಯ, ರಾಜ್ಯ, ರಾಷ್ಟ್ರದ ಬೆಳವಣಿಗೆಗೆ ಪ್ರೇರಕಶಕ್ತಿಯಾಗಿವೆ. ಈ ಉನ್ನತವಾದ ವಿಚಾರವನ್ನು ಇಟ್ಟುಕೊಂಡು ಇಂದಿನ ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳು ಹಾಗೂ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳು ತಂತ್ರಜ್ಞಾನ ಮತ್ತು ವೈಜ್ಞಾನಿಕ ಕಲ್ಪನೆಗಳನ್ನು ಅಳವಡಿಸಿವೆ. ತನ್ಮೂಲಕ ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿರುವ ಅಂತಃ ಶಕ್ತಿಯನ್ನು ವೃದ್ಧಿಸುವಲ್ಲಿ ಕಾರ್ಯೋನ್ಮುಖವಾಗಿವೆ.

ಪ್ರಾಚೀನ ಭಾರತದ ಶಿಕ್ಷಣ ವ್ಯವಸ್ಥೆಯ ಧರ್ಮ ಮತ್ತು ಅಧ್ಯಾತ್ಮದ ಭದ್ರ ತಳಹದಿಯ ಮೇಲೆ ಬೆಳೆದು ಬಂದಿತ್ತು. ಈಗ ಸಮಾಜದಲ್ಲಿ ಉತ್ತಮ ಆದರ್ಶಗಳು ಇವೆ. ಅವುಗಳನ್ನು ಪುನರುಜ್ಜೀವನಗೊಳಿಸುವ ಧೀ. ಶಕ್ತಿಯ ಅವಶ್ಯಕತೆಯಿದೆ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಇಂದಿನ ಕಾಲದಲ್ಲಿರುವ ವಿವಿಧ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳು 'ಗುರುಕುಲ'ದ ಪದ್ಧತಿಯನ್ನು ಅಳವಡಿಸುತ್ತಿವೆ. ಅದರಂತೆ ಕೆಲವು ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳು ಉಪನಿಷತ್ ಕಾಲದ ಆಹಾರ– ವಿಹಾರ, ಯೋಗ–ಶಿಕ್ಷಣ ಪದ್ಧತಿಗಳನ್ನು ಅಳವಡಿಸಿ ಭವ್ಯ ಭಾರತವನ್ನು ನಿರ್ಮಾಣ ಮಾಡುವ ನಿಟ್ಟಿನಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿವೆ.

ಬಿರ್ಲಾಸ್ಕೂಲಗಳು, ಸ್ವಾಮಿ ನಾರಾಯಣ ಫೌಂಡೇಶನ ನಡೆಸುವ ಶಿಕ್ಷಣ ಕೇಂದ್ರಗಳು ಈ ವಿಚಾರಕ್ಕೆ ಉತ್ತಮ ನಿದರ್ಶನಗಳೆನ್ನಬಹುದು. ಅಂದಿನ ಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಸಂಸ್ಕೃತ ಭಾಷೆಯು ಬೋಧನಾ ಮಾಧ್ಯಮವಾಗಿತ್ತು. ಈಗ ಪ್ರಾದೇಶಿಕ ಭಾಷೆ ಒಳಗೊಂಡಂತೆ ಇಂಗ್ಲೀಷ ಭಾಷೆ ಪ್ರಭುತ್ವದಲ್ಲಿದೆ.

ಇಂದಿಗೂ ಕೂಡ ಉಪನಿಷತ್ತುಗಳು ಸರಿಯಾದ ಕ್ರಮದಲ್ಲಿ ಶಿಕ್ಷಣ ನೀಡಲು ಪೂರಕವಾದ ವಿಚಾರಗಳನ್ನು ಒದಗಿಸುತ್ತವೆ. ಉತ್ತಮ ಮೌಲ್ಯಗಳನ್ನು ವೃದ್ಧಿಸಿಕೊಳ್ಳಲು ಉಪನಿಷತ್ತುಗಳು ಸಹಕಾರಿಯಾಗಿವೆ. ಆಧುನಿಕ ಕಾಲದ ಶಿಕ್ಷಣ ತಜ್ಞರಾದ 'ರಸ್ಕ' 'ಜೇಮ್ಸ್‌ರಾಶ್' 'ಪ್ಲೋಟೊ' ಮುಂತಾದ ಪಾಶ್ಚಾತ್ಯರು ಸಂಸ್ಕೃತಿಯ ಮೂಲಕ ಮಾನವ ಕೋಟಿಯು ಆಧ್ಯಾತ್ಮ ಪ್ರಪಂಚವನ್ನು ಪ್ರವೇಶಿಸಿ ಹಾಗೂ ಅದನ್ನು ವಿಸ್ತರಿಸುವಂತೆ ಮಾಡಲು ಶಿಕ್ಷಣವು ಸಹಕಾರಿಯಾಗಿದೆ ಎಂದು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ.

ಉಪನಿಷತ್ ಕಾಲದ ಭಾರತದ ಶಿಕ್ಷಣ ಕ್ರಮವು ವ್ಯಕ್ತಿ ಮತ್ತು ಸಮಾಜಗಳೆರಡನ್ನು ಉದ್ಧರಿಸುವ ಆಶಯದೊಂದಿಗೆ ಕಾರ್ಯ ಮಾಡಿತ್ತು. ಅಂದಿನ ಶಿಕ್ಷಣದ ದೂರದೃಷ್ಟಿಕೋನ ಆಧುನಿಕ ಶಿಕ್ಷಣ ಪದ್ಧತಿಯ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲುತ್ತಿದೆ ಎಂದರೂ ಉತ್ತೇಕ್ಷೆಯಾಗಲಿಕ್ಕಿಲ್ಲ.

ಉಪಸಂಹಾರ :

ನಮ್ಮ ಭವ್ಯ ಭಾರತದ ನಿರ್ಮಾಣವನ್ನು ಇಂದಿನ ಶಿಕ್ಷಕರೇ ಮಾಡಬೇಕಾದದ್ದು ಅವಶ್ಯಕವಾಗಿದೆ. 'ಗುರುಃ ಬ್ರಹ್ಮಾ' ಎಂಬ ಧ್ಯೆಯ ವಾಕ್ಯವನ್ನು ತನ್ನ ಜೀವನದಲ್ಲಿ ಅಳವಡಿಸಿಕೊಂಡು ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಭವ್ಯ ಭಾರತದ ಸತ್ಪಜೆಗಳನ್ನಾಗಿಸುವ ಹೊಣೆಗಾರಿಕೆಯಿದೆ. ಇದರಿಂದ ಪರಂಪರಾನುಗತ ಸಂಸ್ಕೃತಿಯ ಮೌಲ್ಯಗಳ ಉತ್ತಮಾಂಶಗಳನ್ನು ವೈಜ್ಞಾನಿಕ ದೃಷ್ಟಿಕೋನಗಳಿಂದ ಪುರಸ್ಕರಿಸಿ, ಸಮನ್ವಯಗೊಳಿಸಿ ದೇಶದ ವಿವಿಧ ಸಮಸ್ಯೆಗಳನ್ನು ಪರಿಹರಿಸುವಲ್ಲಿ ಸಮರ್ಥರಾಗಬೇಕು ಉಪನಿಷತ್ತುಗಳಲ್ಲಿ ಹೇಳಲಾದ ಆದರ್ಶ ಮೌಲ್ಯಗಳ ಬಗೆಗೆ ಪರಿಚಯಪಡೆದು ಇಂದಿನ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಧಾರೆ ಎರೆದರೆ, ಯೋಗ್ಯ ರಾಷ್ಟ್ರ ನಿರ್ಮಾಣವಾಗುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

ಉಲ್ಲೇಖಗಳು :

- ಉಪನಿಷತ್ಪ್ರಸ್ಥಾನ – ಪ್ರ:– ಅಖಿಲ ಭಾರತ ಮಾಧ್ವ ಮಹಾಮಂಡಲ, ಬೆಂಗಳೂರು – ೧೯೯೮
- ಉಪನಿಷತ್ ಭಾವಧಾರೆ – ಸೋಮನಾಥಾನಂದ, ಶ್ರೀರಾಮಕೃಷ್ಣಾಶ್ರಮ, ಮೈಸೂರು (೧೦ನೇ ಮುದ್ರಣ) ೨೦೧೩.
- ಉಪನಿಷತ್ ರಹಸ್ಯವು – ಪ್ರೋ॥ ರಾ.ದ. ರಾನಡೆ. ಅನು: ಶ್ರೀರಂಗನಾಥ, ರಾ. ದಿವಾಕರ ಹಾಗೂ ಇತರರು. ಶ್ರೀ ಗುರುದೇವ ರಾನಡೆ ಸಮಾಧಿ ಟ್ರಸ್ಟ್ ಬಿಜಾಪೂರ – ೧೯೯೯.
- ವೇದ ವಾಹ್ಮಯ ಮತ್ತು ಉಪನಿಷತ್ತುಗಳು – ಸಾ.ಕೃ. ರಾಮಚಂದ್ರರಾವ ಅಂಕಿತ ಪುಸ್ತಕ ಬೆಂಗಳೂರು (೨ನೇ ಮುದ್ರಣ) ೨೦೦೫.

- ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆ – ಗೀತಾ ಪ್ರೇಸ್, ಗೋರಖಪುರ (೧೭ನೇ ಮುದ್ರಣ) – ೨೦೦೮.
- ತೈತ್ತಿರೀಯೋಪನಿಷತ್ತಿಗೆ ಆಚಾರ್ಯ ಶಂಕರ–ಮಧ್ವರ ಭಾಷ್ಯಗಳು – ಒಂದು ತುಲನಾತ್ಮಕ ಅಧ್ಯಯನ (ಸಂಶೋಧನಾ ಪ್ರಬಂಧ) – ಶ್ರೀ ಯೋಗೇಶ, ಮೋ, ಜೋಶಿ, – ಗು. ವಿ. ಗು. – ೨೦೦೮.
- ಪ್ರಗತಿಶೀಲ ಭಾರತದಲ್ಲಿ ಶಿಕ್ಷಣ – ಲೇ– ಡಾ॥ ಎಸ್.ಬಿ. ಯಾದವಾಡ, ವಿದ್ಯಾನಿದಿ ಪ್ರಕಾಶನ ಗದಗ (ಪರಿಷ್ಕೃತ ಆವೃತ್ತಿ) – ೨೦೦೭.
- ಪ್ರಗತಿಪರ ಭಾರತದಲ್ಲಿ ಶಿಕ್ಷಣ – ಪ್ರೋ. ಶಂಕರಲಿಂಗ ಜಿ. ಹೆಂಬಾಡಿ, ಮಾಕಾ ಪ್ರಕಾಶನ, ರಾಂಪೂರ, ಜಿ॥ ಗುಲಬರ್ಗಾ (ಪ್ರಥಮ ಮುದ್ರಣ).
- ಉದಯೋನ್ಮುಖ ಭಾರತದಲ್ಲಿ ಶಿಕ್ಷಣ – ರುದ್ರೇಶ ಬಿ.ಎಸ್. ವಿದ್ಯಾನಿಧಿ ಪ್ರಕಾಶನ ಗದಗ (ಹೊಸ ಆವೃತ್ತಿ) -೨೦೦೪.
- ಶಿಕ್ಷಣದಲ್ಲಿ ತತ್ವಶಾಸ್ತ್ರ ಮತ್ತು ಸಮಾಜಶಾಸ್ತ್ರ – ಪಿ.ನಾಗರಾಜ. ವಿದ್ಯಾನಿಧಿ ಪ್ರಕಾಶನ ಗದಗ (೨ನೇ ಆವೃತ್ತಿ) ೨೦೦೬–೦೭.

Research Question:

A Comparative Research Agenda on the Gurukula and Macaulay Systems of Education

These Research Questions propose some focused and empirically based research agenda to study the outcomes of the Gurukula system of education in India, as it is practiced today, in comparison with the Macaulay system. Despite frequent references to the Gurukula tradition in policy and public discourse, there is little systematic research that evaluates its contemporary educational outcomes using rigorous and comparable methods. This gap presents valuable opportunities for coordinated research efforts. Some possible researches could be as follows:

***** To examine differences in learning outcomes and cognitive development between the two systems. Researchers can investigate whether Gurukula-based pedagogy leads to deeper conceptual understanding, stronger long-term retention, greater attention control, and improved self-regulated learning when compared with examination-driven schooling. Such work can take up tools from educational psychology and cognitive science to assess learning depth rather than surface performance.

***** To study the ethical formation, psychosocial well-being, and teacher–student relationships. This includes studying moral reasoning, sense of responsibility, emotional resilience, stress levels, and perceived meaning in education. Given growing global concern about student well-being, this work could connect indigenous educational practices with international debates on holistic and values-based education.

***** To explore long-term life outcomes of alumni from Gurukula and Macaulay systems. Researchers can investigate differences in civic engagement, lifelong learning orientation, career choices, and societal contribution, adopting a broad understanding of educational success beyond employability or income.

These research directions call for mixed-methods, comparative studies involving currently functioning Gurukulas and socio-economically matched mainstream schools; preferably multi-centered. By generating outcome-based evidence rather than normative claims, such research can contribute meaningfully to educational theory, policy, and reform debates in India and beyond. It is appropriate to develop suitable questionnaire for the purpose. The larger message is that education must be studied not only as a system for skill transmission, but as a formative process shaping cognition, character, and life purpose.

Cite this Research Question: B P Hari Chandra, "A Comparative Research Agenda on the Gurukula and Macaulay Systems of Education", Purnam, Vol.1, No.2., pp20, 2025

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पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते।
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Pūrṇam

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Case Report

ಕಪ್ಪು ಶಿಲೀಂಧ್ರಕ್ಕೆ ಚಿಕಿತ್ಸೆಯಲ್ಲಿ ಪಾರಂಪರಿಕ ಚಿಕಿತ್ಸೆಯ ಯಶೋಗಾಥೆ: ಒಂದು ಅನುಭವ ಪ್ರಕರಣ

ರಾಜ ವೈದ್ಯ ಶ್ರೀ ಲೋಕೇಶ್ ಟೀಕಲ್[1,#]

[1]ಮುಂಡರಗಿ, ಅಗಸ್ಯ ಆಯುರ್ವೇದ ಚಿಕಿತ್ಸಾ ಹಾಗೂ ಸಂಶೋಧನ ಕೇಂದ್ರ, ಮುಂಡರಗಿ ಎ ಕ್ಲಾಸ್ ಪುರ ರೋಡ್, ಗದಗ - ಜಿಲ್ಲಾ. ಮೊಬೈಲ್: 8861655600.

 # Writing assistance for reporting this case study was provided by Dr. B M Nagabhushana, A member of the Editorial Board of Purnam.

ಸಾರಾಂಶ

ಕೋವಿಡ್-19 ಮಹಾಮಾರಿಯ ಎರಡನೇ ಅಲೆಯ ನಂತರ, ಕಪ್ಪು ಶಿಲೀಂಧ್ರ (ಮ್ಯೂಕೋರ್ಮೈಕೋಸಿಸ್) ಮಾರಣಾಂತಿಕ ಸೋಂಕು ಕಾಣಿಸಿಕೊಂಡಿತು. ಈ ಸೋಂಕಿನಿಂದ ಕಣ್ಣು, ಮುಖದ ರಚನೆಗಳು, ಸೈನಸ್‌ಗಳು ಮತ್ತು ನರಗಳಂತಹ ಪ್ರಮುಖ ಅಂಗಗಳ ಮೇಲೆ ಪರಿಣಾಮ ಬೀರುತ್ತದೆ. ಈ ಲೇಖನವು ಕರ್ನಾಟಕದ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ 28 ವರ್ಷದ ಯುವಕನಿಗೆ ನೀಡಲಾದ ಯಶಸ್ವಿ ಪಾರಂಪರಿಕ ಚಿಕಿತ್ಸೆಯನ್ನಾಧರಿಸಿದೆ. ಆಧುನಿಕ ಚಿಕಿತ್ಸಾ ಪದ್ಧತಿಯಲ್ಲಿ ನೀಡಲಾದ ಯಾವುದೇ ಚಿಕಿತ್ಸೆ ಫಲಕಾರಿಯಾಗದೆ ರೋಗಿಯ ಸ್ಥಿತಿ ಚಿಂತಾಜನಕವಾಗಿತ್ತು.

ನಂತರ ಪಾರಂಪರಿಕ ಚಿಕಿತ್ಸೆಯನ್ನು ಪ್ರಾರಂಭಿಸಲಾಯಿತು. ಇದರಲ್ಲಿ ಅನುಭವ ಆಧಾರಿತ ಗಿಡಮೂಲಿಕೆ ಸಂಯೋಜನೆಗಳು ಮತ್ತು ಮಂತ್ರಗಳ ಪಠಣ ಸೇರಿತ್ತು. ಕೇವಲ 9 ದಿನಗಳಲ್ಲಿ ರೋಗಿಯು ಗಣನೀಯ ಸುಧಾರಣೆ ಕಂಡು. 6 ತಿಂಗಳ ನಂತರ, ರೋಗಿಯು ಶಿಲೀಂಧ್ರ ಸೋಂಕಿನಿಂದ ಸಂಪೂರ್ಣವಾಗಿ ಗುಣಮುಖರಾಗಿದ್ದಾರೆ.

ಈ ಪ್ರಕರಣವು ಆಧುನಿಕ ಚಿಕಿತ್ಸೆಯಲ್ಲಿ ಸವಾಲುಗಳನ್ನು ಎದುರಿಸುವ ಜೀವಕ್ಕೆ ಅಪಾಯಕಾರಿಯಾದ ಸೋಂಕುಗಳನ್ನು ನಿರ್ವಹಿಸುವಲ್ಲಿ ಸಾಂಪ್ರದಾಯಿಕ ಜ್ಞಾನ ವ್ಯವಸ್ಥೆಯ ಮಹತ್ವವನ್ನು ಒತ್ತಿಹೇಳುತ್ತದೆ.

Abstract

After the second wave of the COVID-19 pandemic, a deadly infection called black fungus (mucormycosis) appeared. This infection affects major organs such as the eyes, facial structures, sinuses, and nerves. This paper describes a successful traditional treatment given to a 28-year-old young man from a rural area of Karnataka. None of the modern medical treatments provided to him were effective, and his condition had become serious.

Later, traditional treatment was started. This included experience-based herbal combinations and the chanting of mantras. Within just 9 days, the patient showed significant improvement. After 6 months, he completely recovered from the fungal infection.

***Keywords**: Black fungus, COVID-19 effect, mucormycosis, traditional treatment.*

ಪೀಠಿಕೆ

ಕೋವಿಡ್-19 ಸಾಂಕ್ರಾಮಿಕ ರೋಗದ ಎರಡನೇ ಅಲೆಯು ಲಕ್ಷಾಂತರ ಜನರ ಜೀವನದ ಮೇಲೆ ಪರಿಣಾಮ ಬೀರಿತು. ಆ ನಂತರ ಕಾಣಿಸಿಕೊಂಡ 'ಕಪ್ಪು ಶಿಲೀಂಧ್ರ' ಎಂದು ಕರೆಯಲ್ಪಡುವ ಮ್ಯೂಕೋರ್ಮೈಕೋಸಿಸ್ ಎಂಬ ದ್ವಿತೀಯಕ ಸೋಂಕು ಒಂದು ರಾಷ್ಟ್ರೀಯ ಆರೋಗ್ಯ ಬಿಕ್ಕಟ್ಟನ್ನು ಉಂಟುಮಾಡಿತು. ಈ ರೋಗದ ಕಾರಕ ಶಿಲೀಂಧ್ರಗಳು ನೈಸರ್ಗಿಕವಾಗಿ ಮಣ್ಣು ಮತ್ತು ಕೊಳೆತ ವಸ್ತುಗಳಲ್ಲಿ ಕಂಡುಬಂದರೂ, ದುರ್ಬಲಗೊಂಡ ಪ್ರತಿರಕ್ಷಣಾ ವ್ಯವಸ್ಥೆಯನ್ನು ಹೊಂದಿರುವ ರೋಗಿಗಳಲ್ಲಿ (ನಿರ್ದಿಷ್ಟವಾಗಿ ಕೋವಿಡ್‌ನಿಂದ ಚೇತರಿಸಿಕೊಂಡವರು, ಮಧುಮೇಹ ರೋಗಿಗಳು) ಇದು ಮಾರಣಾಂತಿಕವಾಗಿ ಪರಿಣಮಿಸುತ್ತದೆ. ಈ ಭೀಕರ ಸೋಂಕು ವೇಗವಾಗಿ ಹರಡುತ್ತದೆ ಮತ್ತು ದೇಹದ ಅಂಗಾಂಶಗಳನ್ನು ನಾಶಪಡಿಸುತ್ತದೆ. ಇದು ಕಣ್ಣು, ಸೈನಸ್, ಮೆದುಳು ಮತ್ತು ಶ್ವಾಸಕೋಶದಂತಹ ಪ್ರಮುಖ ಅಂಗಗಳ ಮೇಲೆ ಪರಿಣಾಮ ಬೀರುವ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೊಂದಿದೆ. ಈ ಸೋಂಕು ವೇಗವಾಗಿ ಹರಡುವುದರಿಂದ, ಆಧುನಿಕ ವೈದ್ಯಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಶಸ್ತ್ರಚಿಕಿತ್ಸಾ ಡಿಬ್ರಿಡ್ಮೆಂಟ್ ಮತ್ತು ಆಂಫೋಟೆರಿಸಿನ್ ಬಿ ಯಂತಹ ಪ್ರಬಲ ಆಂಟಿಫಂಗಲ್ ಔಷಧಿಗಳು ಚಿಕಿತ್ಸೆಯ ಪ್ರಮುಖ ಭಾಗವಾಗಿವೆ. ಆದಾಗ್ಯೂ, ಈ ರೋಗವು 50% ರಷ್ಟು ಹೆಚ್ಚಿನ ಮರಣ ಪ್ರಮಾಣವನ್ನು ಹೊಂದಿರುವುದರಿಂದ, ಚಿಕಿತ್ಸೆಯ ಯಶಸ್ಸು ರೋಗಿಯ ಒಟ್ಟಾರೆ ಆರೋಗ್ಯ ಮತ್ತು ಸೋಂಕು ಎಷ್ಟು ಮಟ್ಟಿಗೆ ಹರಡಿದೆ ಎಂಬುದರ ಮೇಲೆ ಅವಲಂಬಿತವಾಗಿರುತ್ತದೆ. ಇಂತಹ ಸಂದರ್ಭಗಳಲ್ಲಿ, ಸಾವಿರಾರು ವರ್ಷಗಳ ಅನುಭವದ ಮೇಲೆ ನಿಂತಿರುವ ಭಾರತೀಯ ಸಾಂಪ್ರದಾಯಿಕ ವೈದ್ಯ ಪದ್ಧತಿಯು ಹೊಸ ಭರವಸೆಯನ್ನು ನೀಡಬಲ್ಲದು. ಈ ಪ್ರಕರಣ ಅಧ್ಯಯನವು ಸಾಂಪ್ರದಾಯಿಕ ವಿಧಾನಗಳಿಂದ ಕಪ್ಪು ಶಿಲೀಂಧ್ರದ ಯಶಸ್ವಿ ಚಿಕಿತ್ಸೆಯನ್ನು ದಾಖಲಿಸುತ್ತದೆ.

ಪ್ರಕರಣ ಅಧ್ಯಯನ

ಈ ಅಧ್ಯಯನವು ಕರ್ನಾಟಕದ ಗ್ರಾಮೀಣ ಪ್ರದೇಶಕ್ಕೆ ಸೇರಿದ 28 ವರ್ಷದ ಯುವಕನಾದ ಆ.ಕು. ಅವರ ಆರೋಗ್ಯ ಪಯಣವನ್ನು ವಿವರಿಸುತ್ತದೆ. ಇವರು ಇತ್ತೀಚೆಗೆ ಕೋವಿಡ್-19 ಸೋಂಕಿನಿಂದ ಗುಣಮುಖರಾಗಿದ್ದರು. ಕೋವಿಡ್‌ನಿಂದ ಚೇತರಿಸಿಕೊಂಡ ನಂತರ, ಮೇ 10, 2021 ರಂದು ಆತನನ್ನು ಸಾಮಾನ್ಯ ಆರೋಗ್ಯ ಸಮಸ್ಯೆಗಳಿಂದ ಆಸ್ಪತ್ರೆಗೆ ದಾಖಲಿಸಲಾಯಿತು. ಆತನ ಕಣ್ಣುಗಳ ಸುತ್ತಲೂ ಮತ್ತು ಮುಖದ ಪ್ರದೇಶದಲ್ಲಿ ರೋಗಲಕ್ಷಣಗಳು ಕಾಣಿಸಿಕೊಂಡ ಕಾರಣ, ವೈದ್ಯಕೀಯ ಪರೀಕ್ಷೆಗಳನ್ನು ನಡೆಸಲಾಯಿತು. ಎನ್‌ಸಿ ಸಿಟಿ (NCCT), ಎಂಆರ್‌ಐ (MRI), ಎಕ್ಸ್-ರೇ ಮತ್ತು ಆರ್‌ಟಿ-ಪಿ ಸಿ ಆರ್ (RT-PCR) ಸೇರಿದಂತೆ ವಿವಿಧ ಪರೀಕ್ಷೆಗಳ ಮೂಲಕ ಆತನಿಗೆ ಕಪ್ಪು ಶಿಲೀಂಧ್ರ (ಮ್ಯೂಕೋರ್ಮೈಕೋಸಿಸ್) ಸೋಂಕು ಇರುವುದು ದೃಢಪಟ್ಟಿತು.

ಮೇ 15, 2021 ರಂದು ರೋಗಿಗೆ ಸೂಕ್ತ ಚಿಕಿತ್ಸೆ ಪ್ರಾರಂಭಿಸಲಾಯಿತು. ಆರಂಭದಲ್ಲಿ, ರೋಗಿಗೆ ಆಧುನಿಕ ಪ್ರತಿಜೀವಕಗಳು, ಶಿಲೀಂಧ್ರ ನಿರೋಧಕಗಳು ಮತ್ತು ವೈರಸ್ ನಿರೋಧಕ ಔಷಧಿಗಳ ಆಡಳಿತದೊಂದಿಗೆ ತೀವ್ರವಾದ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯನ್ನು ಮಾಡಲಾಯಿತು. ಆದರೆ, ರೋಗದ ಪ್ರಗತಿ ಕಡಿಮೆಯಾಗಲಿಲ್ಲ. ಸುಮಾರು 12 ದಿನಗಳ ಕಾಲ ಆಸ್ಪತ್ರೆಯಲ್ಲಿ ಚಿಕಿತ್ಸೆ ಪಡೆದರೂ, ರೋಗಿಯ ಸ್ಥಿತಿ ಹದಗೆಟ್ಟಿತ್ತು. ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯ ಪರಿಣಾಮವಾಗಿ ಆತನ ತಲೆಯಲ್ಲಿ ದೊಡ್ಡದಾದ ತೆರೆದ ಗಾಯವಿತ್ತು. ಆಸ್ಪತ್ರೆಯ ಸಾಮಾನ್ಯ ವಾತಾವರಣದಲ್ಲಿಯೂ ಆತನು ಚೇತರಿಸಿಕೊಳ್ಳಲು ಕಷ್ಟಪಡುತ್ತಿದ್ದನು. ಪರಿಸ್ಥಿತಿ ಚಿಂತಾಜನಕವಾಗಿತ್ತು. (ಚಿತ್ರ ೧)

ಚಿತ್ರ – ೧: ಪ್ರಜ್ಞಾಹೀನ ಸ್ಥಿತಿಯಲ್ಲಿ ಆ.ಕು. ಬೆಂಗಳೂಗಳೂರಿನ ಬೌರಿಂಗ್ & ಲೇಡಿ ಕರ್ಜನ್ ಆಸ್ಪತ್ರೆಯಿಂದ ಬಂದಾಗ

ರೋಗಿಯ ಕುಟುಂಬದವರು ಸಾಂಪ್ರದಾಯಿಕ ವೈದ್ಯ ಪದ್ಧತಿಯಲ್ಲಿ ಪರಿಣತಿ ಹೊಂದಿರುವ ಶ್ರೀ ಲೋಕೇಶ್ ಟೇಕಲ್ ಅವರನ್ನು ಸಂಪರ್ಕಿಸಿದರು.

ಚಿಕಿತ್ಸಾ ಮತ್ತು ಫಲಿತಾಂಶಗಳು

ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ ಮತ್ತು ಆಧುನಿಕ ಔಷಧ ಚಿಕಿತ್ಸೆಯ ನಂತರವೂ ಯಾವುದೇ ಪರಿಣಾಮಕಾರಿಯಾದ ಸುಧಾರಣೆ ಕಾಣದಿದ್ದಾಗ, ಸಾಂಪ್ರದಾಯಿಕ ಚಿಕಿತ್ಸೆಯನ್ನು ಪ್ರಾರಂಭಿಸಲಾಯಿತು. ಈ ಚಿಕಿತ್ಸೆಯು ಡಾ. ದೇಸಾಯಿ ಅವರ ವೈಯಕ್ತಿಕ ಮತ್ತು ದೀರ್ಘಕಾಲದ ಅನುಭವದ ಆಧಾರದ ಮೇಲೆ ತಯಾರಿಸಲಾದ ದ್ರವ್ಯಗಳು ಮತ್ತು ಸಂಯೋಜನೆಗಳನ್ನು ಒಳಗೊಂಡಿತ್ತು. ಔಷಧಿಯು ಚರ್ಮ, ಒಳಚರ್ಮ, ಸೈನಸ್‌ಗಳು ಮತ್ತು ನರಮಂಡಲದ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುವ ಶಿಲೀಂಧ್ರಗಳನ್ನು ನಾಶಮಾಡುವ ಗುರಿಯನ್ನು ಹೊಂದಿತ್ತು. ಔಷಧಿಗಳನ್ನು ರೋಗಿಯ ಆರೋಗ್ಯ ಪರಿಸ್ಥಿತಿ ಮತ್ತು ಪ್ರತಿಕ್ರಿಯೆಗೆ ಅನುಗುಣವಾಗಿ ಪ್ರತಿದಿನವೂ ಬದಲಾಯಿಸಲಾಯಿತು.

ಈ ಔಷಧೀಯ ದ್ರವ್ಯಗಳ ಆಂತರಿಕ ಮತ್ತು ಬಾಹ್ಯ ಬಳಕೆಯ ಜೊತೆಗೆ, ರೋಗಿಯ ಮೇಲೆ ಧನಾತ್ಮಕ ಶಕ್ತಿಯನ್ನು ಪ್ರೇರೇಪಿಸಲು ಮತ್ತು ಮಾನಸಿಕ ಸ್ಥೈರ್ಯವನ್ನು ಹೆಚ್ಚಿಸಲು ಮಂತ್ರಗಳ ಪಠಣವನ್ನು ಸಹ ಚಿಕಿತ್ಸೆಯ ಭಾಗವಾಗಿ ಸೇರಿಸಲಾಗಿತ್ತು.

ಈ ಸಾಂಪ್ರದಾಯಿಕ ಚಿಕಿತ್ಸೆಯು ಅತ್ಯಂತ ವೇಗವಾಗಿ ಪರಿಣಾಮ ಬೀರಿತು. ಚಿಕಿತ್ಸೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿದ ಕೇವಲ ಒಂಬತ್ತು ದಿನಗಳಲ್ಲಿ, ರೋಗಿಯ ಆರೋಗ್ಯದಲ್ಲಿ ಗಮನಾರ್ಹ ಬದಲಾವಣೆ ಕಂಡುಬಂದಿತು (ಚಿತ್ರ.೨).

ಚಿತ್ರ–೨: ಒಂಬತ್ತು ದಿನಗಳಲ್ಲಿ ಪ್ರಜ್ಞಾಹೀನ ಸ್ಥಿತಿಯಿಂದ ಹೊರ ಬಂದ ಆ.ಕು., ವೈದ್ಯ ಶ್ರೀ ಲೋಕೇಶ್ ಟೇಕಲ್ ಇವರ ಜೊತೆ

ಆತನು ಆಸ್ಪತ್ರೆಯ ಕಠಿಣ ನಿರ್ಬಂಧಿತ ವಾತಾವರಣದಿಂದ ಚೇತರಿಸಿಕೊಂಡರು ಮತ್ತು ಅವರನ್ನು ಬಿಡುಗಡೆ ಮಾಡಲಾಯಿತು. ಸುಧಾರಣೆಯ ನಂತರವೂ, ಆತನಿಗೆ ಮುಂದಿನ ಆರು ತಿಂಗಳ ಕಾಲ ಔಷಧ ಮತ್ತು ಆಹಾರ

ಪಥ್ಯವನ್ನು ಕಟ್ಟುನಿಟ್ಟಾಗಿ ಪಾಲಿಸಲು ಸೂಚಿಸಲಾಯಿತು. ಈ ಆರು ತಿಂಗಳ ಅವಧಿಯಲ್ಲಿ, ಔಷಧೀಯ ದ್ರವ್ಯಗಳು ಆತನ ದೇಹಕ್ಕೆ ಶಕ್ತಿ ಮತ್ತು ಚೈತನ್ಯವನ್ನು ನೀಡಿ, ಪ್ರತಿರಕ್ಷಣಾ ವ್ಯವಸ್ಥೆಯನ್ನು ಬಲಪಡಿಸಿದವು. ಆರು ತಿಂಗಳ ನಂತರದ ಪರೀಕ್ಷೆಗಳು ಆತನು ಕಪ್ಪು ಶಿಲೀಂಧ್ರದ ಸೋಂಕಿನಿಂದ ಸಂಪೂರ್ಣವಾಗಿ ಮುಕ್ತರಾಗಿದ್ದಾರೆ ಎಂದು ದೃಢಪಡಿಸಿದವು. ಇಂದು, ಎ. ಆರ್. ಅವರು ತಮ್ಮ ಸಾಮಾನ್ಯ ಕೆಲಸ ಕಾರ್ಯಗಳನ್ನು ಸಂಪೂರ್ಣ ಹುರುಪಿನಿಂದ ನಿರ್ವಹಿಸುತ್ತಿದ್ದಾರೆ.

ಚಿತ್ರ–೩: ಆರು ತಿಂಗಳಲ್ಲಿ ಸಂಪೂರ್ಣ ಗುಣಮುಖರಾದ ಆ.ಕು.

ತೀರ್ಮಾನ

ಕಪ್ಪು ಶಿಲೀಂಧ್ರದಂತಹ ಮಾರಣಾಂತಿಕ ಮತ್ತು ವೇಗವಾಗಿ ಹರಡುವ ಸೋಂಕುಗಳನ್ನು ಎದುರಿಸುವಲ್ಲಿ ಭಾರತೀಯ ಸಾಂಪ್ರದಾಯಿಕ ಜ್ಞಾನ ಮತ್ತು ವೈದ್ಯ ಪದ್ಧತಿಗಳು ಹೊಂದಿರುವ ಅಪಾರ ಶಕ್ತಿಯನ್ನು ಈ ಪ್ರಕರಣ ಅಧ್ಯಯನವು ಪ್ರಬಲವಾಗಿ ದೃಢಪಡಿಸುತ್ತದೆ. ಆರಂಭಿಕ ಆಧುನಿಕ ವೈದ್ಯಕೀಯ ಚಿಕಿತ್ಸೆಯು ನಿರೀಕ್ಷಿತ ಫಲಿತಾಂಶ ನೀಡದಿದ್ದಾಗ, ಅನುವಿದ್ಧ ಆಧಾರಿತ ಸಾಂಪ್ರದಾಯಿಕ ಚಿಕಿತ್ಸೆಯು ರೋಗಿಯನ್ನು ಕೇವಲ ಆರು ತಿಂಗಳಲ್ಲಿ ಸಂಪೂರ್ಣವಾಗಿ ಗುಣಪಡಿಸುವಲ್ಲಿ ಯಶಸ್ವಿಯಾಯಿತು. ಈ ಯಶೋಗಾಥೆಯು, ಸಂಕೀರ್ಣ ಮತ್ತು ಪ್ರತಿರೋಧಕ ರೋಗಗಳಿಗೆ ಚಿಕಿತ್ಸೆ ನೀಡುವಲ್ಲಿ ಸಾಂಪ್ರದಾಯಿಕ ಪದ್ಧತಿಗಳು ಪ್ರಮುಖ ಪರ್ಯಾಯ ಅಥವಾ ಪೂರಕ ಪಾತ್ರವನ್ನು ವಹಿಸಬಹುದು ಎಂಬುದಕ್ಕೆ ಜೀವಂತ ಸಾಕ್ಷಿಯಾಗಿದೆ. ಹೆಚ್ಚಿನ ಮರಣ ಪ್ರಮಾಣವಿರುವ ರೋಗಿಗಳಿಗೆ ಹೊಸ ಭರವಸೆಯನ್ನು ನೀಡಲು, ಆಧುನಿಕ ವಿಜ್ಞಾನವು ಭಾರತೀಯ ಜ್ಞಾನ ವ್ಯವಸ್ಥೆಗಳೊಂದಿಗೆ ಸಹಯೋಗವನ್ನು ಸಾಧಿಸುವುದು ಇಂದಿನ ಅಗತ್ಯವಾಗಿದೆ.

... ಪೂರ್ಣಮ್ ପୂର୍ଣମ പൂർണമ് പൂർണ് ପୂର୍ଣମ୍ ପୂର୍ତ୍ତମ୍ பூர்ணம் పూర్ణమ్ പൂർണ്മ ...

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

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Messages from History

Bharatiya Education: Briging Ancient Wisdom with Modern Needs

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Abstract

The Bharatiya education system or Bharatiya Shikshana, deeply rooted in its ancient traditions, reflects a holistic approach to learning that emphasized equality, moral values, and practical knowledge. Historically, education was accessible across subjects, ensuring a balanced focus on academics, arts, sciences, and life skills. The Guru-Shishya parampara, the revered teacher-disciple tradition, fostered a personal connection between students and teachers, allowing individualized attention and character development. Gurukulas, the residential schools of ancient India, provided a comprehensive environment where students lived with their gurus, learning not just academic subjects but also values like discipline, respect, and community living. The traditional Bharatiya curriculum was highly holistic, encompassing academic rigor, moral values, character building, and physical fitness. This paper focuses on how Bharath was hub or centre of education and in what way the ancient wisdom can be connected to the current modern requirements.

Keywords: Bharatiya Shikshana, Guru-Shishya parampara, Education, Moral values, Gurukulas

1. Introduction

Education has always held a place of paramount importance in Indian civilization, shaping individuals and society through holistic and value-based learning. The ancient Indian education system was deeply rooted in the principles of self-realization, moral values, and intellectual development. It aimed at achieving the perfection of mind, body, and soul, nurturing individuals into ideal human beings. This transformative system emphasized that education was not just a tool for acquiring knowledge but the ultimate vision of life, aptly captured in the adage, "There is no eye other than education." India's education system evolved over centuries, reflecting the wisdom of its diverse cultural and philosophical heritage. The Guru-Shishya parampara, or teacher-disciple tradition, was central to this system, fostering a personalized and immersive learning experience. Renowned centers of learning, such as Takshashila, Nalanda, and Vikramshila, established India as a global hub of education, attracting scholars from across the world. Through its holistic approach,

encompassing academic learning, character building, and life skills, the ancient Indian education system offered a blueprint for individual and societal perfection. By revisiting and drawing inspiration from this legacy, we can better understand its relevance and potential to address contemporary educational challenges on a global scale. The table 1 highlights the historical importance of India as an educational hub, attracting learners from across the world via various pathways, Fig. 1 shows how Bharath was hub of education, where scholars from other country came to India for gaining the knowledge.

Fig. 1. India as hub of education

Table 1: Attracting learners from across the world

Country	Language	Mode of Transport
China	Chinese	Travelled by the Silk Road and other trade routes
Greece	Greek	Travelled via ancient maritime routes and overland paths
Persia	Persian(Old Persian)	Came through the Khyber Pass and other overland routes
Southeast Asia	Pali, Sanskrit	Travelled by sea routes connecting India to Southeast Asia
Tibet	Tibetan, Sanskrit	Journeyed over the Himalayan mountain passes
Arabia	Arabic	Used trade routes via the Arabian Sea and land routes
Central Asia	Bactrian, Sanskrit	Came through overland trade routes such as the Silk Road

2. Key features of ancient education system in India

The ancient Indian education system, deeply ingrained in its cultural and philosophical traditions, is one of the most venerable and influential educational frameworks in history.

Following are the detailed exploration of its distinctive features:

Holistic Approach:

Education in ancient India prioritized holistic development, addressing the physical, intellectual, emotional, and spiritual dimensions of an individual. Instruction extended beyond academics to include practical skills, ethics, morality, and character building. Subjects ranged from mathematics, grammar, and astronomy to philosophy and the arts.

Gurukula System:

The cornerstone of ancient Indian education was the Gurukula system, where students resided with their guru (teacher) in an ashram or residential school. These Gurukulas, often located in tranquil natural settings, provided an environment conducive to learning and spiritual growth.

Guru-Disciple Relationship:

A unique feature of the system was the deep connection between the guru and the student. The guru served as a mentor and spiritual guide, imparting wisdom while fostering the moral and ethical growth of the disciple.

Seniors as tutors for juniors

Apart from guru to shishya teaching gurukulas also had the practice of senior shishyas teaching the juniors what they had learnt. This would serve manana (recollection) and reiteration of the the concepts learnt by them helping lasting memory.

Oral Tradition:

Knowledge transmission relied heavily on oral methods, with dialogue, recitation, and memorization being key tools. This approach ensured the preservation and continuity of knowledge across generations.

Comprehensive Curriculum:

The curriculum was vast, including the study of Vedas, Upanishads, mathematics, astronomy, medicine (Ayurveda), philosophy, ethics, literature, and performing arts, reflecting a commitment to diverse intellectual pursuits.

Inclusive Education:

While formal education in Gurukulas was predominantly accessible to the nobility and Brahmins, individuals from various social backgrounds could acquire knowledge through informal channels or specialized institutions.

Focus on Self-Realization:

Beyond academic learning, the ultimate aim was self-realization and spiritual awakening. Students were encouraged to explore the nature of reality, understand their role in the universe, and embody

virtues such as truthfulness, compassion, and non-violence.

Renowned Centers of Learning:

Ancient India boasted eminent universities like Takshashila, Nalanda, Vikramshila, and Ujjain. These institutions attracted global scholars, serving as hubs for intellectual exchange, research, and innovation.

Timeless Legacy:

The enduring influence of ancient Indian education is evident in modern pedagogical philosophies, emphasizing the value of comprehensive learning that nurtures intellect, character, and spirituality alike.

3. Bridging the gap

The Bharatiya education system, rich with ancient wisdom, holds immense potential to meet the evolving demands of modern times. By integrating the strengths of the ancient and modern systems, India can establish a model of education that nurtures holistic growth while addressing contemporary challenges. The decentralized Gurukula structure of the ancient system emphasized personalized learning and a deep teacher-student relationship. Modern education, with its formal institutions, can incorporate this personalized mentorship approach to support individual development alongside standardized learning. Reviving the spirit of holistic education from ancient times, where the curriculum included diverse subjects like philosophy, ethics, astronomy, and performing arts, can inspire a broader perspective in today's specialized academic environment. Ancient teaching methods prioritized oral traditions, practical experiences, and experiential learning. These methods can complement modern pedagogies such as interactive sessions and multimedia presentations, creating a balanced approach to learning that engages both traditional and digital-age learners. Additionally, the integration of values like self-realization, character building, and spiritual development can enhance the ethical framework of education, addressing the need for moral and emotional intelligence in contemporary society. Inclusivity is a key area where the ancient system lagged, being limited to a privileged few. Modern initiatives promoting universal access to education can bridge this gap, ensuring that the benefits of ancient wisdom reach all segments of society. By harmonizing ancient philosophies with modern technologies and institutional frameworks, Bharatiya education can provide a transformative blueprint that not only addresses the challenges of the 21st century but also preserves the timeless values that have defined India's educational heritage. The table 2 compares the ancient and modern education system.

Table 2: Difference between Ancient and Modern education system in India

Aspect	Ancient Education System	Modern Education System
Structure and Organization	Decentralized, centered around Gurukulas	Highly structured with formal institutions such as schools, colleges, and universities
Curriculum and Subjects	Diverse, covering a wide range of subjects including Vedas, Upanishads, mathematics, astronomy, medicine, ethics, philosophy, literature, and performing arts	Standardized curriculum mandated by educational boards, covering academic subjects, vocational training, and technical education
Teaching Methods	Relied heavily on oral tradition, with knowledge transmitted through dialogue, recitation, and memorization. Emphasized practical learning and experiential education	Includes lectures, multimedia presentations, interactive sessions, laboratory experiments, and hands-on activities. Technology plays a significant role
Access and Inclusivity	Accessible to a select few, primarily the nobility and higher social classes. Some avenues for individuals from other social strata	Aims to be more inclusive and accessible to all segments of society, with government initiatives promoting universal education
Role of Teachers	Teachers (gurus) held a revered position and played multifaceted roles as mentors, guides, and spiritual leaders. Personalized relationship with students	Formalized role within the institutional framework. Expected to impart knowledge, facilitate learning, and provide guidance
Assessment and Evaluation	Informal and continuous assessment by teachers through observation, discussions, and occasional tests	Formalized with regular examinations, standardized tests, and grading systems
Technology and Resources	Relied primarily on traditional teaching methods with minimal use of technology	Extensive use of technology including computers, multimedia tools, e-books, and online resources

4. Conclusion

Bharatiya education system is integrated with diverse teaching methods, including reading, storytelling, concentration exercises, discussions, and problem-solving, making learning both interactive and immersive. Despite these strengths, the transition to modern education systems has posed significant challenges, leading to the erosion of this time-tested framework. In the present scenario, challenges include bridging the gap between traditional values and modern advancements, ensuring equality in access to education for all, and reviving the emphasis on moral and character development. The future demands a revival of the holistic approach, blending ancient wisdom with modern technology and pedagogy. Reinstating practices like individualized attention, experiential learning, and value-based education can address current issues such as rote learning and lack of critical thinking. Balancing these elements while addressing social and economic disparities will be crucial for building a robust and inclusive education system.

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Portraying the attempts of scholars and scientists……..

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Literary Research

Unusual Reproductive Events in the *Mahābhārata* and their Possible Biotechnological Equivalents

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Abstract

The Mahābhārata is a massive narrative detailing ancient history and philosophical wisdom. It also contains remarkable accounts of unconventional reproductive events that challenge standard human biology. This paper explores these unusual births, focusing primarily on the Ādi Parva, to identify conceptual equivalents with modern biotechnology. These unusual births are narrated as conceptual models rather than mere mythology. These narrations offer stimulating thought experiments for contemporary biotechnologists working in fields such as synthetic biology, genetic engineering, and regenerative medicine. They challenge traditional boundaries regarding maternal gestation and species-specific genetic barriers, providing a unique framework for reimagining the future of reproductive science. By bridging the gap between ancient literary tradition and modern technological aspirations, this paper attempts to provide food for thought for researchers aiming to push the limits of developmental biology and cellular differentiation.

Keywords: Mahābhārata, Synthetic Biology, Embryo Manipulation, Cloning, Developmental Biology, Ancient Indian Knowledge Systems, Parthenogenesis

Introduction

The great epic 'Mahābhārata', originally known as 'Jaya' composed by Vyasa, is considered one of the world's most comprehensive and massive narratives, detailing the ancient history, genealogy, warfare, and philosophical wisdom of ancient India. Mahābhārata is divided into 18 main chapters known as *Mahā Parvas*, starting with 'Ādi parva' till the 'Swargarohana parva', each of which is further subdivided into *Upa Parvas* (each named as a *parvas*) and numerous *Adhyāyas* (chapters). These *parvas* revolve around the rivalry and conflict between two branches of the

Kuru dynasty: the Pāṇḍavas (sons of Pāṇḍu) and the Kauravas (the hundred sons of Dhṛtarāṣṭra).

This paper is about unusual births narrated in the Mahābhārata, limiting the scope discussion to the first parva, the Ādi Parva since the major instances of birth are covered in the Ādi parva. Further, the paper does not provide any background of the initial characters named and also does not give in details, the background of the story. For biotechnologists, the Mahābhārata offers unique case studies in non-traditional reproduction as it provides an opportunity for understanding ancient concepts of genealogy, illustrates processes of conception, gestation, and physical creation that is different significantly from standard human biology.

Narrations of unusual births

The study of the *Mahābhārata* provides ancient narratives describing reproductive processes and morphological developments that present conceptual equivalents to modern genetic and regenerative biotechnology. These accounts suggest pathways for development outside conventional biological limits, offering stimulating thought experiments for contemporary biotechnologists, particularly those focused on genetic engineering, synthetic biology, and developmental research. The following narrations focus on the unusual birth indicating their possible relevance to modern biotechnology challenges.

Ex-Utero Gestation and Artificial Conception

This category details births resulting from the manipulation or development of germ cells outside the natural maternal environment, analogous to modern In Vitro Fertilization (IVF), artificial wombs, or cell culturing.

Droṇa's Birth from a Vessel

The sage Bharadvāja's semen (*retas*) fell after viewing the Apsarā Ghṛtācī. The semen was collected and placed in a *Droṇa* (a vessel or pot), leading to Droṇa's birth.(Ch.121, *Saṁbhava Parva*) This is analogous to Ectogenesis (Artificial Womb/Vessel). Here Development and gestation achieved entirely outside the biological mother, utilizing an artificial environment or container for cellular development.

Kṛpa and Kṛpī's Birth from Grass

The semen of the ascetic Śaradvan, startled by the Apsarā Jālapadī, fell onto *darbha* grass, from which Kṛpa and Kṛpī were born., (Ch. 120, *Saṁbhava Parva*) This is analogous to Ex-Vivo/Substrate Culturing: Spontaneous or induced development of viable embryos on a non-traditional, biological substrate (grass), rather than in a uterus or standardized medium.

Dhṛṣṭadyumna and Draupadī (Fire Altar)

The pair emerged from the sacrificial fire (*Yajñakuṇḍa*). This outcome was directed by King Drupada through a specialized ritual (Yajña) seeking a son capable of killing Droṇa. (Ch. 153, *Caitraratha Parva*). This relates to Directed Cellular/Embryonic Genesis with Trait Selection: The fire altar acts a facility generating fully developed individuals (genesis) with pre-selected genetic traits (killing Droṇa).

Induced Parthenogenesis and Targeted Genetic Input

These events describe births where offspring result from divine intervention or supernatural activation, suggesting control over the paternal genetic contribution or development without conventional sexual intercourse, analogous to specialized genetic engineering or the use of specific genomic triggers.

Karṇa's Birth (Sun)

Pṛthā (Kuntī) received *mantras* (divine invocations) from Dūrvāsa, as a boon saying that if she invokes any god of her choice chanting the mantra she would get a child with that god's blessing. Out of curiosity, she invoked the Sun (Sūrya), and Karṇa was born. (Ch. 104, *Saṁbhava Parva*). This is analogous to Parthenogenesis or Induced Conception: The *mantra* functions as a genetic key or trigger, enabling conception through non-conventional or a divine paternal source, bypassing normal human reproductive constraints.

Pāṇḍavas' Births (Deities)

In an earlier instance Pāṇḍu's was cursed that the moment he indulges in sexual intercourse, he would die. Hence, Kuntī the wife of Pāṇḍu used the *mantras* taught by Dūrvāsa to invoke Dharma (Yama), Vāyu, and Indra, resulting in the birth of Yudhiṣṭhira, Bhīmasena, and Arjuna, respectively, Kuntī later shared the *mantra* with Mādrī to produce Nakula and Sahadeva from the Aśvinī deities. (Ch. 104, 114, 115, *Saṁbhava Parva*). This is analogous to Directed Paternal Genetics/Controlled Surrogacy: Using ritualistic or genetic keys (*mantras*) to select and implement specific *paternal* genetic material (from deities), while the mother (Kuntī or Mādrī) serves as the gestational surrogate. This solves the genetic barrier posed by Pāṇḍu's curse.

Embryo Manipulation and Mass Production

The rapid development and multiplication of embryos witnessed in the birth of the Kauravas present scenarios that align with modern large-scale tissue culture or embryonic cloning techniques.

Kauravas' Mass Birth

Gāndhārī was pregnant for one year but still could not deliver a baby and prematurely broke her womb (womb/fetus/embryo mass) due to impatience and envy (upon hearing of the Pāṇḍava births). This resulted in getting from the womb a mass of flesh. Later with instructions of Vyasa, the mass was divided into 100 pieces placed in clarified butter, resulting in the birth of one hundred sons (Kauravas) and later one daughter (Duḥśalā) (Ch. 107, *Saṁbhava Parva*), (Ch. 108, *Saṁbhava Parva*), (Ch. 69, *Saṁbhava Parva*). This matches the Embryonic Fragmentation/Cloning. Here, the physical manipulation (breaking) of the pregnant mass suggests an analogy to advanced stem cell or embryonic splitting techniques used to yield multiple, genetically similar individuals from a single gestation or conceptus.

Post-Natal Repair and Regenerative Medicine

The account of Jarāsandha offers a remarkable early analogy for regenerative medicine and the ability to heal or fuse severely damaged biological structures.

Jarāsandha's Fusion Birth

Jarāsandha was born split into two halves, which were later joined (fused) by the Rākṣasī Jarā, resulting in a complete, powerful individual (Ch. 16, *Mantra Parva*), (Ch. 17, *Mantra Parva*). This is similar to Surgical and Tissue Regeneration. The successful joining of two separate, non-viable halves into one functioning organism suggests highly advanced knowledge of tissue engineering, grafting, and successful organ/body regeneration.

Non-Viviparous/Exotic Development

The birth of Aruna and Garuda from eggs, triggered by a special ritual, provides a detailed account of *ex-utero* development, often referred to as *in-ovo* incubation in modern avian studies, but here applied to divine beings.

Aruna and Garuḍa (Egg Birth)

Vīnatā bore two sons, Aruna and Garuḍa, from an *aṇḍam* (egg/embryo mass). The development was the result of a *Yajña* (ritual/experiment) performed by the Vālakhilya sages. Aruna was born with a disability (vikalanāgidda). (Ch. 14, 27, *Āstīka Parva*). This is controlled Embryonic Incubation/Genetic Selection. The use of a ritual (Yajña) to induce or control development outside the conventional uterus (in an *aṇḍam*), highlighting the possibility of observing and selecting outcomes, including developmental defects (Aruna).

Aurva's Thigh Birth

During the slaughter of the Bhārgavas, a pregnant Bhārgava woman gave birth to Aurva, who emerged by splitting her thigh. His radiance subsequently blinded the Kṣatriyas. (Ch. 169, *Caitraratha Parva*) This in biotechnological terms, an Emergency Delivery/Maternal Genetic Defense. Here, a rapid, non-vaginal birth method (analogue to Caesarean section) utilized during immediate danger, coupled with the infant possessing an intrinsic biological defense mechanism (radiance causing blindness).

Transgender Gestation and Divine Nutrient Supplementation

One highly unusual narrative challenges the fundamental biological constraints of maternal gestation, which may inspire research into reproductive autonomy and synthetic sustenance.

Māndhātā's Birth from a Male

King Yauvanāśva mistakenly drank the mantra-infused clarified butter intended to make his queen pregnant, resulting in his own pregnancy and the birth of the child. When the child was born, the gods wondered who would feed it. Indra then put his finger in the baby's mouth, and milk streamed out (the child was named Māndhātā). Male Gestation / Transgender Reproduction: The immediate challenge of facilitating pregnancy in a biological male body (analogous to advanced uterine transplantation or ectopic gestation science). Synthetic Lactation/Nutrient Delivery: Indra's finger providing milk represents an advanced, immediate, and concentrated non-maternal nutrient supply to support rapid post-natal growth.

Directed Multi-Form Generation (Cloning/Differentiation)

The ability of divine beings to rapidly generate multiple distinct physical forms highlights concepts related to controlled cellular differentiation and mass production of genetically specific entities.

Kārtikēya's Quadripartite Form

The divine Kārtikēya (Kumāra), leveraging his great power (*Yōga-bala*), created four separate, visible bodies (Śākha, Viśākha, Naigamēṣa, and Skanda) simultaneously to honor four different deities (Rudra, Girirātsutā, Vāyu, and Gangā). These four bodies were identical in form and brilliance.

Controlled Somatic Replication: This is analogous to generating multiple, identical, fully formed individuals rapidly and simultaneously, demanding mastery over stem cell technology, directed differentiation, and instantaneous tissue maturation.

Cross-Realm and Hybrid Progeny

The presence of individuals born from unions between different classes of beings (humans, Nāgas, Rākṣasas) illustrates the apparent violation of species-specific genetic barriers, a core challenge in genetic engineering and hybridization research.

Irāvān's Nāga-Human Hybrid Birth

Irāvān, the valiant son of Arjuna, was born to the daughter of the Nāgarāja. He grew up protected by his mother in the Nāga Loka (serpent world). This is about Interspecies Conception and Genetic Compatibility. The successful conception and full-term development of a hybrid offspring (human/Nāga) implies the ability to overcome genetic incompatibilities and manage developmental environments drastically different from the typical human uterus.

Ghaṭōtkaca's Rākṣasa Phenotype

Ghaṭōtkaca (son of Bhīmasena and Hiḍimbā) is consistently described as a massive, fear-inducing Rākṣasa, possessing unnatural strength and the ability to use *māyā* (illusion/transformation). He wielded complex technology like an eight-wheeled chariot and fought with a Rākṣasa army. This relates to Phenotypic Extremity and Genetic Insertion. This shows the possibility of inserting or activating genes associated with extreme physical and magical (or energy-manipulating) characteristics (Rākṣasa nature) within the human lineage. His size and strength suggest hyper-efficient muscular/skeletal growth regulation.

Conclusion

The narrations of unusual reproductive events in the *Mahābhārata* gives a conceptualisation of biological processes. These narratives suggest that the human imagination has long grappled with the possibilities of bypassing natural constraints through artificial gestation, mass cloning, and targeted genetic modification. The unusual birth instances narrated demonstrates that these ancient records serve as a historical documentation of biological feats that coincide with the highest aspirations of contemporary developmental and regenerative research.

Further, the study of the *Mahābhārata* should not be confined to literary or theological analysis but should include interdisciplinary collaborations between humanities scholars and biotechnologists. Future research should focus on the specific methodologies described in the text, such as the use of mantras as genetic keys or the manipulation of embryonic masses, to inspire new hypotheses in developmental research. There is vast scope for more inquiry and should extend beyond the initial parvas to uncover further instances of regenerative capabilities, hybridisation, and rapid somatic replication. Overall, these ancient texts serve as a conceptual bridge, reminding us that the quest to understand and master the mysteries of life is a timeless human endeavour that continues to find new expression through the lens of modern scientific innovation.

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Spiritual Science

Upāsanā: A Pathway to Spiritual Awakening

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Abstract

Upāsanā is a yoga practice that steadily leads one into the highest relation with the divine, through bhakti. Bhakti yoga is aimed at purifying the mind, instilling mental tenacity, imbibing emotional stability, and causing the overall spiritual development of an individual. Thus, the joining up would begin through Upāsanā with Dhyana followed by Pratyahara, and beginning with Dharana, then Samadhi would be attained accompanied by the merging with God. Upāsanā is said to be of especially great significance today, as it works intensively on Manomayakosha resulting in far stronger and faster mental clarity and other spiritual improvement hypotheses than the former techniques. This paper evaluates the benefits, structure, and philosophy of Upāsanā meditation, its practice, and benefits as proposed by Dr. Chaturbhuj Sahay, while also explaining its utility and how it can be practiced to achieve harmony of the body, mind, and spirit, and its applications and usability in the present world.

Keywords: Upāsanā, Bhakti yoga, Pratyahar, Dharana, Dhyana, Samadhi, Manomayakosha, Spiritual clarity, Awakening.

1. Introduction

Stress, worry, and mental exhaustion are becoming more prevalent in the fast-paced world of today (Maddock, 2024). Individuals are looking for different strategies to keep their lives in balance (López-Valverde et al., 2024; Mendes et al., 2024). The age-old discipline of yoga, which has its roots in ancient India, is becoming more and more popular as a means of attaining mental and physical equilibrium (Sharma & Sharma, 2024). Practices that promote mental clarity, emotional stability, and physical flexibility are more important than ever as the pressures of modern life continue to rise. Once thought of as a spiritual activity that was exclusive to a small segment of society, yoga is now beginning to find a place in everyday routines all around the world (Chauhan & Bansal, 2024). Many facets of yoga are being incorporated into people's hectic schedules (Chauhan & Bansal, 2024). Yoga is derived from the

root word 'Yuj' in Sanskrit, which means joining (*yujyate anena iti yogah*) (Ravi Shankar, 2010). Yoga is a union of mind body and soul i.e. joining of individual self with the universal consciousness (Ravi Shankar, 2010). Yoga is among one of the important parts of Ṣaḍdarśanas of Indian Philosophy. Maharishi Patanjali compiled the essential components of yoga into 196 aphorisms, i.e., "Sutras". According to Maharishi Patanjali yoga is the cessation of the fluctuations of the mind (*yogaschitta vritti nirodha*). Ashtanga yoga is a classification of yoga that is described in his yoga sutras. He defined eight limbs as Yama (Moral restrictions: non-violence, truthfulness, non-stealing, chastity, and non-possession), Niyama (Observances: Cleanliness, contentment, austerity, self-study and devotion to the Lord), Asana (Physical postures), Pranayama (Controlling the breath and energy), Pratyahara (Withdrawing the senses), Dharana (Concentration), Dhyana (Meditation), Samadhi (A blissful state of union between object and subject) (Ravi Shankar, 2010). One of the most remarkable scriptures related to yoga is the Bhagavad-Gītā (Prabhupada, 2019). The Bhagavad-Gītā is composed of 18 chapters, with each chapter referred to as yoga (Prabhupada, 2019). Every chapter serves as a specialized yoga that reveals the journey toward realizing the ultimate truth (Prabhupada, 2019). The Bhagavad-Gītā outlines four paths for establishing a connection with the supreme (Prabhupada, 2019). These paths are known as the yoga of perfect actions (Karma yoga), the yoga of perfect devotion (Bhakti yoga), the yoga of perfect knowledge (Jñāna yoga), and the yoga of willpower (Raja yoga) (Prabhupada, 2019). The Bhagavad-Gītā provides distinct knowledge about the purpose of human life, the immortality of the soul, and our eternal connection with the supreme (Prabhupada, 2019). This knowledge is relevant to all individuals without exception (Prabhupada, 2019). In Jainism Pratyahara and Cintana (contemplation) are two significant aspects of yoga (Singh et al., 2024). Gautama Buddha revived the Vipassanā meditation (Verma, 2023). Vipassanā is a meditation technique that focuses on observing reality as it truly is (Verma, 2023). By closely observing their breath and bodily sensations, practitioners aim to understand the impermanent nature of all things and overcome suffering (Verma, 2023).

2. Meditation and Concentration

Meditation is often confused with concentration in modern times, as focusing of the mind is the key aspect of both techniques(Bhajanananda, 1980). However, both are fundamentally different from each other. In concentration, a person directs attention toward a specific thought or object, leading to a temporary state of focus (Bhajanananda, 1980). In comparison, mediation is a conscious and self-directed practice that connects with the deeper aspects of consciousness (Bhajanananda, 1980). True meditation involves the pull of the mind towards its true self giving an experience of unity and peace (Bhajanananda, 1980). It transcends the act of focusing on an object. It quits the mental chatter leading to a state of tranquillity and timelessness (Bhajanananda, 1980). Thus the concentration serves as an initial step that leads to the state of mediation (Bhajanananda, 1980). According to the Samkhya Philosophy, all the entities within the universe, including the mind are unconscious; only the Puruṣa or true self is truly conscious (Virupakshananda, 2022).

3. Various methods of Sadhana

In various spiritual disciplines (Sadhana), initial practices may vary but they all converge at a stage that resembles meditation. This stage is named differently in each tradition which involves essentially developing a state of meditative awareness. Patanjali's Yoga starts with the purification of the mind by following the Yama and Niyama, establishing proper posture (Asana), and practicing breath control (Pranayama). This is succeeded by detaching the mind from outside stimuli (Pratyahara) and concentrating the mind (Dharana) on a specific focal point. The final stage is meditation (Dhyana). This is known as Raja yoga (Ravi Shankar, 2010). Jñāna yoga starts with listening to scripture (Sravana) and contemplating it (Manana) (Prabhupada, 2019). This progresses to deep inquiry (Nidhidhyāsana), which is aligned with meditation (Prabhupada, 2019). On the Bhakti yoga path, the seeker starts with prayer, singing of hymns, and worship to meditation (Prabhupada, 2019). In the path of Karma yoga as well, there is an essential requirement to sustain self-awareness while working (Prabhupada, 2019). Christianity focuses on prayer consisting of various stages (Bhajanananda, 1981). It starts with vocal prayer, then comes discursive prayer (similar to manana in Vedanta), effective prayer is done with intense longing, and the last degree of the prayer is the prayer from the heart (Bhajanananda, 1981). In Sufism (Islamic Mysticism) meditation is known by different names and plays a central part (Bhajanananda, 1981). In Sikhism, Naam Simran (remembering the divine name) is primarily considered as mediation. Buddhism solely focuses on meditation (Gupta & Agrawal, 2023).

4. Meditation and Upāsanā

Meditation can be categorized as objective and subjective. Objective meditation happens when the mind is focused on the object which can be a deity, sky, light, etc., or on qualities like love, compassion, or the self-objectified. Objective mediation is also known as Upāsanā. Whereas in subjective mediation there is no effort of will or focusing of consciousness. Subjective mediation is called Ātma-Vicāra or Nidhidhyāsana. As per Sri Ramanuja and some of the other Advaitin schools Upāsanā can bring about complete liberation and it is equal to bhakti. However, Sri Adi Shankaracharya and his followers argue that only saguna brahman (attributed reality) can be realized with the Upāsanā. According to Shankara outcomes of Upāsanā are either material success (Abhyudaya) or gradual liberation (karma-mukti). Thus, Upāsanā acts as merely a precursor to Nidhidhyāsana. In Ramatirtha's commentary on Vedanta Sara Upāsanā and Nidhidhyāsana have been considered as two different disciplines. Maharishi Patanjali calls objective meditation Dhyana whereas in Vedanta term Upāsanā is used. Both these expressions are encountered in Upaniṣads (Bhajanananda, 1980).

5. Upāsanā by Dr. Chaturbhuj Sahay Ji

A man's thoughts, feelings, deeds, interests, abilities, his culture are all separate and interconnected; they do not match. Even the activities of father-son and brother-brother cannot be found to be the same. Therefore, different management systems have been created for a single purpose. A single action cannot benefit everyone. Its principles are different but they are all included in the same three. In the beginning, the mind works with the senses and the body and the soul considers itself to be doing it, this is called 'Karma yoga'. The second is Upāsanā yoga which is done only by the mind. The word "Upāsanā" originated from the Sanskrit roots "up" and "asana," which mean "to sit near" or "to stay close by." It is often translated as worship or meditation. The focus of Upāsanā meditation is Brahman, which is commonly approached through various names, metaphors, symbols, or forms. The Upanishads recommend different types of Upāsanā. The Upāsanā of Satya Brahman is presented in the Ishavasya Upanishad, where the Purusha, who resides in the Surya Mandala and is concealed by a golden vessel, is identical to the Purusha in the individual Jiva (Sri Aurobindo, 2010). The Kena Upanishad describes four meditations on Brahman (Sri Aurobindo, 2016), two of which are in the context of the divine (Adhidaivika) and two in the context of the individual self (Adhyatmika). The Mandukya Upanishad offers meditations on the sacred syllable Om (Sri Aurobindo, 2016). There is no external action involved in this nor does the soul consider itself to be doing it. Meditation, concentration, and fearlessness - all these come under 'Upāsanā '. The third is 'Jñāna yoga' which is done by the intellect after getting concentrated in the mind. Its components are health, good company, and wisdom, among these three, Upāsanā yoga is the best, reaches quickly, gives great results, and is simple (Sahay, 2023a). Practicing Karma yoga requires a significant amount of penance, which takes a long time to achieve. Not everyone is capable of performing the advanced techniques associated with Hatha and Tantra yoga, such as Shatkarma, Asana, Mudra, Tapa, Nadi shodhana, and Kundalini utthan. Some individuals even experience mental instability or illness while attempting these practices. Reaching the Vishnu tattva is a challenging endeavor; many people spend their lives confined to their limitations, unable to turn their attention towards it. Similarly, the third 'Vivek yoga' is also difficult. Unless the four principles of Sham-Dam, Titīkṣā, and Uparati are complete, unless there is perfection in them, there can be no 'Vivek yoga'. Making a thing is one thing and becoming like that is another thing. Sham- means having authority over the mind, Dam means controlling the senses, Titīkṣā- means calmness, and Uparati - means getting away from the world. That is why we say that the principle of 'Upāsanā ' is simple and perfect for meeting. It has proved to be very useful for the people of today (Sahay, 2023a, 2023b).

6. Upāsanā method

There are three actions of Upāsanā - Dharana, Dhyana, and Pratyahara. Stopping the mind by holding on to any one object is called Dharana. When a meditator gets absorbed in his goal and loses awareness of himself and his goal, it is called meditation. When the mind leaves the object and runs towards some other subject and the practitioner tries to pull it back and focus on the object, it is called Pratyahara. Through these three actions, the Upāsanā yoga starts. In this, one takes their five senses inwardly. To free oneself from all the worries for a while, one has to meditate on the divine light in the chest because that is the place where the Lord resides. When Dharana becomes strong by practicing like this, then it is the turn of Dhyana. When there is stability in Dhyana, then Upāsanā starts (Sahay, 2023a). This is the act of Upāsanā in which one does not have to do any obeisance, one only has to depend on the master (Guru) of the renunciation of fear and the master with his power removes the veils of his impurities and bad habits and makes him pure. The

time and patience in this process are directed towards removing arrogance because, as one cannot fully surrender with an attitude of arrogance, such a surrender is unattainable under those conditions. Those who reach the master after getting rid of their arrogance quickly, get darśana soon and those who reach him with any kind of arrogance, it takes them a long time to get cleared. According to Swami Achalananda, "Upāsanā is the process of practicing the proximity of God and gradually feeling His presence until one merges with Him" (Sarasvati & Muktidananda, 2022). Maharishi Patanjali's Ashtanga yoga teaches that all the limbs must be followed to attain Samadhi. The perfection of the first four limbs (Yama, Niyama, Asana, Pranayama) works on the physical body and is a time-consuming process that may take years of practice. In contrast, the method of Upāsanā given by Dr. Chaturbhuj Sahay begins by working on the Manomayakosha (the third dimension/sheath of the jivatman), rather than the Annamayakosha (the first dimension of the jivatman), resulting in significantly faster and stronger mental clarity and other spiritual improvements. The perfection of Dhyana leads to the final limb of Ashtanga yoga, Samadhi. Upāsanā meditation has benefitted millions of disciples and devotees. Upāsanā meditation is highly relevant in today's fast-moving world. It is beneficial in managing stress, improving mental health, and enhancing the ability to focus. It makes one emotionally strong, resilient, and productive while promoting overall health and being easily accessible. Several aspects need to be investigated by the researcher like (a) how the sadhana of the last four limbs fulfill the requirements of the first four limbs; (b) insights of the guided Upāsanā meditation on concentration, which in turn improves mental well-being; and (c) how does, beyond spiritual elevation, Upāsanā meditation enhances a person physically?

7. Conclusion

Upāsanā meditation is an easy yet powerful practice among different techniques among different paths of yoga. While yoga normally is practiced through the purification of the mind, asanas, and pranayams, Upāsanā meditation transcends the corporeal level focusing on developing a profound connection with the self. People (such as the elderly or disabled) who are not able to practice the physical posture or pranayama can easily benefit from the Upāsanā mediation. Upāsanā mediation emphasizes devotion (bhakti), introspection (Jñāna), and alignment with one's higher consciousness, making it effective for mental and emotional healing. Contrary to other forms of yoga which could be practiced for a specific target, Upāsanā leads to the betterment of one's emotional and spiritual self and helps one achieve a sense of calmness in the mind. In an era of constant need for mental clarity and inner peace, there is no doubt Upāsanā is suitable to add value to anyone's path in pursuing a wholesome and healthy life. There is a common belief among the saints that Upāsanā meditation elevates a person spiritually. Does it also elevate a person physically and mentally? There is a need to investigate this aspect.

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Review Paper

A Review of Integrated Medical Engineering Protocols of Dr. BRC in Reversing Chronic and Lifestyle Diseases

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Abstract

Dr. Biswaroop Roy Chowdhury (Dr. BRC), PhD in Diabetes, has pioneered an integrated approach to health care based on the principles of Medical Engineering, combining nutritional science, postural management, and earth conductivity. The integrated approach aims at restoring body's internal balance through three main pillars: the Disciplined and Intelligent Person's (DIP) Diet, the Gravitational Resistance and Diet (GRAD) System, and Zero Volt Therapy. Notable achievements include the reversal of Type 1 and Type 2 Diabetes, Thalassemia, freedom from dialysis dependency for a high percentage of Chronic Kidney Disease patients, and effective, zero-mortality management of infectious diseases The protocols in the first instance look to be impossible, but are well documented and characterized by its reliance on natural, low-cost interventions, making them accessible for one and all. However, there is enough scope for long-term efficacy data, formal scientific scrutiy of protocols (although there is a very strong theoritical base) through multi-center studies and determining the biophysical and biochemical pathways.

Keywords: Natural protocols, Chronic disoders, diabetes, HIV/AIDS, Thalassemia

Introduction

Dr. BRC, an engineering graduate who holds a PhD in Diabetes, along with the expertise of Acharya Manish Ji, a renowned to be providing wholistic health care to communities and Dr. Khadar Vali, a renowned Nutritionist has developed and promoted several evidence-based protocols aimed at minimizing human suffering and dependency on conventional medical interventions. His work integrates principles from modern scientific findings, such as the Nobel Prize-winning research on circadian rhythms, with ancient wisdom rooted in Ayurveda and Naturopathy. The key protocols introduced include the Disciplined and Intelligent Person's (DIP) Diet, Postural Medicine, and the Gravitational Resistance And Diet (GRAD) System. These methods focus on empowering individuals to achieve good health through lifestyle modification, often leading to prompt and lasting therapeutic outcomes.

The philosophy centers on the belief that simple,

natural solutions are available to cure various kinds of diseases. Dr. BRC proposes that individuals can be their own doctors by prioritizing education over medication. His protocols have been rigorously applied through a network of trained experts and within the Hospital and Institute of Integrated Medical Sciences (HIIMS) centers across India, Vietnam, Malaysia, and Nepal.

Foundational Scientific and Philosophical Basis

The underlying philosophy of Dr. BRC's therapeutic model, referred to as Medical Engineering, focuses on correcting the balance of three aspects of the human body: the physical, chemical, and electrical systems. The entire protocol system is based on the laws of gravity, heat, the flow of electrons, and a mathematical model of nutrition.

The Chemical Body: The DIP Diet

The chemical balance of the body, encompassing hormonal equilibrium and the composition of vitamins and minerals, is addressed primarily through the DIP Diet. Introduced in 2014, the DIP Diet is a mathematical model of nutrition proven to impact primary medical conditions immediately, such as diabetes and hypertension. This diet emphasizes raw fruits and vegetables, serving as a plant-based nutritional intervention. The effectiveness of this diet has been investigated through clinical trials and observational studies. [1-4]

The Physical Body: The GRAD System and Postural Medicine

The physical body, including the structure and location of organs, is influenced by the force of gravity and environmental temperature. The GRAD System is a gravity- and heat-based system developed to balance this aspect. GRAD combines Head Down Tilt (HDT), Hot Water Immersion (HWI), and the DIP Diet. HWI is particularly significant, as it is documented to cause physiological changes such as increased sodium and potassium excretion and urine volume, akin to dialysis. [6]

Postural Medicine, leveraging gravity as medicine, is championed by Dr. BRC as a highly evidence-based, fast, and safe method compared to other systems. [6, 7]

The Electrical Body: Zero Volt Therapy

The electrical balance relates to the body's connectivity and conductivity with the earth. Dr. BRC introduced Zero Volt Therapy (ZVT) to correct this electrical aspect. ZVT is based on the science of earthing, utilizing the Earth's surface electrons to rapidly reduce inflammation, eliminate chronic pain, reduce stress, and improve sleep. Staying grounded for a few hours daily helps the body achieve a Zero Volt state. Tools like Zero Volt Bed Sheets and Foot Mats have been developed to facilitate this connection. [8]

Integration of Circadian Rhythm

The entire framework is underpinned by the concept of Circadian Rhythm, recognized as a Nobel Prize-winning science in 2017. Correcting the body clock is considered the most effective way to cure any illness. Time-restricted eating, or Time as Medicine, advises food intake within a specific time window, reinforcing the body's intrinsic circadian clock.

Achievements in Curing Various Diseases

Dr. BRC's protocols have achieved significant success across a wide spectrum of chronic and infectious diseases; validated through numerous testimonials, case studies, and institutional collaborations.

Diabetes Reversal

The DIP Diet is central to the reversal of both Type 1 and Type 2 Diabetes. The efficacy of the DIP Diet has been subjected to a clinical trial by the All India Institute of Ayurveda (AIIA), Ministry of AYUSH (CTRI/2018/12/016654). Furthermore, the Ministry of Health, Government of Nepal, conducted a randomized controlled trial on the DIP Diet combined with GK3 (*Guduchi*, *Kutaki*, *Khadira*, and *Kakamachi*) decoction for Type 2 Diabetes, observing a remarkable reduction in Fasting Blood Sugar, Body Mass Index, Blood Pressure, and Cholesterol levels within seven days. Clinical trials pertaining to Type 2 Diabetes demonstrated 100% success among Type 2 patients in maintaining healthy blood glucose levels. With respect to Type 1 Diabetes a case study details the reversal of insulin dependency (60 units per day) in a patient [1-4]

Chronic Kidney Disease (CKD)

The GRAD System was specifically developed for reversing CKD. An observational study on the GRAD System's effectiveness showed that 70% to 75% of dialysis patients could stop dialysis treatment immediately or free themselves of dependency. Furthermore, 89% of participants freed themselves of full or partial dependence on drugs. This method has been adopted by hospitals in India and abroad and received the Innovation Award – 2024 (WASME

& Ethiopian Embassy). [5,6]

Infectious Diseases (COVID-19/ILI)

During the publicized COVID-19 pandemic, Dr. BRC introduced the NICE (Network of Influenza Care) Protocol utilizing a Three Step Flu Diet. This protocol successfully assisted over 60,000 patients in recovery with zero mortality and zero dependency on medicine. The core components include citrus fruits juice and coconut water. The National Institute of Naturopathy (NIN), Ministry of AYUSH, conducted an observational study confirming the efficacy of the NICE Protocol, noting that patients recovered within 3 to 8 days with zero mortality and no side effects, and recommending its use for mild, moderate, and severe cases.

The Maharashtra's Ahmednagar Covid Care Center (ACCC) with 1,100 bed, perhaps the biggest in India is a Benchmark for COVID care. The most remarkable aspect of the center is that it did not use Oxygen cylinders; instead they used a technique of hyperventilation in prone posture [9, 10] .

Figure 1:Typical evening entertainment program at ACCC

Cardiovascular and Metabolic

100% of blood pressure patients can control their BP almost immediately using the GRAD system. DIP diet helps reverse high blood pressure, high cholesterol, and heart disease. Observational studies show relief from symptoms like high blood pressure and high cholesterol within one week to one month of adopting the DIP Diet. [11,12]

Cancer and Blood Disorders

Protocols like the Living Water Therapy and DIP Diet are recommended for cancer patients to help prevent, control, and reverse the disease. Thalassemia, Sickle Cell Anemia, and various types and stages of Cancer are addressed through this approach. Cancer and other tumors have been successfully reversed by correcting the body clock and following the DIP Diet/GRAD System. [13, 14]

Thalassemia

Major breakthrough of Dr. BRC is combating Thalassemia. While the entire world has only two options for Thalassemia, viz., bone marrow transplantation and timely blood transfusion with frequencies even upto 4-5 times a month; till the last breath of the individual, Dr. BRC's protocol is very simple. It includes:

1. Use of spring water (or equivalent) for drinking and cooking purposes,
2. Least processed food including Red and Green juices,
3. Physical activities,
4. Connecting with nature including walk in sunlight and grounding to neutralize free radicals,
5. Yoga, &
6. Indulging in hobbies.

Overall with this close to nature protocol, called as the 'living water theraphy', the children could do away with blood transfusion in less than 40 days.

This breakthrough protocol was proven through a nature camp *"koon ka rista"* organized specially for Thalassemic children by Dr. BRC and implemented by Dr. Namita Gupta MBBS, MD; starting 23rd July 2022. The cases are well documented by the center. All the children who participated in the camp (150 participated; some online, and some offline; 100 successfully completed) had to take as evidence of practice, a photograph each for each of the part of the protocol and upload on a daily basis. Figure 3 shows typical photographic evidences provided while children connecting themselves to nature, the part-4 of the protocol. [15, 9, 19] Children, at the end of the camp share their joy of freedom (Figure 2).

Figure 2: The once blood transfusion dependent children, sharing their joy at the end of the camp with media person

HIV-AIDS

Dr. BRC and his medical team have reported curing hundreds of HIV-AIDS patients since 2018, commencing with the discontinuation of medication followed by the DIP Diet. [16]

Figure 3: Thalassemic children connecting with nature

A Natural, Simple, and Cost-Effective System

A core feature of Dr. BRC's innovation is its dedication to being natural, simple, and economically accessible. Postural Medicine is described as being almost zero cost and having zero dependency on chemicals, drugs, and high-tech equipment. The solutions often utilize readily available items, such as the DIP Diet employing raw plant-based foods, and Zero Volt Therapy, which is cited as the cheapest and even free therapy once learned. The commitment to simplicity ensures that individuals can adopt and implement these life-saving techniques at home, leading to self-healing.

The emphasis on Food as Medicine suggests that correcting diet and lifestyle can resolve chronic diseases. For example, the incorporation of specific fruits like sweet lime and coconut water is a central, low-cost element of the NICE Protocol for treating influenza-like illnesses.

Further, Dr. BRC has designed a comprehensive "Rapid Action Kit" which can be easily created at home using common ingredients to tackle emergency medical conditions, reinforcing the accessibility of these treatments. [17]

Need for Further Studies and Research

While the efficacy of Dr. BRC's protocols is strongly supported by observational data and certain institutional trials, the complex nature of reversing chronic and infectious diseases necessitates ongoing investigation.

Long-term Efficacy Data

The concept behind the DIP Diet often related to "The China Study", the most comprehensive study of nutrition ever conducted; suggests long-term data collection is essential for widely trusting a medical intervention. [18] Continued follow-up studies extending beyond typical trial periods, ideally spanning ten years, are needed to fully confirm the lasting nature of disease reversal across all demographic groups.

Formal Scientific Scrutiny of Protocols

Despite the observational study by the Ministry of AYUSH confirming the effectiveness of the NICE Protocol for infectious diseases, health authorities have requested continued scientific scrutiny. Formal, randomized controlled trials of the integrated protocols (DIP Diet, GRAD, ZVT, Circadian Chart) across major hospitals in diverse populations are necessary to facilitate broader acceptance and implementation by global health organizations.

Mechanism of Action Research

Further research is warranted to elucidate the specific biophysical and biochemical pathways through which raw plant-based nutrition and ZVT contribute to the reversal of complex diseases, particularly diabetes. For instance, investigating the revival mechanism of specific cells (like Beta-cells in diabetes or heart cells in cardiac conditions) merits detailed scientific exploration.

Conclusion

The body of work produced by Dr. BRC introduces an integrated, natural, and highly cost-effective paradigm for disease management, achieving demonstrable success in reversing serious chronic conditions like Type 1 Diabetes and Chronic Kidney Disease, as well as managing large-scale infectious outbreaks. The application of simple, natural protocols rooted in Medical Engineering principles—correcting the chemical, physical, and electrical balance through the DIP Diet, GRAD System, and Zero Volt Therapy—empowers patients to manage their health proactively.

The documented results, validated by multiple observational and randomized controlled trials, underscore the potential of this integrated methodology to revolutionize self-healing and emergency response on a global scale.

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Portraying the attempts of scholars and scientists……..

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Original Research

Reinvention of a crucible based on Rasaratnasamucchaya

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Abstract

India is known for its metallurgical marvels. The metallurgical masterpieces like that of Delhi Iron Pillar, Wootz steel swords are such advanced materials that are unable to be duplicated even as on date; and date back to over 15 centuries old. While there are hypotheses on their making process, no experimental evidences have been provided even as on date. Thus there is enough scope for reinvention of traditional metallurgical sciences; one such field being named as the archeo-metallurgy. This paper is an attempt to bring into scanner of modern materials science one of the recommendations in traditional texts, on preparation of crucibles for melting metals.

This paper reports an adventure to reinvent one of the several types of crucibles; the Vara musha mentioned in Rasa Ratna Samucchaya of 9th Century AD. Through this adventure it was possible to successfully develop the crucible indicating the success in such a feasibility study. Thus, there is enough scope for studying more traditional texts which can throw light on several aspects of traditional metallurgy which are still a challenge to modern metallurgy.

Keywords: Crucible, Musha, Archeo-metallurgy, Vara musha, melting of metals, Rasa Ratna Samucchaya

Introduction

Metalworking is an age-old practice. Although this is a global phenomenon, India has several traditional metallurgical marvels that are unparalleled even today. Some examples of this are the Damascus sword, the Delhi Iron Pillar described as the "rustless wonder", huge cannons made of bell metal and other materials, etc. (1–4). Thus, there is ample scope for research in the area of traditional metallurgical/materials sciences. On the other hand, there are over hundred Sanskrit language based

traditional texts which describe a variety of material processing techniques/technologies. These texts contain recommendations in the form of *śloka*s (poetic form), most of which are not explored by modern researchers. It was hypothesized that these texts could have some clues about Indian metallurgical marvels. In this background, a couple of researches are taken up to explore some of the recommendations of the traditional texts.

One such text, called the Rasa Ratna Samucchaya (RRS), authored in 9th Century CE had explanations on material processing and the facilities and procedures for the same. The text has special reference to the preparation of nano-herbo-metallic complexes called the '*bhasmas'* and their prescriptions to combat various diseases (5–7); which are beyond the scope of this paper. However, these preparations require crucibles for heating of metals. RRS explains a variety of crucibles that drew the attention of the author, the validation of which were not found in modern texts. Further one of the compilation of sciences in ancient India mentions about 407 varieties of crucibles (8). Thus, there is enough scope for researching on the topic. In this background, the current research was taken up. This paper reports an experimental attempt to validate a recommendation on material for preparation of a type of crucible called the Vara muśa. This recommendation is made through the *śloka* which reads as follows:

वस्त्राङ्गारतुषास्तुल्यास्तच्चतुर्गुणमृत्तिक

गारश्च मृत्तिकातुल्यः सवैरेतैर्विनिर्मिता

वरमूषेति निर्दिष्टा याममग्निं सहेत सा

vastrāṅgāratuṣāstulyāstaccaturguṇamṛttika

gāraśca mṛttikātulyaḥ savairetairvinirmitā

varamūṣeti nirdiṣṭā yāmamagniṁ saheta sā

According to the *śloka,* "One part each of rags or jute pieces and charcoal powder, four parts of burnt husk, six parts of suitable clay and four parts of *gāra* (clay from lake bed) are ground well and can be used to prepare "Vara muśa" (5). This *śloka* was taken for research to find out whether and how muśas (crucibles) can be made with the prescribed materials.

The major crucible requirements were brainstormed and following requirements were strategized/listed out:

- To prepare a crucible to hold Aluminum for its melting, and hence should withstand temperature up to 900 ºC.
- The crucible capacity shall be 1.5 kg to suit the furnace available at the research center.
- The crucible should have sufficient strength to withstand the compressive loads while holding it with the help of tongs; (i) during preparation, and (ii) after preparation - both at room temperature and at high temperature.
- The compressive strengths required to be tested were listed as:
    - green compression strength
    - cured compression strength
    - baked compression strength
- The crucible should not leak, which means, it should have the least permeability (unlike in case of foundry sands)

Experimentation

The *śloka* on Vara muśa only mentions about the materials and their proportions required for making the crucibles. Hence several process parameters are required to be researched, which required several trials. Since making and testing of a crucible in the shape of a pot is a tedious job, to conduct various tests, for simplicity, cylindrical specimens of diameter 50mm and height 50mm, similar to the test specimen used in sand testing in a foundry, as per American Foundry Standards (AFS), were used. All major trials regarding the validation were conducted on the cylindrical specimen form, and the one giving the best results of strength and other properties were taken up to make the crucibles. The tests conducted were explorative.

Weight ratio vs. volume ratio

As highlighted in the said *śloka* above on Vara muśa, the five materials were to be used in the ratio of 1:1:4:4:6. However, in the *śloka* or other *śloka*s in the text does not mention as to whether the materials are to be taken in weight ratio or volume ratio. Perhaps the answer was by default known in the times the text was authored, and currently, it is lost knowledge. Hence as the first part of the validation, this aspect was to be experimentally verified.

Ingredients required for the preparation of Vara muśa was prepared considering both weight basis and volume basis. Besides, water was used during the preparation of the cylindrical specimens. As expected, it was noted that the mixture prepared on weight basis was not able to be made into cylindrical shapes since charcoal powder, jute piece and burnt husk have very low density when compared to clay,

and there were huge volumes of low density material than the clay in the mixture, leading to virtually no binding. Thus, it was concluded that the material is to be taken on a volume basis.

Strength determination

The various ingredients of the crucible viz., pieces of jute, charcoal powder, burnt husk (of paddy), clay from lake bed and clay from other sources were taken in the volume ratio of 1:1:4:4:6 (Figure 1). They were mixed with water and thoroughly mixed in a hand Muller. Cylindrical specimens of 50mm diameter and 50mm height were prepared using AFS rammer, by ramming three times. Several sets of such specimens were prepared for conducting several tests; green compression strength, cured compression strength (after the specimens came down to room temperature) and baked compression strength (after baking till 800 C using electric resistance furnace (ERF)). Four to five specimens were prepared in each case, and three were tested, and average of the three are reported. Extra specimens served as standby in case of undue breakage/circumstances.

Figure 1: Ingredients for the preparation of crucible

Figure 2: Cylindrical specimens before baking

Figure 3: Cylindrical specimens after baking

The compression strengths were determined using a universal sand testing machine (Figure 4) and were recorded. Further, unlike foundry mold sand, instead of limiting the number of rammings to three, rammings were done 10 times and 20 times, and their strengths were determined and recorded (Table 1). As expected it can be noted that the compressive strengths improved with the number of rammings.

Table 1: Compression strengths under green, cured and baked conditions

No of rammings	Green compression strength (kg/cm²)	Cured compression strength (kg/cm²)	Baked compression strength (kg/cm²)
3	24.0	32.3	54.3
10	28.6	36.6	56.3
20	30.3	40.6	60.0

Figure 4: Compression testing on a cylindrical specimen

Attempts to improve the strength

During the compression test it was noted that the interior of the fractured specimens was charred (Figure 5), which when controlled could improve the strength of the specimens. Hence the rate of baking

was tried to be controlled. Considering the limitations of the furnace available in the research center, the rate of baking was controlled by stepped baking (Figure 6). This resulted in a reduction in charring of the fractured specimens (Figure 7), and an increase in compression strength (Table 2). With multi-stepped baking, the compressive strength almost doubled, from 60.0 kg/cm^2 to 120.6 kg/cm^2 at 20 rammings. Further, it can be noted that since the amount of strength developed was beyond the normal range of the sand testing machine, an extra load arrangement was used for testing the strength of the specimens (Figure 8).

Figure 5: Test specimen with charred core

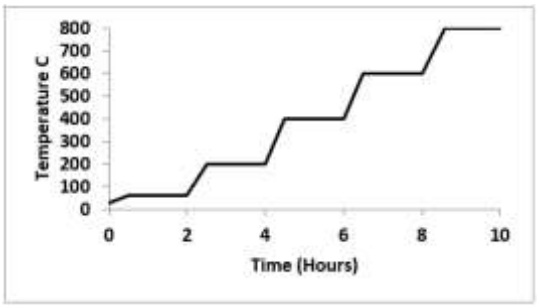

Figure 6: Steps in the baking of specimens

Figure 7: Test specimen with reduced charring on stepped heating

Table 2: Compression strengths with single and multistep baking

No. of rammings	Baked compression strength (kg/cm^2)	
	Single-step baking	Multi-step baking
3	54.3	62.3
10	56.3	84.0
20	60.0	120.6

Figure 8: Compression testing with extra load attachment added

More attempts to improve the strengths

More experiments were conducted to improve the strength. The raw material mixture was soaked in water for 48 hours before the preparation of the specimen, and specimens thus prepared were air-dried for cooling. The improvement in the strengths were quite alarming (Table 3).

Table 3: Compression strengths after soaking and air drying

No of rammings	Cured compression strength (kg/cm^2)	Baked compression strength (kg/cm^2)
10	84.3	154.3
20	92.0	158.6

Finally, the cylindrical specimens were tested whether it could withstand high temperature. Cylindrical specimens were prepared using the above parameters and heated in Electric Resistance Furnace till 900 °C. It was noted that the specimens could withstand the temperature without fracture (Figure 9).

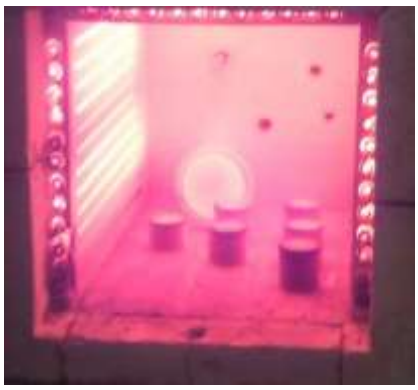

Figure 9: Cylindrical specimens at 900 ºC.

Preparation and testing of crucibles

With the results of the experiments on cylindrical forms crucibles were prepared as follows. The materials, in prescribed ratio, on a volume basis, were soaked for 48 hours in water. After 48 hours, water was completely drained and mulled well with hand muller. Mould, for the shape of the crucible of ~20mm thick, was prepared (Figure 10).

Figure 10: Wooden mold for preparing crucibles

The mulled mixture was packed into the cavity of the assembled mold and rammed equivalent to 20 rammings using custom-designed rammer. The green crucibles (Figure 11) thus obtained were allowed to cure in air till it was completely dry (Figure 12). The dried crucibles were baked in the ERF using the stepped-baking method. The crucible thus obtained was tested for a leak for 10 hours using water (Figure 13). No significant leak was observed. The crucible was also heated to 900 ºC and tested whether it could withstand holding by the tongs.

Figure 11: Green crucible

Figure 12: Cured crucible

Figure 13: Leak testing after baking

The crucible was loaded with aluminium, placed in a melting furnace and heated. After the temperature reached 900 ºC, the crucible was lifted with the help of tongs and the molten aluminium as poured in an already prepared mold cavity to obtain a casting (Figure 14). The crucible was successfully used for three times for melting, with no trace of damage (Figure 15).

Figure 14: Pouring of molten metal from the red hot crucible

Figure 15: Crucible after melting metal and pouring

Conclusion:

Explorative experimental research was carried out to validate the traditional recommendation of materials for preparation of a type of crucible called the vara muśa. The process parameters were worked out to give maximum strength that could be obtained. Vara muśas were prepared and successfully tested for melting aluminum for three times. The crucible withstood temperature up to 900 C without fracture or any other type of damages.

There is huge potential for research in the area of materials processing based on traditional recommendations.

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Invited Paper

Culturally Rooted Timeline of Yoga and Indian Culture

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Abstract

This paper critiques prevailing academic methodologies used to establish the history and chronology of Yoga and ancient Indian civilization, arguing that the imposition of an external scholarly framework subtly reduces a "timeless heritage" to arbitrary, recent timelines. Traditional Indian cultural narratives, which place the Vedas as at least 10,000 years old and contextualize figures like Lord Krishna 5,000 years ago, derive their authority from continuous oral, scriptural, and experiential transmission (Parampara). However, modern Western institutional demands for "peer-reviewed validation" often lead to the systemic dismissal of living traditions and Shastras as authoritative knowledge, constituting a profound process of epistemic colonization. This reductionism divorces Yoga from its foundational identity as an expression of Sanātana Dharma—the Eternal Law—treating it instead as a mere recent invention or a "wellness tool." Furthermore, the structure of academic authority, when built upon historically flawed initial assumptions, amplifies error and leads to a distorted understanding of Yoga frequently authored by those who lack the necessary lived experience. Ultimately, the integrity of Yoga requires its re-rooting within the Indian civilizational context, demanding cultural appreciation and humility from practitioners.

Keywords: Yoga History, Epistemic Colonization, Academic Reductionism, Parampara, Cultural Appreciation

Introduction

The question of when Yoga began is not merely a matter of dates—it is a matter of perspective. Too often, our ancient Indian timelines are interpreted through lenses foreign to our culture. I have long questioned the academic narrative being created by western scholars to reduce our timeless heritage to a few thousand years of recorded history.

According to traditional Indian understanding, Kali Yuga began the day Lord Krishna left his mortal body—a time at least 5,000 years ago. [i] Some traditions hold that the Mahabharata War itself marks this transition. Either way, the life and teachings of Lord Krishna cannot be placed at a mere couple of hundred after Christ, as many modern historians claim.

To me, such reductionism is not scholarship—it is intellectual arrogance. These arbitrary timelines are disconnected from the living continuity of Indian civilization. Our cultural chronology must be respected, for it arises not from fragmented evidence but from continuous oral, scriptural, and experiential transmission.

Indian Cultural Ethos and the Flow of Time

Our cultural understanding places Rama's era before Krishna's. This is not a casual convention; it reflects the evolution of Dharma in our consciousness.

By this reckoning, the Yoga Vashishta—the dialogue between Sage Vashishta and Lord Rama—naturally pre-dates the Bhagavad Gita. This places its origin at least 6,000 to 7,000 years ago by our traditional accounts. Many astronomical correlations substantiate these assertions and hence must be considered seriously.[ii]

Modern academic historians, however, often dismiss such reckoning, preferring to date the Vedas at around 3,500 years ago. In contrast, every spiritual lineage in India has known for millennia that the Vedas are at least 10,000 years old, perhaps even older. [iii] The challenge is not a lack of data, but a lack of respect for our ways of knowing.

We live in a time when Western institutional frameworks demand "peer-reviewed validation," while refusing to acknowledge the authority of Shastras, Parampara, or living oral wisdom. This results in a subtle, insidious but deep epistemic colonization of Indian thought.

The Persistence of Colonial Bias

Even today, the shadow of Eurocentrism looms large. History books still tell us that Australian history began with Captain Cook, that Goa's history began with Vasco da Gama, as if civilizations did not exist before Europeans "discovered" them.

I often remind my students that Columbus set out to find India—for India represented not just wealth and spices, but the very heart of world culture and wisdom. Yet today, we are taught about ourselves through the same foreign gaze that once sought to exploit us.

This rewriting of history—where ancient India becomes a footnote to European discovery—is nothing less than cultural erasure.

Yoga and Its True Timeline

Yoga is not a recent system of exercise or relaxation. It is an expression of Sanātana Dharma—the Eternal Law of the Universe. When Yoga is studied through modern, Western frameworks that divorce it from this foundation, it loses its soul.

Modern Yoga education must therefore be re-rooted in the Indian civilizational context. Our students must know that Yoga is as old as the Vedas themselves, that it evolved through the wisdom of countless generations of Rishis, not through modern academic institutions.

In this context, I have often cited the valuable work of Yogacharini Meenakshi Devi Bhavanani (Ammaji), who has consistently aligned Yoga history with India's spiritual and cultural timeline. [iv] Her approach honors the continuity of Sanātana Dharma rather than treating Yoga as a recent invention or a mere "wellness tool."

Reflections on Academic Structures

As someone who has published over 400 scientific papers, I know how academia functions. Academic authority is built through chains of citation—each paper referencing earlier works, creating a network of mutual validation.

However, if the initial assumptions are flawed, this system only amplifies error. In time, nonsense becomes truth through repetition. This is precisely what has happened in the field of modern Yoga studies, where those who lack lived experience of Yoga become its so-called authorities, merely because their work is cited frequently.

The result is a distorted understanding of Yoga—one that excludes Indian voices and decontextualizes its spirit.

A Lesson from Shavasana

I recall our research on Shavasana—the Corpse Pose. [v] In Indian tradition, the body of the deceased is placed with the head to the North. Shavasana, being a simulation of conscious death, honours this symbolism in order to "simulate" the experience of "death" without dying.

When we attempted to publish this culturally rooted insight, reviewers asked for "references." Our citations from Shastras and oral traditions were dismissed as "unscientific." This reflects a systemic blindness in modern academia—one that cannot

recognize living traditions as valid sources of knowledge.

True science, however, must be inclusive of all human wisdom traditions. When it dismisses entire civilizations' knowledge systems, it ceases to be science—it becomes dogma.

Trust in the Sādhaka

The preservation of authentic Yoga cannot be outsourced to universities, governments, or institutions. These are necessary structures, but the spirit of Yoga lives only through the Sādhaka—the sincere practitioner who embodies it.

It is the Yogi's responsibility to transmit Yoga in its full cultural, spiritual, and historical context. Only through such grounded transmission can Yoga remain a force for awakening rather than appropriation.

Cultural Appreciation over Appropriation

If one truly wishes to practice Yoga, one must honor its roots. Cultural appreciation requires humility—a willingness to listen, to learn, and to acknowledge the depth of India's civilizational continuity.[vi]

When Yoga is torn from its source culture, it becomes diluted, distorted, and ultimately commercialized. But when it is practiced as part of Sanātana Dharma, it becomes a living path to Divine Consciousness.

Yoga, in truth, is not two or three thousand years old—it is as old as humanity's first aspiration toward wholeness. It is not a system to be studied; it is a way of being to be lived.

Let us, therefore, reclaim the integrity of our tradition by aligning Yoga once more with its rightful place—within the eternal flow of Indian time and consciousness.

Conclusion

The true essence of Yoga demands that we embrace its deep roots, recognizing it as an expression of Sanātana Dharma, the timeless law, rather than just a recent physical trend. We must challenge the academic tendency to reduce this "timeless heritage" to arbitrary, recent dates, which decontextualizes Yoga and strips it of its spiritual soul, often amplifying distortions when authorities lack lived experience. Practically, this means cultivating cultural appreciation and respect for the Parampara—the continuous transmission of wisdom that acknowledges the Vedas' antiquity and the traditional timelines of figures like Lord Krishna. We must accept that living traditions and Shastras hold valid knowledge, resisting the epistemic colonization that dismisses them, and remember that the preservation of authentic Yoga ultimately rests not with institutions, but with the *Sādhaka*, the sincere practitioner, whose responsibility is to live and transmit Yoga in its full cultural, spiritual, and historical context.

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Continued from Cover Page 2

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A Humble Branch of "The Beautiful Tree"

"The Beautiful Tree" by Prof. Dharampal, a historian is a work based on extensive surveys ordered by British officials like Thomas Munro in Madras (1822-25) and William Adam in Bengal (1835-38), which revealed a thriving educational landscape across India. The entire system is referred to as "The Beautiful Tree" The record of Contrary to colonial narratives of educational backwardness, the surveys indicated the existence of a vast network of educational institutes (patashalas, madarasas, gurukulas) in India. A typical information in the report, recorded as many as 100,000 schools in Bengal and Bihar alone.

Thus, the spread of the indigenous education system in India during the late eighteenth and early nineteenth centuries was extensive, and covered large parts of the subcontinent, often reaching into most villages.

Professor Dharampal explained that the British, in a well-planned manner uprooted 'The Beautiful Tree' by describing it the inferior and barbarous.

The All-rounders @ Gurukuls

Gurukula System of Education is not just about learning some traditional or science texts. They are about producing 'all-rounders' by focusing on the holistic development of students. This approach integrated academics with a wide range of practical, physical, emotional, and spiritual education to develop well-balanced individuals. The skills they gain are practical and amazing, as compared to the trivial modern ones.

Academics in typical current traditional+modern blended gurukulas include study of modern science texts, computer programming and Vedic texts. Further they include life-skills like Archery, Agriculture, Marshal Arts, Vedic Mathematics, Yoga, Music, Dance, Memorization (including a dictionary), *Shataavadaana* (remembering and answering 100 live questions asked), developing a variety of extra-sensory perceptions. One such skill is working blindfolded. What more can be expected of a candidate of the age range of 10+2 educational grade (~18 years)?

Vishvavara Kanya Gurukula

Although the beautiful tree was uprooted, the remains of the tree sprouted and still exists and spread over several parts of the country. One such remains is a 'Branch', the 'Vishvavara Kanya Gurukula'. This is just a case of a few hundred Gurukulas currently available in India.

It provides free Vedic education to girls in a huge campus with enough scope for a variety of physical activities.

The Gurukul is headed by Dr. Acharyaa Sukama who was awarded Padmashri by the Government of India in 2023 for her work in women's education and empowerment.

Solving the Rubik's cube blindfolded

This is just a case example of extra-sensory perceptions gained by students in a typical gurukula. Solving Rubik's cube is one of the most challenging puzzles in the world. The objective is to twist and turn the cube's faces until each face is restored to having only one color. It means reaching the one position out of millions and millions of combinations possible. The children in the gurukula solve the puzzle blind folded. That means to say that there is possibility of identifying colors even with eyes blindfolded. This is one of the results of the multi-dimensional education system they receive at the gurukula which unearth the hidden potentials of an individual and put into action, which is also the purpose of education.

Relevance Today

The multi-skill-induction based traditional system of education is more relevant today in the days of AI; since AI is fast nullifying the processes of thinking, calculation & most important, the analysis skills and virtually killing hidden potentials of individual in almost all ages/stages/spheres of education.