

COSMOLOGY, CONSCIOUSNESS AND KNOWLEDGE IN VEDAS: FOUNDATION OF INDIAN KNOWLEDGE TRADITION

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ABSTRACT

India swanks the one of the largest education system on the globe, this system has crossed diverse phases to attain its present status. The foundation of present Indian education system is Indian Knowledge Tradition. Education was treated utmost importantly in the ancient period. Indian Knowledge Tradition is designed not only to gain knowledge but also emphasized character development, attaining self-control and confidence and understanding the social issues to an individual. It is overt that Indian Vedas are the oldest scriptures of the world. Generally, Vedas are looked as religious scriptures. The Indian Knowledge Tradition is the methodical body of knowledge developed in India since ancient periods and consisting all the traditions and practices that have been build up, refined and conserved over generations by diverse cultures, Vedas, Purans and Smritis. The word Veda is derived from the Sanskrit word vid, which indicates knowledge or to know; hence, it is a important body of religious transcript that formulated in ancient India. The Vedas have unique features consisting a brilliant combination of knowledge, action and devotion. The Puranas are wide classification of Indian ancient religious literature, particularly myth and other ritual lore. Purana contains the instructions for ritual performance and has many mythological narratives concerned to different gods. The paper critically examines the rich contribution of Ancient knowledge scriptures like Veda, Purana, Upnishads, Upvedas etc. in Knowledge tradition flourishing in India, spanning from ancient times to the contemporary era, critically analyzing the aspects of each phase.

Keywords: Shruti, Samriti, Veda, Purana, Upnishads, Upvedas, Katha sukta.

REVIEW OF LITERATURES:

Priya & Pavitra (2024) This study emphasized the influence of vaidic literature and Indian knowledge tradition on present human life. It is mentioned that Indian Knowledge Tradition, through its prominence on cultural enrichment, deeply impact human being by revealing them to India's rich legacy. This revelation grows a deep sense of pride and identity, inspiring in human being a correlation to their origins. Finally, the Indian Knowledge Tradition has the probabilities to harmonize and augment current education system by yielding a more inclusive understanding of human civilization, knowledge and cultural legacy and convey large advantages to students, academia, and humanity.

Khare P & Kumar J (2025) this study inspects the significance of the Indian Knowledge System (IKS) in the framework of globalization, evaluating the contribution of traditional Indian wisdom to present global challenges like sustainability, health problem and educational questions. It underscores the function of IKT in yielding optional solutions to imperative global issues, endorsing holistic well-being, and tackling ethical concerns interrelated to globalization. On the basis of comprehensive review of essential aspects of IKT like historical, philosophical and contemporary, present study offers imminent into its significance in determining a more poised and harmonious global future.

Baidya M. & Das P.(2025) As per this study, It can be expressed that contemporary and emerging problems can be solved by utilizing the essence Indian Knowledge system. By

Incorporating Indian Knowledge system into education India's intellectual heritage can be preserved and it would also offer a unique perception on human development. Incorporating of ethics, values in education through Indian Knowledge System has the potential to endorse sustainable, equitable, and overall advancement of human being. The Indian Knowledge System accentuates on the interconnectedness of diverse disciplines to augment societal, intellectual, spiritual and poignant development of human beings. Consequently, IKS has immense involvement to generate a more harmonious and peaceful world. This study investigates the significance of Indian Knowledge System in contemporary periods and underscores the importance of ethics, value-based principles and Morals of Indian Knowledge System. This paper also reveals the pivotal role of Indian Knowledge System which establish overall or holistic development of human beings.

Thomas Anisha & Mishra S. K. (2023) This research study aims to create a theoretical model for effective and ethical communication and expansion of Indian Knowledge System (IKS) that always remind the impressive ancient knowledge of India and strives to respect Indian culture in the best possible methods. This is done by applying the Natyashastra in modern day communication. The Natyashastra is popularly known as the Fifth Veda as the Indian treatise of the performing arts. This proves the eternal relevance and classical value of ancient Indian knowledge. This study strives also to encourage acceptance and practice of reclaiming India's authentic knowledge, and hence, its national power.

Timane Rajesh & Wandhe Priyanka (2024) This knowledge system encompasses a wide range of subjects including philosophy, religion, science, mathematics, medicine, astrology, and literature. It is based on a holistic approach that integrates different aspects of human life, such as mind, body, and spirit. One of the key characteristics of the Indian Knowledge System is its emphasis on the interconnectedness and interdependence of all beings and the universe. This is reflected in the concept of 'Vasudhaiva Kutumbakam' or the whole world is one family. The Indian Knowledge System also places a strong emphasis on self-realization and inner transformation. This is achieved through practices such as meditation, yoga, and the pursuit of knowledge and wisdom. Despite the influence of modernization, the Indian Knowledge System continues to be a vital part of Indian society and serves as a source of guidance and inspiration for individuals and communities. Its teachings on compassion, harmony, and balance have helped shape Indian culture and continue to influence the global community.

INTRODUCTION

In primeval India, (Vedanga) and other disciplines of IKT had the rich wisdom of different branches of knowledge. Indian society believes knowledge (vidya) as the only actual wealth. Ancient knowledge has been transferred from generation to generation through Gurukuls, where guru-disciple relationships thrive. Vedas, Brahmanical texts, Aranyakas and Upanishads and the main component of Vedic literature.

As the Supreme Brahma the doer of creation/rules, has narrated the vedic literature and scholar sages had listen the sound of supreme being therefore Vedic literature is called 'Shruti'. Vedic literature comprised of many Upanishads, Aranyakas of above mentioned four Vedas. Vedas are found in ancient language of India Sanskrit and also called Vedic Sanskrit because of its distinct identity. The usage and meaning of vedic Sanskrit words are believed to have transformed or vanished over time.

Bhartiya Vidya principally means learning, philosophy, science, knowledge, and erudition in 4 Vedas : Rig-(Veda Knowledge of the Hymns of Praise), Sama-(Veda Knowledge of the

Melodies), Yajur- (Veda Knowledge of the Sacrificial formulas) Atharva- (Veda Knowledge of the Magic formulas).

Rigved: Wisdom of the Verses "Rig Veda consists of 10,552 verses (collected into 10 books) of hymns and mantras used by the hotri priests.

The hymns of the Rig Veda emphasized on pleasing the principal gods like Indra (war, wind and rain), Agni (the sacrificial fire), Surya (the sun) and Varuna (the cosmic order) through sacrament and sacrifices. The Vedic gods also pardon sins (wrong doing) and govern justice in the perpetual life.

IMPORTANCE OF VEDIC KNOWLEDGE

Types of Vedic Literature: There are broadly two types of Vedic literature:

- **Shruti Literature** – The word 'Shruti' from the term 'Shruti Literature' means 'to hear' and explains the holy texts which encompass of Vedas, Brahmanas, Aranyakas, & Upanishads. Shruti Literature is canonical, consisting of revelation and unquestionable truth, and is considered perpetual.
- **Smriti Literature** – Smriti is a Sanskrit word which interprets to memorize. It is a segment of Hindu sacred literature. The term "Smriti" usually is referred specifically to works concerning to social behavior and law, such as the renowned Manu-Smriti (Laws of Manu).

Sama veda: "Wisdom of the Chants" Ritual works contain principally of selections from the Rig Veda. Sama Veda was chanted in fixed melodies by the adhvaryu priests. Each contains about 2,000 verses **Yajur veda:** "Wisdom of the Sacrificial Formulas" liturgical works consist primarily of selections from the **Rig Veda**. The Yajur Veda was used by udgatri priests and contains brief prose to accompany ritual acts, many of which are deal with the ritual instruments and offerings.

Atharvana veda: "Wisdom of the Sacrificial Formulas" Was added significantly later than the first three Samhitas, perhaps as late as 500 BC. It consists of 20 books of hymns and prose, many of which reflect the religious concerns of everyday life. This sets the Arharva Veda apart from the other Vedas, which focus on adoring the gods and performing the liturgy of sacrifice, and makes it an important source of information. The Atharva Veda (Sanskrit: Atharvaveda from atharvāṇas and veda, meaning "knowledge") is the "knowledge storehouse of atharvāṇas, the modus operandi for everyday life". The text is the fourth Veda, but has been a late addition to the Vedic scriptures of Hinduism. The Atharvaveda is sometimes called the "Veda of magical formulas", an epithet affirmed to be erroneous by other scholars. In contrast to the 'hieratic religion' of the other three Vedas, the Atharvaveda is said to represent a 'popular religion', incorporating not only formulas for magic, but also the daily rituals for initiation into learning (upanayana), marriage and funerals. Royal rituals and the duties of the court priests are also included in the Atharvaveda. The Atharvaveda was likely compiled as a Veda contemporaneously with Samaveda and Yajurveda, or about 1200 BC - 1000 BC.

Along with the **Samhita** layer of text, the Atharvaveda includes a **Brahmana text**, and a final layer of the text that covers philosophical speculations. The latter layer of Atharvaveda text includes **three primary Upanishads**, influential to various schools of Hindu philosophy. These include the **Mundaka Upanishad**, the **Mandukya Upanishad** and the **Prashna Upanishad**. The Atharvaveda Samhita contains hymns many of which were charms, magic spells and incantations meant to be pronounced by the person who seeks some benefit, or

more often by a sorcerer who would say it on his or her behalf. The most common goal of these hymns charms and spells were long life of a loved one or recovery from some illness.

4 Upvedas:

1. **Ayurveda:** The word ayurveda consists of the words ayus, meaning "longevity", and veda, meaning "related to knowledge" or "science". Thus Ayurveda is the science of life. Ayurvedic medicine ("Ayurveda" for short) is one of the world's oldest holistic ("whole-body") healing systems. It was developed more than 3,000 years ago in India. It's based on the belief that health and wellness depend on a delicate balance between the mind, body, and spirit. Its main goal is to promote good health, not fight disease. But treatments may be geared toward specific health problems. It believes that everything in the universe – dead or alive – is connected. If your mind, body, and spirit are in harmony with the universe, you have good health. When something disrupts this balance, you get sick. Among the things that can upset this balance are genetic or birth defects, injuries, climate and seasonal change, age, and your emotions.
2. Additionally, the non-Samhita layers of Atharvaveda text include a Brahmana and several influential Upanishads Atharvana samhitha hymns are used to: Surgical and medical treatment, Charms against fever, jaundice and diseases, Remedy from medicinal herbs, Spells and prayers to gain a lover, wife, Speculations on the nature of man, life, good and evil Prayer for peace— Ayurveda Ayurvedic medicine ("Ayurveda" for short) is one of the world's oldest holistic ("wholebody") healing systems. It was developed more than 3,000 years ago in India. It's based on the belief that health and wellness depend on a delicate balance between the mind, body, and spirit. Its main goal is to promote good health, not fight disease. But treatments may be geared toward specific health problems. It believes that everything in the universe – dead or alive – is connected. If your mind, body, and spirit are in harmony with the universe, you have good health. When something disrupts this balance, you get sick.

Among the things that can upset this balance are genetic or birth defects, injuries, climate and seasonal change, age, and your emotions. Those who practice Ayurveda believe every person is made of five basic elements found in the universe: space, air, fire, water, and earth. These combine in the human body to form three life forces or energies, called doshas. They control how your body works. They are **Vata dosha (space and air); Pitta dosha (fire and water); and Kapha dosha (water and earth).**

- I. **Vata Dosha:** Those who practice Ayurveda believe this is the most powerful of all three doshas. It controls very basic body functions, like how cells divide. It also controls your mind, breathing, blood flow, heart function, and ability to get rid of waste through your intestines. Things that can disrupt it include eating again too soon after a meal, fear, grief, and staying up too late. If vata dosha is your main life force, you're thought to be more likely to develop conditions like anxiety, asthma, heart disease, skin problems, and rheumatoid arthritis.
- II. **Pitta Dosha:** This energy controls your digestion, metabolism (how well you break down foods), and certain hormones that are linked to your appetite. Things that can disrupt it are eating sour or spicy foods and spending too much time in the sun. If it's your main life force, you're thought to be more likely to develop conditions like Crohn's disease, heart disease, high blood pressure, and infections.

III. **Kapha Dosha:** This life force controls muscle growth, body strength and stability, weight, and your immune system. You can disrupt it by sleeping during the day, eating too many sweet foods, and eating or drinking things that contain too much salt or water. If it's your main life energy, practitioners believe you may develop asthma and other breathing disorders, cancer, diabetes, nausea after eating, and obesity.

3. **Dhanurved:** The term derives from the words for bow (dhanushya) and knowledge (veda), literally the "science of archery". The term Dhanurveda is generally used by Sanskrit writers to denote the artillery science. Many Sanskrit texts on epics, Purāṇas and kāvyas have references in detail about artilleries. Further there are texts on this specific subject, by the name 'Dhanurveda'. A number of weapons like bow and arrow, sword, spear and mace are discussed in full detail in such texts. The term Dhanurveda is usually applied by Sanskrit writers to represent the artillery science. Many Sanskrit texts on epics, Purāṇas and kāvyas have references in detail about artilleries. Further there are texts on this specific subject, by the name 'Dhanurveda'. A number of weapons like bow and arrow, sword, spear and mace are discussed in full detail in such texts. The value and importance of the army were realized by ancient scholars very early in the history of India, and this led in course of time to the maintenance of a permanent armed force to put down dissensions. War or no war, the army was to be maintained, to meet any unexpected emergency. This gave rise to the Kshatriya or warrior caste, and the **kshtram dharma** came to mean the primary duty of war. To serve the country by participating in war became the svadharma of the warrior community. The necessary education, drill, and discipline to cultivate militarism were restricted to the members of Kṣatriya community. Ancestors are very sensitive people, and their heroes were instructed that they were defending the noble cause of God, Crown and Country. Viewed in this light, war departments were 'defense' departments and military expenditure were included in the cost of defense. In many cases, ancient India was ahead of modern ideas. Ancestors knew the methods of making swords and new metal combinations. In ancient texts, Dhanurveda is the scientific word for the treatises on weapons. It narrates different 58 kinds of weapon. The main division of this book deals with archery. So it is called Dhanurveda. In Dhanurveda, the importance of warriors in a society is highlighted in this verse. The above verse narrates that a good soldier can ensure the security of a society. So the soldiers have an important role for the social security. Hence practicing and training of weapons are of much important and it is the actual advantage of Dhanurveda. Ancestors were aware about the importance of weapon and its training. So they were trying to develop new weapons as and when it is needed in each part of Vasiṣṭha's Dhanurveda samhita see also Dhanurveda ancient India. Almost all of our ancient books, Vasiṣṭha's Dhanurveda samhita, Sukranīti, Agnipurāṇa and the like contain narration about weapon manufacturing and its training. Hence ancient writers in Sanskrit wrote not on spirituality alone but on warfare and the like also. Many of the scholars are equally known in both the fields of spirituality and warfare. Mention may be made of **Vasishta, Vis Vamitra, Paras Urama, Kasyapa, Paras Ara, Arngadhara, Bharata and Garga**. All these writers are well known in both fields of spirituality and material world alike. The ancient Sanskrit books to a great extent refer to a variety of new weapons. These weapons are generally used in wars. Sanskrit texts mention different types of weapons and the methods of manufacture and usage of weapons. The value and importance of the army were realized by ancient scholars very early in the history of India, and this led in course of time to the maintenance of

a permanent armed force to put down dissensions. War or no war, the army was to be maintained, to meet any unexpected emergency.

Gandharvaveda: Gandharva veda is one of the four main upavedas, which are derived from the four Vedas - "Rig Veda," "Yajur Veda," "Sama Veda" and "Atharva Veda." From Sanskrit, gandharva means "skilled singer" or "master of music"; and veda means "knowledge" or "wisdom." Upavedas, meaning "applied knowledge," are specific applications of Vedic teachings. Gandharva Veda music expresses the eternal melodies and rhythms of Nature—it is music in harmony with Natural Law. Gandharva melodies, or ragas, performed at specific times of day and night neutralize stress in the atmosphere and create a harmonizing influence for the individual and peace for our whole world family. Gandharva veda is a Vedic science on the influence of sound and music in all, including the body and soul of the yogi. Ayurveda, which is one of the upavedas, uses gandharva veda to promote physical and mental health.

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

Rigveda: The Rig Veda is an ancient piece of Hindu literature that comprises over one thousand poems and songs describing the origins and theology of the Hindu religion; it is the first of four Vedas: Rig Veda, Yajur Veda, Sama Veda, and Atharva Veda. The author of the works comprising the Rig Veda is unknown. Scholars estimate that it was produced sometime between 900 BCE and 1200 BCE. Originally written in Sanskrit, the Rig Veda is available now in a number of languages, which make it accessible to readers worldwide today. These poems and songs are referred to scholastically as hymns, or religious lyrics. Broken up into ten Mandalas, or books, the Rig Veda seeks to connect people through religion, culture, and most of all, knowledge. The hymns in these ten Mandalas serve a number of purposes. One such purpose is to praise Hindu deities. **According to Rigveda the mandals are Indra, Varun, Agni, Savita, Surya, Vayu, Poosha, Usha, Ashwin, Aap, Rudra, Bhag, Marut, Vishnu, Sawaswat, Vak, Vishwedeva, and Dyava Prithvi.**

Katha Sukta: There are also Katha Sukta, or stories from ancient times that influence Hindu belief. Samvada Sukta were stories that incorporated both poetry and likely prose, though the latter is not retained in the existing Rig Veda. These stories are known for their use of metaphor. Though authorship of the Rig Veda is anonymous, stylistic similarities suggest that the hymns were created in batches by the same family of rishis, or poets. In Hinduism, the rishis are considered to be seers or sages who weave wisdom, timeless knowledge, and truth into their hymns. To the Vedic civilization, these poets were considered to be divine, though they were neither deities nor mortals. The Rig Vega has impacted history in numerous ways. Along with the other Vedas, it brought together those who worshipped—and continue to worship—the Hindu pantheon, or deities. It instructed how life should be lived for members of each class, and how religion ought to be practiced, from worshipping the gods to making sacrifices and performing rituals. The **impact of Bronze and Iron Age civilizations** like the Vedic civilization can be felt thousands of years after they flourished. Texts such as the Rig Veda preserve important aspects of life in those civilizations. Vedic beliefs themselves informed the creation of the Hindu religion, which has not only survived to the present day, but thrives. Related texts include the

Brahmanas, Aranyakas, and older Upanishads. Yajurveda The Yajur Veda is one of the oldest books in the Vedas and arguably one of the oldest texts recorded in the world. The Yajur Veda is a Samhita, which is one of four sections of the Hindu Holy Scriptures which has the highest influence upon the lives of the Hindus. A Samhita is a collection of mantras, or hymns, most of which sing the praises of one or another personal god (Prabhavananda 31). Its origins are speculated to go as far back as 2000 B.C. when the Vedas were orally kept . It was not until a millennium later around 1000 B.C. when the Yajur Veda was compiled . In the Rugveda itself the Yajurveda and the Samaveda are mentioned in a number of passages , leading to the assumption that these three Samhitas were around at the same time. Nature and Importance: In its character Yajurveda is quite different from the Rigveda & Samaveda Samhitas. It is principally in prose form. The word 'Yajush' in the Yajurveda is explained variously. But one of its definitions says – 'Gadyatmakam yajuh'. A 'Yajuh' is that which is in prose form'. Another definition – 'Yajur Yajateh' talks about its relation with the sacrifice (Yajna) because both the terms are derived from the root. 'Yaj '.

Division and Samhitas: The Yajurveda is two-fold- The **White (or Pure) Yajurveda, The Black (or Dark) Yajurveda**

The Krishna Yajurveda is characterised by mixture of mantra and brahma whereas the Shukla Yajurveda maintains the clear separation of the two. **The Shukla Yajurveda** is related with the Aditya-school and the Krishna Yajurveda is related with the **Brahma-school**. In the beginning of his commentary on the Shukla-Yajurveda Samhita, a story is given by **Mahidhara**, about the twofold division of the Yajurveda.

Rishi Vaishampayana case :-

Rishi Vaishampayana taught the **Yajurveda to Rishi Yajyavalkya** and other pupils. Once Vaishampayana got angry with Yajyavalkya and asked him to give back what he had learnt. Yajyavalkya vomited the Veda by the power of Yoga, while the other pupils at the command of his teacher swallowed up the Yajush thus vomited, assuming the form of birds called Tittiri. Thus, the Yajush became dark and was named Kishna or Taittiriya. Then Yajyavalkya prayed to the Sun, who came to him in the form of a horse i.e. Vaji) and gave him back the Yajush. Hence this Yajurveda was named Shukla or Vajasaneyi.

- **Sukla Yajurveda** has two Samhita available today: **Madhyandina Samhita Kanva Samhita**.
- **Krishna Yajurveda** has four Sanhitas available today: Taittiriya Samhita, Kathaka Samhita, Kapishthala Samhita, Maitrayani Samhita, Sama veda The Samaveda (Sanskrit: sāmaveda, from sāman "song" and veda "knowledge"), is the Veda of melodies and chants. It is an ancient Vedic Sanskrit text, and part of the scriptures of Hinduism.

One of the four Vedas, it is a liturgical text which consists of 1,549 verses. All but 75 verses have been taken from the Rigveda. Three recensions of the Samaveda have survived, and variant manuscripts of the Veda have been found in various parts of India. Embedded inside the Gana, Arcika, Gramageya and Aranyageya.

Samaveda is the widely studied Chandogya Upanishad and Kena Upanishad, considered as primary Upanishads and as influential on the six schools of Hindu philosophy, particularly the Vedanta school. The classical Indian music and dance

tradition considers the chants and melodies in Samaveda as one of its roots. The Samaveda comprises two major parts. The first part include four melody collections (gāna,) and the second part three verse "books" (ārcika,). A melody in the song books corresponds to a verse in the arcika books. The Gana collection is subdivided into Gramageya and Aranyageya, while the Arcika portion is subdivided into Purvarcika and Uttararcika portions. The Purvarcika portion of the text has 585 single stanza verses and is organized in order of deities, while Uttararcika text is ordered by rituals. The Gramageya melodies are those for public recitations, while Aranyageya melodies are for personal meditative use such as in the solitude of a forest. Typically, the Purvarcika collection were sung to melodies described in the Gramageya-Gānas index, and the rules of how the verses mapped to verses is described in the Sanskrit texts such as the Puspasutra. States that the melodies likely existed before the verses in ancient India, and the words of the Rigveda verses were mapped into those pre-existing melodies, because some early words fit and flow, while later words do not quite fit the melody in the same verse. The text uses creative structures, called Stobha, to help embellish, transform or play with the words so that they better fit into a desired musical harmony. Some verses add in meaningless sounds of a lullaby, for probably the same reason, remarks Staal. Thus the contents of the Samaveda represent a tradition and a creative synthesis of music, sounds, meaning and spirituality, the text was not entirely a sudden inspiration.

Vedic Literature – Brahmanas :- The mantras of the Vedas are interpreted by the Vedic literature of Brahmins. They are prose works that discuss in detail various sacrifices and rites as well as their esoteric significance. There are innumerable Brahmins in every Veda.

- **Aitareya Brahmana and Kaushitaki Brahmana** are two Brahmanas associated with the Rigveda. These were written by invocations or sacred-priests (the priest who recites the mantras of the Rigveda at sacrifices).
- **The Shatapatha Brahmana**, which advises "one hundred sacred paths", is associated with the Shukla Yajurveda (Satpatha). Of all the Brahmanas, this is the most comprehensive and important.
- **Gopath Brahmin** has been added to Atharvaveda. In fact, these are in-depth analyzes of numerous hymns of the Brahmanical Samhitas.

Vedic Literature – Aranyakas: A few important points about Aranyakas are mentioned below:

- These are called Forest Books.
- Sacrificial rituals are interpreted by Aranyakas in a symbolic and philosophical way.

Vedic Literature – Upanishads: A few important points about Upanishads are mentioned below:

- There are 108 Upanishads.
- Out of 108 Upanishads, 13 are considered the major ones.
- The concepts of 'Atman' and 'Brahman' are majorly explained by Upanishads.
- It contains philosophical ideas about the following concepts too:
 - Sacrifice
 - Body

- Universe

The Puranas: The 18 Puranas are an important source of sacred Hinduism. Purana, meaning "very old" or "ancient," refers to the texts themselves, which claim an older date than the Vedas. still They are considered by scholars as new scriptures because they refer to the "later gods"—Brahma, Vishnu, and Shiva. The Puranas discuss creation, the lineage of gods and patriarchs, moral guidelines, descriptions of multiple worlds, and many famous myths and legends. Some Puranas are often recited in public such as the Devi-Bhagavata-, Bhagavata- and Vishnu-Puranas.

Purana is based on five points:

- **The creation of the universe:** As per Hinduism, Universe created by Lord Brahma. The ancient texts like **Brahmananda Purana** depict that there was nothing but an eternal ocean. From this, a golden egg named Hiranyagarbha appeared. The egg broke open and Brahma, who had created himself within it, came into existence (gaining the name Svayambhu). Then, he created the universe, the earth, and other things.
- **Secondary creation after the periodic annihilation :** As per physics, reaction in which a particle and its antiparticle collide and disappear, releasing energy. The most common annihilation on Earth occurs between an electron and its antiparticle, a positron.
- **The gods and the supernatural:** Supernatural refers to phenomena or entities that are beyond the laws of nature. The supernatural is featured in folk fore and religious contexts, but can also attribute as an enlightenment in more secular contexts, as in the cases of fallacies or faith in the paranormal. The term is attributed to non-physical entities, such as angels, demons, gods, and spirits.
- **The era of humans:** The timeline of human existence stretches back approximately 200,000 years, with the appearance of anatomically modern Homo sapiens. Over millennia, humans have expanded intricate societies, updated technology, and redesigned the planet, leaving a insightful mark on the way of Earth's history. Humans have become the single most influential species on the planet, causing significant global warming and other changes to environment, land, water, organisms, ambiance and the atmosphere.
- **History of solar and lunar dynasties:** Swayambhu Manu was the First King of the Universe and Swayambhu Manu was also the first man on earth. Both the Hindu Puranas and the Buddhist texts include Shuddodhana, Gautama Buddha, and Rahula in their accounts of the Ikshvaku dynasty but, according to the Buddhist texts.

CONCLUSION

Bhartiya Vidya mostly means learning, philosophy, knowledge, science and erudition, any knowledge principally derived from 4 Vedas i.e. Rig Veda, Sham Veda, Yajur Veda, Athrav Veda. The vedic literature are very much practical and applicable for modern intellect works. The Rig Vega has influenced history in profuse ways. Along with the other Vedas, it brought together those who worshipped—and continue to worship—the Hindu pantheon, or deities. It inculcated the way of living for the members of each class, and way of practicing religion, from worshipping the gods to making sacrifices and performing rituals. The impact of Bronze and Iron Age civilizations like the Vedic civilization can be felt thousands of years after they flourished. The Vedic time, characterized by the Guru-Shishya Parampara, revealed a

profound commitment to knowledge transfer and moral civilization — a heritage seamlessly integrated into Indian Knowledge Tradition. This system advocates Holistic education, a foundation of Vedic wisdom, resonates in the present through the admixture of adulterous conditioning and character development, shaping individualities with comprehensive confines. Sanskrit, the verbal vehicle of Vedic wisdom, stands as a testament to artistic durability. Ultramodern education also acknowledges the rich heritage, fostering artistic cognizance and intertwining traditional ideas into academic converse of Indian Knowledge Tradition. As India navigates the realms of virtual reality and beyond, the foundational principles from the Vedas continue to be a guiding light, fostering a harmonious mix of tradition and invention in the realm of knowledge transmission and mortal development.

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