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The e-journal, **vEda vaaNee**, is open to all bona fide scholars in Vedas, Vedaṅgas, Vedantic, Sanskrit and other allied subjects of Sanatana Dharma. The journal is intended to publish articles, reviews, and news including conferences, details, proceedings, meetings, PhD projects of students etc. We may consider a column of answers to comments on articles published in the journal, with final comment by the author. The present journal is a platform where scholars from different disciplines can examine and explore the inter-related nature of the disciplines of Vedas and Sanatana Dharma using a holistic approach.

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Patron's Page

न बुद्धिभेदं जनयेद...

na bhuddhibhedaM janayed...

Do Not Confuse the Seeker

Let me begin with this verse of *bhagavaan shrI k-rSNa*. It contains the whole duty of one who has walked a little ahead on the path.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

na buddhibhedaM janayed ajJaanaaM karmasaGginaam |

joSayetsarvakarmaaNi vidvanyuktaH samaacaran || bhagavadgIta - 3.26||

“Let not the wise create confusion in the minds of the ignorant who are attached to action.

Performing all actions with discipline and devotion, the wise should engage them in all work.”

This is the restraint placed on a *jJaani*. Knowledge is not a weapon to be used to uproot the foundation on which another person stands.

The State of the Common Man

shrI k-rSNa describes the common seeker as follows:

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

naasti buddhirayuktasya na caayuktasya bhaavanaa |

na ca abhaavayataH shaantirashaantasya kutaH sukham ||bha. gIta -2.66||

“For one who is undisciplined in his mind and its control, there is no steady intellect, nor any power of meditation. Without meditation there is no peace, and for one without peace, where is happiness?”

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥

indriyaaNaaM hi carataaM yanmano 'nuvidhIyate |

tadasya harati prajJaaM vaayurnaavamivaambhasi || bha. gIta - 2.67||

Mind that follows the wandering senses thereby carries away his wisdom, as wind carries a boat on water and drifts it away from its course.”

This is the truth for most of us in our daily life (*vyavahaara*). The mind is restless, the senses pull, and the inner discrimination is not yet steady. Such a person is at a different stage of the journey of *saadhana*. He needs a foothold, not a flood of *brahma-jJaana* that he cannot yet hold.

The *dharma* of the *jJaani*

What is the proper course for a man of wisdom, called upon to guide others?

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

yadyadaacarati shreSThastattadevetaro janaH |

sa yatpramaaNam kurute lokastadanuvartate || bha. gIta - 3.21 ||

“Whatever a great man does, other men also do the same.

The standard he sets, the world follows.”

A *jJaani* is the superior one (*shreSThaH*). His life is the textbook for hundreds who cannot read the *upaniSads*. If he, in his over-enthusiasm, tells the common man, “Leave your *swadharma*, leave your worship, leave your duty - you are *brahman*, do nothing”, he creates confusion in the mind (*buddhibheda*) of common man. He breaks the step on which that person, the seeker, stands. The man, unable to digest *vedaanta*, likely falls into inertia, cynicism, or tamasic inaction. That is not liberation. That is misguidance.

The Path Prescribed for the Common Man

Chapter 12 - *bhakti yoga* in *baghawatgIta* is a rich resource here. For those whose mind is not yet fit for *nirguNa* contemplation, *bhagavaan* gives a graded path in Chapter 12. This is the *bhakti sUtra* for the householder, the worker, the common man:

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥

teSaamahaM samuddhartaa m-rtyusamsaara saagaraat |

bhavaami na ciraat paartha mayyaaveshita cetasaam || bha. gIta - 12.7 ||

“For those who fix their minds on Me and worship Me with single-minded devotion,

I Myself soon become their deliverer from the ocean of birth and death.”

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

mayyeva mana aadhatsva mayi buddhiM niveshaya |

nivasiSyasi mayyeva ata UrdhvaM na saMshayaH || bha. gIta - 12.8 ||

Fix your mind on Me alone and surrender your intellect to Me.

There upon, you will always live in Me. Of this, there is no doubt.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥

atha cittaM samaadhaatuM na shaknoSi mayi sthiram |

abhyaasa-yogena tato maamicchaaaptuM dhanaJjaya || bha. gIta - 12.9 ||

If you cannot fix the mind steadily, then practice devotion, by ceaselessly remembering me with your mind and intellect set on Me.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

abhyaase 'pyasamartho 'si matkarmaparamo bhava |

madarthamapi karmaaNi kurvansiddhimavaapsyasi || bha. gIta - 12.10 ||

If that also is hard, be engaged in the service or work dedicated to Me.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥

athaitadapyashakto 'si kartuM madyogamaashritaH |

sarvakarmaphalatyaagaM tataH kuru yataatmavaan || bha. gIta - 12.11 ||

If you cannot even do that, then take refuge in Me, abandoning the fruit of action, with self-control.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

shreyo hi jJaanam abhyaasaajjJaanaaddhyaanaM vishiSyate |

dhyaanaatkarmaphalatyaagastyaagaacchhaantiranantaram || bha. gIta - 12.12 ||

Knowledge is better than practice, meditation is better than knowledge, renunciation of the fruit of action is even better than meditation, since peace of mind follows immediately from renunciation.

See the compassion. *shrI k-rSNa* does not say “Do Vedanta or be lost”. He says: “Start where you are. Do your *swadharma*. Offer your services as the prayer to Me. Slowly, the heart will purify. Then higher knowledge will become digestible.”

In the above it is also important to get clarity on who is the wise (*jJaani*)? He is not a mere academic scholar of *vedik* Scriptures and *upaniSads*. Instead, his wisdom comes from self-control and managing his mind to engage in appropriate course of action. In the same vein, the one lacking wisdom (*ajJaani*) needing support, counsel or guidance is not the one lacking in scriptural knowledge alone, but one who is foolishly attached relentlessly to the fruits of his activities. In this respect, even worship and devotion to the Lord is placed lower in merit to the dedicated selfless service of those in need as an offering to the Lord. Such Divinity in our way of daily life is repeatedly encouraged through the words of Lord in many places in *bhagawatdgIta*.

Our Responsibility Today

In recent times, I see many over-enthusiastic followers of *vedaanta*, with good hearts but hasty speech, telling the common devotee, “*Karma* is bondage, temple worship is for the weak,

pUjaa is ignorance”. This is how wisemen create confusion in the minds of the ignorant, as mentioned above (*bha. gIta* - 3. 26)

A *jJaani* must be like an elder brother with suitable advice and guidance. He himself should be guided by responsibility and self-control and avoid snatching the child’s spoon. He must first say: “Perform your duty. Be truthful. Worship with faith. Control your senses as best as you can. Then, in due time, the same *swadharma* will lead you to *atma-jJaana*.”

swadharma is not a captive prison. It is the *saadhana* given to each according to his capability (*adhikaara*). For the *ajJaani* – one without wisdom due to his intense attachments to worldly means and pleasures (*karmasaGgi*), action with devotion is the ladder. To kick away the ladder is not compassion.

Closing Word

I am writing this from my bed, after a recent fall that has made me dependent on others. In this state of helplessness, I understand more deeply what it means to be a common man - dependent, limited, yet full of faith. If in such a state someone told me, “You are *brahman*, do nothing”, it would not give me strength. What gives strength is: “Do your duty, offer it to Him, He will carry you.”

May the readers of *vEda vaaNee* remember: Let the *jJaani* be silent in debate, but radiant in example. Let the common man be steady in *bhakti* and *swadharma*. For that is the harmony *bhagavaan shrI k-rSNa* Himself ordained in the *gIta*.

– *shubham bhUyaat* –

– *Om tat sat* –

A.H. Prabhakara Rao

Patron

vEda vaaNee

Founder & President, Veda Samskruti Samiti (VSS)

17th June 2026



Editorial Page ----

- Sri Rama Jayam -

The Editors are pleased to present to all our readers the **Volume 4, Issue 2, July 2026** of **vEda vaaNee, e-Journal** of the Veda Samskruti Samiti (VSS), Hyderabad.

Some of the major **Sanatana Dharma Festivals** that were celebrated during March - May 2026 are the following:

Sri Rama Navami is observed since the **Era of Lord Rama**. We celebrated Sri Rama Navami on 26th March 2026 (Thursday). On 14th April 2026 (Tuesday), the Tamil New Year, Vaisakhi or Baisakhi or Vishu festivals was celebrated. **Akshaya Tritiya** was celebrated on 19th April 2026 (Sunday). **Paraśurama Jayanti** was celebrated on 19th April 2026 (Sunday). **Adi Sankaracharya Jayanti** was celebrated on 21st April 2026 (Tuesday). **Sita Navami** was celebrated on 25th April 2026 (Saturday). **Narasimha Jayanti** was celebrated on 30th April 2026 (Tuesday). **Buddha Purnima** was celebrated on 1st May 2026 (Friday). **Narada Jayanti** was celebrated on 2nd May 2026 (Friday). **Śani Jayanti** was celebrated on 16th May 2026 (Saturday). **Ganga Dussehra** was celebrated on 25th May 2026 (Monday).

The cover page of this Volume 4, Issue 2 of July month reflects the *Grishma Rtu* (Summer) with a picture collage that reflects the high temperatures, dryness, and strong winds in the plains. Also, few flowers and important fruits that we usually eat during the summer season are provided as the title page picture. An explanation for this cover page image is provided in the page 14.

Sri A.H. Prabhakara Rao, in his Patron's message points out that the *Bhagavad Gita* emphasizes that great persons have greater responsibility because common people follow them. So, Shree Krishna urges that wise people should not perform any actions or make any utterances that lead the ignorant toward downfall. It may be argued that if the wise feel compassion for the ignorant, they should give them the highest knowledge – the knowledge of God-realization. Lord Krishna neutralizes this argument by stating *na bhuddhibhedaM janayed....*, meaning the ignorant should not be asked to abandon duties by giving superior instructions they are not qualified to understand.

Section 1, Research Articles, is composed of four articles.

The first article “**Agricultural and Animal Husbandry Science in Sanskrit literature**” is in Sanskrit language, authored by *Dr. N. Shashidhar*. This article is about farming activities, food production and animal husbandry during the Puranas time.

The second article “**Sanskrit’s contribution to World Civilization**” is authored by *Dr. Somanchi Visalakshi*. Sanskrit is one of the oldest Indo-European languages for which substantial documentation exists. Sanskrit is believed to have been the general language of the greater Indian Subcontinent in ancient times. The entire Vedic sacred texts are in Devanagari/Sanskrit. The contribution of Samskrutam to world civilization is immeasurable and infinite. The Samskrutam language possesses abundance of words, abundance of Grammar, perfection of language, abundance of Lores, abundance of Knowledge, especially Spiritual Knowledge the knowledge of Brahman or Aatman - Self Knowledge. The greatness of Sanskrit language is due to its grammar.

The third article on **Pranayama - Conscious breath regulation** is authored by *Dr. Ashish Kumar, Dr. Hemant Bhargav and Dr. Matcheri S. Keshavan*. Pranayama, the ancient yogic practice of conscious breath regulation, is gaining increasing attention as a tool for mental health management. However, it is commonly misunderstood merely as a breathing exercise, separated from its deeper yogic roots. This article examines the well-documented link between irregular breathing and mental disturbance, and how guided slow breathing helps calm the mind. This is meaningful practice requires understanding Pranayama as a complete discipline rather than an isolated technique, with important implications for both research design and clinical use in mental health management.

The fourth article titled **The Conscious Bridge: Synthesizing Upanishadic and Brahma Sutra Pedagogies with AI-Enabled Learning Systems for 21st Century Gurukuls**, authored by *Sri Nagesh Jayanti*. This paper conducts systematic pedagogical analysis of seven major Upanishads and the Brahma Sutras to extract their core teaching methodologies and demonstrates how Artificial Intelligence (AI) can amplify – not replace – these time-tested approaches. The “Conscious Bridge” framework maps eight distinct pedagogies (Socratic questioning, experiential learning, dialectical reasoning, hierarchical structuring, analytical frameworks, layered development, meta-cognitive awareness, and systematic integration) to specific AI capabilities, creating a three-tier architecture where human Gurus remain central while technology provides scalable personalization. Significantly, the paper shows how Vyasa’s Brahma Sutras itself represents tradition’s precedent for meta-pedagogical systematization – the very process

we propose through AI. A pilot implementation strategy for Telugu states demonstrates practical pathways to reclaiming Bharat's Vishwa Guru status through technological innovation rooted in ancient wisdom.

Section 2, the Sanatana Dharma, is composed of four articles.

The first article "**Brief Description of Gayatri Mata Dhyana Ślōkam**" is contributed by *Dr. Raghava S. Boddupalli*. This Ślōkam is to meditate the personified form of Veda Mata Gayatri. It is revealed by Bhagavan Brahma to Sage Yājñavalkya. This is the 14th Ślōkam of Sri Gayatri Kavacham, which is obtained from the *Vaśiṣṭha Saṃhitā*. This Ślōkam is chanted in the *nitya sandhyāvandanam* before performing the *Caturviṃśati-Mudras*. While stotras are verses praising the deity, Dhyana Slokas describe the deity and help the devotee to bring the deity in his/her mind and proceed with meditation.

The second article is "**Chin Mudra: The Hand That Teaches**" by *Dr. Krishnamoorthy (Subbu) Subramanian*. The author points out Chin Mudra is a symbolic representation of the entire Vedantic teaching. The thumb represents Brahman, the Absolute Reality. The index finger represents the enabling forces of individual person (Soul, Atma, Consciousness). The three extended fingers represent our connection to the external world through three connectors (Gunas): Tranquility, Turbulence, and Inertial. In a broader context the spiritual aspirant can consider the three-fold nature of the cognitive and metaphysical universe as our brain/mind can relate to. Enlightened living occurs when the individual participates in daily life fully aware of the influence of the three connectors while recognizing the enabler as the forces of nature (i.e.) Brahman. The mind continues to function actively, but bondage ends. Chin Mudra visually integrates all three axioms into one elegant teaching.

The third article in this section is "**An attempt to Resolve Differences among Advaita, Dvaita and Visishtadvaita**" authored by *Dr. Vaidyanathan Ramaswami*. This article is an attempt to summarize the fundamental tenets of the three major schools of Hinduism - Advaita (non-dualism), Visishtadvaita (qualified non-dualism), and Dvaita (dualism) - and to explain and reconcile the anomaly of those differences despite the common foundations.

The fourth article in this section is "**Present Governance Compared to Itihasic Period**" authored by *Sri T.S. Hara Gopal*. From ancient days, the governance in Greater India was based on righteousness i.e. Dharmic Governance, ethical leadership and responsibility of the rulers for the general welfare of the citizens of the kingdom. The governance was based on consultations, collective decision making i.e. Consultative

Governance. By understanding the principles of governance in Itihasic period, as depicted in Ramayana and Maha Bharata we can draw parallels between ancient wisdoms and modern challenges. India always stood on the basic principles of Dharma and takes corrective action whenever necessary.

Section 3, the Sanatana Dharma News, of our current issue contains:

--- A Brief Report on the 3-day Conference Report of
“Tryakṣa-Ṛtasmṛti – Realigning Our Welfare with the Cosmic Order”

--- A Book Review on ***“The Physics of Vaisesika”*** - Translation and
Commentary by Dr. C.S.R. Prabhu

The Editorial Team welcome comments, suggestions, feedback, as well as your ideas to improve and enhance the vEda vaaNee publication. We also solicit research papers, essays, poems and other written articles that are based on Sanatana Dharma. The goal is to learn, spread and assimilate the vast body of knowledge and promote a culture that seeks the goal of Sanatana Dharma: *“Sarve JhanaH Sukhino Bhavanthu: May everyone and indeed everything remain happy, in peace and harmony!”*

- DhanyawaadhaaH -

Editorial Team
vEda vaaNee e-journal

‘Grishma Rtu’ - The Golden Indian Summer

[About the picture on the title page]

According to the Hindu Calendar, which is mostly based on the Moon (*Chandramana*) is composed of *Shadrtus* namely, the *Vasanta*, *Grishma*, *Varsha*, *Sharad*, *Hemant*, and *Shishir*.

Grishma Rtu marks the onset of hot and humid summers in India. According to Hindu calendar, this season lasts for two months, Jayeshth and Aashaada while in the Gregorian calendar, the months of mid-April and mid-July are termed as summer season. The word ‘Grishma’ is derived from another Sanskrit word ‘*Grishma Rtu*’ meaning ‘summer’. *Grishma Rtu* is preceded by ‘*Vasanta Rtu*’ or Spring Season and is followed by the Rainy Season, the ‘*Varsha Rtu*’.

The trees/plants that were flowered during the *Vasant Rtu*, would be transformed into fruits. Nothing defines ‘*Grishma Rtu*’ like the ripen mango fruit. Whether it’s the tart crunch of a raw green mango sprinkled with salt and chili powder or the messy, glorious experience of eating a fully ripen Indian native and Alphonso mangoes are the social currency of summer.

During the *Grishma Rtu* the heat of the sun breaks all the temperature records and is defined as the season of exhaustion, lethargy, dehydration and lack of energy. *Grishma Rtu* or the summer season brings the bright sun and rustling dry leaves.

Among *pancha bhutas* (five elements of nature), *Agni tattva* or fire element is predominant during this season which directly influences the *Pitta dosha* of the body. *Pitta dosha* is associated with fire, moisture, body heat, metabolism and transformation that takes place in the body.

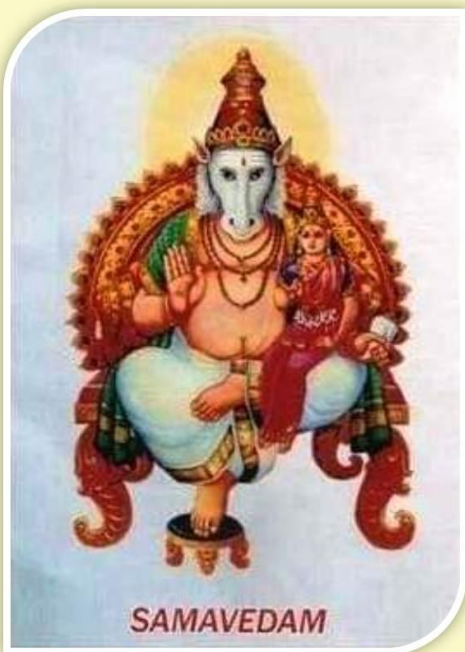
During the hot summer season, the *Grishma Rtu*, Hindus observe multi-religious festivals such as (1) Ganga Dussera, Ganga River and perform the Ganga puja, (2) Lord Jagannath Temple Rath Yatra, in Puri and (3) Guru Purnima is observed on the ‘Purnima’ or the full moon day during the Hindu month of ‘*Aashaada*’.

Raghava S. Boddupalli, PhD
Editor in-Chief
Veda vaaNee e-Journal



Section One

Research Articles



संस्कृतवाङ्मये कृषिविज्ञानम् - पशुपालनम् च (Agricultural and Animal Husbandry Science in Sanskrit Literature)

N. Shashidhar

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Abstract

Agriculture is very important in the economy of the country. Subjects such as crops, fruits, flowers, animal husbandry etc. are associated with agriculture. Food is the chief of the daily necessities of man. Food production is produced by agriculture. The economic conditions of a country are based on the agriculture of that country. Predominantly agriculture is the livelihood of Vaishyas. Early humans became involved in agriculture as early as the Pre-Stone Age. In ancient times, humans hunted wild animals. That was the food of men at that time. Over time, leaves, tubers, roots, and fruits grow spontaneously. After that, those humans ate grains and millets and started food production and small grain farming. At that time, ancient civilizations evidenced agriculture by animals, mainly oxen.

Agriculture is the main livelihood of society. Vaishyas and Sudras were mostly engaged in this occupation. At the beginning of agricultural work, agricultural forces are based on astrology. At an auspicious time, the farmers would first sow the seeds. Therefore, they got the grain production right at the right time. During the Garuda Purana time, the farmers thought carefully about when and what grains should grow in the field. Knowing the water-based grain production, the farmers used rain-based grain production in their agricultural activities.

Provision of animal feed, dairy milk etc. is essential for the growth of the country. Animals play a prominent role in the daily activities of human beings. Animals were used in various ways in agriculture, food production, roads, warfare, protection, livelihoods, occupations, etc. For many thousands of years, man has loved animals and coexisted with them, earning money for his livelihood. So, animals help humans in various ways. In the Garuda Purana period, animal husbandry was more important. Predominantly cows, buffaloes, elephants, camels and horses were mostly used. trained these animals and used them in their tasks.

उपोद्धात

देशस्यार्थिकव्यवस्थायां कृषिकार्यं
अत्यन्तं प्रधानं भवति। सस्यानि, फलानि,
पुष्पाणि, पशुपालनम् इत्यादयः विषयाः
कृषिकार्येण सह सम्बद्धाः अस्ति। मनुष्यस्य
नित्यावश्यकवस्तुषु आहारं प्रधानं भवति।
आहारोत्पत्तिः कृषिकार्येणैव जायते।

देशस्यार्थिकपरिस्थितयः तस्य देशस्य कृषिकार्ये
एव आधारिता भवन्ति। प्रधानतया कृषिकार्यं
वैश्यानां जीवनवृत्तिः।¹

पूर्वपाषाणयुगे एव आदिममानवाः
कृषिकर्मणि व्यापृताः अभवन्। पुरातनकाले
मनुष्याः वन्यपशून् मृगयन्ति स्म। तस्मिन् काले
तदेव मनुष्याणाम् आहारं आसीत्। कालक्रमेण

पत्राणि, कन्दमूलानि, फलानि, स्वतः जायमानानि । तदनन्तरं तैः मानवैः अन्नानि, लघुधान्यानि (millets) च खादन्ति स्म अन्नोपादनम्, विवरणाम्

कृषिकार्यं समाजस्य प्रमुखजीवनाधारम् । वैश्याः शूद्राश्च एतद्धितं अधिकतया कुर्वन्ति स्म। कृषिकार्यस्यारम्भसमये कृषीवलाः ज्योतिषशास्त्रे आधारिता भवन्ति। शुभमुहूर्ते कृषीवलाः प्रथमतः बीजवपनं कुर्वन्ति स्म। अतः समुचितकाले धान्योत्पत्तिः सम्यक् प्राप्नुवन्ति स्म। गरुडपुराणकाले कृषीवलाः कदा किं धान्यं क्षेत्रे उत्पत्तिं कुर्यात् इति विषयं सम्यक् चिन्तयन्ति स्म। जलाधारित धान्योत्पत्तिं च ज्ञात्वा कृषीवलाः कृषिकार्यं वर्षाधारितधान्योत्पत्तिं कुर्वन्ति स्म।

कृषिकार्ये प्रथमकार्यं बीजवपनम्। तद्धीजानि वातावरणपरिस्थितीः सहित्वा अंकुराः भवन्ति। तदर्थं कृषीवलाः नक्षत्रबलमनुसृत्य कुर्वन्ति स्म। कृतिका, भरणी, आश्लेषा, मखा, मूला, विशखा, पूर्वभाद्रा, पूर्वाषाढा, पूर्वफल्गुणी च अधोमुखनक्षत्राणीति कथ्यन्ते। एतन्नक्षत्रसमयेषु अधोमुख कार्यं भूमि हलेन बीजवपनार्थं योग्यं कुर्वन्ति स्म। कृषिकार्यस्य आवश्यकजलव्यवस्था विषये

लघुधान्यानि च कृष्याः प्रारम्भः कृतः । तस्मिन् काले पशुभिः मुख्यतः वृषभैः कृष्याः प्रमाणं पुरातनसभ्यता आसीत् ।

वापीकूपतटाकादिखननार्थं अपि कृषीवलाः मुहूर्तबलम् अनुसृत्य एव आरभन्ते स्म ।²

रेवती, अश्विनी, चित्ता, स्वाती, हस्ता, पुनर्वसुः, अनूराधा, मृगशीर्षा, जेष्ठा च नक्षत्राणि पार्श्वमुखनक्षत्राणि इति कथ्यन्ते । तानि नक्षत्राणि बीजवपनस्य अनुकूल नक्षत्राणि भवन्ति। कृषीवलाः नक्षत्राणाम् आधारेणैव कृषिकार्यं कुर्वन्ति स्म। कृषिकार्यस्य वर्षा प्रधानाधरा भवति । अतिवृष्टिः, अनावृष्टिश्च द्वेऽपि कृषिकारस्य नष्टकारके एव।³

ब्राह्मणेभ्यः दानसमये सुक्षेत्राण्यपि दानं कुर्वन्ति स्म। सुधान्य सहितानि, सम्यक् वर्धितानि क्षेत्राणि ब्राह्मणेभ्यः यवधान्यसहित क्षेत्राणि ब्राह्मणेभ्यः दानं कुर्वन्ति स्म।

कृषिविषये प्रधानोपद्रवाः वर्षाऽभावः वर्षाधिक्यं, इतिबाधाः / प्रकृतिबाधाः इत्यादयः भवन्ति। अनावृष्ट्या दुर्भिक्षं जायते । अनेन धान्योत्पत्तिः क्षेत्राण्यपि नश्यन्ति, सामाजिकव्यवस्था छिन्नभिन्न भवति।⁴

एवं न केवलमाहारधान्योत्पत्तिः, किन्तु स्वास्थ्यार्थं रोगनिवृत्तये च अनेकान् औषधपादपान अपि वर्धयन्ति स्म । अरण्येषु उपलब्धान् विविधौषधपादपान् संलक्ष्य

तानपि संकलनं कुर्वन्ति स्म। बहून् औषधपादपान् आयुर्वेदवैद्ये उपयुज्यन्ते स्म।

तदौषधपदपानां प्रान्तीयनामानि सङ्कलय्य शास्त्रीयनामभिः सूचीमपि कल्पयन्ते स्म। यतः तत्तत् प्रान्तीयौषधपादपानां व्याधीनां निवारणार्थम् औषधविनियोगाय तत्तत् कृषीवलाः प्रान्तीयनाम्ना साकं शास्त्रीयनामापि जानीयुः । औषधानि भिन्नप्रान्तीयान् उद्धिश्य विलिखितानि । अतः कृषीवलाः द्विविध नामान्यपि जानीयुः। अनेन कृषीवलस्य विषयपरिज्ञानं वर्धते स्म । शास्त्रीय विज्ञानं यथा सर्वे जानीयुः तथा व्यवस्थापि निर्मिता आसीत्।⁵

पशुपालनम्

देशाभिवृद्धये पशुपोषणं दधिकक्षीरादिनाम ं व्यवस्था अत्यावश्यकी। मानवस्य नित्यदैनन्दिककर्मसु पशूनां पात्रं प्रधानं भवति। कृषिरङ्गे, आहारपदार्थानामुत्पत्तौ, मार्गव्यवस्थायां युद्धसम्बद्धव्यवस्थायां रक्षणविषये, जीवनाधारस्य विषये, जीवनवृत्तिषु इत्यादिषु पशवः विविधविधैः उपयुज्यन्ते स्म।

अनेक सहस्रसंवत्सरेभ्यः मनुष्यः पशून् प्रेम्णा पोषयन् तैः पशुभिः स्वजीवनाधाराय धनार्जनं कुर्वन् तैः सह सहजीवनं करोति। अतः पशवः मनुष्याणां विविध विधैः साहाय्यं कुर्वन्ति। गरुडपुराणकाले पशुपालनस्य अधिक प्राधान्यता आसीत्। प्रधानतया गावः,

धेनवः, गजाः, उष्ट्राः अश्वाश्च अधिकतया उपयुज्यन्ते स्म। एतेषां पशूनां प्रशिक्षणं दत्वा स्वकार्येषु तान् उपयुज्यन्ते स्म।

प्रधानतया गवाम् पोषणं फालनं च विस्तृतता आसीत्। गवाम् पोषयन्तः तेषां व्याधीन्नपि लक्षयन्ति स्म। तद्व्याधिनिर्धारणार्थं निवारणार्थं च औषधानि उपयुज्यते स्म। रोगग्रस्तपशुभ्यः कस्मिन् समये कीदृशानि औषधानि दातव्यानि, तदर्थं आवश्यकपदार्थाणां संग्रहणं च तस्मिन् काले प्रजाः सम्यक् जानन्ति स्म। मनुष्यरोगचिकित्सेन साकं समानतया गजायुर्वेदः, अश्वायुर्वेदश्च अवर्धेताम्।

कृषिकार्ये उत्तमगवः, रोगरहितागवाम् स्वीकुर्वन्ति स्म। एतादृशा गवाम् विदेशेभ्योऽपि स्वीकुर्वन्ति स्म। जातिपशूनां मूल्यम् अधिकमासीत्। युद्धसम्बद्धव्यवस्थार्थं उत्तमाश्वान्, रोगरहिताश्वान् स्वीकुर्वन्ति स्म। एतान्श्वान् विदेशेभ्योऽपि स्वीकुर्वन्ति स्म। जातिपशूनां मूल्यम् अधिकमासीत्। तुर्कस्थान् प्रान्ततः आगतान् अश्वान् श्रेष्ठरूपेण मन्यन्ते स्म।⁶

पशूनां उत्तमलक्षाणानां दृष्ट्या तस्मिन् काले क्रयविक्रयाः क्रियन्ते स्म । एतद् रक्षणार्थं रेवन्ताख्यं भगवन्तं पूजयन्तः ब्राह्मणानां कृते अन्नदानं कुर्वन्ति स्म। एतद् पद्धतिः आचाररूपेण पलायन्ति स्म।⁷

उत्तमाश्वान् लक्षितुं कानिचन लक्षणानि व्याप्तौ आसन् । तानि लक्षणानि अधो निर्धिष्टानि -

कृष्णमुखः, कृष्णजिह्वः, वृक्षवत् विशालमुखः, उष्णतालुप्रदेशः द्व्यधिक दन्तपंक्तिः, दन्तरहितः, दन्तव्यत्यस्य विन्यासः, शृङ्गवान्, दन्तेषु मध्येमध्ये अन्तरसहितः, एक अण्डकोशसहितः, अण्डकोशरहितः, कञ्चुकी, स्तनयुक्तः, व्यस्तपादः, व्याघ्ररूपः, व्याघ्ररूपवर्णवान्, कुष्ठरोगग्रस्तः, यवलोत्पन्नः, वामनः, मर्कटसदृशनेत्रवान् च अश्वः परित्याज्यः भवति स्म।⁸

उत्तमजातिलक्षणसहिताश्वाः अधिकतया तुरुष्कदेशे उपलभ्यन्ते स्म। सप्तपादपरिमाणदीर्घाकृतिमान्, लघुकर्णवान् प्रभावशाली, चकासद्वर्णवान्, उत्साहवान् च अश्वः उत्तमलक्षणान्विताश्वाः इति कथ्यते स्म। अरुणधान्यभुक्, दधिभुक्, घृतभुक्, सुवर्णसदृशकान्तिमान् च अश्वः उत्तमाश्वरूपेण परिगण्यते स्म।

एतेषां अश्वानाम् आहारपदार्थानि मिश्रमरूपेण कृत्वा ददति स्म। वृक्षशाखाः, निम्बपत्राणि, चणकाः, सर्षपः, तिलाः, वच, रसोन एतानि सर्वाणि मिश्रमं कृत्वा भस्त्रिकायां निक्षिप्य तद् भस्त्रिकाम् अश्वस्य कण्ठे बन्धनं करोति स्म।

अरण्योरुर्वारुकं निम्बपत्रं, वच, पिप्पलिः, चित्रकं, शृङ्गभेरचूर्णम् इत्यादीनि जले मिश्रमं कृत्वा अश्वेभ्यः द्रवरूपेण पातुं ददति स्म। अनया पद्धत्या अश्वानां श्लेष्मविकाराः, कृमिदोषाः, वातप्रकोपाश्च नश्यन्ति स्म। प्रायः अश्वानां व्रणाः जायन्ते। व्रणाः प्रधानतया वातपित्तदोषैः जायन्ते। व्रणानां कारणेन अश्वानां तीव्र वेदना जायते। व्रणनिवारणार्थं ऐरण्डवृक्षमूलानि, हरिद्रा, चित्रकं, शुण्ठिः, रसोनं, सैन्धवं, लशुनम् एतानि सर्वाणि पिष्टम् कृत्वा व्रणस्य उपरि निक्षिपन्ति स्म। तैलं, सत्तुकं, दधि, सैन्धवलवणं, निम्बपत्रं च पिष्टं कृत्वा व्रणस्य उपरि लेपनं कुर्वन्ति स्म। अनेन व्रणनिवारणं भवति स्म।⁹

अनुबन्धम्

क्र. संख्य औषधि वृक्षस्य नाम पर्यायवाची नामानि

- | | | |
|-------------|--------|--------------------------|
| 1.स्थिरा | - | विदारिगन्धा, |
| शालपर्णी, | अशुमति | |
| 2.लांगली | - | लसी क्रोष्टुपुच्छा, गुहा |
| 3. पुनर्नवा | - | वर्षाभू, कठिल्या, |
| कारुणा | | |
| 4. ऐरण्ड | - | उरुवूक, आम, |
| वर्द्धमानक | | |
| 5. झषा- | | नागबला |
| 6.गोक्षुर | - | गोखरूक, श्वदंष्ट्रा |

- 7.शतावरी - वरा, भीरु, पीवरी,
इन्दविरी वरी
- 8.बृहती - व्याघ्री, कृष्णा,
हंसपादी, मधुस्रवा
- 9.कण्टकारी - क्षुद्रा, सिंही, धामनी,
निदिग्धिका
- 10.सर्पदंष्ट्रिका - वृश्चिका, त्र्यमृता, काली,
विषघ्नी
- 11.मर्कटी - चात्मागुप्ता, स्यादार्षेयी,
कपिकच्छुका
- 12.मुद्गपर्णी - क्षुद्रसहा
- 13.माषपर्णी - महासहा
- 14.दण्डयोन्यंक- त्यजा, परा, महा
- 15.न्यग्रोध - वटः
- 16.अश्वत्थः - कपिलः
- 17.प्लक्ष - गर्दभाण्डः, पार्कटी, कपीतनः
18. अर्जुनः - पार्था, ककुभः, धन्वी
- 19.नन्दी - प्ररोही, पुष्टिकारी
- 20.वंजुलः - वेतसः
- 21.भल्लात - अरुण्यकरः, भिलावा
- 22.लोध्रःसारवकः- धृष्ट, तिरीट
23. बृहत्फला - महाजम्बू, बालफला
- सूचिका

1) वणिक् कृष्यादि वैश्ये
स्याद्.....।ग.पु1/अ107/श्लो6

2) कृत्तिका भरण्यश्लेषा मघा मूलविशाखयोः।

त्रीणि पूर्वा तथा चैव अधोवक्राः प्रकीर्तिताः।
एषु वापीतडागादिकूपभूमितृणानि च।
देवागारस्य खननं निधानखननं तथा ॥
रेवती चाश्विनी चित्रा स्वाती हस्ता पुनर्वसु ।
अनुराधा मृगो ज्येष्ठा एते पार्श्वमुखाः स्मृताः।
गजोष्ट्राश्वबलीवर्ददमनं महिषस्य च ॥ग.
पु1/159/ श्लो 18-20

3) अनावृष्टिर्दक्षवाहे वृष्टिः स्याद्वामवाहके॥
ग.पु1/अ200/श्लो9

4) अनावृष्ट्या राजभयान्मूषिकाद्यैरुपद्रवैः ।
सुभिक्षे कृषिनाशः स्याद् व्यवहारो
विनश्यति॥ ग. पु1/अ213/श्लो93

5) स्थिरा विदारिगन्धा च शालपण्यशुमत्यपि।
लांगली कलसी चैव क्रोष्टुपुच्छा गुहा मता ॥
पुनर्नवाथ वर्षाभूः कठिल्या कारुणा तथा।
एरण्डश्चोरुवूकः स्यादामर्दो वर्धमानकः ॥
झषा नागबला ज्ञेया श्वदंष्ट्रा गोक्षुरो मतः ।
शतावरी वरा भीरु पीवरीन्दीवरी वरी ॥
व्याघ्री तु बृहती कृष्णा हंसपादी मधुस्रवा।
धामनी कण्टकारी स्यात्क्षुद्रा सिंही निदिग्धिका
॥

वृश्चिका त्र्यमृता काली विषघ्नी सर्पदंष्ट्रिका ।
मर्कटी चात्मागुप्ता स्यादार्षेयी कपिकच्छुका ॥
मुद्गपर्णी क्षुद्रसहा माषपर्णी महासहा।
त्यजा परा च महा ज्ञेया दण्डयोन्यंकसञ्ज्ञया॥
न्यग्रोधस्तु वटो ज्ञेयः अश्वत्थः कपिलो मतः॥
प्लक्षोऽथ गर्दभाण्डः स्यात्पार्कटी च कपीतनः ।
पार्थस्तु ककुभो धन्वी विज्ञेयोर्ऽजुननामभिः।
नन्दीवृक्षः प्ररोही स्यात्पुष्टिकरोति चोच्यते।

वंजुलो वेतसो ज्ञेयो भल्लातश्चाप्यरूकरः॥
 लोध्रः सारवको धृष्टस्तिरीटश्चापि कीर्तितः।
 बृहत्फला महाजम्बूर्जेया बालफला परा ॥
 ग.पु1/अ204/श्लो2-10

6) उत्तमोऽश्वस्तुरुष्कजः । ग.पु1/अ201/श्लो4

7) रेवन्तपूजनाद्धोमाद्रक्ष्याश्च द्विजभोजनात् ।
 ग. पु1 / अ201 / श्लो6

8) हयायुर्वेदमाख्यास्ये हयं सर्वार्थलक्षणम्।
 काकतुण्डः कृष्णजिह्वो वृक्षास्यश्चोष्णतालुकः ॥
 करालो हीनदन्तश्च शृङ्गी विरलदन्तकः ।
 एकाण्डश्चैव जाताण्डः कंचुकी द्विखुरी स्तनी ॥
 मार्जारपादो व्याघ्राभः कुष्ठविद्रधिसन्निभिः।
 यमजो वामनश्चैव मार्जारः कपिलोचनः
 ॥ग.पु1/अ201/श्लो1-3

9) मध्यमः पञ्चहस्तश्च कनीयांश्च त्रिहस्तकः।
 असंहता ये च वाहा ह्रस्वकर्णास्तथैव च ॥
 शबलाभाः प्रभावेषु न दीनाश्चिरजीविनः ॥
 ग.पु1/1201/श्लो4

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Sanskrit's Contribution to World Civilization

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Abstract

संस्कृतिः संस्कृताश्रिता *The Culture-Civilisation is dependent on the Samskrutam Language.* संस्क्रियते अनेन इति संस्कृतम् *That which refines is Samskrutam.* Those who study Samskrutam become cultured and civilised.

The contribution of Samskrutam to world civilisation is immeasurable and infinite. At the time of Creation itself Paramaatma - The Transcendental Reality, gave knowledge to entire mankind in the form of ओम् कार - OMkaaraa, शब्द ब्रह्मन्, the Vedaas, the Apaurusheya Vijnana - अपौरुषेय विज्ञान - वेदाः, उपनिषदः called श्रुति in Samskruta Bhaashaa, which possessed in it the roots of all branches of lores and entire education, which later developed into स्मृति ग्रन्थाः, इतिहास, पुराणा, धर्मशास्त्र, काव्यनाटकादि साहित्य ग्रन्थाः ।

The Samskrutam language possesses in abundance the शब्द पुष्टि, - Abundance of words, व्याकरण पुष्टि, Abundance of Grammar, भाषा पुष्टि, Perfection of language, शास्त्र पुष्टि, Abundance of Lores, ज्ञान पुष्टि, Abundance of Knowledge, परा विद्या and अपरा विद्या, especially Spiritual Knowledge - अध्यात्म विद्या, ब्रह्मज्ञानं, the knowledge of Brahman or Aatman - Self Knowledge.

Samskrutam knowledge shines with hundreds of Saastraas like - आयुर्वेद, धनुर्वेद, गान्धर्व वेद, स्थापत्य वेद, अर्थशास्त्रम्, खगोलशास्त्र, ज्योतिषशास्त्र, रस शास्त्र, वृक्ष शास्त्र, विज्ञान शास्त्र, भौगोलिक शास्त्र, रसायन शास्त्र, गणित शास्त्र, गृहनिर्माण शास्त्र, वास्तुशास्त्रम्, जन्तु शास्त्र, नीतिशास्त्रम्, व्योमगामि विद्या, जलान्तर्गामि विद्या, वैद्य विद्या, चतुष्पष्टि कलाः, etc.

The greatness of संस्कृत भाषा - Samskruta Bhaashaa is due to its व्याकरणम् VyaakaraNa, the great Grammatical rules it possesses. संस्कृत भाषा is the most scientifically formed language. पाणिनी अष्टाध्यायी PaaNinee's AshTaadhaayee is composed in such a scientific manner that even many foreigners are astonished at it.

Among all world languages, संस्कृतम् is selected as the most suitable language for Computer सङ्गणकम् due to its Syntax and Phonetics.

What exactly is Civilisation? All-round development of a person, family, country and the world is called Civilisation. So, the growth of knowledge, ethical and moral development, technical development and spiritual thinking is civilisation. This growth can be achieved only by Samskruta Bhaashaa. By learning Samskrutam and studying Scriptures, people develop polished way of thinking, develop Saatvika guNaas, Moral Virtues, develop moral Values, aim at

achieving पुरुषार्थः, the four aims of human life, aim at मोक्ष, leading a comfortable, dignified life here on earth, obtain heavenly abodes after leaving their bodies, and can also achieve the final aim of life मोक्ष.

भारतस्य प्रतिष्ठा द्वे संस्कृतं संस्कृतिस्तथा ! *The greatness of Bhaarata Des'a is dependent on our Culture and Samskruta Bhaashaa.*

By studying Samskrutam and the literature that exists in Samskrutam, through the medium of Samskrutam, students can develop the best personality possible. This, in turn, can build a healthy society with the citizens who have moral Values with दैव भक्ति, धर्म निष्ठा, शास्त्र ज्ञान, and देश भक्ति.

If the essence of the teachings of धर्म शास्त्राः, रामायणम्, महाभारतम्, इतिहास ग्रन्थाः, भगवद्गीता, etc. are studied, understood and put into practice, that gives the strength of thousands of personality development lectures. If उपनिषद्ः are studied and understood, every man becomes benevolent and sees Divinity everywhere. Then hatred, selfishness, and egoistic feelings never exist in the minds of such wise people. So, there will not be any clashes or wars among people. If the State and Central governments, all organisations, schools, and colleges make Samskrutam compulsory and teach Morals and Philosophy - the real Tattva, since childhood, no one would turn into a terrorist or a person harmful to society, but rather become patriots with noble qualities doing benevolent deeds.

Samskruta Bhaashaa is the only solace to world peace.

शयानं चानुशेते हि तिष्ठन्तं चानुतिष्ठति ।

अनुस्रवति धावन्तं कर्म पूर्वकृतं नरम् ॥

“The karma of past deeds rests with the sleeper and runs with the runner.”

(From Vidura, Chapter 2, Verse 32: a reminder that our actions precede and define our path in life.)

śayānaṃ cānuśete hi tiṣṭhantaṃ cānutiṣṭhati |

anudhāvati dhāvantaṃ karma pūrvakṛtaṃ naram ||

Keywords: Samskrutam, Samskrutih, ApaurushEya, VEda S'aastra, Brahma Jnaana, AshTaadhaayee, Maharshi, Bruhatsamhitaa, AayurvEda. S'ustuta, Neeti S'aastra, Raajaneeti, Eeswara, Sanskrit

Discussion

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।

ब्रह्म राजन्याभ्यां शूद्राय चार्याय च स्वाय

चारणाय च ॥ (Yajurveda- 26 - 2)

This glorious Veda VaaNee is given for the welfare of the entire mankind - BraahmaNaas, Kshatriyas, Vaishyas, S'oodraas. Everyone should gain knowledge by

reading, listening, and making others read and listen to them.

स्तुता मया वरदा वेदमाता

प्रचोदयन्ताम् पावमानी द्विजानाम् ।

आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम्

मह्यं दत्त्वा व्रजत ब्रह्म लोकम् ॥

(Atharvana veda - 19.71.1.)

Oh VEda Maataa! Giver of boons! Purifier of Braahmins! Being pleased by my prayer, bless me with long life, vital power, offspring, cattle, fame, wealth and then please return to Brahma Loka.

Every human can utilise this Veda Vijnaana and benefit from this prayer, as well as by studying the VEdas.

या सत्संस्कृति संप्रदाय जननी, या सर्व विद्या प्रसूः

या देशस्य जनस्य सर्व वचसामैक्यप्रदानोद्यता ।

या वेदोपनिषत् पुराणचय सत्काव्यश्रिया राजते

सा भाषा द्युसदां सदा विजयतामाचन्द्र तारारुणम् ॥

(Written by modern Samskrutam scholar BrahmaSri Dorbala Prabhakara S'arma garu.) The great Samskrutam language, which is the root of noble Samskruti and Sampradaayams, which originated all branches of knowledge, which is uniting all the languages and words of entire mankind, which is shining with VEdaas, Upanishads, Puraanaas and good literary works, such a language should always be glorious and shine for ever as long as Sun, Moon and Stars shine in the sky.

The language Samskrutam's contribution to world civilisation is immeasurable and uncountable. It is in the VEdaas, the world's first recorded texts, directly given by Paramaatma - God, for the benefit of mankind.

Samskruta Language is the base for IKS - Indian Knowledge Systems, OKS - Original Knowledge Systems, TKS - Traditional Knowledge Systems. All are the same, available through Veda Vijnaana.

A foreign scholar, Sir William James, who came to India and studied Samskrutam, said - **"The Samskrutam Language is a more beautiful and significant language than Greek and Latin. The greatness of Indians is known by the language they speak, the great Samskrutam language."**

The Upanishads, Upa VEdaas, ShaD Dars'anaas, Raamaayanam, MahaaBhaarata, Sreemad Bhagavadgeetaa, 18 Puraanaas, Dharma Shastras, Brahma Sootras, Kaavya NaaTakaas, Countless Saahitya Granthaas - All are in Samskrutam, which are meant for the welfare of mankind. The language Samskrutam's contribution in all the branches of education - Sciences - Physics, Chemistry, Botony, Zoology, Rasaayana S'aastraas and Rasa S'aastra etc., Arts - All the Languages, ChatuShshaSThi Kalalaas, Dhanurveda, Commerce, Medicine - Aayurveda, Engineering - Electrical, Mechanical, Civil etc., Law - Tarka S'aastra - Logic, Technology, Politics, Moral Sciences, Aesthetics, in all fields of life - in achieving the four aims of human life - Dharma, Artha, Kaama and Moksha, in the field of Tattva S'aastra - Philosophy, in Music etc., in leading a dignified

Cultured way of life, with noble thoughts, leading Spiritual life, with full physical, mental, social and spiritual well-being, with peace of mind, with self-content is immeasurable and infinite. The texts of all these subjects got their original texts in all S'aastraa Granthaas, which got roots in VEdaas in Mantra forms, in Samskrutam. Even for computers, the base is VEdaas only. The concepts and knowledge of Bhakti, Jnaana, Karma, Dhyaana and Yogaa are taught in Samskrutam only. There is no subject of knowledge in the world which is not touched by VEdaas, i.e. Samskruta Bhaashaa. Samskruta Bhaashaa is the only language in India and in the whole World, which exhibits the culmination of the thinking of the human brain from time immemorial, from our divine Maharshees to modern-day developments of AI - Artificial Intelligence. Everything is connected to Samskruta Bhaashaa. The knowledge given in the glorious Samskruta Bhaashaa encompasses all other languages of the world, in exhibiting and elevating the culture and civilisation of the human race.

The word Samskrutam has come from the root 'Kru' - to do with the Upasarga 'Sam' and 'Ta' Pratyaya added to the root. "संस्कृतं कृतं संस्कृतम्" - which is well done, created by Paramaatma Himself after being polished by means of Paraa, Pas'yantee, Madhyama and Vaikharee, the four-fold way of expression. So it is the most refined and cultured language from the moment it came into existence, being given by God in the form of **S'abda Brahman** - **Omkaara**, in the form of VEdaas, the Apaurusheya Vijaana.

संस्कियते अनेन इति संस्कृतम्

That which refines is Samskrutam.

Those who study Samskrutam become cultured and civilised.

संस्कृतिः संस्कृताश्रिता

The culture and civilisation depend on Samskrutam.

The Samskrutam language alone possesses in abundance the S'abda PushTi - Abundance of words, VyaakaraNa PushTi - Abundance of grammar, Bhaashaa PushTi - Perfection of language, S'astra PushTi - Abundance of lore, Jnaana PushTi - Abundance of knowledge, Paraa Vidyaa and Aparaa Vidyaa, especially Spiritual Knowledge, the Aadhyaatmika Vidyaa - Brahma Vidyaa, the knowledge of Brahman or Aatman - Self Knowledge.

Samskrutam knowledge shines with hundreds of S'aastraas like - आयुर्वेद, धनुर्वेद, गान्धर्व वेद, स्थापत्य वेद, अर्थशास्त्र, खगोलशास्त्र, ज्योतिष्शास्त्रम्, व्योम विद्या, जलांतर्गमि विद्या, भौगोलिक विद्या, युद्धविद्या, वृक्ष विद्या, वैद्य विद्या, रस शास्त्र, चतुष्पष्टि कलाः, धर्म शास्त्राः, शब्द शक्ति विद्या, आध्यात्मिकं विद्या or वेदांतविद्या, रसायन शास्त्र, गृह निर्माण शास्त्र, गणित शास्त्र, वास्तुशास्त्रम्, जंतुशास्त्र, नीतिशास्त्रं etc.

Now we must know what is actually meant by Civilisation. All-round development of a person, family, country and the world with Culture is called Civilisation. So, the growth of knowledge, ethical and moral development, technical development and spiritual thinking is civilisation.

This growth can be achieved only through Samskruta Bhaashaa. By learning Samskrutam and studying Scriptures, people develop a polished way of talking, develop Saatvika guNaas, Moral Virtues and develop moral Values, aim at achieving Purushaarthaas, the four aims of human life - Dharma, Artha, Kaama and Moksha. We can aim at Moksha, leading a comfortable, dignified life here on earth, obtaining heavenly abodes after leaving the body.

भारतस्य प्रतिष्ठा द्वे संस्कृतं संस्कृतिस्तथा ।

The greatness of Bhaarat Des'a is dependent on our Culture and Samskruta Bhaashaa.

By the study of Samskrutam and the literature that exists in Samskrutam through the medium of Samskrutam, the best personality can be developed among students, thereby we can build a healthy society with citizens who have moral Values with Daiva Bhakti, Dharma NiSThaa, S'aastra Jnaana and DEs'abhakti. Samskruta Bhaashaa serves as a unique repository of human knowledge and spiritual thought, maintaining its status as a timeless classical language.

We find certain civilisations, such as Sumerian, Egyptian, Babylonian, Harappa, Mohenjo-Daro, etc., which arose and fell. But the Sanaatana Dharma, the Indian Civilisation as people call it at present, is the only civilisation that started at the creation and is continuing to exist even though several times several people, several races, have attacked in an attempt to demolish it. It is due to the great teachings of S'aastraas in Samskrutam, which are being practised by the Sanaataneees.

Our Maharshees through their writings in Samskrutam contributed a lot to the entire mankind and the Knowledge in manifold ways in many subjects like Mathematics, Sciences, Vedaanta, Tarka, Ontology, etc.

"**Science in Samskrutam**", published by Samskruta Bhaarat, is a very wonderful book, presenting the origin of different Sootraas in the Subjects - Astronomy, Physics, Engineering, Aeronautics, Chemistry, Metallurgy, Mathematics, Medicine, Botany, Agriculture, Cosmetics, Architecture, Politics, Warfare, etc. Many subjects having their origin in VEDAas, being explained to us by the Maharshis, are given here in this book.

What sort of wonderful contributions are made by Samskruta Bhaashaa to the entire mankind through these writings? Is Samskrutam relevant today? etc. can be seen in manifold ways. Let us see the contributions of Samskrutam below:

1. Grammar

It is by the language that we speak, express our feelings, and explain the subjects to others. For that, the language needs perfect grammar. The greatness of Samskruta Bhaashaa is due to its great VyaakaraNa, the grammar, and the grammatical rules it possesses. PaaNini Maharshi's **AshTaadhaayee** is the world's first most scientifically formed VyaakaraNa S'aastra. Many foreign intellectuals, too, were astonished at it. Samskrutam grammar is rule-based, deterministic and algorithmic, making it highly compatible with computational systems. Due to its rich Verbatim and also due to its Phonetics and Syntax, Samskruta Bhaashaa became the most suitable language for the computer.

In Samskrutam, we utter as we write, we write as we utter. Due to this, it became a computer-friendly language. Another reason is - In Samskrutam, even if we change the position of Kartaa (subject), Karma (object) and Kriyaa (verb) of the sentences, the meaning does not change. Except in Samskrutam, in all other languages, if we change the position of those, the meaning changes. For example, in the sentence “Raama killed Raavana”, if we change their positions, like “Raavana killed Raama”, the meaning becomes opposite. Similarly, in the sentence “Raama reads the book”, if we change their places and say - “The book reads Raama”, the meaning changes. But in Samskrutam, the meaning would be the same even if we change the position of the subject, object or the verb, as can be seen in these 6 sentences below -

रामः पुस्तकं पठति ।
 रामः पठति पुस्तकं ।
 पुस्तकं पठति रामः ।
 पुस्तकं रामः पठति ।
 पठति रामः पुस्तकं ।
 पठति पुस्तकं रामः ।

2. Mathematics and Sciences

We find the roots of all subjects in the Veda Mantras. Based on them, **Bodhaayana Maharshi gave Mathematical Theorems.** Many Maharshees too gave these Sootraas in their Gruhya Sootra and Dharma Sootra Granthaas. **Bodhaayana Maharshi** used the approximate values of the mathematical constant/ratio, which is called **Pi** in modern mathematics, in his S'ulba Sootraas. [Later,

Aryabhatta gave a more accurate value, which is what is being used now.]

One of Bodhaayana Maharshi's Theorems, now known as Pythagoras theorem ($AC^2 = AB^2 + BC^2$), was known to us Indians years before Pythagoras.

दीर्घ चतुरस्रस्याक्षण्या रज्जुः

पार्श्वमानी तिर्यग्मानी च

यत्पृथग्भूते कुरुतस्तदुभयं करोति ॥

(*Science in Samskrutam.*, Page no 63.)

Famous foreign Indologist Leopold Van Schroeder said -

The Pythagoras Theorem had its origin in the S'ulba Sootraas of Bodhaayana and Aapastamba.

(*Science in Samskrutam*, Page no 63)

AaryaBhatta is a great Astrologer, Astronomer, Physicist and Mathematician. He wrote AaryaBhatteeyam. He spoke about the Decimal System, Number Theory, Geometry, Trigonometry, Algebra, etc. It is he who invented ZERO, which is there in our VEDAas. He also worked on the approximation for what we call Pi (π) now, to be the value 3.1416, and also proposed its irrational nature, in the second part of his *Aryabhatiyam* (*ganitapāda* 10), while the irrationality of Pi (π) was proved in Europe only in 1761 by Lambert.

Albert Einstein said - **We owe a lot to Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made.**

(*Science in Samskrutam*, Page no 59.)

After Aryabhatta came Brahmagupta, who worked in that direction and spoke about SPHUTA Siddhanta, discussing the Sphere

System and Graha GaNita, which are the Mathematics of Planets.

The great Mathematician Bhaaskaraachaarya gave to humanity -- Arithmetics, Beeja GaNita, i.e. Algebra.

One great Jaina guru, Vardhamaana Mahaaveera Aachaarya, also contributed a lot to mathematics. He wrote a book called GANITA SAARA SANGRAHA.

The great Maharshi KaNaada spoke about KaNaas - Atoms. He developed ANu sidhdhaanta - Atomic Theory. He wrote Vais'Eshika Dars'ana, one of the ShaD-Darshanaas.

Varaahamihira did extensive research on Hydrology, Ecology, and Astrology. He is a great Astrologer too. He wrote a big grantha, **Bruhatsamhitaa**.

Later came Naagaarjuna, who did some astonishing research in Chemistry. He tried to change the metal to gold.

Vemana, who wrote **VEmana S'atakam** got success in changing any metal to gold with **Paras'uvEdi Vidyaa, which is there in VEdaas and our S'aashtraas**.

All the S'aashtraas got their roots in VEdaas.

3. Astrology & Astronomy

Aaryabhatta, Varaahamihira, Bhaaskaraachaarya, etc., are all great Astrologers and Astronomers. Thousands of years ago, without any Machines or equipment, just by their Meditative Power and Observation,

they could tell about the Stars, galaxies, Grahaas, their power on human life, etc., perfectly and exactly.

4. Aayurveda Vaidya Vidyaa

In the field of medicine, our Indians stood first. AatrEya Maharshi and Charaka Maharshi brought AayurvEda Vidyaa from heaven, from Brahma DEva to earth and treated people. S'us'ruta was the most famous and First Surgeon in the world. Nobody can surpass him in surgery. He is **The Father of Surgery**. Even now, all the Doctors take him as ideal for surgery. He wrote **S'us'ruta Samhitaa**.

Patanjali Maharshi wrote YOga Dars'ana, one of the ShaD-Darshanaas, and gave YOgaasanaas to the world for good physical and mental health. Now the entire world is celebrating YOga Day.

5. Literature

Literature - Saahitya always plays a very predominant role in expressing different aspects of human life, emotions, social customs, showing solutions to problems, etc., and brings social welfare. It raises awareness about social issues, promotes empathy, and inspires change through stories, poems, and essays, anecdotes, etc., and preaches, advises and instructs to do what is beneficial to society.

Most quotations from our Saahitya like -

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ॥

etc. are known to all of us.

The purpose of kavyaa is to bring name and fame, wealth, and protection from inauspiciousness. Kaavyaadars'a says -

काव्यं यशसे अर्थकृते व्यवहारविदे शिवेत
रक्षतये, सद्यः परनिर्वृतये कांता
सम्मिततयोपदेशयुजेश ॥

There are many Kaavyaas. Even Raamaayana, MahaaBhaarata are Kaavyaas.

Sree Raamachandra says -

अस्वाधीनं कथं दैवं प्रकारैरभिराध्यते ।
स्वाधीनं समतिक्रम्य मातरं पितरं गुरुम् ॥

How can we appease God, who is not under our control, leaving mother, father and Guru who are always there for us only.

अपि स्वर्णमयी लंका न मे लक्ष्मण रोचते !
जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ॥

Even if Lanka is made of gold, I do not like it. Mother and Mother Land are always greater than even Heaven.

6. Fine Arts

We got ChatushshaSThi KaLaah - 64 varieties of Arts - Music, Dance, Painting, Drawing, Sculpture, Cooking, etc.

पशुर्वेत्ति शिशुर्वेत्ति वेत्ति गानरसं फणिः।

All Fine Arts give happiness to the mind and lead to Salvation.

7. Morals - Neeti S'aastra

Thousands of poems and good sayings are there in Samskrutam - in the Vedas. Upanishads, Raamaayana, MahaaBhaarata,

Pancha Tantra, HitOpadEsha, Bhartruhari Neeti S'atakam, etc., which teach morals. Almost all of us are aware of most of them.

सत्यं वद । धर्मं चर ॥

स्वाध्यायान्मा प्रमदः ॥

मातृदेवो भव । पितृदेवो भव ॥

सत्यमेव जयते ॥

धर्मो रक्षति रक्षितः ॥

योगः कर्मसु कौशलम् ॥

योगश्चित्तवृत्ति निरोधः॥

गुणाः पूजास्थानं गुणिषु। न च लिङ्गं न च वयः
॥ etc.

Lakhs of Sooktaas preach a spiritual and good path for human life.

8. Sculpture and Aagama S'aastra

Sculpture and Aagama s'aastra are deeply rooted in Indian tradition, especially in Hindu temple architecture.

Aagama s'aastra refers to a set of Hindu scriptures that deal with temple construction, iconography, and rituals, the way of worshipping Deities. These texts lay down guidelines for creating sculptures and idols, covering aspects like postures, symbolic meanings, etc.

Sculpture, in this context, is more than just art – it is a way of conveying spiritual ideas and connecting with the divine. Indian sculptures often depict deities, mythological scenes, and moortis, following specific canons to evoke certain energies and emotions.

In Indian sculpture, symbols like the lotus (For purity, Natural fragrance, blooming nature, delicacy and spiritual growth), the wheel (dharma and cosmic order), and specific hand gestures (Abhayamudra and Varada mudra) convey deeper meanings. Even the materials used, like stone or metal, carry significance.

9. Engineering and Building Construction

In ancient Indian literature, we find elaborate descriptions of palaces, temples, cities and big buildings. In Raamaayana, MahaaBhaarata and Kalidasa's Meghadutam and other kavyaas, the grand descriptions of big buildings are amazing. These descriptions often use metaphors and poetic devices to highlight the beauty, grandeur, and sometimes even the spiritual significance of these structures. Buildings might be compared to mountains, clouds, or even the bodies of gods.

In certain temples of ours, we see wonders. Some temples have thousand-pillared halls. One temple called the Virupaksha Temple in Hampi, Karnataka, has musical pillars, which, on being tapped, produce musical notes Sa, Ri, Ga, Ma, Pa, Da, Ni. At the Veerabhadra temple in Lepakshi, Andhra Pradesh, one pillar hangs from the roof, without touching the ground. This is an unimaginable wonder. An iron pillar in the Qutub Minar complex in Delhi doesn't show any signs of rust, despite standing in the open air for thousands of years.

Several such wonders exist, which are examples of the engineering skills of our ancestors.

Our ancestors used Copper, Bronze, Brass, Silver and Gold. They were aware of

Platinum and Uranium also. Navaratnaas were also in abundant use.

10. Political Science - Raajaneeti

KauTilya, who wrote Artha S'aastraa, explained in his grantha like this -

सुखस्य मूलं धर्मः। धर्मस्य मूलमर्थः। अर्थस्य
मूलं राज्यं । राज्यस्य मूलमिन्द्रियजयः ।
इन्द्रियजयस्य मूलं विनयः । विनयस्य मूलं
वृद्धोपसेवा । वृद्धोपसेवायाः मूलं विज्ञानम् ।
विज्ञानेनात्मानं विन्देत् ।

Every human being wants to live happily. That happiness which is eternal, without being tinged with sorrow, is the final goal. That is Aatma Jnaana, which can be obtained by Vijnana. This Vijnana comes from proper knowledge.

Gautama Maharshi gave Nyaaya Dars'ana, which is the base for Lawyers and Judges even today to dispense justice.

11. Aadhyaatmika Vidyaa - Spirituality

अध्यात्म विद्या विद्यानाम् ।

The true study is the study of the Self.

द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो
वदन्ति, परा चैवापरा च ॥

(MunDakOpanishat 1.1.4)

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्व वेदः
शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो

ज्योतिषमिति, अथ परा यया तदक्षरमधिगम्यते
॥

(MunDakOpanishat 1.1.5)

There are two types of Vidyaas - ParaaVidya and Apraaavidya.

Paraa Vidya is that by which the Akshara Brahman, the Ultimate Reality, is known. All the rest, including VEdaas, are Apraa Vidyaas only.

Our VEdaas, Upanishads, PuraaNaas, Itihaasaas, Dharma S'aastras and many Granthaas give us Aadhyaatmika Jnaana. We find wonderful Mantra S'IOkaas, which bring Universal integration, a very happy life on earth, if the meanings of those Mantraas are understood and followed. For example, see the mantraas of Isaavaasyopanishat -

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुङ्जीथाः मा गृधः कस्यस्विद्धनम्
॥

(EeS'aaVaasyOpanishat 1)

The whole universe is indeed covered by Eeswara. Whatever objects, creatures and worlds are there, they are all enveloped by Eeswara. By the feeling and practice of renunciation, enjoy this nature and support yourself. Enjoy this nature with Tyaagaguna - with the feeling of Charity and Benevolence. The whole creation belongs to God. Nothing belongs to us. We must behave in this world with this feeling. Do not covet the wealth of others.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वं भूतेषु चात्मानं ततो न विजुगुप्सते ॥

(EeS'aaVaasyOpanishat 6)

He who sees all living beings in himself and himself in all beings, such a person will not hate anyone, will not be envious of others, because he sees everyone as equal to himself.

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।

तत्र को मोहः कश्चोक्तः एकत्वमनुपश्यतः ॥

(EeS'aaVaasyOpanishat 7)

What sort of delusion or what sort of sorrow can there be for that wise man, who realises the unity of all existence by perceiving all beings as his own self!

The feeling of separateness is the cause of differences. The feeling of unity and oneness is the cause of love and affection.

These two mantraas are the solution to all the problems of life. This same idea is given in Sreemad Bhagavadgeetaa also.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

(Bhagavadgeetaa 6.30)

He who sees me everywhere and everything in me, never perishes.

12. Computers and Artificial Intelligence

Even Computer knowledge has a connection to Samskrutam. Already it is known. The Samskrutam language's structured grammar and phonetic clarity make it quite suitable for AI.

AI - Artificial Intelligence, which is very useful to mankind, is very dangerous at the same time. Because, AI can bring under its control all

human beings and even the world and then it might become dangerous even to the existence of humans on earth when once they come under the grip of AI and the Robots the invention of AI. Such a dangerous AI can become very useful and friendly once we train it to get accustomed to the essence of the teachings of the knowledge stored in Samskruta Bhaashaa properly.

Research at NASA confirmed that the structured grammar of Samskrutam is most suited for AI. (*Science in Samskrutam, published by Samskruta Bhaarat. Page no.146.*)

Not only these, but many more subjects are there, through which Samskruta Bhaashaa contributed a lot to world civilisation and the Happy life of human beings.

In the AtharvaNa VEda, the division of plants is given. Paraas'ara Maharshi wrote the **Vrukshaayurveda Grantha**. He explained in detail about Rasa Kos'a of Plants. It is he who said that the plants and trees take water from the wet mud through their roots and grow.

The Culture and Civilisation is taught to the world by Bhaarat Desha - India. India's Culture and heritage are known through Samskruta Bhaashaa.

Samskruta Bhaashaa, which teaches about Advaita, is the only solace to the entire mankind to lead a very happy, peaceful life without hatred and envious feelings.

The essence of the Upanishads is written by Baadaraayana Maharshi in the form of Brahma Sootras, to which Jagadguru Sree Aadi S'ankara Bhagavatpada wrote a Commentary, which highlighted and established Advaita, explaining clearly about Jeevaatmaa, Paramaatma and Prakruti and their unity - JeevaBrahma Aikyata. The Advaita

brings peace and harmony to the minds of individuals, to the society, to the nation, and the World. Advaita is the only solace for all mankind to be happy forever.

Samskruta Bhaashaa teaches Vasudhaika Kutumbaka Bhaavanaa - the feeling of the entire world as one family.

उदार चरितानां तु वसुधैव कुटुम्बकम् ॥

(Mahaa Narayana Upanishad 6.72)

We wish and pray Paramaatma for the well-being of all human beings, all living creatures, and the entire universe.

सर्वे भवन्तु सुखिनः

सर्वे सन्तु निरामयाः।

सर्वे भद्राणि पश्यन्तु

मा कश्चिद् दुःख भाग्भवेत् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

(BrihadaaraNyaka Upanishad)

Just as all the members of the family adjust with one another, love one another and take care of the emotions of one another, similarly, those who learn the teachings through Samskrutam, develop Saatvika guNaas and elevate themselves as perfect human beings and can become Gods by developing divine qualities in them.

ब्रह्मविद् ब्रह्मैव भवति।

By understanding and experiencing Advaita, we realise ourselves, we become Brahman - The Divine.

Thus, world peace can be achieved by promoting Samskruta Bhaashaa in manifold ways among mankind.

यावत् स्थास्यन्ति गिरयः
सरितश्च महीतले ।
तावत् संस्कृत भाषेयम्
लोकेषु प्रचरिष्यति ॥

*(Modified the original shloka of Ramayanam -
Balakanda 2.36)*

- Swasti -

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Pranayama: Conscious breath regulation

Integrating Yogic Tradition with Contemporary Perspectives

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Abstract

Pranayama, the ancient yogic practice of conscious breath regulation, is gaining increasing attention as a tool for mental health management. However, it is commonly misunderstood merely as a breathing exercise, separated from its deeper yogic roots. In traditional literature (*Veda Vangmaya*), *Pranayama* is described not just as a means for breath control but as the tool for regulation of prana, the life force that connects body, mind, and consciousness. This article brings together the traditional yogic perspective and modern scientific evidence. We explore how Pranayama functions within the broader yogic system of ethical/moral conduct (*yama, niyama*), physical stability (*asana*), and mental discipline. We examine the well-documented link between irregular breathing and mental disturbance, and how guided slow breathing helps calm the mind. We conclude that meaningful practice requires understanding Pranayama as a complete discipline rather than an isolated technique, with important implications for both research design and clinical use in mental health management.

Keywords: *pranayama*; prana regulation; mental regulation; breath and mind interaction; traditional knowledge; breath regulation; autonomic nervous system.

1. Introduction

In the medical field, in the recent times, there is an increase in the study of breathing techniques and their role in mental health. Research has shown that slow breathing activates the calming response of the body (parasympathetic nervous system), improves heart rate variability, reduces stress hormone activity, and enhances mood. ^(1,3,11) Brain imaging studies confirm that breathing patterns directly influence brain areas involved in emotion and memory. ^(28,29) Yet despite these encouraging findings, clinical results remain

inconsistent. Studies report wide variability (30 to 70%) in how different people respond to the same technique⁴³.

Why this inconsistency? Classical yoga may offer an answer. In the Yoga Sutras of Patanjali (PYS 2.46 to 2.49), *Pranayama* is placed as the fourth limb of yoga, coming only after ethical conduct (*yama*), personal observances (*niyama*), and physical stability (*asana*). The Hatha Yoga Pradipika (HYP 2.2) states: “When the breath moves, the mind moves; when the breath is steady, the mind is

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steady.” Yet most modern studies test breathing techniques in isolation, without the ethical grounding, physical preparation, or teacher and student relationship that traditional yoga considers essential. This gap between the traditional framework and contemporary research may explain why results vary so widely.

This article bridges these two perspectives by exploring *Pranayama* from three angles: (1) traditional textual understanding of the breath and mind relationship; (2) clinical observations linking disturbed breathing with emotional distress; and (3) modern scientific mechanisms that validate traditional insights. Each section builds a case for a culturally informed framework that honours traditional knowledge while remaining grounded in evidence-based practice.

Central question: How can the traditional understanding of *Pranayama* as a systematic practice for mental health management be combined with modern science without losing its essential context?

2. The Traditional Understanding

The concept of *Pranayama* has been developed over more than 3,500 years, from the Vedic era to the classical period. Understanding this history is essential in appreciating what *Pranayama* truly involves.

2.1 Vedic and Upanishadic Roots

The earliest references to breath and *prana* (life force) appear in the Rigveda (c. 1500 BCE), which describes *vayu* (vital air) as the force that sustains life.⁴ But *prana*, in Vedic

philosophy, goes well beyond physical breathing. The Prasna Upanishad (c. 4th century BCE), which is devoted largely to understanding *prana*, describes it as a coordinating force that influences both body and mind⁽⁵⁾:

प्राणो वा वा एष यदिदं वायुः

(*Prāṇo vāva eṣa yad idaṁ vāyuh*)

“Prana itself is what we call vital air.” (Prasna Upanishad 2.5)

This Upanishad goes further, explaining how *prana* shapes mental processes, perception, and awareness. This holistic view sees breath as the bridge between the physical, psychological, and subtle dimensions of human existence.

2.2 Classical Yoga: The Framework of Patanjali

Maharishi Patanjali, in his Yoga Sutras (c. 200 BCE), provides a formal definition of *Pranayama*⁴⁹:

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः

(*Tasmin sati śvāsa-prāśvāsayoḥ gati-vicchedaḥ Prāṇāyāmaḥ*)

“When posture is established, *Pranayama* is the regulation of inhalation and exhalation.” (PYS 2.49)

Notice that this definition follows the discussion of *asana* (posture), implying that regulated breathing is meaningful only when the body is stable and the mind is relatively settled. Patanjali then describes the psychological benefit:

ततः क्षीयते प्रकाशावरणम्

(*Tataḥ kṣīyate prakāśāvaraṇam*)

“Thereby, the veil over inner clarity is removed.” (PYS 2.52)

This “removal of the veil” is traditionally understood not merely as relaxation but as a sharpening of mental clarity and the power of discernment.

2.3 The Perspective of the Bhagavad Gita

The Bhagavad Gita also highlights breath regulation as part of spiritual practice⁴⁸:

अपाने जुह्वति प्राणं प्राणे'पानं तथापरे
प्राणापानगती रुद्धा प्राणायामपरायणाः
अपरे नियताहाराः प्राणान् प्राणे जुह्वति
*apāne juhvati prāṇam prāṇe 'pānam tathāpare
prāṇāpāna-gatī ruddhvā prāṇāyāma-
parāyaṇāḥ |*

apare niyatāhārāḥ prāṇān prāṇe juhvati ||
“Others offer prana as oblation into *apana*, and *apana* into *prana*. Still others, restraining the passage of both *prana* and *apana*, are devoted wholly to *pranayama*. Yet others, regulating their diet, offer the vital breaths into the vital breaths themselves.” (Bhagavad Gītā 4.29)

The metaphor here is telling: *prana* and *apana* are “offered” into each other, suggesting a dynamic balance rather than forceful suppression. This resonates with the modern understanding of sympatho-vagal balance, that is, the interplay between the activating and calming systems of the body. The Gita frames breath regulation as an act of inner harmony, not domination.

3. The Concept of Prana

3.1 Prana as Life-Organizing Principle

In Vedic literature, prana is far more than the air we breathe. It is described as the fundamental life force that organizes and sustains all living processes. The Prasna

Upanishad divides prana into five functional aspects, each governing a different domain of the body^(5,13):

1. Prana: governs inhalation and the respiratory process.
2. Apana: governs exhalation and downward functions (elimination, reproduction).
3. Samana: located at the navel, governs digestion and assimilation.
4. Udana: governs upward functions (speech, effort, reflexes).
5. Vyana: pervades the entire body, governing circulation and nerve activity.

This classification reflects an integrated view of human physiology, where breathing is organically connected to metabolism, reproduction, speech, and circulation. Modern physiology explains these through separate organ systems and nerve pathways; the yogic view sees them as different expressions of a single life force.

3.2 The Breath and Mind Connection

Classical yoga clearly establishes a direct link between breath and mind. The Hatha Yoga Pradipika (HYP)⁵⁰, a 15th-century text that remains a key authority on systematic yoga practice, states:

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।
योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ २ ॥

*cale vāte chalam cittam
niścale niścalaṁ bhavet |
yogī sthāṇutvam āpnoti
tato vāyum nirodhayet || 2 ||*

“When the breath moves, the mind moves; when the breath is still, the mind becomes still.

Therefore, the yogi attains steadiness and should restrain the breath.” (HYP 2.2)

This is the foundational rationale for using breath to regulate the mind. It was not a theoretical idea but a practical observation refined over centuries of experience.

The text also carries a warning that underscores the power of this practice:

यथा सिंहो गजश्चाप्येते वशे मनुष्य-नियोजिताः।

तथा प्राणापि वश्यो भवेत्; अन्यथा सर्वनाशकः

(Yathā siṃho gajaś chāpyete

vaśe manuṣya-niyojitāḥ;

tathā prāṇāpi vaśyo bhavet;

anyathā sarva-nāśakah)

“Just as lions, elephants, and tigers are gradually tamed by humans, so prana must be controlled through steady practice. Otherwise, it destroys the practitioner.” (HYP 2.15)

The message is clear: controlling the breath, like taming a powerful animal, must be done gradually, with proper technique and respect. Reckless practice can cause harm, not healing. This is perhaps why the tradition insists on learning from a qualified teacher?

4. Clinical Observations: Breathing in Mental Distress

4.1 Disturbed Breathing in Anxiety

In mental health settings, a consistent pattern emerges: when patients are emotionally distressed, their breathing is almost always disturbed. Patients experiencing anxiety typically show shallow, rapid, or irregular breathing, breath-holding, or sensations of chest tightness and air hunger. These breathing patterns are not merely side effects. They are an active part of the distress itself.

Modern research confirms this observation. Patients with anxiety disorders commonly show hyperventilation, erratic breathing rhythms, and reduced heart rate variability.¹⁴ Importantly, this relationship works in both directions: anxiety disrupts breathing, and disrupted breathing intensifies anxiety through changes in blood chemistry and stimulation of pressure receptors in the lungs.¹⁵ This two-way link suggests that correcting the breathing pattern can help break the cycle of anxiety.

4.2 Slow Breathing as a Calming Tool

In clinical practice, teaching patients slow, gentle breathing often produces a visible calming response.³⁸

However, the benefit depends on several factors:

- Regularity of practice: Occasional practice helps little; daily, consistent practice is what leads to lasting change.⁴⁶
- Quality of instruction: Jumping into technique without first establishing stillness and body awareness often may give weak or inconsistent results.
- Therapeutic relationship: A study conducted highlights the importance of the relationship quality between instructor and student. However, the quality of the connection between instructor and student appears to matter, though it is difficult to measure.⁴⁷
- Environmental stability: A calm, familiar environment and overall life stability may improve outcomes.

These findings are generally observed in clinical settings, echo what traditional yoga texts have long emphasized: *Pranayama* is not merely a method but a lived discipline that

develops through regular practice, inner stillness, and growing sensitivity.¹⁶ Research that focuses only on immediate physiological responses may miss this deeper, developmental dimension.

5. The Traditional Framework of *Pranayama* Practice

5.1 Preparatory Elements: Yama, Niyama, and Asana

Classical yoga texts consistently present *Pranayama* as a progressive step, not a standalone practice. Patanjali outlines eight interconnected limbs of yoga (*Ashtanga Yoga*) (PYS 2.49)⁴⁹ as shown below in Table 1:

Limb	Sanskrit Name	Description
1	<i>Yama</i>	Ethical restraints: non-violence, truthfulness, non-stealing, chastity, non-grasping
2	<i>Niyama</i>	Personal observances: purity, contentment, self-discipline, self-study, surrender
3	<i>Asana</i>	Physical postures that develop steadiness and comfort
4	<i>Pranayama</i>	Regulation of breath and life force
5	<i>Pratyahara</i>	Withdrawal of the senses from external distractions
6	<i>Dharana</i>	Focused concentration on a single point
7	<i>Dhyana</i>	Sustained meditation
8	<i>Samadhi</i>	Deep absorption or integration

Table 1: *Ashtanga Yoga: The Eight Limbs, with Pranayama as the Fourth Limb (highlighted).*

This sequence in *Ashtanga Yoga* would appear intentional. The traditional view holds that without ethical grounding and physical stability; breath regulation remains shallow or may even cause distress in emotionally

sensitive individuals. With the right preparation, however, breath regulation can reach deeper levels and produce more lasting transformation.

5.2 Types of Breathing Practices

The Gheranda Samhita (17th century CE) describes *Pranayama* as consisting of three basic components in each breathing cycle⁵⁰:

- *Puraka* (inhalation)
- *Kumbhaka* (breath retention)
- *Rechaka* (exhalation)

Different combinations of these components produce different effects. Practices that emphasize prolonged exhalation (such as a 1:1:2 ratio of inhalation, retention, and exhalation) tend to activate the calming response of the body and promote relaxation.^(6,17) Practices that emphasize inhalation or breath retention tend to be energizing and improve concentration. Rapid breathing exercises (such as *Bhastrika* and *Kapalabhati*, involving rapid exhalation strokes at 2 to 3 per second) activate the alertness system of the body and sharpen mental focus.¹⁸

This variety shows a sophisticated understanding: different mental and physical states call for different breathing approaches. The key is matching the right practice to the current condition and goal of the individual.

6. Contemporary Scientific Understanding

6.1 How Slow Breathing Calms the Nervous System

The best-understood mechanism linking *Pranayama* to mental health management is its effect on the autonomic nervous system, the automatic control system of the body that manages arousal and relaxation. Slowing the breath, especially with a longer exhalation, shifts the body from a state of alert readiness (“fight-or-flight”) to a state of calm restoration (“rest-and-digest”).^(1,3,6) This happens through several pathways:

- Vagus nerve activation: The long exhalation phase directly stimulates the vagus nerve, which is the main calming pathway of the body.¹⁹
- Heart and breath synchronization: Breathing naturally influences heart rate. During a slow exhalation, the heart slows down, and this synchronization (called respiratory sinus arrhythmia) improves overall cardiovascular regulation.^(6,20)
- Blood pressure optimization: Breathing at about 5 to 6 breaths per minute creates a resonance effect that improves the ability of the body to regulate blood pressure.^(21,22)
- Improved brain blood flow: Slow exhalation raises CO₂ levels slightly, causing blood vessels in the brain to widen and improving oxygen delivery.²³

With regular practice, these effects appear to become cumulative, gradually lowering the baseline level of stress arousal in the body and improving the capacity to handle new stressors.²⁴

6.2 Effects on Brain Activity

Brain imaging studies show that breathing directly influences brain wave patterns and blood flow. Slow, deep breathing enhances alpha wave activity (8 to 12 Hz), which is associated with calm alertness and meditative states.⁷ Some breathing practices also boost theta wave activity (4 to 7 Hz), linked to deep concentration and internal awareness.²⁵ These changes correspond to reduced mind-wandering and stronger connections between the frontal (thinking) and limbic (emotional) regions of the brain.^(26,27)

Remarkably, recordings taken directly from the brains of neurosurgical patients have shown that breathing influences neural activity in deep structures such as the hippocampus (involved in memory) and the amygdala (involved in emotional processing).^(28,29) Breathing is therefore not just a peripheral body function. It is intimately woven into the core regulatory processes of the brain.

6.3 Alternate Nostril Breathing and Brain Balance

One distinctive yogic technique is *Nadisodhana* (alternate nostril breathing), where the practitioner breathes through one nostril at a time. Early findings suggest that this may influence which side of the brain is more activated: right nostril breathing appears to activate the left hemisphere (associated with logical thinking and sympathetic arousal), while left nostril breathing activates the right hemisphere (associated with creative thinking and parasympathetic calm).^(8,10,30)

If confirmed by further research, this could offer a simple, non-invasive way to address the brain asymmetries that have been found in mood and attention disorders. Ancient yogic texts described these effects in poetic terms; modern neuroscience is now beginning to explain them in physiological terms.³¹

6.4 Developing Inner Awareness

Breath awareness practices develop what scientists call interoception, the ability of the brain to sense and interpret signals from within the body. This activates brain regions (the anterior insula and anterior cingulate cortex) that are central to emotional regulation and self-awareness.^(32,33)

Regular breath-focused meditation has been shown to reduce activity in brain networks associated with mind-wandering and self-critical rumination, mental patterns commonly seen in depression and anxiety.³⁴

Over time, practitioners seem to develop a finer sensitivity to their own bodily and emotional states, allowing them to notice and address problems before they escalate.³⁵ This corresponds closely to the view held in the yogic tradition that increasing awareness of prana is a sign of deepening practice.

6.5 Application in Addiction Recovery

A recently published study from NIMHANS demonstrates left-nostril breathing (LNB) and *Bhramari Pranayama* (humming bee breath) included with other yoga practices helped opioid addicts in withdrawal recovery 4.4 times faster (5 vs 9 days) when compared to only conventional therapy. These breathing practices shows the effect of yoga (*pranayama*) on autonomic rehabilitation through parasympathetic activation enhancing HRV (heart rate variability - healthy natural ups and downs in heartbeat) and driving 23% of the recovery gains when added to conventional therapy.⁵¹

Also, a feasibility study conducted in 2021 at The National institute of mental health and Neuro-Sciences (NIMHANS) for validating a specialized yoga module for opioid use disorder, embedding *pranayama* to ease withdrawal symptoms and cravings, proving safe and practical as an adjunct to standard care.⁵²

This preliminary work validated breath-focused practices within yoga for addiction management, paving the way for larger trials on autonomic recovery.

These results frame *pranayama* as a scientifically validated bridge between ancient breathing mastery and modern addiction treatment.

7. Bridging Tradition and Science

7.1 Complementary, Not Contradictory

The traditional yogic perspective and modern neuroscience are complementary lenses on the same phenomena. Consider the parallel: the yogic concept of prana as a “sustaining force linking body, mind, and consciousness” points to an integrated regulatory process. Modern science describes this same integration through the autonomic nervous system, vagal tone, and brain and body signalling. Neither framework fully captures the picture on its own; together, they provide a richer understanding.

The yogic emphasis on gradual, sustained practice also aligns with what neuroscience tells us about neuroplasticity, the ability of the brain to rewire itself through repeated experience. Lasting change requires consistent, reinforced practice over time, exactly what the traditional framework prescribes.

7.2 The Importance of the Teaching Relationship

One dimension that conventional research often overlooks is the role of the teacher and student relationship. A study conducted to examine the role of instructor–student relationship quality in yoga found it to be valuable in transmitting effective therapy, demonstrating the importance of the relationship between instructor and student.⁽⁴⁷⁾ The yogic tradition has always emphasized

direct, personal transmission: the presence, sensitivity, and understanding of the teacher guide the development of the student. This is not mystical. It reflects a practical understanding of how people learn embodied practices: through demonstration, attentive feedback, and a trusting relationship. Yoga and especially *pranayama* are subtle processes. They need sensitivity at the level of student as well as instructor for their effective use in mental health management. Modern psychology supports this view. Research on therapeutic alliance shows that the quality of the relationship between practitioner and instructor significantly influences outcomes in mind and body interventions.^(36,37) The effectiveness of *Pranayama* may depend as much on the quality of teaching as on the specific technique being used, a possibility that deserves systematic investigation.

7.3 Context Matters

When *Pranayama* is extracted from its traditional setting and delivered as a standalone technique without *yama*, *niyama*, or *asana*, it becomes a fundamentally different practice. Contemporary research studies that use isolated breathing techniques generate valuable data on mechanisms but may miss the added benefits of a practice embedded within the larger yogic framework.

This has practical implications. A patient receiving yoga therapy (*pranayama*) in clinic won't get the same results as someone doing full yoga practice in general settings. Different people need different breathing practices—not all techniques suit everyone—so mental health patients require yoga therapists with training in clinical setup, not just regular yoga instructors. Neither approach is inherently

superior. They serve different purposes. For acute distress, the clinical approach may offer quicker relief. For deep, lasting transformation and relapse prevention, the traditional model, with its emphasis on ethics, physical preparation, and gradual development, may prove more effective over time.

8. Implications for Mental Health and Future Research

8.1 Clinical Applications

Current evidence supports the use of *Pranayama* as a complementary approach in mental health management care, particularly for:

- Anxiety disorders: Multiple studies confirm that slow breathing exercises reduce anxiety symptoms.^(1,3,11)
- Depression: Emerging evidence supports its use, especially when combined with physical activity and lifestyle changes.^(12,39)
- Emotional regulation difficulties: Clinical experience suggests that breathing practices help patients develop better control over their emotional responses.⁴⁰
- Sleep problems: Calming breathing practices have been found to improve sleep quality.⁴¹
- Stress management: Regular practice improves resilience and the ability to cope with stress.⁴²
- Neuromodulation technique: A review conducted to know how *Pranayama* acts as a self-directed "bottom-up" neuromodulation strategy that mirrors advanced technological treatments like Vagus Nerve Stimulation (VNS) by influencing the brain through peripheral

pathways. It provides a neurophysiological bridge between ancient tradition and modern science, with evidence showing it can significantly increase brain Gamma-Aminobutyric Acid (GABA) levels, regulate autonomic balance, and entrain brainwaves. This makes conscious breath regulation a scalable, device-free intervention for enhancing emotional regulation, cognitive resilience, and overall psychiatric health.⁴³

However, much work remains. Most studies to date have used small samples and lacked rigorous controls.⁴³ Larger, well-designed trials are needed, particularly ones that compare *Pranayama* practiced within a complete yoga framework versus breathing techniques practised in isolation versus standard treatment.

8.2 Recommendations for Future Research

Several design improvements could strengthen future studies:

1. Standardize the practice: Clearly specify breathing rate (e.g., 5 to 6 breaths per minute), inhalation to exhalation ratio, and measurement methods.
2. Use multiple measures: Combine brain imaging, heart rate variability, stress hormones, and subjective rating scales for a complete picture.
3. Follow participants over time: Track outcomes over weeks and months, not just single sessions, to capture long-term benefits.
4. Compare contexts: Study *Pranayama* alone versus complete traditional practice (including ethics, postures, and meditation).

5. Assess teaching quality: Measure the skill of the instructor and the quality of the teacher and student relationship.
6. Account for individual differences: Examine effects of age, sex, temperament, meditation experience, and individual breathing patterns.⁴⁴

8.3 Value of Integrating Traditional and Scientific Knowledge

Bringing traditional texts and contemporary research together offers several advantages:

- Conceptual depth: Traditional texts describe subtle effects and progressive stages of development that standardized research may miss.
- Safety guidance: Ancient texts carry explicit warnings about the dangers of improper practice, cautions that are sometimes overlooked in clinical settings.
- Optimization principles: Centuries of accumulated experience may contain refined principles that have yet to be formally tested.
- Philosophical grounding: Understanding the ethical and spiritual foundations of yoga may deepen commitment and consistency of practice.

9. Limitations

Several important limitations should be acknowledged:

1. **Individual variation:** People respond differently to *Pranayama*. Some experience immediate calm; others need weeks of regular practice before noticing benefits. Factors such as

temperament, past trauma, nasal structure, and meditation experience all play a role. A one-size-fits-all approach is unlikely to work for everyone.

2. **Risk of misuse:** *Pranayama*, if taught carelessly or practiced without guidance, can cause harm, including panic attacks from hyperventilation, dissociation, or worsening of trauma or psychosis.⁴⁵ The ancient warning that “improper practice can destroy the practitioner” should be taken seriously. Proper screening and qualified instruction are essential.
3. **Cultural acknowledgement:** As breathwork gains global popularity, it is important to respectfully acknowledge its Indian yogic origins. Presenting these practices without their philosophical context risks cultural appropriation and strips away the very richness and their comprehensiveness that contributes to their effectiveness.
4. **Research to practice gap:** Most published studies examine short-term effects (single sessions or brief interventions), whereas experienced practitioners consistently report that the deepest benefits emerge only after months and years of dedicated practice. This mismatch in time scales limits what current research can tell us about the full developmental trajectory of *pranayama*. At the same time, future research might explore whether certain elements of traditional practice—such as preparatory stillness, sequencing, individualized instruction, or optimal breathing frequencies—can help accelerate early benefits without

compromising the depth, richness, and integrative nature emphasized in classical traditions.

10. Conclusion and Future Directions

When viewed through both traditional yogic literature and modern neuroscience, *Pranayama* reveals itself not as a simple breathing exercise but as a sophisticated practice that connects physiology, psychology, and the subtler aspects of human experience. Traditional texts present it as part of a complete system of ethical conduct, lifestyle discipline, and mental training, factors that shape both its effectiveness and its meaning.

Modern science increasingly confirms traditional observations through specific, measurable pathways: improved autonomic regulation, vagal tone enhancement, beneficial shifts in brain wave patterns, better emotional control, and sharper cognitive function. However, this scientific validation should not reduce *Pranayama* to just these mechanisms. A fuller understanding emerges when both scientific and traditional perspectives are held together.

The central question of this article:

How can *Pranayama* be understood in modern scientific terms without sacrificing its traditional context?

This question is best answered through dialogue rather than the dominance of one framework over another. *Pranayama* holds tremendous potential as a preventive strategy and complementary therapy in mental health management: it is safe, accessible, affordable, and has been refined through centuries of practice. Realizing this potential, however, requires an approach that honours tradition,

employs rigorous scientific methods, and makes thoughtful clinical translations.

Future studies should prioritize larger randomized controlled trials with standardized protocols, advanced brain imaging to clarify mechanisms, and long-term follow-up to capture sustained effects. Crucially, comparative studies are needed that examine isolated breathing techniques alongside complete traditional practice to test whether the yogic framework adds measurable value. Implementation research should explore how these findings can be brought into clinical and community settings through collaboration between yoga scholars, neuroscientists, and practitioners.

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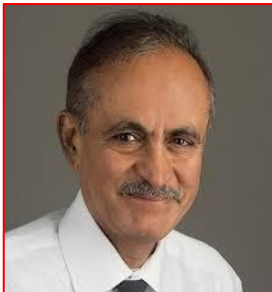


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The Conscious Bridge: Synthesizing Upanishadic and Brahma Sutra Pedagogies with AI-Enabled Learning Systems for 21st Century Gurukuls

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Abstract

The National Education Policy 2020 envisions integrating India's traditional knowledge systems with modern pedagogy, yet most implementations remain superficial. This paper conducts systematic pedagogical analysis of seven major Upanishads and the Brahma Sutras to extract their core teaching methodologies and demonstrates how Artificial Intelligence (AI) can amplify—not replace—these time-tested approaches. The “Conscious Bridge” framework maps eight distinct pedagogies (Socratic questioning, experiential learning, dialectical reasoning, hierarchical structuring, analytical frameworks, layered development, meta-cognitive awareness, and systematic integration) to specific AI capabilities, creating a three-tier architecture where human Gurus remain central while technology provides scalable personalization. Significantly, the paper shows how Vyasa's Brahma Sutras itself represents tradition's precedent for meta-pedagogical systematization—the very process we propose through AI. A pilot implementation strategy for Telugu states demonstrates practical pathways to reclaiming Bharat's Vishwa Guru status through technological innovation rooted in ancient wisdom.

Keywords: Upanishadic Pedagogy, Brahma Sutras, Artificial Intelligence, Gurukul System, NEP 2020, Adaptive Learning, Indian Knowledge Systems, Educational Technology.

1. Introduction

The National Education Policy 2020 represents India's bold attempt to reclaim educational excellence by returning to its pedagogical roots while embracing global competitiveness. The policy's emphasis on multidisciplinary learning, holistic development, and integration of Indian Knowledge Systems (IKS) acknowledges what ancient India demonstrated millennially: education transcends mere information transfer to encompass character development, critical thinking, and self-realization (Ministry of Education, 2020).

However, a critical gap persists between policy aspirations and implementation of reality. Most “IKS integration” efforts either romanticize the past without extracting actionable methodologies or superficially overlay traditional content onto conventional pedagogical frameworks. The fundamental question remains unaddressed: What made ancient Indian education—particularly the Upanishadic tradition and its systematic codification in the Brahma Sutras—so extraordinarily effective in producing polymaths who advanced mathematics, astronomy, medicine, philosophy, and metallurgy? More crucially, how can these

methodologies be systematically augmented with 21st-century technologies to create scalable, personalized learning environments?

The Upanishads (considered *apauruseya*), composed many thousands of years ago (though Western Scholars claim it to be 800-400 BCE), represent humanity's earliest systematic explorations of epistemology, consciousness, and pedagogical methodology. Unlike mere philosophical treatises, they are structured as teaching dialogues between Gurus and students, documenting actual pedagogical transactions. The Brahma Sutras (are believed in Indic tradition to have been composed during the *Dvapara Yuga* & as per Western Scholars 400-200 BCE), attributed to Veda Vyasa, represents the tradition's own meta-pedagogical systematization—synthesizing scattered Upanishadic wisdom into a rigorous logical framework. This historical precedent of systematization is precisely what we propose through AI augmentation.

This paper argues that Artificial Intelligence, when consciously designed as an amplification tool rather than replacement mechanism, can scale Upanishadic and Brahma Sutra pedagogies to millions while preserving their essential character-transformative power. The “Conscious Bridge” model positions technology as a force multiplier for human Gurus, enabling personalized education at unprecedented scale while addressing resource constraints identified in contemporary Vedic education revival efforts.

The research addresses three interconnected questions: (1) What specific pedagogical methodologies can be systematically extracted from major Upanishads and Brahma Sutras? (2) How do these methodologies map to contemporary AI capabilities in education? (3) What implementation architecture can demonstrate

practical viability while attracting necessary resources for national scaling?

2. Literature Review

Current State of IKS in Education

Recent scholarship on Indian Knowledge Systems in education spans three broad categories. Heritage preservation approaches focus on documenting traditional texts and practices (Radhakrishnan, 1953; Narasimhaiah, 2020), establishing archives and libraries but offering limited pedagogical innovation. Content integration models insert traditional subjects (Sanskrit, Vedic Mathematics, Yoga) into conventional curricula without fundamentally altering teaching methodologies (NCERT, 2022). Gurukul revival initiatives attempt to recreate traditional residential learning environments but struggle with scalability, resource mobilization, and modern subject integration (Veda Samskruti Samiti, 2025).

AI in Education Landscape

Educational AI research has progressed from early Computer-Assisted Instruction (CAI) to sophisticated Intelligent Tutoring Systems (ITS) and Adaptive Learning Platforms (Woolf, 2009; Luckin et al., 2016). Contemporary systems employ machine learning for personalization, natural language processing for dialogue interfaces, and knowledge graphs for curriculum structuring (Holmes et al., 2019). However, these systems predominantly operationalize Western pedagogical models emphasizing individual achievement, standardized assessment, and content mastery over character development and holistic growth.

Research Gap

No systematic study has extracted pedagogical methodologies from Upanishadic texts and Brahma Sutras and mapped them to AI capabilities for practical implementation. Existing work either treats these texts as philosophical repositories without pedagogical analysis (Deussen, 1906; Radhakrishnan, 1953; Thibaut, 1890) or discusses AI in education without cultural-philosophical grounding (Holmes et al., 2019). This paper bridges these domains, demonstrating that Upanishadic and Brahma Sutra pedagogies offer superior frameworks for AI-augmented learning compared to industrial-era Western models.

3. Methodology

Foundational Principle: Adherence to Dharma

At the core of this methodological framework lies the principle of *Dharma*—the ethical and moral foundation that underpins all authentic Vedic pedagogy. In both Upanishadic and Brahma Sutra traditions, the transmission of knowledge is inseparable from the cultivation of righteousness, integrity, and responsibility. Accordingly, every phase of this methodology, from text selection to pedagogical pattern extraction and AI mapping, is guided by a commitment to uphold *Dharma* as the essential substrate. This ensures that technological augmentation enhances, rather than dilutes, the transformative and ethical dimensions of traditional education.

This research employs systematic textual analysis coupled with technical capability mapping to bridge ancient pedagogy and contemporary technology. The methodologies outlined here are especially tailored for application at the Vedic school and university level within the Vedic village context.

Text Selection

Seven major Upanishads were selected based on their representation of diverse pedagogical approaches and canonical status in Vedantic tradition: Katha, Chandogya, Brihadaranyaka, Mundaka, Mandukya, Taittiriya, and Kena. The Brahma Sutras was selected as the meta-text that systematizes these Upanishadic teachings. These texts collectively represent principal (Mukhya) Upanishads commented upon by Adi Shankaracharya and subsequent Acharyas, ensuring traditional authenticity.

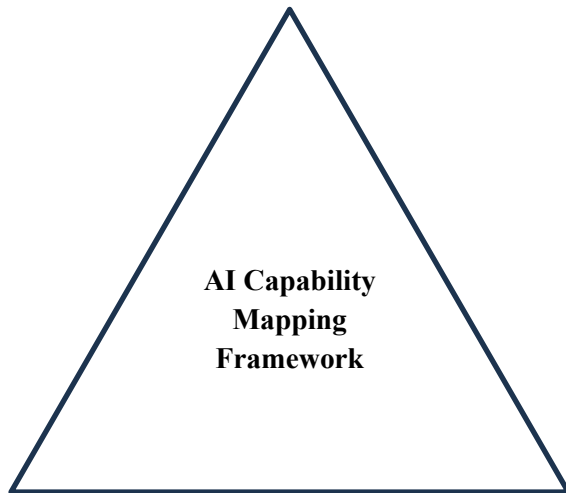
Pedagogical Pattern Extraction

Each Upanishad was analyzed for: (1) Guru-Shishya interaction structures, (2) Question formulation patterns, (3) Answer delivery mechanisms, (4) Knowledge validation methods, (5) Prerequisite assessment techniques, (6) Use of metaphor and analogy, (7) Experiential components, (8) Repetition and reinforcement patterns, (9) Integration of knowledge domains, (10) Character development elements.

The Brahma Sutras was analyzed for: (1) Sutra architecture and compression techniques, (2) Adhikarana (case-based reasoning) structures, (3) Contradiction resolution frameworks, (4) Refutation methodologies, (5) Logical inference patterns, (6) Commentary-enabling design, (7) Systematic organization principles, (8) Inter-textual synthesis approaches.

AI Capability Mapping Framework

Identified pedagogical patterns were mapped to contemporary AI capabilities using a three-dimensional framework:



1. Cognitive Dimension
2. Adaptive Dimension
3. Interactive Dimension

Table 1: AI Capability Mapping Framework

Vertex	Dimension	Detailing
1	Cognitive Dimension	Knowledge representation, reasoning, inference
2	Adaptive Dimension	Personalization, difficulty adjustment, prerequisite validation
3	Interactive Dimension	Dialogue systems, feedback mechanisms, multi-modal presentation

Each vertex representing a critical facet of AI pedagogical capability. The sides connecting the vertices symbolize the interplay between cognitive processing, adaptive response, and interactive engagement.

- Cognitive Dimension at the top vertex: Focuses on how information is structured, reasoned about, and inferred.

- Adaptive Dimension at the bottom left vertex: Concentrates on personalization, adjusting challenge level, and checking prerequisites.
- Interactive Dimension at the bottom right vertex: Emphasizes communication, feedback, and multi-modal experiences.

Implementation Design Principles

The Conscious Bridge architecture was developed following enterprise technology deployment principles from digital transformation practice: scalability, modularity, interoperability, measurability, and human-centricity.

4. Pedagogical Analysis

A. Seven Upanishadic Teaching Methodologies *1. Katha Upanishad: Progressive Revelation Through Socratic Questioning*

The Nachiketa-Yama dialogue exemplifies progressive knowledge revelation based on student readiness. When Nachiketa asks about life after death, Yama first tests his commitment by offering material temptations (Katha Upanishad 1.1.23-27). Only after Nachiketa demonstrates detachment does Yama progressively reveal deeper truths: first the impermanence of material pleasures, then the nature of the Self (Atman), finally the ultimate reality (Brahman).

The pedagogy employs: (a) Readiness assessment before advanced teaching, (b) Progressive complexity matching student evolution, (c) Powerful metaphors (chariot analogy for mind-body control), (d) Counter-questions testing comprehension, (e) Ethical preparation preceding intellectual instruction.

AI Mapping: Adaptive difficulty algorithms, prerequisite validation gates, automated metaphor generation systems, comprehension testing through inverse questioning, character assessment modules.

2. Chandogya Upanishad: Experiential Learning and Empirical Demonstration

Uddalaka Aruni teaching his son Shvetaketu demonstrates experiential pedagogy. Rather than abstract explanation, Uddalaka conducts experiments: dissolving salt in water to demonstrate Brahman's pervasiveness (Chandogya 6.13), examining banyan seeds to show subtle essence (6.12), analyzing sleep states to prove Atman's continuity (6.8).

The famous phrase "Tat Tvam Asi" (That Thou Art) is repeated nine times with different empirical demonstrations, exemplifying spaced repetition with experiential variation for deep comprehension.

AI Mapping: Virtual laboratory simulations, interactive experiment platforms, spaced repetition algorithms with variation, pattern recognition systems, multi-modal presentation (visual, auditory, kinesthetic).

3. Brihadaranyaka Upanishad: Dialectical Reasoning and Multi-Perspective Analysis

Yajnavalkya's public debates with multiple scholars, including women questioners like Gargi and Maitreyi, demonstrate dialectical pedagogy. Single truths are approached from multiple angles, with different questioners challenging from their unique perspectives (Brihadaranyaka 3.6-3.8).

AI Mapping: Multi-agent dialogue systems simulating different questioners, perspective-switching modules, debate simulation engines, collaborative learning platforms, argument mapping tools.

4. Mundaka Upanishad: Hierarchical Knowledge Structuring

Mundaka establishes clear taxonomy distinguishing Para Vidya (higher knowledge leading to liberation) from Apra Vidya (lower knowledge of phenomena). The text explicitly states prerequisites: mastery of Vedas, rituals, and ethics before pursuing ultimate knowledge (Mundaka 1.1.4-5).

AI Mapping: Knowledge graphs with prerequisite trees, curriculum sequencing algorithms, competency-based progression gates, domain ontologies, adaptive learning paths.

5. Mandukya Upanishad: Analytical Frameworks and State-Based Learning

Mandukya's analysis of consciousness through four states (waking, dream, deep sleep, Turiya) and systematic deconstruction of the symbol AUM into components (A-U-M-silence) exemplifies analytical framework pedagogy.

AI Mapping: State machine models, analytical framework templates, symbolic reasoning systems, meditation support applications, attention tracking and feedback.

6. Taittiriya Upanishad: Layered Holistic Development

The Pancha Kosha (five sheaths) model—Annamaya (physical), Pranamaya (vital), Manomaya (mental), Vijnanamaya (intellectual), Anandamaya (bliss)—represents layered pedagogy addressing the whole person from gross to subtle (Taittiriya 2.1-5).

AI Mapping: Multi-dimensional progress tracking, holistic assessment dashboards, integrated wellness monitoring, cross-domain

learning analytics, personalized development plans.

7. *Kena Upanishad: Meta-Cognitive Awareness Through Negative Pedagogy*

Kena's famous opening— "That by which mind thinks, but which mind cannot think" (Kena 1.5)—teaches through negative definition (Neti Neti—not this, not this), developing meta-cognitive awareness of thinking processes themselves.

AI Mapping: Constraint-based reasoning systems, paradox detection and resolution, meta-learning algorithms, reflective practice tools, Socratic questioning engines.

B. *Ten Universal Patterns Across Upanishads*

Cross-textual analysis reveals ten principles consistently applied across all Upanishadic teaching:

- Adhikari Pariksha:* Systematic evaluation of student readiness before advanced teaching
- Personalized Mentorship:* Small group or one-on-one interaction adapting to individual contexts
- Question-Driven Learning:* Student curiosity initiates teaching, not predetermined curricula
- Context-Appropriate Pedagogy:* Methods vary based on student background and temperament
- Experiential Validation:* Theoretical knowledge validated through direct experience (*Anubhava*)
- Spiral Curriculum:* Repeated encounters with concepts at increasing depth

g. *Integration of Knowledge Domains:* Holistic teaching connecting disparate fields

h. *Character Before Knowledge:* Ethical development precedes intellectual advancement

i. *Practical Application (Sadhana):* Knowledge must transform behavior and consciousness

j. *Relationship-Based Transmission:* Knowledge transfers through Guru-Shishya relationship.

C. *Brahma Sutras: Meta-Pedagogical Integration and Systematization*

The Brahma Sutras, composed by Veda Vyasa, represents a revolutionary development in Indian pedagogy—not merely another teaching text, but a meta-pedagogical framework that systematizes the scattered wisdom of multiple Upanishads. This 555-sutra treatise (organized in 4 chapters, 16 sections, 130+ adhikaranas) demonstrates the tradition's own capacity for systematic integration—a historical precedent for the AI-driven systematization we propose.

Key Methodological Innovations:

1. *Aphoristic Compression (Sutra-Vidhi):* Each sutra conveys maximum meaning in minimum words (averaging 2-4 words), requiring active reconstruction rather than passive consumption. The opening sutra "अथातो ब्रह्मजिज्ञासा" (athāto brahma-jijñāsā - "Now, therefore, the inquiry into Brahman") exemplifies this extreme compression that forces deep contemplation and necessitates guru interpretation.

AI Mapping: Knowledge distillation algorithms, semantic compression with

expandability, micro-learning modules, framework-based knowledge representation.

2. *Adhikarana Method (Case-Based Reasoning)*: Each of 130+ topics follows a rigorous five-step structure: (a) Vishaya (subject/question), (b) Samshaya (doubt/controversy), (c) Purvapaksha (opposing view stated fairly), (d) Siddhanta (resolved conclusion with arguments), (e) Sangati (coherence with overall system). This template teaches the PROCESS of reasoning, not just conclusions.

AI Mapping: Case-based reasoning systems, structured argumentation frameworks, five-step problem resolution templates, precedent-based learning, judicial reasoning engines.

3. *Reconciliation Pedagogy (Samanvaya-Vidya)*: Systematically harmonizes apparent contradictions across Upanishads (Saguna vs. Nirguna Brahman, knowledge vs. action, creation vs. Ajativada) through context-based interpretation (Adhikara-bheda), level-based teaching (Vyavaharika vs. Paramarthika), and perspective-based resolution.

AI Mapping: Multi-model ensemble learning, context-aware AI systems, perspective integration algorithms, hierarchical truth modeling, paradox resolution through level-distinction.

4. *Refutation Methodology (Khandana-Vidhi)*: Chapter 2 systematically refutes opposing philosophical schools (Samkhya, Yoga, Nyaya-Vaisheshika, Buddhist schools, Jainism, Charvaka) through: fair presentation of opponent's position, identification of logical flaws, counterevidence from Shruti,

demonstration of internal contradictions, establishment of Vedantic superiority.

AI Mapping: Adversarial learning systems, critique generation algorithms, logical fallacy detection, comparative reasoning engines, multi-perspective philosophical modeling.

5. *Commentary-Enabling Architecture (Bhashya-Yogya)*: Vyasa deliberately designed sutras to be ambiguous enough to permit multiple valid interpretations while maintaining systematic coherence. This genius created living tradition where the same sutras support Shankara's Advaita, Ramanuja's Vishishtadvaita, Madhva's Dvaita, and other valid philosophical frameworks.

AI Mapping: Multi-interpretation generation systems, hermeneutic AI, commentary generation with different philosophical frameworks, tradition-aware explanation systems.

6. *Inter-Textual Synthesis (Shastra-Samanvaya)*: Integrates insights from 12+ Upanishads (Chandogya, Brihadaranyaka, Taittiriya, Aitareya, Kaushitaki, Kena, Katha, Mundaka, Prashna, Mandukya, Shvetashvatara, Maitrayani) creating unified philosophical framework from diverse sources.

AI Mapping: Multi-document synthesis AI, cross-reference engines, corpus-wide semantic analysis, unified knowledge base construction, ontology alignment algorithms.

The Meta-Pedagogical Insight: Brahma Sutras represents tradition's own precedent for systematic integration. Just as Vyasa

synthesized scattered Upanishadic wisdom into a rigorous framework 2400 years ago, we propose using AI to systematize and scale traditional pedagogies for millions. We are not imposing foreign methodology—we are following Vyasa's own model of meta-pedagogical systematization.

Philosophical Parallel with AI: The sutra architecture remarkably parallels modern Large Language Models: compressed knowledge (sutras = model weights), requires contextualization (commentary = prompt engineering), multiple valid outputs (different bhashyas = different fine tunings), living system evolving via commentaries (continuous learning). This parallel provides powerful metaphor for explaining AI to traditional scholars.

5. The Conscious Bridge Framework

A. Four-Tier Architecture

The Conscious Bridge model integrates Upanishadic and Brahma Sutra pedagogies with AI through three interconnected layers:

Foundation Layer: Digital Public Infrastructure

This base layer provides scalable content delivery, student management, and progress tracking. It includes:

- Cloud-based learning management system,
- Digital content repositories with multimedia resources,
- Student information and authentication systems,
- Data analytics and reporting infrastructure,
- Connectivity solutions for low-bandwidth environments.

Amplification Layer: AI-Powered Personalization

This middle layer implements Upanishadic and Brahma Sutra pedagogies through AI:

- *Adaptive Difficulty Engine:* Implements Katha's progressive revelation by continuously assessing student comprehension and adjusting content complexity
- *Experiential Learning Platform:* Delivers Chandogya's empirical demonstrations through virtual laboratories and interactive simulations
- *Multi-Perspective Dialogue System:* Creates Brihadaranyaka-style dialectical environments with AI agents representing different viewpoints
- *Knowledge Graph Navigator:* Operationalizes Mundaka's hierarchical structuring through prerequisite validation and optimal learning path generation
- *State-Aware Learning System:* Tracks student cognitive and emotional states (Mandukya) to optimize engagement timing and modality
- *Holistic Progress Tracker:* Monitors development across Taittiriya's five Koshas, not just academic performance
- *Meta-Learning Module:* Develops Kena's meta-cognitive awareness through reflective prompts and thinking-about-thinking exercises
- *Case-Based Reasoning Engine:* Implements Brahma Sutras' Adhikarana method for structured problem-solving across domains
- *Reconciliation System:* Uses Brahma Sutras' Samanvaya-Vidya to help students integrate apparently contradictory information from multiple sources
- *Compression-Expansion Module:* Applies Sutra-Vidhi principles for memory

optimization (compress for retention, expand for understanding)

- *Human Excellence Layer: Guru as Architect and Guide*

Human Excellence Layer: Guru as Architect and Guide

This top layer preserves and elevates human expertise:

- *Master Architects:* Gurus design curricula using Brahma Sutras' systematization principles, validate AI-generated content, establish learning objectives
- *Ethical Governors:* Gurus ensure AI recommendations align with dharmic principles and student well-being
- *Relationship Builders:* Gurus provide irreplaceable human connection essential for character development
- *Advanced Knowledge Transmitters:* Freed from repetitive tasks, Gurus focus on subtle teachings requiring human wisdom
- *System Trainers:* Gurus train AI models with culturally grounded pedagogical data
- *Commentary Creators:* Following Bhashya tradition, Gurus create interpretive layers for AI-generated content.

Meta-Pedagogical Layer: Drawing from Brahma Sutras' example, this layer enables Gurus to become curriculum architects, in addition to content delivery. AI systems help DESIGN educational frameworks, creating self-improving systems that embody Vyasa's systematization genius at scale.

B. Technical Implementation of AI-Pedagogy Mappings

See **Table 2** at the end.

C. Differentiation from Conventional EdTech

The Conscious Bridge model differs fundamentally from mainstream educational technology:

Not Mere Digitization: Unlike platforms that simply transfer textbooks to screens, this framework reimagines pedagogy itself through Upanishadic and Brahma Sutra principles.

Not Guru Replacement: Whereas many AI tutoring systems aim to reduce teacher dependence, Conscious Bridge amplifies Guru impact following Brahma Sutras' model where texts REQUIRE guru interpretation.

Not Content-Centric: While most systems optimize content delivery, this framework prioritizes character development and consciousness transformation, using content as vehicle not destination.

Not Western Pedagogy: Conventional EdTech operationalizes industrial-era models (standardization, efficiency, individual competition). Conscious Bridge implements dharmic principles (holistic development, relationship-based learning, community flourishing).

Not Technology-Driven: Design begins with pedagogical principles from ancient texts, then identifies appropriate technologies. Most EdTech begins with available technology seeking educational applications.

Following Tradition's Own Model: By positioning Brahma Sutras as precedent for systematization, we demonstrate that we're

following tradition's methodology, not imposing foreign frameworks.

6. Implementation Strategy

A. Pilot Design: Telugu States Model

Aligned with the Vision Document's proposal for model project implementation, a two-phase pilot in Andhra Pradesh and Telangana demonstrates practical viability:

In this environment, the focus extends beyond theoretical study to include the practice of Vedic Shrauta karmas—rituals and ceremonies that serve as experimental platforms for Vedic sciences and research. These Shrauta karmas are not merely symbolic; they provide practical engagement with foundational Vedic principles, offering a living laboratory for the exploration and validation of Vedic knowledge systems. Importantly, all such karmas will be conducted with unwavering adherence to the Vidis (prescribed injunctions) as detailed in the Brahmanas and Aranyaka's, ensuring both authenticity and fidelity to scriptural tradition.

Phase 1 (Year 1): Proof of Concept

- Location: 2 Vedic Villages (one per state)
- Students: 50 (ages 10-16, mixed gender)
- Subjects: 3 core areas (Sanskrit grammar, Vedic mathematics, Nyaya logic)
- Technology: Basic adaptive learning platform with knowledge graphs and case-based reasoning
- Gurus: 5 (1:10 student ratio, compared to traditional 1:30+)
- Infrastructure: *Cloud-based system accessible via tablets

- Metrics: Learning retention, conceptual depth, synthetic thinking capacity, character development

- Budget: ₹5 crores (infrastructure, content development, Guru training, technology platform)

Comparative Analysis: Phase 1 students measured against control groups across five dimensions: (1) Content mastery, (2) Conceptual transfer ability, (3) Meta-cognitive skills, (4) Synthetic thinking (contradiction resolution, multi-source integration), (5) Ethical reasoning.

Phase 2 (Year 2): Scaling and Refinement

- Location: 10 Vedic Villages across both states
- Students: 500 (expanded age range 8-18)
- Subjects: 8 areas (add Upanishadic philosophy, Ayurveda basics, classical arts, modern science)
- Technology: Full Conscious Bridge platform with all pedagogical modules including Adhikarana reasoning templates
- Gurus: 50 (maintaining 1:10 ratio)
- Infrastructure: Hybrid cloud-edge system with offline capabilities
- Integration: Conventional school partnerships demonstrating curriculum compatibility
- Budget: ₹25 crores (scaling costs, expanded platform, training programs)

Success Criteria:

- (1) 40% improvement in learning retention vs. conventional methods,
- (2) 10:1 student-Guru ratio while maintaining personalization quality,
- (3) Cost reduction to ₹50,000 per student annually (vs. ₹1,20,000 in elite Gurukulas),

- (4) 30% faster progression to advanced topics,
- (5) Measurable character development and synthetic thinking capacity.

B. Resource Mobilization Strategy

The Vision Document identifies funding as critical challenge (₹600 crores for model project, ₹2,00,000 crores national implementation). The Conscious Bridge approach unlocks diverse funding sources by positioning the initiative as “Bharat’s AI-Powered Educational Export Model Following Ancient Systematization Precedents”:

Government Schemes:

- Digital India (educational technology infrastructure)
- Skill India (vocational integration)
- NEP 2020 implementation budgets (IKS integration mandate)
- State education department allocations

Technology Sector CSR:

- “AI Ethics in Education” attracts companies seeking ethical AI credentials
- Partnership with Indian AI companies (Zoho, Freshworks, Tech Mahindra)
- Global tech firms seeking emerging market educational models

Philanthropic Foundations:

- Gates Foundation (educational innovation in developing countries)
- Azim Premji Foundation (Indian education transformation)
- Infosys Foundation (cultural preservation + technology)

International Academic Partnerships:

- Research collaborations with universities studying AI in education
- Cultural exchange programs interested in alternative pedagogical models
- UNESCO IKS preservation initiatives

Temple Endowment Funds:

- Major temple trusts (TTD, etc.) supporting dharmic education as suggested in Vision Document

Revenue Generation:

- Export model: International interest in “Conscious AI” frameworks generates licensing revenue
- Certification programs for Gurus in AI-augmented pedagogy
- Content licensing to other educational institutions

Critical Reframing: Unlike heritage preservation projects (limited appeal), positioning as “India’s Global Leadership in Ethical AI-Powered Education Following Vyasa’s Systematization Model” attracts broader support by demonstrating future-oriented innovation grounded in timeless precedents.

7. Expected Outcomes and Impact

Pedagogical Improvements

Quantitative outcomes based on pilot design:

- 40-50% improvement in learning retention through spaced repetition and multi-modal presentation
- 30% faster progression to advanced topics via adaptive difficulty matching student readiness

- 60% increase in conceptual transfer ability through dialectical reasoning modules and Adhikarana method
- 80% improvement in meta-cognitive awareness through reflective practice systems
- 50% enhancement in synthetic thinking (contradiction resolution, multi-source integration) via Brahma Sutras methodologies

Qualitative outcomes:

- Deeper student engagement through question-driven learning
- Enhanced character development through integrated ethical instruction
- Greater joy in learning (Ananda) versus competitive stress
- Stronger Guru-Shishya relationships enabled by technology handling routine tasks
- Development of systematic reasoning capacity through case-based templates

Scalability Achievements

- 10:1 student-teacher ratio improvement while maintaining personalization quality
- Geographic reach: knowledge transmission to rural/remote areas via digital infrastructure
- Per-student cost reduction: ₹50,000 annually vs. ₹1,20,000+ in traditional elite Gurukulas
- Rapid content multiplication: single Guru's teachings amplified to thousands

Cultural Preservation and Innovation

- Demonstrable proof that IKS offers superior pedagogical frameworks for AI age
- Counter-narrative to "traditional = obsolete" through technology integration
- Revival of Brahma Sutras methodology for contemporary relevance
- Youth engagement with Vedic knowledge through contemporary interfaces

- Global recognition of Indian pedagogical innovation

Economic and Strategic Impact

- Positioning India as global leader in ethical AI education
- Export model generating revenue while spreading dharmic educational values
- Attraction of international students (reversing brain drain)
- Development of new industry sector: Conscious AI for Education
- Contribution to India's Vishwa Guru positioning in 21st century

Contribution to NEP 2020 Goals

Direct alignment with policy objectives:

- Multidisciplinary learning (integrating traditional and modern subjects)
- Holistic development (Pancha Kosha model addressing whole person)
- Flexible learning pathways (adaptive systems personalized to individuals)
- Teacher empowerment (Guru role elevated through meta-pedagogical layer)
- Technology integration (AI as tool for pedagogical excellence)
- Cultural rootedness (Upanishadic and Brahma Sutra principles guiding implementation)

8. Conclusion

This article demonstrates that the Upanishads and Brahma Sutras contain sophisticated teaching frameworks—progressive revelation, experiential learning, dialectical reasoning, hierarchical structuring, analytical frameworks, layered development, meta-cognitive awareness, and systematic integration—that map remarkably well to Artificial Intelligence capabilities. Critically,

the Brahma Sutras itself provides historical precedent for the systematization we propose just as Vyasa synthesized scattered Upanishadic wisdom into rigorous framework a few millennia ago, we can use AI to systematize and scale traditional pedagogies for millions.

The Conscious Bridge model shows how AI can amplify human Gurus rather than replace them, enabling personalized education at scale while preserving the relationship-based, character-transforming essence of traditional learning. The philosophical parallel between sutra architecture and modern AI (compressed knowledge requiring contextualization, multiple valid interpretations, living tradition evolving through commentary) provides compelling metaphor for explaining this integration to traditional scholars.

The implementation strategy addresses practical constraints. The pilot design in Telugu states provides concrete pathways from vision to reality.

Most significantly, this approach repositions Indian Knowledge Systems from heritage to be preserved into frameworks for future leadership. By demonstrating that Upanishadic and Brahma Sutra pedagogies offer superior models for AI-augmented education compared to Western industrial-era approaches, India can reclaim Vishwa Guru status not through defensive cultural protectionism but through confident innovation that guides global educational transformation.

The path forward requires collaboration among Vedic scholars providing pedagogical wisdom, technology experts building AI systems, educators implementing practical models, policymakers enabling supportive

frameworks, and funders investing in civilizational renewal. The Conscious Bridge is not merely an educational technology platform but a practical blueprint for fulfilling the Vision Document's aspiration: revitalizing Sanatana Dharma and Vedic heritage for contemporary relevance and global impact, following the very methodology that Vyasa demonstrated through the Brahma Sutras.

- Lokah Samastah Sukhino Bhavantu -

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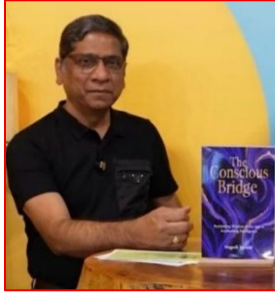
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Table 2: Technical Implementation of AI-Pedagogy Mappings

Vedic Text	Pedagogy	AI Technology	Implementation Examples
Katha	Progressive Revelation	Bayesian Knowledge Tracing	System models student knowledge state, unlocks advanced topics after prerequisite mastery
Chandogya	Experiential Learning	Virtual Reality/AR	Immersive simulations of Vedic experiments (salt dissolution, seed germination)
Brihadaranyaka	Dialectical Reasoning	Multi-Agent NLP Systems	AI generates questions from different philosophical schools (Nyaya, Mimamsa, Vedanta)
Mundaka	Hierarchical Structuring	Knowledge Graphs (Neo4j)	Visual prerequisite trees showing Para/Apara Vidya relationships
Mandukya	State Analysis	Attention Analytics + ML	Real-time cognitive state detection adjusts content presentation timing
Taittiriya	Layered Development	Multi-Dimensional Learner Models	Dashboard tracking progress across physical, vital, mental, intellectual, spiritual dimensions
Kena	Meta-Cognition	Reflective Prompting + NLU	AI asks students to explain reasoning process, identifies meta-cognitive gaps
Brahma Sutras	Aphoristic Compression	Knowledge Distillation	Extreme summarization with semantic preservation, micro-learning optimization
Brahma Sutras	Adhikarana Method	Case-Based Reasoning	Five-step problem resolution: Topic→Doubt→Opposition→Resolution→Coherence
Brahma Sutras	Reconciliation	Multi-Model Ensembles	Context-aware response generation, level-based explanations (beginner/advanced)
Brahma Sutras	Refutation	Adversarial Learning	Critical thinking through systematic opposition and comparative reasoning
Brahma Sutras	Commentary Architecture	Interpretive AI	Multiple explanation generation from single concept with tradition-awareness

About the Author

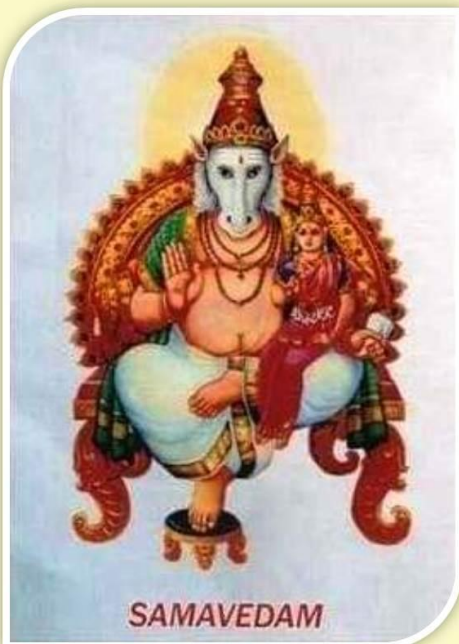


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Section Two

Sanatana Dharma



Brief Description of Gayatri Mata Dhyana Ślōkam

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Abstract

मननात् त्रायते इति मन्त्रः - A mantra is that which protects when contemplated upon. Mantras are powerful tools for spiritual unfoldment and have been part of our spiritual tradition right from the Vedic age. Chanting mantras becomes more engaging and fruitful when their meanings are clearly understood. This section presents the meaning and significance of some commonly recited Veda mantras.

॥ॐ॥

अस्य श्री गायत्री ध्यान श्लोकः

मुक्ता-विद्रुम-हेम-नील धवलच्छायैर्मुखस्त्रीक्षणैः ।
युक्तामिन्दुकला-निबद्धमुकुटां तत्त्वार्थवर्णात्मिकाम् ॥
गायत्रीं वरदाभयाङ्कश कशां शुभ्रं कपालं गदाम् ।
शंखं चक्रमथारविन्दयुगलं हस्तैर्वहन्ती भजै ॥

mukta vidruma hEma nIla dhavalachhAyaiH mukhaistrIkShaNaiH.
yuktAmindukala nibaddha makutAm tatvArtha varNAtmikam.
gAyatrIm vardAbhayANkusha kashAm shubhram kapAlam gadAm.
shankham chakramathArvinda yugalam hastairvahantIm bhajE.

Introduction

This Ślōkam is to meditate the personified form of Veda Mata Gayatri. It is revealed by Bhagavan Brahma to Sage Yājñavalkya. This is the 14th Ślōkam of *Sri Gayatri Kavacham*, which is obtained from the *Vaśiṣṭha Saṃhitā*. This Ślōkam is chanted in the *nitya sandhyāvandanam* before performing the *Caturviṃśati-Mudras*.

Explanation

I pray with great reverence and depend entirely for my welfare on Gayatri Mata, who has five faces with colours such as, (1) मुक्ता - **Pearl** (shiny transparency), (2) विट्म - **Coral** (the red), (3) हेम् - **Golden yellow** (4) नील् - **Sapphire blue** and (5) धवलम् - **spotless white**. Each face is having three eyes - त्रिक्षणैः. The third eye, is symbolic of perception beyond the dualities of existence. These five faces are symbolic of the five primordial elements called पञ्चमहाभूतः which makes up the entire existence. These are the elements of Space, Fire, Wind, Earth and Water. Symbolically the five faces here stand for the five sense organs and five *pranas*. The three eyes stand for the three Gunas (*Sattva*, *Rajas* and *Tamas*). It also represents *Bhur Bhuvah* or Svah. The three eyes also stand for vigilance, dream and deep sleep. It is a sense beyond the opposite of Hot and Cold, Pain and Pleasure, Good and Bad and Life and Death.

Gayatri Mata has a Crescent Moon, इन्दुकला, on the top of her crown, मुकुटम्. This crescent moon is also called as सोम, represents intoxicated bliss, that pours from the top of the head, once energies reach the crown चक्रः. She is the embodiment of sounds that depict the nature of the true self, तत्त्वार्थवर्णात्मिकाम्. These are the 24 sounds that form the गायत्री मंत्रः itself. Out of her ten (10) hands, two are said to be holding the वरद, Boon providing mudra (open palm with all the fingers held down) and अभय, Fear dispelling mudra (open palm with all the fingers held up). The other two hands have अंकुश a hook, which represents control over the mind and कशा a whip, which denotes control over the senses. In one of the hands, she holds शुभ्रं कपालं, a clean skull which represents a vessel. It is symbolic to पात्रत्व or eligibility of having a clear mind, which is important to enhance once perception. In another hand, she holds a mace गदा, which is a symbol of Power and Strength, which is used to destroy enemies. She also holds a conch शंखम्, which is the source of the first articulate sound ओंकार. She also holds a conch शंखम्, which is the source of the first articulate sound ओंकार. In the next hand, she holds a rotating wheel चक्रम्, it is compared with the mind which rotates swifter than the winds चक्र स्वरूपः मनः. In the last two hands she holds two lotuses अरविन्दयुगलम् which depict abundance in the material world. If we look closely at the depiction of वेदमाता गायत्री, we see the symbolism of many other deities within her. The crescent moon on the crown,

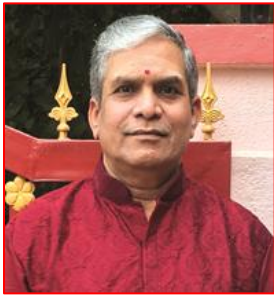
the three eyes and the skull are symbolic of Lord Siva – **The Destroyer**. The conch, the chakra, the mace (गदा) and the अभय मुद्रा denote Lord Vishnu – **The Protector**. The lotus seat is symbolic of Bhagavan Brahma – **The Creator**. The वरद् मुद्रा and the two lotuses are symbolic of Sri Lakshmi Mata – **The Goddess of Wealth**. In short, वेदमाता गायत्री is symbolized as an embodiment of all deities, सर्वदेव स्वरूपिणी.

In nutshell, the *Dhyana Ślōka* states, I sing the praise of Devi Gayatri who has five faces of the colours of Pearl, Coral, Gold, Sapphire and Diamond, who has three eyes, who has the crescent moon in her crown, who is the form of the 24 letters describing the unity of existence, who holds *Varada* and *Abhaya Mudras* in her two hands and in others she holds the hook, the whip, the skull, the mace, the conch, the wheel and the two lotuses. This is the simple meaning of the *Dhyana Ślōkam* of Gayatri Mata. But there have been many interpretations on each of her aspects that would fill in hundreds of volumes of books!

– Harih OM –

– Om tat sat –

About the Author



Dr. Raghava S. Boddupalli, MSc., PhD – Worked as a scientist in the field of Plant Biology for over 35 years. In the last fifteen years, he has completed studying the Krishna Yajurveda. This has inspired him to publish several research articles on Vedas in relation to Botany in national and international scientific journals. He has also completed two Veda Projects titled, ‘*Plant Biology of Yajurveda*’ and ‘*Plants of Atharvaveda - Their Descriptions and Uses*’ sponsored by the Indian National Science Academy (INSA), New Delhi. He has edited and published three Veda books namely, ‘*Taittirīya Yajurvēdīya Āśīrvāda Manjarī*’, ‘*Abhiśravaṇa Mantrah*’ and ‘*Agnimantra Manjarī*’. Dr. Raghava has been serving as an Editor-in-Chief for the *vEda vaaNee* e-Journal since its inception.

Depiction of Dhyana Ślōka of Gayatri Mata



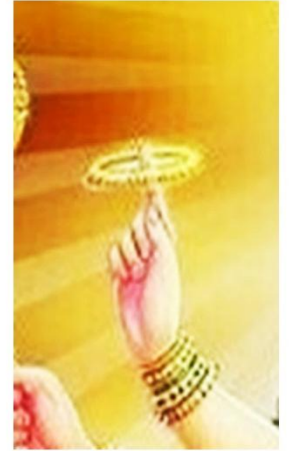
Crescent Moon –
intoxicated bliss



Abhaya Mudra –
providing Boons



Mace – symbol of
Power & Strength



Rotating Wheel –
represents human
mind

वेद माता गायत्री



Vessel – for a clear
mind



Lotus depicts
the material
world



Whip – to control
senses

Chin Mudra: The Hand That Teaches

The Gesture of Enlightenment

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Introduction

The three Axioms from Vedic Philosophy:

Vedic literature from Upanishad through Bhagavat Gita and countless other scriptures convey a single theme, on who we are, who we think we are and why and way of living. This may be described as Vedic Philosophy.

Self-evident truth that can be identified through reading and reflection and become obvious at the end are called Axiom. Vedic philosophy may be summarized as three Axioms, as follows:

Axiom 1:

The whole includes you, the individual
(*Tat Twam Asi*)

Axiom 2:

Individuality is unavoidable. The mind creates the individual, "I" thanks to the connectors (*Guna*) enabled by the prevailing Knowledge, Bias and Ignorance. The three Guna are: Tranquility (*Sattva*), Turbulence (*Rajas*) and Inertial (*Tamas*). They shape the person you become, different from others, different from the whole. They determine your changing nature like the waves on the top of the ocean.

Axiom 3:

Enlightened living is balanced living as an individual (who we think we are) while remaining consciously part of the whole (who we truly are)!

This philosophy is conveyed through many symbols or allegories. Chin Mudra is one such example. We note this explicitly in the opening verse of Dakshina Murthi.

Stotram or prayer songs composed by Swami Adi Sankara:

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं
वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानंदमूर्तिं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥१॥

Mauna-Vyaakhyaa Prakattita Para-Brahma-
Tattvam Yuvaanam
Varssissthaam-Te Vasad Rssigannauh
Aavrtam Brahma-Nisstthaih |
Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-
Aananda-Muurtim
Sva-[A]atmaaraamam Mudita-Vadanam
Dakssinnaamuurti-Miidde ||1||

That supreme truth (*Brahman*) appeared in silence in a youthful form; Surrounded by wise sages with their mind focused on Brahman. The blissful form of **Chin-Mudra** seen in the folded palm of the Great Teacher reflects that Brahman, that He reveals with a

joyful expression. I offer my prayers to that Lord Dakshinamurthi.

Chin Mudra

Among the many symbols preserved in the Vedantic tradition, few are as compact, elegant, and profound as Chin Mudra. A simple gesture of the hand conveys an entire philosophy of life, reality, and liberation. Teachers have used it for centuries, often silently, because some truths are better shown than spoken.

A raised hand, thumb and index finger gently touching, the remaining three fingers extended—this is Chin Mudra.

At first glance, it appears simple.

In truth, it is a complete map of human existence.

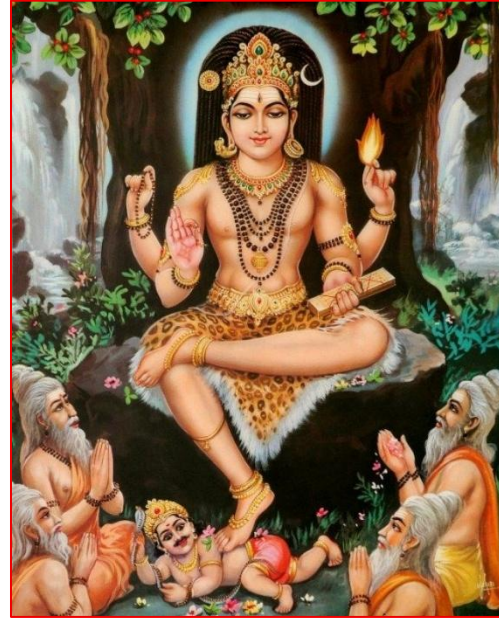


Figure 1: Chin Mudra

The Language of Symbols

Human beings think through symbols.

A national flag represents an entire nation.

A wedding ring represents commitment.

A mathematical equation compresses a universe of relationships.

Likewise, Chin Mudra compresses the whole of Vedanta into a single gesture.

It shows:

- Who we think we are.
- Who we truly are.
- Why do we suffer.
- How liberation becomes possible.

The Five Fingers

Each finger represents a fundamental principle.

The Thumb

Thumb symbolizes Brahman—the Absolute Reality.

It is independent.

It can function without assistance.

It supports all yet depends upon none.

Brahman is exactly so: self-existent, independent, and the enabler of all existence.

The Index Finger

The index finger represents the individual person—the ego, the experiencer, the one who says:

"I" am this body.

"I" am this mind.

"I" am this story.

When extended away from the thumb, it appears separate.

Index finger is used to identify the “other” – person, thing, etc.

This apparent separation from nature and its laws (Brahman) is the source of human suffering.

The Three Extended Fingers

The remaining fingers represent the three Guna:

- Tranquility
- Turbulence
- Inertial

These are the dynamic forces of nature.

They govern thought, emotion, behavior, and all mental activity.

They belong to Prakriti—the field of experience.

The Human Condition

Ordinarily, the index finger stands apart from the thumb.

The individual feels isolated.

Separate.

Vulnerable.

This mistaken identity creates fear, anxiety, competition, and attachment.

The individual feels entangled – thanks to the inevitable role of the connectors: the three Guna.

Life then appears as an interminable fragmented collection of activities.

The Moment of Union

When the index finger bends and touches the thumb, the symbolism transforms.

The individual recognizes its true nature.

The apparent separation dissolves.

The ego aligns with Reality.

This is Yoga.

This is enlightenment.

This is liberation.

What Changes?

Remarkably, nothing external changes.

The three Guna remain.

The world continues.

Responsibilities persist.

Action goes on.

Only ignorance disappears.

The individual no longer feels separate.

The person continues to function, but with profound freedom.

This is the essence of liberation while living.

The Three Connectors (Guna) Remain

A common misunderstanding is that enlightenment destroys the mind.

It does not.

Tranquility still arises.

Turbulence still energizes action.

Inertial still provides rest and stability.

The wise person simply ceases to be enslaved by them.

They become his/her instruments rather than masters.

The Circle

The joining of thumb and index forms a circle.

A circle has no beginning and no end.

It symbolizes:

- Completeness
- Infinity
- Wholeness
- Eternal Reality

The individual discovers that what seemed partial was always complete.

Axiom One Embodied

Chin Mudra beautifully expresses the first axiom:

The enabler is the deep ocean, the substratum of all the enabled.

The thumb is the enabler.

The index finger and all other three are enabled.
Their union as parts of the same hand reflects
their inseparability.

They were never truly apart.

Only misunderstanding created the appearance
of separation.

Axiom Two Illustrated

The three extended fingers remind us of the
second axiom:

The mind constantly fluctuates among
Tranquility, Turbulence, and Inertial.

These fluctuations continue throughout life.

Mastery lies not in eliminating them, but in
understanding them.

Universe Represented by the Three Fingers in “Chin Mudra”			
Universe	Earth	Space	Cosmos
Time	Past (Before)	Present (Now)	Future (After)
Human	Physical / Living	Subjective (Emotional) / Objective	Integral part of nature (Spiritual)
Connectors (Guna)	Knowledge	Bias	Ignorance
Experience	Tranquil	Turbulent	Inertial
Theological	Heaven	Earth	Hell
Awareness	Awake	Sleep / Dreaming	Deep sleep
Knowledge	Truth (Signal)	Signal / Noise	Lie (Noise)

Axiom Three Completed

The Chin Mudra as a whole reflects Axiom 3.
Freedom arises when the individual recognizes
identity with the enabling Reality and all its
dynamic components.

This is the culmination of Vedantic inquiry.

(Enabled)

Chin Mudra as a whole → Enabler and
Enabled co-exist (Axiom 3)

Figure 2. — The Three Axioms in Chin Mudra

Thumb + Index → Axiom 1
(Enabler)
Three Fingers → Axiom 2

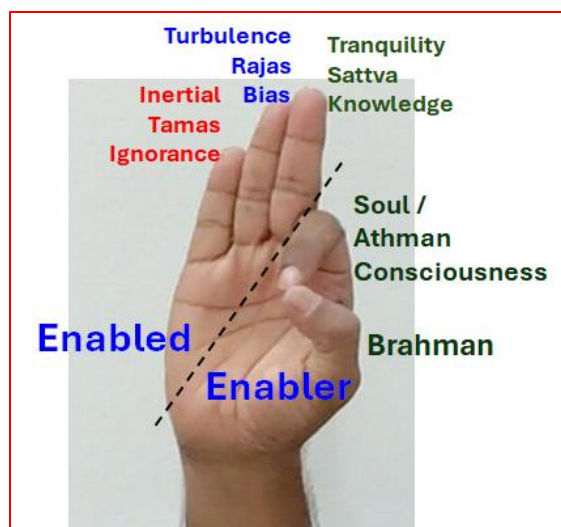


Figure 2: The Three Axioms in Chin Mudra

Practical Application

Chin Mudra is not merely symbolic. It is used during meditation.

Rest the hands gently on the knees.

Open your palms facing upwards. Allow thumb and index finger to touch.

This posture subtly reinforces the teaching. Body, mind, and philosophy align.

The gesture becomes contemplation.

Leadership and Daily Living

Chin Mudra offers practical wisdom for modern life.

- Remember your essential completeness.
- Engage the mind without being ruled by it.
- Act vigorously while remaining inwardly free.
- Recognize unity amidst diversity.

This is leadership from the inside out.

Beyond Religion and Meditation

Chin Mudra belongs to universal human wisdom.

It addresses the central human challenge:

How can the finite recognize its identity with the infinite?

The answer rests literally in the palm of our own hands.

Reflection

Ask yourself:

- Where do I experience separation?
- Which Guna most often dominates my mind?
- Can I act without losing touch with my deeper nature?
- What would life feel like if I truly knew I was never separate?

Conclusion

- Chin Mudra is a symbolic representation of the entire Vedantic teaching.
- The thumb represents Brahman, the Absolute Reality.
- The index finger represents the enabling forces of individual person (Soul, Atma, Consciousness)
- The three extended fingers represent our connection to the external world through three connectors (Guna): Tranquility, Turbulence, and Inertial.
- In a broader context one may consider the three-fold nature of the cognitive and metaphysical universe as our brain/mind can relate to (See Table).
- Enlightened living occurs when the individual participates in daily life fully aware of the influence of the three connectors while recognizing the enabler as the forces of nature (i.e.) Brahman.
- The mind continues to function actively, but bondage ends.
- Chin Mudra visually integrates all three axioms into one elegant teaching.

About the Author



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An attempt to Resolve Differences among *Advaita*, *Dvaita* and *Visishtadvaita*

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Abstract

Sanatana Dharma (Hinduism), the third largest religion of the world with over a billion followers, comprises several schools of philosophy, all of which are based on and attempt to validate themselves through a common set of authoritative texts called *prasthanatraya* comprising the Vedas, Bhagavad Gita, and Brahmasutra and yet differ in many ways. This article is an attempt to summarize the fundamental tenets of the three major schools of Hinduism - *Advaita* (non-dualism), *Visishtadvaita* (qualified non-dualism), and *Dvaita* (dualism) - and to explain and reconcile the anomaly of those differences despite the common foundations.

1. Introduction

Among the species that inhabit the earth, *homo sapiens* is marked by a highly sharpened level of intellect that has allowed its members to go beyond instinctive needs alone and to distinguish themselves through the evolution and pursuit of *dharma* (translated roughly and incompletely as righteous living), and *vichara* (inquiry) including into such deep questions of whence and how they come, the purpose of their existence, where they go ultimately, and the very nature and inter-relationship of the cosmos and the world they live in.

Particularly distinguished and ancient among such inquiry is the system of *Sanatana Dharma* (popularly called Hinduism), which within itself includes a variety of diverse sub-systems that appear to differ in their fundamental assumptions as also ritualistic practices. Most popular among them are the three systems based on the distinct philosophies

that go by the names *advaita* (non-duality), *visishtadvaita* (qualified non-duality), and *dvaita* (duality) in the chronological order in which they were formalized as *mata-s* (मातास्, schools of philosophy, say). Indeed, this aspect of allowing, within one common framework, different conceptualizations of the cosmic reality and how the world relates to it is a unique aspect of Hinduism among religions and philosophical systems of the world, with others expounding a separate and monolithic view. Indeed, Hinduism's diverse philosophical thoughts, the numerous godheads they support, and the absence of a monolithic hierarchical system of governance (e.g., like that of the Vatican or the Caliphate) have all been a source of intrigue and confusion to many who have not delved deep into its underpinnings. Vague explanations, like 'Hinduism is not a religion, but a way of life,' that are offered often only serve to exacerbate that confusion especially for one who does not practice that religion in some form.

This essay, has several purposes: (a) To provide a brief outline of the three major systems of Hindu philosophy, namely *advaita*, *dvaita*, and *visishtadvaita*; (b) To highlight the commonality of their sources and foundational texts; (c) To highlight the apparent gaps in each that have formed the *raison d'être* for the diverse approaches; (d) To examine their differences and explore possibilities for reconciling them; and (e) To set forth some personal perspectives based on science and mathematics.

While the first three are based on my readings into a large number of texts, the last two are highly personal with due burdens falling strictly upon me and me alone. To keep the length of this essay within reasonable bounds, its scope will be limited to some fundamental issues explored in the foundational texts and by the major *acharyas* (great teachers) based on those texts; only a very scant dive can be made into the extremely vast set of ideas and literature that have come by way of amplification and refinement from many of the earlier and subsequent scholars and *gurus*.

2. Historical and Epistemological Backdrop

A thinking mind cannot but be intrigued by the universe, the order within that universe, and the interrelationships among them, and real nature and purpose of it all as also questions such as if there is indeed something that is the ultimate Truth and eternally abiding. Naturally, questions surrounding these became topics of deep thought and theorizing for the early sages of Bharat. Although religious orthodoxy may hold them as not man-made but revealed by Heavenly powers to ancient *Rshis*

(sages), it appears reasonable to suppose that the investigations of the early sages evolved into a collection of deep descriptions, postulates, and theories that became the *vedas* and the attached set of *upanishads* and other texts and formed the very foundation of Indian philosophical thought we call *sanatana dharma*. Let us, at a high level, examine the subject matter of the *vedas*.

In the consideration of reality, an obviously existing reality in the universe that cannot be denied is the 'I' since even to deny the 'I,' an 'I' must exist. Given the logical differentiation between an object that is observed and the observer, it also follows that the 'I' cannot be the body, mind, or intellect, or even the ego, since all of these do become objects of our own introspection at least sometimes. That leads us to postulate the existence of something that is the real 'I' behind the body-mind-sense complex mistakenly taken as the 'I'. This entity is what *sanatana dharma* refers to as *atma*. The 'atma' combined with the 'I-sense', the ego, is what is called *jiva*. A natural question then is what is this *jiva* and how does it relate to everything else. Following this is a myriad of questions like what happens to the *jiva* once the body-mind-intellect complex (*sthoola shareera*) meets its inevitable end. A second important question concerns the existence of a creator or creating force from which the universe arose, whose existence we are compelled to postulate by the order we see in the universe that we cannot easily brush aside as an accident. Let us postulate the existence of such a force and call it *Brahman*. Now again, many questions do come up, such as whether indeed Brahman has any qualities, how creation occurred, how Brahman and Atma relate to each other, etc. These are examples of the deep

set of such questions that underlie the *prasthanatraya* as also the investigations of the various *acharyas* (great teachers) - in short, what we call *sanatana dharma* (Hinduism).

The three schools of philosophy we consider are all founded on the teaching of the three canons (*prasthanatraya*) of Hinduism, namely the Vedas, Bhagavad Gita, and Brahmasutra. Bhagavad Gita, embedded within the Hindu epic Mahabharata as a dialogue between the prince Arjuna and Krishna an *avatar* (incarnation) of the major God Vishnu, is a concise compendium of the teachings of the vedas that are voluminous. Brahmasutra is a summary of the philosophical teachings of the vedas into a set of aphorisms and is noted for considerable precision in the way concepts are defined and expounded. While these basic texts that form the Vedic core go very far back into times thousands of years ago, a period now christened by the West as BC (Before Christ) and more recently named BCE (Before the Common Era), and contain statements apparently supporting each of the three philosophies, it must be noted that the formalization of the three philosophies *Advaita*, *Visishtadvaita*, and *Dvaita* is more recent. Although each of them asserts that the veda are *apourusheya* (not man-made) and should be taken as the final arbiters of differences and disputes, they nevertheless differ and argue that their philosophy is not only the one articulated by the basic texts, but also that their interpretations are indeed the only correct one. The source of their differences can be traced back to certain conflicting statements in the Vedas and Bhagavad Gita as also to the different ways certain passages of all members of the *prasthanatraya* allow themselves to be interpreted.

The chronological order in which the three schools got formalized is as follows. Sri Adi Sankara formalized the Advaita philosophy during the Eighth century CE, a period during which a significant challenge from Buddhism was threatening the Vedic religion and questioning most aspects of the latter both in terms of concepts and practices. At a philosophical level, Buddhists also did not believe in Brahman as an absolute reality. To them, the only reality was '*shoonya*' the eternal emptiness upon which our intermittent experiences and thoughts are superimposed punctuated by gaps that give a glimpse of the real substratum *shoonya*. The Buddhists held the view that anything that is subject to change or modification is perishable and what is perishable cannot be *satya*, and a creating Brahman due to the sheer fact of becoming a creator and thus attaining a changed status must also be perishable and cannot be *satya*.

Adi Sankara also faced the further challenge of the stage of the Vedic religion then as one acutely divided into six groups. Each had a different Godhead, and none would yield primacy to the gods of others. Theirs was no abstract notion of God as a *nirguna* Brahman, but as a personal god with qualities, names, and forms. The followers of these religions were steeped in their devotion and devotional practices.

The above is somewhat relevant to our discussion since certain formulations of Advaita by Sri Adi Sankara, it is suspected, may have been influenced by the need to stem the growth of Buddhism and assert the primacy of the Vedic order; some may also have been necessitated by the need to bring together the different sects of Hinduism. It is testimony to the great genius of Adi Sankara that he met

these challenges with total success, and that he has a significant following that exists even now with hundreds of millions of Hindus considering his works as authoritative pronouncements not only on *Advaita* but also on the Vedas and Upanishads.

Advaita's main thesis is that there exists only one reality - Brahman above and beyond attributes (*nirguna*) - and all else is an illusory appearance due to ignorance (*avidya*) that has the power to hide Truth and superimpose the unreal upon the real and give false impressions of dichotomies. Sankara also asserted that the way to *moksha* (liberation from bondage, pain, and sorrow and a cycle of births and deaths) is through realization of these truths and by recognizing one's oneness with Brahman. Sri Ramanujacharya (1017-1137 CE), who asserted that there are some serious inconsistencies in *advaita* and its interpretation of the basic texts by *advaitins*, modified it and formed a new system called *savishesha advaita* (later on called *visishtadvaita*, a term Ramanujacharya himself never used and gets translated as Qualified non-Dualism) claiming his teachings to form a better and more accurate interpretation of the Vedas. A short time later, Sri Madhvacharya (1199-1278 CE; also claimed by some to be of 1238-1317) formulated the *Dvaita* doctrine challenging the *advaita* notions of both of his predecessors and asserted that the multiplicity we see around us is indeed real and permanent and is not at all illusory. We shall provide a bird's eye view of each of these systems in the next three sections before getting to the question whether these can at all be reconciled.

3. Advaita

Advaita (non-dualism) is a philosophy

founded on various statements in the vedas that go by the name *abheda vada* (the argument asserting the absence of differences) exemplified by statements such as सर्व खल्विदं ब्रह्म (All this is indeed Brahman; Chandogya Upanishad). As a philosophy, it predates Sri Adi Sankara, although Sankara can be credited to be its principal and most vocal advocate with many works that are now considered authoritative. Since Sankara, there is a vast amount of literature on *advaita* by many scholars who have attempted to explain Sankara's teachings even more, to refine and exemplify some of *advaita's* concepts, and to counter objections from other schools. Given the voluminous and extensive nature of this literature, we must stay only with the core of *advaita* and consider the subsequent arguments it has given rise to. Let us begin by listing some of the major tenets of *advaita* as formulated by Sri Sankara (and as understood by this writer, of course).

- The only reality (*satyam*) is Brahman that is *nirguNa* (attributeless, or beyond attributes.)
- There exists a mysterious agent called *Maya* (also called *avidya* or ignorance) that is endowed with powers to hide (*tirOdhaAna*) and superimpose (*adhyAsa*), and cannot be explained (*anirvachaneeya*) in any way.
- The *jagat* came into existence by Brahman willing to transform itself. In combination with *maya*, Brahman is both the instrumental and material cause of *jagat* and appears also as *Saguna Brahman* (Brahman with name and form like the various deities that are worshiped.)
- Jagat* and its dualities operate in a different

and unreal plane of reality called *vyavahairka satya* which is different from the *paramarthika satya* (eternal reality) of Brahman.

- e. Atma, like Nirguna Brahman, is not an agent of action, is unaffected by action, and is only a *sakshi* (witness) through whose presence everything in the *jagat* is cognized.
- f. The individual *jiva* (the sentient being) as also *jada* (insentient being) are all Brahman only, but that fact is hidden and not recognized due to the effect of *maya* that superimposes an ego and ownership (*ahankara, mamatvam*) upon *jiva*.
- g. As long as it is afflicted by *Maya* and suffers certain *upadhis* (limitations), the *jiva* will be subject to *samsara* (pain and pleasure as well as a cycle of births and deaths.)
- h. The experiences and differences of *jivas* arise from the *upadhis* caused by *karma* (actions) and *karmaphala* (and the effect of individual actions.)
- i. The only way of release from *samsara* is through *Brahmavidya* or *jnana*, which is realization of the identity of *Atma* and *Brahman*, which follows from *bhakti* (devotion to Brahman and a guru) and *karmayoga* (performance of duties without an agenda and as offerings to God [*isvararpaNa*] and without attachment to results of one's action [*prasadbuddhi*]).
- j. Release from *samsara* is attainable while one is alive, but one who has attained it does not cease action but performs duties without attachment in a way only to expend those *karmas* for which one's current birth is taken.

Certainly, the above do not cover all of *advaita* and its teachings, but they do form a sufficient set based upon which we can differentiate the two other schools that followed.

The most important item in *advaita* that has drawn severe criticism all around is the introduction of *maya* and the assertion that it cannot be described or defined. In the language of modern logic, *maya* can be taken as an undefinable primitive. But even then, some significant other objections do arise: (a) If *maya* is a separate primitive in addition to Brahman, then right there non-duality becomes disputed since there are now two distinct primitives! (b) If *maya* is taken as a part or as a power of Brahman, then that contradicts the assertion that Brahman is *nirguna*. Besides these objections related to *maya* directly, some of the other objections are as follows. (c) The assertion of two realities - *paramarthika* and *vyavaharika* - is by itself an acknowledgment of duality. (d) There is an inherent duality in asserting a *nirguna Brahman* and simultaneously a *saguna Brahman*. Since they are opposing notions, what is implied is indeed a duality. (e) The *advaita* argument cleverly ignores or provides untenable explanations for the very many *bheda vadas* (assertions of differences) in the *vedas*; an example of this is the verse appearing in Mundaka Upanishad (3-1-2):

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

which according to some commentators indeed talks of two *distinct* birds (with allegorical meaning *jivatma* and *paramatma*) of which one is relieved of its sorrows through worship of the other. (f) Yet another major item of contention is the identity of *atma* and *Brahman* claimed by *advaita*. (g) Epistemological objections based on the distinct nature of the knower, known, and knowing are indeed quite strong. (h) The entire '*adhyasa*' (superimposition) argument is attacked as a self-made one of Adi Sankara and does not appear in the *Vedas* anywhere, and

there are big questions also on what is superimposed and upon what. [See below for some detail when we discuss the other philosophies.] (i) There is both an assertion of duality and a simultaneous *bheda-abheda vada* in vedic statements like

यआत्मन तष्टात्मनोन्तरोऽयमात्मा न वेद ।

यस्यात्मा शरीरमात्मनमन्तरो यमयत स त

आत्मान्तयामृतः। - *Bṛhadāraṇyaka Upanishad*.

"He who dwelling in the self, is within the self, whom the self does not know, whose body is the self, who is the inner ruler of the self. He is your inner ruler and immortal self"

It is not an exaggeration whatsoever to say that the objections are raised based on serious considerations, and that the minds responsible for them were very sharp as well.

It is an enigma that Sri Adi Sankara who was no less intellectually or spiritually capable than any of the other *acharyas* and was endowed with astounding logic and linguistic skills left such enormous room for questions and most importantly did not squarely address the issue of *maya*. There are many who speculate that he employed the *Brahma vivarta vada* as a clever ploy to silence the Buddhists who were arguing based on a *Shunya-vivarta vada* and stumped their argument that anything that changes is perishable by leaving Brahman alone, with *maya* taking the rap for all the apparent changes. He had to introduce the *saguNa Brahman* to bring together the different branches based upon different deities like Shiva, Shakti, Shanmukha, etc., but without a *maya* and a theory of *adhyasa*, that would contradict his assertion of *nirgunatva* for Brahman. Although he did adopt the standard techniques of addressing many *purvapaksha* arguments when it came to *purvamimamsakas*, Buddhists, and others, he perhaps did not anticipate that his theory would be put to such severe tests by some of the giants to come later and that his opposition would not all be

from outside *sanatana dharma*.

4. Dvaita

Although Dvaita appeared chronologically as the last, it is easier to discuss it before Visishtadvaita since it is directly opposed to Advaita, and Visishtadvaita may be viewed as a compromise between some of the arguments of *advaita* and *dvaita*. It draws its strength both from the *bheda vadas* (arguments asserting differences) in the vedas as also from the diversity experienced in the world by all. Let us begin by listing some of its prime tenets.

- a. *Bheda* (difference) is real and perceivable. It is the *svarupa* (essence) of all entities. Each of these - Paramatma (Lord Vishnu), *jiva*, *jada* - are all real and separate.
- b. There are real and intrinsic differences, and they are of five kinds: (i) between Paramatma (Lord Vishnu) and *jiva*; (ii) between Paramatma and *jada*; (iii) among *jivas*; (iv) between *jivas* and *jadas*; and (v) among *jadas*.
- c. Each entity has an inherent and self-sufficient *visesha* (distinguishing property) through which it can differentiate itself from others and mediates between it and any other attribute.
- d. All entities can be classified as Swatantra (independent) or asvatantra (dependent).
- e. Vishnu is the only *svatantra* entity having a *visesha* that allows him to relate to all other entities. All other entities are dependent on Vishnu and therefore *asvatantra*.
- f. All entities are part of a *taratamya* (hierarchy/gradation), and Vishnu is at the very top of the hierarchy he shares with none other. *Moksha* is the realization that *atman* is dependent on *Brahman*. Some entities may never qualify for *moksha* and in that sense must suffer permanent

damnation.

- g. Those who may attain *moksha* can attain it only through *bhakti* (devotion) to Vishnu, and even when *moksha* is attained, they shall remain separate from Vishnu as part of the *taratamya*.

The founder, Sri Madhvacharya, of Dvaita is a very strong opponent of *advaita* and spares no words to condemn it. He disputes the notion that Brahman is the material cause of the universe and considers the universe as distinct from Brahman. He is focused very much on the sadhana of *bhakti* (devotion) and does not consider the type of *bhakti* needed for *moksha* possible without *bheda* (difference) that places the Lord above oneself. Thus, in his *Upadhikhandana*, he strongly criticizes the theory of Sankara concerning *upadhi* (limiting adjunct) and argues that the assumptions that it affects the whole or a part will both result in absurd contradictions.

For instance, he argues that if the *upadhi* is in the jiva, then it would imply that *atman* (and therefore Brahman to which it is equal) would be ignorant. He quotes extensively many passages from the veda - the *bheda* srutis - to substantiate his position that diversity is indeed the law and argues fervently that *atman* and *Brahman* can never be the same. He also invokes support from our worldly experience filled with diversity of all sorts.

Dvaita arguments in support of duality based on empiricism become questionable when one considers the defects in human perception and arguments such as those in Drik-Drishya-Viveka. *Dvaita* also loses credibility in the long list of hierarchies it makes, including among the divine entities, which appear fantastic and highly speculative by any

standards. Compared to the appeal of *advaita* as elevating humans as equal to Brahman, *dvaita* also lacks mass appeal, and its hierarchies (including among divine elements) appear fantastic and highly speculative, and permanent condemnation of some may be anathema to many who believe in democracy and attending equality of all.

Dvaita's greatest difficulty is in dealing with statements in the vedas that appear to support *abheda vada* (argument of non-difference). The acharya does it with great acuity in certain contexts. Thus, for instance, in interpreting the *mahavakya* (Great Saying) '*tat tvam asi*' ('You are It'), first it is argued that it is akin to a statement like 'He is a lion' where what is demonstrated is a similarity in one aspect or a few, namely aggression or courage, and not an identity *per se*. Secondly, an argument is given that this statement suffers an erroneous interpretation by *advaitins* because the equality of one with Brahman is impossible since they belong (even according to *advaita*) in two different planes of reality, and equality may be asserted only between members of the same class. Even with regard to '*tat tvam asi*' a different interpretation as '*atat tvam asi*' is attempted through a different (and artificial) use of the rules governing *padaccheda* (splitting of syllables).

But where *Dvaita* almost loses its credibility is in the strenuous and highly artificial linguistic acrobatics it goes through to reinterpret certain obvious *abheda vadas* in the vedas. Let us illustrate this with an example. The simple statement '*Aham Brahmaasmi*' is understood by almost all as 'I (*aham*) am (*asmi*) Brahman.' But *dvaitins* contort the meaning of each word in this sentence to suit

their convenience through what can only be termed linguistic acrobatics. Appealing to obscure etimological reasoning, it is argued that ‘*aham*’ should indeed be read as ‘*aheyam*.’ The word ‘*ham*’ is then interpreted as meaning ‘something without which you exist’ and thereby ‘*aham*’ as meaning ‘one without whom you cannot exist’. After all, in human terms ‘I’ can only be ‘I’ to myself and not to others. Even more incredulously, the words ‘*aham*’ and ‘*asmi*’ are taken as secret names of Brahman since the supreme Godhead is the only one who can be ‘*aham*’ or I for everyone. Even if we are to salute Madhvacharya for his cleverness and linguistic skills to come up with such an explanation, we cannot avoid calling the explanation itself to be a contorted super stretch!

Given the above, it is not surprising that *dvaita* does not have as much of a large or national following as *advaita* does. It is my feeling that despite the gaps in *advaita* that it points out with non-negligible force and clarity, the case for its own philosophy is unfortunately not made sufficiently convincing or appealing by *dvaita*.

We should note first that *bheda* sounding arguments being part of the vedas, some form of dualist beliefs should have been present among some adherents of *sanatana dharma* even during and after Sankaracharya and before the advent of Madhvacharya. It is therefore not surprising that although he came before Madhvacharya, the founder of *Visishtadvaita*, Sri Ramanujacharya, had considerable disagreements with *advaita*. Finding the *bheda abheda vada* (arguments supporting both difference and lack thereof) more attractive, Sri Ramanuja formulated his own *mata* now going by the name

Visishtadvaita.

The most important objection of Sri Ramanuja to *advaita* is perhaps to the very notion of *Nirguna Brahman*. He considered something totally *nirguna* to be not understandable or reachable at all since there is nothing concrete about it on which one can focus in prayer, or in other words exercise the *shravana*, *manana*, *nidhidhyasana* that Sri Sankara recommends. If Brahman is *nirguna*, how can singing its praise (*bhakti*) for others to hear (*shravana*), meditating upon it (*manana*), or internalizing it (*nidhidhyasana*) even be possible? To Ramanujacharya, there is only one Brahman, and that Brahman is a *savishesha* Brahman, i.e., a Brahman (with attributes) endowed with a name and form. In fact, Sri Ramanuja named his philosophy only as *savishesha-advaita*, and the name *visishtadvaita* was one coined later by his followers.

Yet, liking as he did most of the basic elements of *advaita*, Ramanujacharya did not want to break off from it totally as the later Madhvacharya did, and he chose a middle path by asserting that both *dvaita* and *advaita* can co-exist. That choice allows him to give equal importance to all vedic statements without having to show preference to any subset and also obviates the need to make stretching re-interpretations of some to fit one’s favorite choice between *bheda* and *abheda*. In the words of one philosopher, what Ramanuja was attempting to achieve was a ‘God-saturated universe’ by accepting all the *vadas* as opposed to ‘a string of exclusivisms.’

Ramanujacharya achieved it by asserting that prior to creation, Brahman’s *gunas* were unmanifest and became manifest after creation. He takes *maya* to be a power of

Brahman and also integral to Brahman, thereby avoiding the criticisms leveled against *advaita* and yet attempting to retain the *advaita* aspect of Brahman prior to creation. However, he does not consider the universe as an illusion as Sankara does. His system emphasizes *bhakti* (devotion) and *prapathi* (total surrender) to the Supreme that he called Narayana to be the only way to *moksha* (liberation). He also qualified the relationship of *atman* with *Brahman* in the *moksha* state by asserting that it is not a total identity with Brahman but a restricted one without the power to create as Brahman does. In addition to being a deep thinker and philosopher, Ramanujacharya was also a social reformer and admitted into his fold people of all backgrounds. To him, anyone could achieve *moksha* through total surrender. He has a large following even today, and his main work *Sri Bhashyam* which is a commentary on *Brahmasutra* includes many passages refuting portions of *advaita* and the concept of *nirguna Brahman* and offering a clear formulation of his own philosophy. Its main ingredients are as follows:

- a. Brahman whose *visesha* (attributes) were unmanifest with the *maya* power that was integral to it created this universe as a *lila* (joyful play).
- b. The attributes of *Brahman* became manifest with creation and Brahman appears in the form of Narayana who is both a personal and transcendent God.
- c. *Jivas* emanate from Narayana and one substance with Narayana but of a different mode of Brahman.
- d. Narayana also emanates *prakriti* (i.e., *jada*) which is of the same substance but of a mode different from Narayana and the *jivas*.

e. *Moksha* (liberation from the birth death cycle) is a state of being eternally close to Brahman and in that state one becomes almost one with Brahman except for the power to create. Through devotion filled absolute surrender (*prapathi*) alone *moksha* is attained.

As before, we have limited ourselves to the core issues omitting many details concerning auxiliary divinities like *Adishesha* and the avatars and also the many practices associated with *Visishtadvaita* which, among others, are used by *visishtadvaitins* to differentiate themselves from *advaitins*.

Many view *Visishtadvaita*'s multimodal characterization of Brahman not to be supported by many statements in the *vedas*. Even Adi Sankara took issue with some of the *bheda-abheda-vada* statements as indicating a real *bheda* (difference) and argued that any *bheda* is only an appearance and an illusion. Thus, for example, the verse about the two birds we quoted earlier is used by Sri Adi Sankara to refute the *bheda* portion by asserting that if the *bheda* of the two birds is indeed real, then the *duhkha* (sorrow) they feel as separate would follow them into their *moksha* state and thereby contradict the very notion of *moksha*. To the *visishtadvaitin* of course, this refutation would be easily overcome with the assertion that *moksha* would entail a switch back to a previous mode in which *duhkha* has no part! This type of inconclusive argumentation goes on even today with each side claiming victory over the other.

It is an undeniable fact that the three major schools of *Sanatana Dharma* (now called Hinduism) are individually incomplete and differ in some of their fundamental assumptions and conclusions about the ultimate reality, the universe(s), creation, after life, and the inter-

relationship between the mundane and the divine. They also differ in their definitions of salvation (*moksha*) and preferred orderings of practices in pursuit of *moksha*. Indeed, the incompleteness and certain differing assumptions underlying each and the differences in practices are what underlie their continuance as separate *mata-s*, albeit within a common fold called Sanatana Dharma and also based on and attempting validation in a common set of texts collectively called *sruti*.

There are some modern thinkers who desire to reconcile these differences, such reconciliation being considered necessary by them for strengthening sanatana dharma and for removing the anomaly of their divergence given that they are all based on the common foundation of *veda-s* and other texts which are accepted by them all as *apaurusheya* (not man made, but revealed by a Divine power) and therefore should be the final arbiters (*Pramana-s*) to resolve questions or doubts.

Certainly, there is a need to affect a greater acceptance of and mutual respect for other *matas* by the adherents of the *matas* with the recognition that at the level of scholarship and truth-seeking, differences and arguments may prevail only at intellectual and philosophical levels. But whether a total reconciliation is needed or could occur are themselves questions to be resolved as also whether the *matas* themselves are cast in stone or could continue to evolve towards a greater synthesis or into a new *mata* that takes the best of each school. Also, is the assumption that the *pramana-s* cannot have contradictions and internal inconsistencies a tenable assumption? What if they are not *apourusheya* as claimed, but themselves may have been the works of many thinkers?

Some of the major differences among the three *matas* are in areas that are highly speculative and should not be of great concern. These comprise details related to characterizing *moksha*, what happens after emancipation from *samsara*, and the like. There are certainly reasonable arguments that support their common contention that rebirth is indeed a possibility, and that the birth-death cycle not only occurs but certain things are carried over from one birth to subsequent ones. These theories are prompted not only by the human need to have some sort of continuity that defies death but are also supported by the diversity we see in the world even among newborns born to the same parents, let alone how some humans even growing up in the same environment are endowed with very different qualities and abilities. Yet, the detailed specifications of what happens after liberation must all be considered purely speculative for no one has returned from thence to tell us what it is all about. Any claims otherwise, even from mystics and revered saints, cannot be asserted with certainty to be real experiences as opposed to hallucinations or propaganda. But issues related to self-contradictions in their assumptions or inability to answer some key questions are a different matter altogether and should be of concern.

Without committing any act of heresy, I offer the following as important considerations in these regards. (a) It is quite possible that the *vedas* are not *apourusheya* (of divine making) as claimed, but indeed the work of a diverse set of (highly evolved) thinkers who ventured to research some of the most difficult questions of philosophy and metaphysics and formulated differing theories thereon. (b) Even if we grant that *vedas* are *apourusheya*, the versions of

them we have could suffer from *pourusheya* influence; being handed down by mortals over many centuries, there is no guarantee that the original has not morphed or has not suffered any alteration. It is a fact that there are differences in both text and in the way their mantras are chanted, let alone in the *padacchedas*, *vigraha vakyas*, and interpretations adopted not only between any two of these three *matas*, but sometimes even within different guru paramparas of the same *mata* too. Did differences and internal contradictions evolve this way? (c) We operate with individual human minds and intellect and differ in how we see and interpret even objects and statements simpler than high philosophies. That these faculties are not perfect, and what the sense organs as well as the mind and the brain 'see' may sometimes not be what is reality seen are all well known. That fact is confirmed by science (e.g., Heisenberg Principle) as also by philosophy (e.g., *Drig-Drshya-Viveka*). Thus, differences are a fact of human understanding and interpretation, and why fight them? (d) Each of the *matas* has been founded by a highly evolved, scholarly, and intelligent thinker drawing support from the *prasthanatraya*, and it is simply not easy to overrule their arguments asserting differences in their views and approaches. (e) Once we accept that words are inadequate to describe Brahman, how prudent is it to consider any work including Brahmasutra by one author to be the final set of words, or to argue about them endlessly and with words employing hair splitting acrobatics with words? What then is the resolution? Do we keep arguing and fighting, or is there a better way for the future? Thus, while I consider efforts by some religious scholars to reconcile the differences as laudable

to avoid any animosity, arguments and conflicts, I consider those attempts to be doomed to fail from the epistemological points of view especially if the same is built on the premise that the *prasthanatraya* are God-given and all that remains is to quit quibbling about words. These considerations lead me to resolve the issues along the following lines.

1. Words being a finite set, iterative definitions will eventually end only in a 'circular definition' if we persist in defining each term used. Also being finite, words are inadequate to define or explain the infinite. That being the case, whatever we say about Brahman is bound to be incomplete or inaccurate. *Nirguna*, *nirvisesha*, etc., are all examples as inadequate and even self-contradictory terms since (a) they themselves are *gunas* and *viseshas*, (b) they, just like fixating on a name like Narayana, limit Brahman as not being their opposite and thus contradict Brahman's asserted unbounded nature. If words are inadequate, so are tools available for us by way of logic. The famous discovery in logic by Goedel that any finite system of primitives and axioms shall have propositions whose truth cannot be determined (in the sense that systems with them as well as with their negations can both be exemplified) does not only underline this fact, but also emphasizes difficulties associated with the concept of the infinite as well as the total veracity of methods of argumentation based on '*reductio ad absurdum*.' It is these considerations that make me believe strongly that (a) there is a need to put vedanta in an axiomatic framework spelling out certain terms as primitives that are undefinable in the absolute, (b) stating certain fundamental

assumptions as axioms that can at best only be motivated but never proved or disproved, like the points and the lines of geometry, and (c) to organize others as deductions in an appropriate sequence. That is an essential first step before we can even bring any kind of synthesis or reconciliation. This is not a call to reject or defame any of the *prasthanatraya* but to set their essential teachings in an organized way into a set of different theories each with their own primitives and axioms. To me, a modern-day scientist at heart, the diversity of the theories and their differences only enhance my respect for their overall framework as also the great thinkers of yore who could not only think differently but maintain a common fold. To deny this need and to persist in the *apourusheya* argument is to be dogmatic and demanding of blind faith, both of which appear to go much against the very spirit of these *pramanas* as also of the great *acharyas*.

2. As a mathematician, it is somewhat easy for me to accept the impossibility or absurdity of questions concerning the first *jiva* etc., that are the favorite of *nastikas* particularly. Think of the number sequence we are very comfortable with: -3, -2, -1, 0, 1, 2, 3,

.... Do we even bother to ask what is the first number, and would we not get laughed at if we even raised that question? The Peano axioms just cover natural numbers 1,2,..., assert 1 as a primitive, and assert that every number has a successor; and (thanks to India) we have a zero and we can reflect the natural numbers around that 0 to get the negative numbers. In the Peano set up, the question transforms to 'what is the last number' and the correct answer is that there is no such thing. Recently, my six-year-old grandson stumbled his parents and

teachers with the question as to why 'infinity +1 = infinity' (a simplified version of a question that in the vedanta terms may sound why 'purnasya purnamadaya purnamevaavasishyate') and stating also that it sounds stupid.

It is not at all easy to satisfy a child who asks such a question, and I had to spend an entire two days to find an answer that would be meaningful to him which is this: 'Infinity is not a number. It is a concept of a limit. If I follow the sequence 1, 2, 3, will it lead to something eventually; let us postulate that it does and call it infinity; that is indeed mathematics' conception of infinity. But then the sequence 2, 3, ... which is 1+1, 2+1, 3+1, ... also has to lead to the same thing. Is it not, since the sequence 2,3,... Is a subsequence of the sequence 1,2,3,... Whether someone starts in Exit 1 or Exit 2 on a highway, the highway still should take them all to the same place if they travel all the way, right? Hence, it makes sense to postulate that infinity+1 = infinity. My grandson was happy. I was too, although I know that it is an incomplete answer since mathematics does have many orders of infinity, and that is a bigger can of worms that I would rather not open to someone his age!

3. Each of the *matas* has big gaps and some internal contradictions as well. For *advaita*, this is exemplified by the arguments based on *maya* that itself can neither be interpreted as a part or as a *shakti* of Brahman (for it would contradict the *nirguna* aspect of Brahman) or as a creation of Brahman (for that would contradict the notion of Brahman as *akarta* and also since a myriad of questions would arise if we allow that Brahman is a *karta*). The inherent duality between 'nirguna' and 'saguna'

Brahman as also the implied duality between the '*paramarthika*' and '*vyavaharika*' realities are not brushed aside easily. To deny these implied dualities based on an argument that rests on *maya* that itself 'cannot be explained' is undoubtedly a major gap in formulation. As for the alternative *dvaita*, one may find *dvaita* hard to accept due to the extreme linguistic acrobatics needed to reconcile it with some of its statements of the *Veda*-s, the incredibly long list of the hierarchies it establishes, the fantastic details about moksha, and the permanent condemnation of some. As for the middle of the line approach *visishtadvaita*, it has the flavor of unsatisfactorily hedging between Advaita and Dvaita in its assertions. For instance, a *nama rupa* 'Narayana' it imposes limits the infinite Brahman (the *veera Vaishnavites* would not even allow the use of another name (*nama*) for that *viseshya*, *saguna*, (attribute endowed) *anantha* (infinite) Brahman!) and imposes up front the notion of 'time' by asserting that *advaita* holds prior to creation but not later, ignoring thereby that time and events themselves are a part of creation. However advanced and refined - and *sanatana dharma* indeed is - we, its adherents, are far from having formulated a theory of Truth that is complete and consistent or to have taken 'belief/faith' totally out of the equation and turned everything only into an exercise of knowledge (*jnana*), or experience (*anubhava*), or even a combination thereof.

4. We should not hesitate to accept that each of our *matas* has its own gaps and built in contradictions. Rather than push them under a rug invoking *apourusheya* assertions regarding the Vedas or the absolute fidelity to a guru or mata as a *sine qua non*, we should

acknowledge and record them and allow independent explorations not just at the verbal level but in a true sense. So, for me, our focus should be on first removing the ambiguities within each system by reorganizing them in a rigorous axiomatic framework identifying their 'primitives' with motivating arguments for them being treated as primitives, axioms (statements taken as *a priori* true), and deduced conclusions therefrom. That setup should be subjected rigorously to the canons of logic related to consistency, completeness etc., and gaps, if any, acknowledged and recorded. Anything else would only make us appear escapist or defensive. In the absence of that, it would be very hard to make intelligent comparisons, synthesis, or reconciliation. In this context, let me note that the *nyaya* (logic) system used when these *matas* were formulated and evolved in a big way predated human formulation of the axiomatic method as a way of organizing thought. Regrettably, that major development has been totally ignored by all Hindu religious establishments. However, its merit is well established and has proven its epistemological value. Not to incorporate it into our own *nyaya* system would be a mistake similar to rejecting the scientific discovery that the vedic calender is slipping, a mistake that has led to some ludicrous results.

5. I reject all arguments touting *nastika* (atheism) for, I cannot accept that the universe(s) and the order we see is an accident of biology, chemistry, or whatever. I reject religions that recognize a specific theo (since such assumptions contradict the infinite nature, the *purnatva*, they assert for the Divine and they are all built on what I call blind faith) and the unavoidable hatred they breed on behalf of

that singular theo. I strongly believe that among religions and philosophical thoughts, our vedanta system is the most evolved and getting closest to the Truth, and that the divergent *matas* enshrined within it only add to its strength. Yet, as a thinking human being, I cannot accept the premise that all that needs to be known is already known and documented (in the vedas or in the interpretations of any or all past *gurus* and their followers hitherto) and that there is no scope for further evolution of human thought and understanding. After all, most of the differences and arguments are on matters that are highly speculative; recall the Tamil saying '*kandavar vindilar, vindavar kandilar*, (the ones who have seen don't tell, those who tell have not seen.)' For these reasons, I am quite accepting of diverse *matas* within the Vedic scheme just as I am in acceptance of different models that pervade all branches of science, with an equal understanding of the caveat that models are only models and not the reality, and therefore necessarily incomplete. Just as the 'science delusion' that pervades some scientists to conclude that science answers everything, we have the danger of a '*mata* delusion' that can result in a parallel error that one *mata* can explain everything out there.

6. The idea of leaving some basic terms as undefined (but with good motivations and descriptions appealing to most human intuition and experience) as also taking certain propositions as fundamental assumptions that are not to be questioned - in short, the axiomatic methods of modern-day logic alone - would clear the air significantly. That the infinite

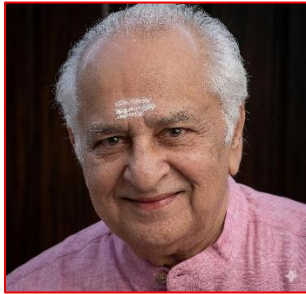
cannot be fully fathomed by our finite set of words, intellect, and other epistemological tools is a fact that deserves to be acknowledged loudly and would contradict immediately any assertions of everything that needs to be known as having been already told or for any particular system to be the one that has achieved it. Euclid's work was not a totally new invention, or a rejection of past knowledge, but just a codification thereof. Riemann's later formulations of other geometries that depart from that of Euclid are as valid as that of Euclid. We mathematicians have no trouble in having such diverse geometries co-existing in our fields. A similar situation holds in all branches of human knowledge. In a parallel way, the true and intelligent seekers of our religion should indeed attempt unambiguous codifications and organizations of Vedic thought into theories (models) and be ready and willing to find answers to some questions in other systems as needed and to use other models besides the ones one is most familiar with and thus go beyond one's own comfort zone. This appears to me to be the only meaningful resolution of the three major *matas* of *sanatana dharma*. Finally, humans being different in their makeup and aspirations shall indeed have their individual favorite choices (or none at all). In short, religion is highly personal. Its institutionalization and institutions should be recognized only as an aid to remove confusion as much as one can within the specific model each pursues, and we should not allow them to become a tool in any manner to denigrate or hurt others. Our final quotation from the very Vedas argued about says it all succinctly:

ekaṁ sad viprā bahudhā vadanti

The Truth is one, but the wise know it diversely

It would appear that even by the Vedas, we would indeed be wise to recognize and acknowledge the differences that exist and shall continue to remain, to honor the minds responsible for them, and to continue our own personal quest for better answers than given by them all while benefiting from all they have said.

About the Author



Dr. Vaidyanathan Ramaswami, received MSc (Statistics) from the University of Madras, and Ph.D. (Operation Research) from Purdue University, West Lafayette, USA. He is well-known for his foundational work in applied probability published as set of 70+ journal articles and a seminal monograph. He has been recognized as a Distinguished Science Alumnus by Purdue University, USA, and has been featured in many prestigious international conferences, of which he considers the Ramanujan Memorial Lecture at Anna University, Chennai, and the Institute Lecture at the Indian Institute of Science (IISc) to be significant. He was formerly Chief Scientist at Bellcore, and a serial inventor with over 10 patents. One of his recent inventions, a home safety device to prevent tripping and falling from hazards like open dishwasher doors, forms the basis for his startup Suraksha Innovations. A polymath, he has a strong interest in things Indian including Vedanta as evidenced by his two books 'Innovation by India for India, the Need and the Challenge' and 'Bhaja Govindam, - A Topical Approach.' He has composed over 75 songs in Tamil, Hindi and Sanskrit for Carnatic music, many of which have been sung by famous musicians like Padma Bhushan Smt. Sudha Ragunathan, Vidwan Sikkil Gurucharan, and Dr. R. Suryaprakash.

Present Governance Compared to *Itihasic* Period

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Abstract

Governance is the process of governing the direction and control of a country or an organization as such. To exercise their power or authority by political leaders for the well-being of the Nation's citizens is the gist of real governance.

Our Nation is a Sovereign, Socialist, Secular Democratic Republic. It has a Parliamentary system of Government with a Federal structure. The goal of good governance at the National level is eradication of poverty, promoting the development of all citizens, guaranteeing human rights with due regard for the rule of law.

From ancient days, the governance in Greater India was based on righteousness i.e. Dharmic Governance, ethical leadership and responsibility of the rulers for the general welfare of the citizens of the kingdom. The governance was based on consultations, collective decision making i.e. Consultative Governance. By understanding the principles of governance in Itihasic period, as depicted in Ramayana and Maha Bharata we can draw parallels between ancient wisdoms and modern challenges.

Discussion

Lord Rama's governance is a timeless guide for Leaders seeking to establish harmonious governance and long-term peace. Rama Rajya was the foundation of integrity, justice and compassion. Mahatma Gadhi described the Ram Rajya as ideal and as the land of dharma.

King Dasaratha desired to coronate Rama as the Prince and took the consent of Vasishta Maharshi, other Gurus and Purohits, and the General Assembly of all the people. But to fulfil the boons given By Dasaratha earlier to Kaikeyi, Rama left for the forest along with Sita and Lakshmana.

Bharata, knowing what had transpired in his absence, left to the forest along with Vasishta, three mothers and Shatrughna to request Rama to come back and accept the

kingdom. Rama assumed that Bharata took the reins of the kingdom, and he gave a brotherly advice to Bharata how to rule the kingdom. The conversation shows how the governance was in Tretayuga.

Rama asked his brother Bharata,

स कच्चिद् ब्राह्मणो विद्वान् धर्मं नित्यो महा द्युतिः ।
इक्ष्वाकूणाम् उपाध्यायो यथावत् तात पूज्यते ॥

“My dear brother, are you treating respectfully as before that preceptor of Ikshvakus, the one who knows the sacred scriptures, the learned who constantly keep up the virtues and he who has a great splendor? I hope that the preceptor, Suyajna, the son of Vasishta, who is rich in humility, who has knowledge of many

scriptures, an unenvious person and who is full of insight, is duly honored by you.”

Preceptors may not be there exactly now. But the governance is done by the Chief Ministers or Prime Minister with the advice of Chief Secretaries, Secretaries of various departments, DGP's, Chief Engineers and advisors to various departments etc. It is the responsibility of the people in the ruling to honor the advice of the enlightened people who are at the helm of the affairs and who know the constitutional and legal matters.

Rama said to Bharata,

मन्त्रो विजय मूलम् हि राज्ञाम् भवति राघव ।
सुसम्बृतो मन्त्र धरैर् अमात्यैः शास्त्र कोविदैः

“The source of victory for kings indeed is a conceded counsel by ministers who are well versed in political sciences and who can hide their thoughts within themselves. I hope, you do not deliberate alone nor indeed with numerous men. I hope your decision arrived at by you through such deliberation does not flow to the public, even before it is carried out. O, Bharata, I hope, considering your interest fully and who is believed by his subordinates and efficient is selected by you.”

The decisions should be taken by the ‘Council of Ministers’ i.e. Cabinet Approval. In Itihasic period, though Monarchy was prevailing, the Kings and Rulers were taking decisions by Consultation. Now the Governments are Democratic, but unilateral decisions are taken arbitrarily. The Rulers take their own decisions and get them endorsed by the Council of ministers. Even before going to the Council of Ministers, or Cabinet Meeting, the rulers announce their decisions to the Public and then get them endorsed as Government orders. This is true in all Nations and Countries.

Rama said to Bharata,

बलवन्तः च कच्चित् ते मुख्या युद्ध विशारदाः ।
दृष्ट अपदाना विक्रान्ताः त्वया सत्कृत्य मानिताः
कचिद् बलस्य भक्तम् च वेतनम् च यथा उचितम् ।
सम्प्राप्त कालम् दातव्यम् ददासि न विलम्बसे ॥
काल अतिक्रमणे ह्य एव भक्त वेतनयोर् भृताः ।
भर्तुः कुप्यन्ति दुष्यन्ति सो अनर्थः सुमहान् स्मृतः ॥

I hope those warriors, who are excellently strong, skilled in warfare, whose excellent actions were seen before, and the most courageous ones are duly honored and respected by you. I hope you are regularly giving your army, the daily provisions and the suitable salary to them, without any delay. When there is a delay in giving bread and wages, the servants become incensed against their master and become corrupt and that is said to be a great unfortunate occurrence.”

This was the respect given to the warriors in those days. Though the King led the army, the main importance was given to the captains of the army.

While going for a war against Ravana, Rama divided the army into various groups and entrusted the responsibility to the respective leaders. After the war was over and Rama's coronation took place, Rama honored all the Vanara leaders with costly gifts.

Now, all over the world, wars are going on. Only Rulers take the credit. No special awards or rewards are given to Army leaders. Even the Scientific Developments in the War Equipment, only rulers take the credit. The Scientists and Engineers who developed new Defense equipment were not honored.

Rama explained the root cause of corruption. If the employees are not paid regularly on time or if the wages are not reasonably fixed proportionate to the

responsibilities and workload of the employees, the employees are prone to corruption. Unfortunately, corruption has deep rooted in our society and government offices as the political system got corrupted.

Rama said to Bharata,

कच्चिज् जानपदो विद्वान् दक्षिणः प्रतिभानवान् ।
यथा उक्त वादी दूतः ते कृतो भरत पण्डितः ॥

“I hope that a knowledgeable man, a wise man, a skilled person endowed with presence of mind and the one who knows how to speak the point, is selected as Ambassador by you.”

Ravana did not heed to the advice of Hanuma and Angada who were sent as emissaries by Rama for a peace settlement. Lord Krishna could not avert the Maha Bharata war. In one way, ambassadors like Krishna, Hanuma, Angada could not avert the great wars.

Present International situation is worse as the Rulers of the Main Superpowers want Supremacy over the whole world.

Normally Ambassadors are chosen from Indian Foreign Service, and experienced officers are selected for the coveted posts. But International politics became complex with the priority of Religion, trade and business and above all Supremacy of one country on another. The Superpowers are now ruled by war mongering people. Hence the role of ambassadors has become crucial. Unfortunately, the Ambassadors are taken over by the Ministers of External Affairs, who have become the Mouth Pieces of the Rulers. The egoistic nature of the Rulers is causing hostile situations. Naturally, the Ambassadors follow the suit, and their intelligence and experience are just a waste.

Rama asked Bharata.

कच्चित् ते दयिताः सर्वे कृषि गो रक्ष जीविनः ।
वार्तायाम् संश्रितः तात लोको हि सुखम् एधते ।

“Are you cherishing all those who live by agriculture and cattle rearing.”

This was the importance given to Kisan in the days of Rama Rajya. But now the farmers are not taken care of. Minimum Support Prices, MSP, were not given for the agriculture products. Farmers are not provided with good seeds, abundant water at harvesting time, agricultural loans etc.

Rama said,

आयः ते विपुलः कच्चित् कच्चिद् अल्पतरो व्ययः ।
अपात्रेषु न ते कच्चित् कोशो गच्छति राघव ॥

“I hope your income is abundant and expenditure minimum. I hope your treasure does not reach undeserving people.”

State and Central Govt budgets are running deficit. World Bank Loans are taken and passed on to the rich on the pretext of subsidies. For Vote Bank, people are given freebies. The main requirements of the people, food, shelter, education and medical benefits are not provided to the people, they are made lazy. When the whole world is technologically improving, the common people are killing their valuable time with gossips in social media.

Rama asked,

कच्चिद् आर्यो विशुद्ध आत्मा क्षारितः चोर कर्मणा ।
अपृष्टः शास्त्र कुशलैर् न लोभाद् बध्यते शुचिः ॥
गृहीतः चैव पृष्टः च काले दृष्टः सकारणः ।
कच्चिन् न मुच्यते चोरो धन लोभान् नर ऋषभ ॥
व्यसने कच्चिद् आढ्यस्य दुगतस्य च राघव ।
अर्थम् विरागाः पश्यन्ति तव अमात्या बहु श्रुताः

“If one of noble work, despite his honesty and integrity, is falsely accused of some offence, I

hope, he is not killed impatiently without enquiry by those well versed in Law books. If a thief is seen and even caught at the time of his act on sufficient ground and interrogated, I hope, he is not released from greed of wealth. I hope that your well-educated ministers examine a case dispassionately when a contention occurs between a rich man and a poor man after studying the situation carefully.”

This shows how righteous were the Kings in ancient days. People were provided with justice irrespective of rich or poor. But now the valuable time of courts is wasted with the legal battles of political parties only. Total Police Force and Judiciary are locked up only in solving the problems of political parties. Added to this are religion and caste wars.

Common man is very far off from the justice. Though many new acts are made, Courts are not making enough justice even to women. People get the impression that Governments and Courts are not for Common man, but only for rich and affluent people and for Political, religious and Caste leaders.

Rama asked Bharata whether the culprits when caught were released without punishment due to their influence. This is very true now. Rich and influential people are left scot-free without any punishment. This paves the way for the corruption in Police and Judiciary departments. Loopholes in the Government Acts or constitution are utilized to save the culprit.

On the advice of Dhritarashtra, Pandavas took the reign of half of their kingdom as ancestral property and ruled the kingdom, Khandavaprastha as capital. Maya, the Ancient Architect, built Maya Sabha. Dharmaraj was happily ruling the kingdom with the help of his four able brothers. At that time,

Devarshi Narada came to Dharmaraj and advised him Rajneet and how to do governance of his kingdom.

Narada asked,

Bhavata Arjitam Dhanam Samyak Uddeshyeshu Vyayaate Va? Kim Tav Rajyam Shastra Vidbhih Mantribhih Svapara Marsham Samipam Krutva Rakshitam? Samanya Janasya Krute Ye Karyani Adhikam Upayogino Bhavanti Tani Karyani Sadhayitum Bhavantah Upayan Kurvanti? Tvam Krooren Tivradanden Svanagarikan Na Pidyasi?

“Is the wealth you are earning being spent on proper objects? Is your kingdom protected by ministers learned in sastras, keeping their counsels close? You take measures to accomplish the acts which are of more utility to the common man? You do not oppress your citizens with cruel and severe punishment?”

This was all about General Administration. He gave importance to the common man. He was asking whether the earnings were utilized on proper projects.

This subject is very relevant to today's governance. Are we spending our revenues properly for the uplift of common man? Our former Prime Minister Vajpayee said that the Governments should not give anything free to the people except Education, Medical and Justice. He said that freebies make the people idle which ultimately weaken the Nation. Smt. Indira Gandhi gave the call of 'Roti, Kapada, Aur Makan.' Lal Bahadur Sastry gave the slogan of 'Jai Jawan, Jai Kisan'. But today are we giving importance to the welfare of the common man? Freebies are given by Governments making the people lazy.

While Duryodhana did try to gain popularity by distributing wealth, his actions

were often driven by manipulative intentions, and he was not seen as a benevolent ruler by most of the citizens. His favors to citizens were often strategic, not genuinely altruistic. Duryodhana's rule was ultimately harmful and self-serving.

Narada said,
Kim Tvam Svasenayah Mukhyadhikarinah
Sarvavidhayuddhe Nipunanam Vishaye
Vicharpurvakam Vyavaharam Karoshi,
Adaram Ch Karoshi? Sashastrasenaasu Karyam
Kurvatam Karmacharinam Sevayah
Kshatipurtih, Sammanah Ch Bhavati Va?

“You treat with consideration and regard the chief officers of your army that are skilled in every kind of warfare? Are people working in the armed forces are compensated and honored for their services?”

Here Narada was asking Dharmaraja about the skilled people in every kind of warfare. There may be a difference in warfare between those days and present. Puranas described various powerful weapons of those days. But the present international scenario is different. The Nations are trying for supremacy and spending a major portion of their budgets for war machinery. The Indian defense services face Budgetary constraints, technological limitations, dependence on Imports. There's also a shortage of trained personnel to serve in critical conditions. We are burdened with basic problems – unresolved border disputes with China and Pakistan, terrorism in Jammu and Kashmir, Insurgency in Northeast, Latest problem with Bangladesh, Left wing extremism and the growing challenge of Urban terrorism – all these compound India's security challenges. Here we require a lot of Statesmanship, as the

Major Powers are playing their game for their supremacy.

Narada asked,
Krushakan Bhavatah Drushtya Bahih Na
Sthapayatu? Kim Te Bhavatah Samipam
Gantum Bhayam Kurvanti?

Bhavatah Rajye Krushakah Bijam Va
Urvarakam Va Icchanti?

“Keep the farmers not out of your sight? Do they fear approaching you? Are the agriculturists in your kingdom contented? Are the agriculturists in your kingdom wanting either seed or food?”

That was the importance given to farmers in those days. The rulers ensured the contentment of the farmers. They were provided with a yearlong water supply facility for farming by construction of large tanks, canals etc. They were provided with seeds, fertilizers and loans at a reasonable rate. Narada was asking Yudhishtira whether the interest did not exceed one fourth of the actual levy or taxes?

Present Governments fail frequently to safeguard the interests of the farmers. There is a large gap between policy promises and actual implementation. Either the river waters overflow or there is a famine condition, without proper water supply to the agricultural lands. Insufficient water resources make the farmers with insufficient irrigation i.e. drop in the crop yields and quality which leads to the financial loss to the farmers.

The Governments fail to provide Minimum Support Price for the Agricultural products. Neither farmers are benefited, nor common men get agricultural products at reasonable prices, but middlemen make money.

The Governments fail to provide necessary credit facilities and bank loans. Farmers don't get post-harvest facilities like sufficient storage godowns to the products and transport facilities.

Further, farmers face other problems like pest and disease outbreaks, soil erosion reducing fertility and productivity, nutrient loss and high pesticide and fungicide costs. Farmers face Insurance problems as normally they are not adequately educated and informed.

The Govts have designed various schemes to help the farmers

- Pradhan Mantri Fasal Bima Yojan – an actuarial premium based scheme
- Neem coated Urea – to regulate the use of Urea
- Pradhan Mantri Krishi Sinchai Yojana - a scheme to take care of irrigation requirements of farming.
- Param Pragat Krishi Vikas Yojana – scheme to promote organic farming.

Still the farmers feel that they are the Neglected Sector as the schemes are not implemented wholeheartedly by the politicians and officials.

Narada asked,

Tvam Striyah Saantvayasi Ch Tav Kshetre Rakshitah?

“You console women and are they protected in your realm?”

In ancient days women were treated with respect. Originally Stree Swamyam ie Women's Self Respect was prevailing. Stree Swamyam encapsulates the idea of a woman having the freedom to make her own choices and live with self-respect and dignity, free from undue influence or control. But due to manipulations of selfish men, it changed to

Purusha Swamyam i.e. Male domination. As the time goes, the importance of women was brought down and today the self-respect of women is at stake.

Women face gender-based violence, health care disparities, workplace inequalities. Women face domestic violence, sexual assault, harassment and trafficking. Women in rural areas still face problems related to pregnancy and childbirth. At workplace women face the problems of pay gap, limited career advancement and promotional opportunities and sexual harassment. Girls face lack of opportunities for higher education due to discouragement from parents and family.

No doubt, respective governments tried to improve a lot of opportunities for the women by enactment of laws. Preamble of the constitution assures equal rights to the women to take part effectively in the administration of the Nation by 33% reservation in Panchayats and Municipalities. Laws were enacted for General principles of equality before Law, equality of opportunity, making provisions for securing justice and humane conditions of work and maternity relief. An equal remuneration act was made. Centre introduced schemes like Beti Bachao, Beti Padhao, working women's hostel, women help line, Mahila police volunteers etc. Still Governments must do – social security programs, skill development programs, better educational opportunities and legislation reforms.

Narada said,

Aashase Bhavatah Mantrnah Ghusapranah Na Santi Tatha Ch Te Dhanika Daridrayoh Madhye Utpadya Mananam Vivardanam Anuchitarupen Nirnayam Na Kurvanti?

“I hope your ministers are not prone to bribes and they do not decide wrongly the disputes that arise between the rich and the poor.”

The problem of bribes in the bureaucracy and judicial system was envisaged in ancient times itself. But it might be at the highest level. But today, corruption has taken deep roots even to the lower levels.

Narada asked whether ministers are prone to bribes. This is judicial corruption at Governance level and inside the courts. In India, the main reason for judicial corruption is massive case backlog of more than five crore cases. The corruption in the judicial system is not limited to judges, lawyers, Court staff in administrative affairs, but also to the parties involved in the cases. Various methods are used for failing the judicial system such as bending the law in exchange of monetary bribes or favors in kind, losing case files and evidence, physical elimination of evidence or suspects, delay proceedings, and providing prisoners with preferential treatment etc. By going for appeals against the judgements, the cases run from one court to another, thus saving the culprits from punishment. Public lose confidence on the courts and judicial system.

Narada asked,

Kim Bhavatah Rajye Vanijah Vichar Purvakam vyavaharam Kurvanti?

“Are the merchants treated with consideration in your kingdom?”

Business and trade were always given top priority from ancient days. Akhand Bharat in those days included from China to Afghanistan. Chini Chinambaralu, diamonds and sarees and clothes, weaponry etc. were marketed, imported and exported. But today we are running with Trade deficit ie imports exceed

exports. While India’s GDP is growing, the gap with China and the US remains significant in terms of overall GDP per capita i.e. or income per person in the country. The average economic output has come down, the disparity between rich and poor has increased. Today India needs the economic growth with increased job opportunities. The main reason for the slow growth of our economy is age-old laws and acts, bureaucratic procedures, tax system and above all systemized corruption in offices. We require industries and companies which can improve job opportunities, but today to start a company or business with 25 employees, there are numerous acts to be followed. Governments must implement Single Window procedure effectively and encourage young entrepreneurs.

Narada asked,

Bhavatah Nagarasya Rakshanaartham Gramah Nagaravat Krutah, Gramah Grambahih Ch Gramavat Krutah Va?

“For the protection of your city, have the villages been made like towns and the hamlets and outskirts of villages like villages?”

Even in Tretayug, the roads were constructed, and wells were dug for providing water. When Bharata decided to go to the forest to meet Rama and request him to take reign of power of Ayodhya, the engineers constructed a comfortable Highway in no time from the city of Ayodhya to River Ganga, by clearing off shrubs and stones on the way. Trees were planted on both sides of roads. From Ayodhya to River Ganga, they constructed bridges on the streams. Many ponds in various sizes and shapes containing plenty of water resembling seas were built, by constructing dams on rivulets. In scarce water areas, excellent wells

were dug duly decorated all around with platforms to rest. The beautiful royal highway which was built by efficient engineers appeared as resplendent as a night in a clear sky, illuminated by the moon with its procession of stars.

Today we are talking about the expansion of cities and outer ring roads etc. But in those days, suburban villages were developed. Cities were expanded and Villages were made towns. The outskirts of cities were maintained with a village atmosphere, to maintain hygienic conditions.

After Kurukshetra Sangram was over, Lord Krishna took Pandavas to Bhishma who was on the death bed of arrows. Lord Krishna asked Bhishma to enlighten Dharmaraja on Raj Neethi and other Dharmas.

Bhishma advising Dharmaraja emphasized the need for a king to be compassionate but firm, protect his subjects and uphold justice.

He advised protecting the weak, rewarding the virtuous and ensuring the welfare of all subjects. Bhishma stressed the importance of respecting women and ensuring their safety and dignity, recognizing their crucial role in the society. Bhishma cited the Book of Ethics, Neeti Sastra 'Vaisalakshamu' authored by Lord Brahma, in which the emphasis was given of 'Intelligence' i.e. important information about enemies and enemy country. The kings and emperors in ancient days were very cautious of the enemies and were getting intelligence reports through their own network of spies.

When Shurpanakha tried to woo Rama and Lakshmana to marry her and proceeded towards Sita to kill her, Lakshmana cut her nose and ears. Khara, Trishora and Dushana were killed by Rama. Shurpanakha, defaced, rushed

to Ravana. Seeing him in Rajya Sabha, the ministers praising him for his victories, she taunted her brother for his unkinglike activities.

Shurpanakha said to Ravana,

येषाम् चारः च कोशः च नयः च जयताम् वर ।
अस्वाधीना नरेन्द्राणाम् प्राकृतैः ते जनैः समाः ॥
अयुक्त चारम् मन्ये त्वाम् प्राकृतैः सचिवैः युतः ।
स्व जनम् च जनस्थानम् निहतम् न अवबुध्यसे ॥

“I believe that you have no spies with their profession, but you are associated with artless Ministers worthy to worship you, hence you are incognizant of the ruination of all your subjects. Those kings that do not retain spies, treasures and strategies under their control, but vouch safe them to others, cannot survive for long.”

Duryodhana employed spies to locate Pandavas after they were exiled following the game of dice. He used spies extensively during the Pandavas's incognito year to locate them.

No doubt, our Intelligence is Very strong. But the ruling parties failed many times to take the intelligence reports seriously and put the country and the people in problems.

Kautilya, also known as Chanakya and Vishnu Gupta authored Artha Sastra, the ancient Indian political treatise. Some of the salient features of Kautilya's Artha Sastra are:

1. Accountability: Rulers are expected to be responsive, responsible and accountable, with provisions for their removal or recall if they fail in their duties.
2. A ruler's action should align with dharma/ righteousness and promote the wellbeing of the subjects.
3. Kautilya emphasized the importance of a fair and just legal system, with rulers expected to administer justice based on

the righteousness, evidence, legal precedent and established laws.

4. Good governance includes formulating efficient policies for economic growth, ensuring fair trade practices and encouraging capital formulation.
5. Kautilya details the organization of local governance, including village administration and the role of local officials.
6. Emphasized in Accountable government.
7. Kautilya called the king a servant of the State who would harbor no personal likes. The likes of the people to be followed by the king. In the happiness of the subject lies the happiness of the king.

India is a vast country and the biggest Democratic Nation. India has endured as a democratic country due to a combination of factors including a strong commitment to free and fair elections and the establishment of robust democratic institutions and peaceful transition of power. The common man started active participation in political process. Free Press and various social organizations have been instrumental in safeguarding democratic norms and holding the people in Power accountable to the citizens. The Nation owes the gratitude to Dr. B. R. Ambedkar who chaired the Committee to draft the 'Constitution of India', Mahatma Gandhi who guided not

only the Independence movement, but also gave the guiding principles of Ahimsa and Satyam for the welfare of the Common Man, Jawahar Lal Nehru, the first Prime Minister of India who laid the Foundation for the Democracy in the country, Indira Gandhi who fought for Socialism against the uprising of Fascist parties and personalities, Lal Bahadur Shastri who emphasized importance to Jawan and Kisan, P. V. Narasimha Rao and Man Mohan Singh for the Economic Revolution and Rajiv Gandhi for IT Revolution in the country, Vajpayee, Architect of Modern India. We owe a lot to our present regime of Modi Jee who put our Nation at the Top on International Level with his pragmatic political and spiritual Nature.

India always stood on the basic principles of Dharma and takes corrective action whenever necessary.

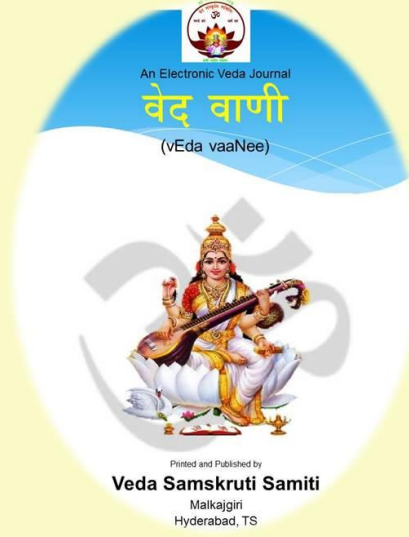
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3. Vyasa Maha Bharata, Kisari Mohan Ganguli, Sabha Parva.
4. Google Search for Present Governance etc.

About the Author



Sri T.S. Haragopal, did his Bachelor of Engineering (BE) and has more than 35-years of industrial experience. He has participated in the 'International Conference on Vedanta', conducted at the University of Massachusetts, Boston, USA and presented on three subjects - (1) Suddha Sadhakamu, (2) Sanant Sujateeyam and (3) Sitayanam (the life journey of Sita). He has published many books in Telugu language such as Valmiki Ramayanam, Sri Madandhra Sampoorna Mahabharatam, Sri Madandhra Maha Bhagavatam and others. He is presently staying in Vijayawada, Andhra Pradesh.



Section Three

Sanaatana Dharma News



3-day Conference Report of
***Tryakṣa-Rtasṃṛti* - Realigning Our Welfare with the Cosmic Order**
 Third International Conference

21–23 March 2026 | *The Chancery Hotel, Lavelle Road, Bengaluru*

Organized & Sponsored by: **Sri K. Chandrasekhara Raju, President, Prakruthi Foundation, Bengaluru**
 Convenor: **Dr. Narayana Rao Mushti**

Executive Summary & Philosophical Context

The three-day international conference, “*Tryakṣa-Rtasṃṛti*: Realigning Our Welfare with the Cosmic Order”, served as an extraordinary cross-disciplinary confluence bridging ancient Vedic epistemology (Vaidika Vijñāna) with modern empirical science and accelerated technological systems. Organized through the visionary patronage of Sri K. Chandrasekhara Raju, the event was set against the backdrop of the landmark book launch of ‘*Trayaksha*’ – Fire, Light, Sound, authored by long-time VSS member and advisor Dr. M. N. Rao alongside co-author Duvvuri Sukruti. Dr. Rao’s 30-year longitudinal scientific study rigorously demonstrated how the precise mechanics of Yajña – specifically the deployment of *Samidhas* (sacred firewood), ghee, rice, and *nava dhanyas* (nine grain types) in strict consonance with phonetic Vedic chanting – actively rejuvenates environmental parameters, cutting microbial load and particulate matter.

The conceptual foundation of the conference aligned seamlessly with the observations of Sri Nagesh Jayanti in his book, ‘The Conscious Bridge: Reclaiming Wisdom in the Age of Accelerated Intelligence’. Sri Jayanti posited that modern humanity’s deep civilizational deracination from nature lies at the absolute root of our modern ecological crises, societal fragmentations, and collective loss of purpose. *Tryakṣa-Rtasṃṛti* was thus designed as a vital correction, utilizing the metaphor of the *Thriaka* (the three-eyed vision) to merge the ‘how’ of modern materialist science (the left eye) with the profound cosmic order, or ‘*Rta*’, of Vedic tradition (the right eye), sparking a unified third eye of integrated wisdom.

Veda Samskruti Samiti (VSS) participated wholeheartedly and holistically. The Organization was represented by the following distinguished delegation:

- Sri Akella Hemakanth Prabhakar Rao, Founder & President (attended online)
- Lt. Col. Dr. Akella Amarendra Babu, Vice President
- Sri Nagesh Jayanti, Vice President, Projects
- Dr. Shriram Darbha, Vice President, VSS
- Smt. Tulasi Lalitha B.K., Executive Secretary, VSS
- Dr. Raghava S. Boddupalli, Editor-in-Chief, *vEda vaaNee* e-Journal, VSS

Day 1: Experiential Foundations & Epistemic Bridges

The conference opened with sacred divinity via a live Rudra Homam performed at the residence temple of Sri K. Chandrasekhara Raju. This served as a profound experiential demonstration of an active, living Vedic ritual technology designed to balance subtle

environmental energies. Following this, the official indoor session at The Chancery Hotel commenced with a formal Deep Prajwalan led by Sri K. Chandrasekhara Raju, Dr. Narayana Rao Mushti, and Sri Nagesh Jayanti amidst Vedic recitals.

Day 1 was formally chaired by Sri Nagesh Jayanti. In his opening keynote address, Shri Jayanti mapped the integration of modern science with Vedic systems, introducing Artificial Intelligence as a translation layer. He explained that the computational power of AI can track complex cosmic patterns and textual structures, allowing younger generations to objectively engage with *Sanatana Dharma* without civilizational subordination.

The afternoon was graced by Chief Guest retired Chief Justice of India, Dr. M. N. Venkatachaliah. Reflecting on cosmic harmony, Dr. Venkatachaliah gave an illuminating talk drawing upon the divine marriage of Shiva and Parvati (Parvati Parameswara Parinayam) as a symbol of balancing cosmic masculine and feminine energies. During this session, VSS delegates Sri Nagesh Jayanti and Smt. Tulasi Lalitha presented printed copies of VSS's flagship *Vision Bharat 2037* strategic policy document to Dr. Venkatachaliah, Sri K. Chandrasekhara Raju, and other key dignitaries, receiving their deep blessings. Sri Nagesh Jayanti subsequently closed the day's scientific sessions with a final presentation on conscious technical architectures and delivered the concluding remarks.

Day 2: Cross-Disciplinary Scholar Evidence & Institutional History

Day 2 was chaired by eminent psychiatrist and spiritual scientist Dr. Gorti Subbarao. The proceedings focused extensively on concrete cross-disciplinary evidence, featuring presentations from medical professionals, cardiologists, and behavioral specialists. Notably, Emeritus Professor of Cardiology Dr. R. S. N. Sharma delivered a vital presentation connecting the psychological and cardiac benefits of stress reduction with the Bhagavad Gita's frameworks of *Nishkama Karma* (detached action) and *Śaraṇāgati* (surrender). Dr. Shriram Darbha also delivered a passionate presentation on 'Go to Gita - The Practical Manual & a interactive tool for integrated well-being.

VSS institution and organizational history took center stage during the afternoon sessions: Smt. Tulasi Lalitha delivered an exhaustive presentation highlighting VSS's history, regular Sanatana Dharma educational courses, and its diverse community activities conducted over the past 12 years.

Lt. Col. Dr. Akella Amarendra Babu followed with a detailed layout of VSS's recent projects, expanding significantly upon the structural mechanics of the *Vision Bharat 2037* document. He detailed VSS's phased blueprint to establish self-sustaining Vedic Villages, Ayurvedic research hospitals, regional Goshalas, and local medicinal forests, targeting pilot rollouts across Telangana and Andhra Pradesh before national deployment.

Day 3: Global Confluence & The Bangalore Declaration

The final day highlighted global parameters of Vedic implementation, pulling in international perspectives from scholars and research practitioners broadcasting virtually from the United States, Japan, and Qatar.

A central highlight of the morning was a passionate keynote address by VSS Founder & President, Sri Akella Hemakanth Prabhakar Rao (delivered online). Sri Rao spoke profoundly on the severe cultural erosion and deteriorating foundational values facing contemporary Hindu civilization. He shared his lifelong conviction that a targeted resurrection of India's classical knowledge systems is the supreme need of the hour – the precise mission upon which VSS was originally founded and the core catalyst behind the formulation of the *Vision Bharat 2037* roadmap.

Dr. Raghava S. Boddupalli presented an overview of 'Significance and Characteristic features of Yajña, Yāga and Iṣṭi', which was documented across the Samhita and Brahmana texts of the Yajurveda. He also gave an overview of latest editions of VSS's peer-reviewed digital publication, the *vEda vaaNee* (accessible at www.vedasamskruti.org.in) and invited manuscripts for publication in this Sanatana Dharma e-journal of the VSS.

The conference culminated in an urgent brainstorming valedictory syndicate headed by Sri Nagesh Jayanti to review delegate feedback and finalize a definitive national policy document: 'The Bangalore Declaration'.

The Bengaluru Declaration: Policy Core

The Bangalore Declaration, formally adopted on 23rd March 2026 at the conclusion of the event, represents a unified call to the Government of India and the Prime Minister's Office (PMO). It demands the formal, statutory recognition of *Vaidika Vijñāna* (Vedic Science) as an independent, epistemologically rigorous knowledge system under the National Education Policy (NEP 2020), rather than classifying it merely as cultural heritage or religious subset.

The declaration outlines policy recommendations across key civilizational avenues.

Summary of the Eight Policy Recommendations

1. **Formal Categorization:** Create *Vaidika Vijñāna* as an independent, dedicated branch under the Indian Knowledge Systems (IKS) Division of the Ministry of Education.
2. **Dual-Epistemology Validation:** Form a Joint Validation Council composed of traditional Vedic *Vidyadharas* and modern scientists, validating *Shabda* (testimony) as a source for hypothesis generation and *Pratyaksha* (observation) for policy.
3. **Central Council for Vedic Research (CCVR):** Establish a dedicated statutory research body analogous to CCRAS.
4. **Digital Veda Mission (AI Infrastructure):** To build advanced Sanskrit NLP corpus models, high-fidelity AI oral phonemic preservation systems, and machine-learning driven cross-referencing between Vedic texts and modern datasets.

5. **Homam for Environmental Sustainability:** Formally recognize *Yajña* and *Agnihotra* as scientifically validated carbon and microbial mitigation practices, integrating them directly into the National Clean Air Programme (NCAP) and Mission Life.
6. **Teacher Training:** Train 10,000 master teachers across traditional Gurukulas and mainstream universities by 2030 through specialized credit-based UG/PG modules for faculty development.
7. **Global Engagement:** Secure UNESCO oral heritage nominations for all four Vedas, establish a WHO Expert Group on Vedic Wellness, and utilize the *Dharma-Ahimsa-Moksha* framework as India's ethical contribution to global AI governance.
8. **Viksit Bharat 2047 Alignment:** Mandate the direct mapping of ancient domains to modern state goals (e.g., *Vedic Krishi* to organic agriculture, *Sthapatya Veda* to smart city initiatives, and *Dhanurveda* to indigenous defense production).

Conclusion

Following the presentation of the Bangalore Declaration, the conference wrapped up with closing remarks from Divya Seth of the organizing team, who extended a vote of thanks to the chief sponsor, Sri K. Chandrasekhara Raju, and the volunteer teams. Attendees were formally felicitated with silk shawls and certificates of honor. The three-day convention officially concluded with the entire assembly standing to sing the National Anthem, leaving VSS and its partners with an energized commitment to bring the Bangalore Declaration to the highest levels of national policy.

Report compiled by -

Nagesh Jayanati

Vice President, Veda Samskruti Samiti (VSS)

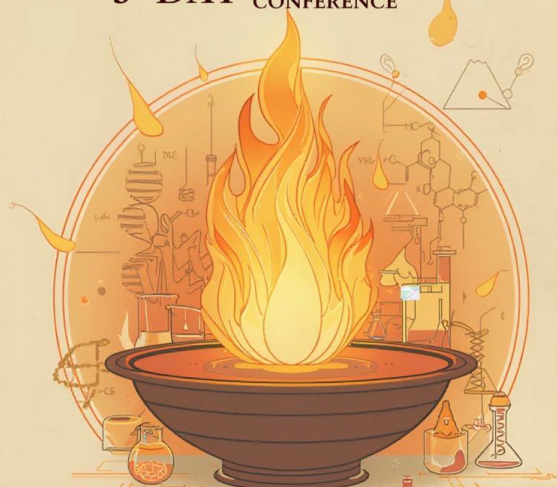
INVITATION

TRYAKSAH RTASMRTIH 2026

The Re-alignment with Cosmic Order

Bridging Vedic Epistemology and
Modern Environmental Science

3-DAY INTERDISCIPLINARY CONFERENCE



RSVP:
Divya Shet: 9611492369
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Nagendra Prasad: 9980073015
nagendra@sminnovations.in

QR Code

DATES: 21st - 23rd March
VENUE: The Chancery Hotel
Lavelle Road, 560001

CONVENOR: Dr. Narayana Rao Mushti
narayanarao.mushti@gmail.com

Sponsored by
PRAKRUTI FOUNDATION

THE ORGANISING COMMITTEE
CORDIALLY INVITES

Researchers, Scholars, Practitioners, Scientists and Policy Thinkers to
PARTICIPATE in the conference
to explore the dialogue between **Vedic Knowledge systems and
Modern Scientific inquiry**, with a focus on environmental balance
through the concept of

RTA- THE COSMIC ORDER

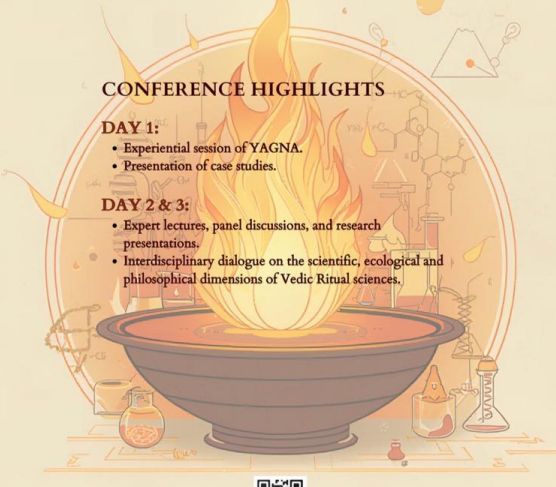
CONFERENCE HIGHLIGHTS

DAY 1:

- Experiential session of YAGNA.
- Presentation of case studies.

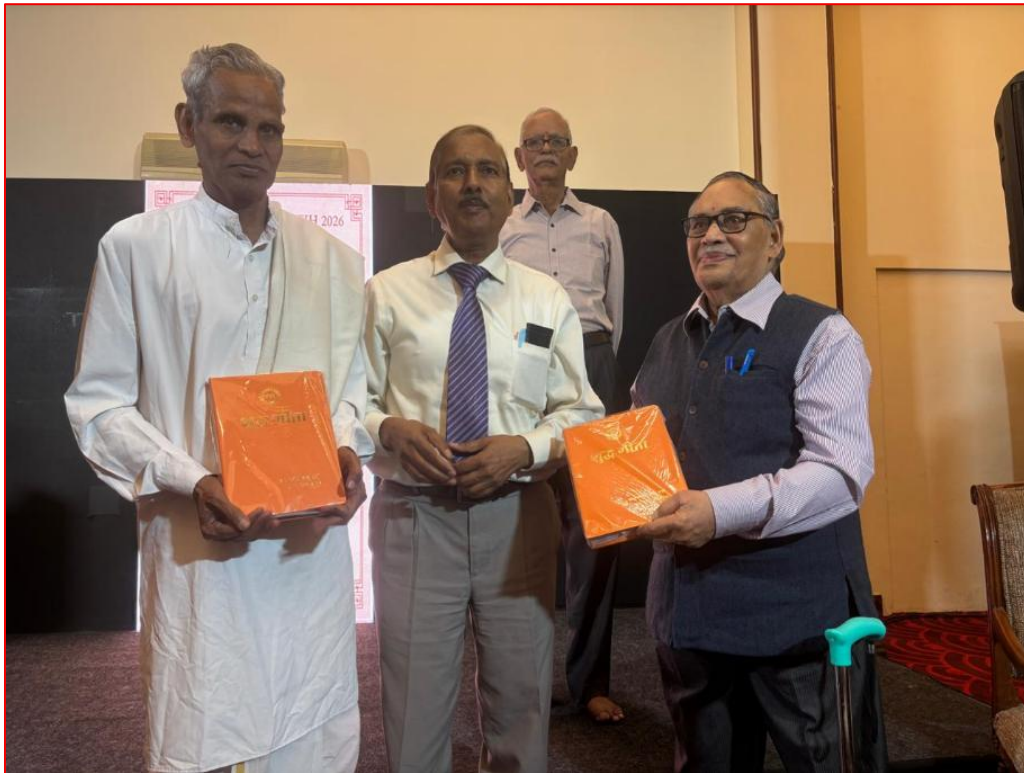
DAY 2 & 3:

- Expert lectures, panel discussions, and research presentations.
- Interdisciplinary dialogue on the scientific, ecological and philosophical dimensions of Vedic Ritual sciences.



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Book Review

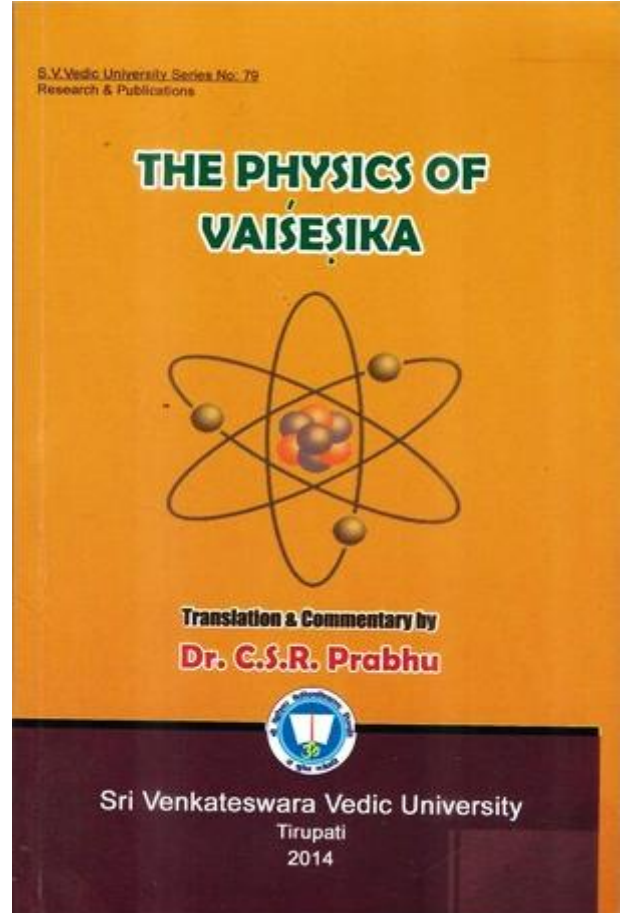
The Physics of Vaisesika

Translation and Commentary by Dr. C.S.R. Prabhu

This book explores the ancient Indian philosophy of Vaisheshika propounded by Maharishi Kanada. It discusses concepts such as atoms, matter, motion, space, and time from both philosophical and scientific perspectives. This review presents reflections on the book from the viewpoint of physics and scientific inquiry.

Review

The book presents a highly systematic and logical explanation of the universe through the principles of Vaisheshika Darshan. One of the most impressive aspects is the concept of atoms (anu) and the detailed discussion of matter, motion, space, and time. Several ideas discussed in the text show interesting similarities with concepts of modern physics.



It is fascinating to observe that the curiosity to understand nature and reality has existed in Indian knowledge traditions for centuries. The text highlights how observation, logic, and reasoning formed the basis of ancient philosophical inquiry.

Another significant aspect of the book is the unique relationship it presents between physics, Dharma, and Vedic knowledge. The discussion reflects that many concepts within Dharma and Vedic philosophy are based on analytical and logical thinking and can be viewed through a scientific perspective. Such interdisciplinary connections make the study intellectually engaging and meaningful.

The book also reminds readers that physics is not limited to equations, derivations, and numerical analysis alone, but is deeply connected with questioning and understanding the principles governing existence and nature.

Overall, this book broadens the thinking and strengthens the belief that physics is a lifelong journey of curiosity, observation, and discovery.

References

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2. VSS Webinars on YouTube
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Reviewer

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Veda Samskruti Samiti

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Veda Samskruti is an inherent intellectual property of Bhaarata dEsham. It is the basic duty and right of every citizen in Bhaarata dEsham to protect this Intellectual property. Indian Constitution and Law provides provision for protection and preservation of its culture, its monuments, architecture etc.

The Chaturvedas said to have 1131 shaakhaas right up to the time of Aadi Shankaraachaarya and thereafter during last more than ten centuries, many shaakhaas are out of practice due to various reasons and presently only seven shaakaas are in the practice of Guru shiShya parampara.

There is a need to continuously preserve these available shaakhaas which may likely to disappear in future due to various external forces acting in the country vigorously with the power of money and global politics. It is time for the intellectuals of Bharata dEsham to wake-up and work collectively to protect and preserve Veda Samskruti of Bharata dEsham, by empowering the Youth of Bharat dEsham, the future care takers of this great Indian Heritage , with suitable education of our correct history and culture.

The above background led to formation of this Veda Samskruti Samiti which is registered under Societies acts of Government of Telangana, with Regd. No. 961/2016 by Sri A.H. Prabhakara Rao, who is the Founder and President of the Samiti.

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