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Science Embedded Vedic Philosophy and Educational Implications

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Abstract

This study focuses on the Vedas, considering the earliest literary record of Hindu philosophy, a number of concepts related to science are found embedded in the Vedic texts, and there are many its educational implications for Nepal. The Veda is the original scripture containing spiritual as well as scientific knowledge encompassing all aspects of human life. The main aim of this study is to find out certain concepts of science in Vedic scripture and see their educational implications. The scientific notion embedded in the Veda has been searched with a hermeneutic approach from Vedic hymns and commentaries. The ancient seers had recognised the scientific value of natural forces and they commended them as deities. Beyond this, they have formulated the universal law of heavenly forces and human beings. Moreover, the Veda is accepted as the most ancient and sacred text that has been guiding not only the cultural, religious and spiritual lives of Hindu people but also their thinking, inquiry and wisdom, encouraging its readers for social harmony, balance and multiplicity. And therefore, it is recommend scientific ideas from the Vedic texts should be incorporated in the school curriculum of Nepal.

Keywords: Natural Gods; Cosmic energy; Science; Vedic Philosophy; Educational Implications; Nepal

Introduction of Vedic Philosophy

The Vedas, collection of different hymns were created by ancient seers over a range of three millennia. Descendants of these forefathers accumulated findings of such searching and scripted around 1000 BCE (Muller, 1901) with their refined (Sanskrit) language. The packets of knowledge were divided into four Vedas- Rig, Yajur, Sama Veda and Atharva - perhaps, for the purpose of memorising, transferring and preserving. We reiterate that in this study, the Veda means Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. Each of the Vedas is divided into the Samhitas, the Brahmanas, the Aranyakas and the Upanishads (Shahid, 2002, Swami, n. d), and the Upanishads are regarded as the concluding parts of the Vedas as well as supreme philosophical knowledge (Ranade, 1926); therefore it is also called Vedanta, that is, a compound of Veda and Anta (Radhakrishnan, 1952). But, for Sankaracarya (1978), Vedanta covers not only the Upanishads but all the commentaries and interpretations associated with the Upanishads.

According to Koirala et al. (2021), modern epistemological practices are seen in the Vedic scriptures. According to Nyaya philosophy, Scientific practices such as Perception (*Pratyaksa*), Inference (*Anuman*), Comparison (*Upamana*), word or Testimony (*Sabda*) are considered the achieving and transforming ways of Vedic knowledge. However, in the hegemonic context, its scientific justification was not searched through research but rather promoted the belief in its dogmatic characteristics. Therefore, this study attempts to explore the scientific practice of Vedic knowledge and probe how science is embedded within it and how we can implement it in the school education system of Nepal. In so doing, this study makes a humble demand for curriculum designers to incorporate the knowledge of science embedded within Vedic philosophy into the school curriculum of Nepal. To get the answers to the above questions, what methodology is used, what is the scientific view over the Vedic scripture and its practice, what are the educational implication of Vedic knowledge and what conclusions can be drawn is prescribed detail in below.

Methodology

This research is argument-based and entirely based on literature review and secondary sources of data, that is, data from the library, web search, journal articles, books, thesis, and reports related to the topic. Education Resources Information Center (ERIC), JSTOR, Library Genesis, google scholar, and TANFOIIN served as database or search engines for this study. The study deployed a hermeneutic approach because it supported us to understand the Vedic hymn to the scientific worldview with its interpretation to dive deep and learn the scientific meaning of the Vedic scriptures. These scriptures were read to dig deep in to the moral, spiritual, philosophical and scientific notions and thereby gain different world views and the science in the backdrop of the Vedic scriptures. The metaphysics of Vedic philosophy is discussed in the following section.

Metaphysics of Vedic Philosophy

The ultimate reality of Veda is called 'dharma'. The term carries multiple meanings- motion, cosmic order, truth, duty, law, etc., (Yogi, 2000). The Law of Varuna (Varuna is the guardian of moral law who can punish and forgive seeing the action) covers cosmic order to human morality. The Vedic hymns are hermeneutically interpreted to extract meaning. One of the approaches to interpretation is a microcosm-macrocosm analogy. For example, Nasadiyasukta

(RV, 10.129) explains that the universe was formed similar to the formation of a fetus, which is formed from (almost) nothing. The fields of knowledge of ancient seers reflected in Vedic hymns are so diverse that they comprehensively cover material, temporal, secular, spiritual, and divine knowledge (Coward et al. 2007). Indeed, the Vedic hymns even discuss on the global trade for the welfare of humanity and the need to manufacture fast-moving aircraft, vehicles, and ships by the industrialists with the help of Vedic scientists. Purusha Shukta RV, 10. 90 (Luitel, 2006), which is denounced for sanctioning social stratification and discrimination, is a latter addendum for the establishment of an ideal society through division of labour (Singh, 2007) similar to that of the four stages of lifespan called four ashramas eg Brahmacharya (student), Grhastha (householder), Vanaprastha (forest walker/forest dweller), and Sannyasa (renunciate). Seemingly, the hymn of Yama and Yami in RV. 10. X (Luitel, 2006) illustrates the social views on endogenous versus exogenous marriage relations, the seers recommended maintaining a conjugal relationship with someone bearing no blood relationship preventing a genetic disorder of the progeny/offspring. That is why, in Hinduism there is a culture of match making the *thar (surname)* and *gotra (clan)* of bride and groom aimed at identifying the level of blood relationship (if any) so that the genetic disorders of progeny/offspring may be prevented (Halim, 2012). Evidently, more than half of the world's population suffers from the culture of "consanguinity, endogamy, and genetic disorders" (Halim, 2012, p. 273).

From the nutshell of knowledge extracted from experience, it is arguable that Vedic hymns are scientific. These hymns are interpreted as God's creation and are followed as everyday practices by the common people (Ghimire, 2014). 'Idol worship, belief in savage myths and rituals are conditioning psychology (Jager, 2003) for habit formation of those who cannot rationally decide social adaptation.

The metaphysics of Vedic philosophy is as follows:

- 1) Fundamental principles: The fundamental principles are *Ekeshwar-vad* (Monotheism), *Bahudevata vad* (Polytheism), *Avatar- vad* (Principle of incarnation), *Atma-vad* (Soulism) and *Puraranma-vad* (Philosophy of rebirth);
- 2) *Brahma Vad*: It means consciousness, and the same supreme consciousness or self is manifested in every being of the universe;
- 3) *Karma Vad*: Hinduism believes in the indestructibility of the soul, and the actions of the individual found perhaps its most characteristics expression in the doctrine of karma,
- 4) Realisation of the absolute: Evil and suffering are attributed to the cycle of experience, and the cycle of experience itself is a phase which is transcended in the realisation of the absolute. Arguably, education is the instrument for the realisation of the absolute,
- 5) A primary concern of consciousness: Primary thing is consciousness. Conscious Brahma is the creator of the material world. Since Brahma is immortal, formless and microscopic, the senses of the human being cannot see him or her,
- 6) *Panchakosha* surrounds *atman*. Give the names of Panchakosa with brief descriptionThe conception of the self in the Upanishads is not very different. Here the atman is conceived as surrounded by five sheaths (*panchakhosa*) indicating that Vedic metaphysics shows both spiritual and materialistic contemplating understanding.

Knowledge Practiced within Vedic Philosophy

The Veda is the collective name of the sacred literature of the Vedic age (Muller, 1860,

p. 10). The word Veda means “knowledge” which includes sacred knowledge, *apureseya* and religion (Swami, n. d). It is also argued that “Vedic knowledge appeared at the dawn of the cosmos within the heart of Brahma, the lotus-born demigod of creation from whom all the species of life within the universe descend” (Swami, n. d, p. 1). Brahman imparted this knowledge in the form of *śabda* (spiritual sound) to his immediate sons, who are great sages of the higher planetary system (Swami, n. d). Vedic knowledge can be compared as “infinite being like the expanse of an endless ocean, no one has been able to master all of them” (Saraswoti Swami, 1995). It is considered that the sages transmitted the Vedic *śabda* to disciples all over the universe, including wise men of the earth in ancient times. Vyasa, about five thousand years ago, compiled the *śabda* into Sanskrit scripture, collectively known today as the Veda (Swami, n. d, p. 1). It is arguable that the scientific epistemic (Koirala et al., 2021) is found to transform the knowledge from generation to generation through which Vedic knowledge is being lived and experienced, perhaps even without realising that.

Bloomfield (1908) argues that Vedic knowledge includes “hymns, prayers, and sacred formulas, offered by priests to the Gods on behalf of rich lay sacrifices; charms for witchcraft, medicine, and other homely practices, manipulated by magicians and medicine men, in the main for the plainer people” (p. 25). Moreover, it includes speculation of higher sorts, philosophic, cosmic, psycho-physical, and theosophic, connecting simple belief systems. According to Bloomfield (1908), the Vedic pantheon of Vedic religious ideas began before the Veda, that is, Indian religion started before the arrival of India. Vedas came somehow later the Vedic time. The Vedas are the familiar scripture, and the Godhead common to all is the Brahman (Saraswoti Swami, 1995). As discussed above, Vedas are four types. On the whole, Rig Veda is the oldest and the most important of the four collections; its language is priests, very high, and very literary speech (Saraswoti Swami, 1995). It mainly focuses on the creation, cosmos, ritual, spirituality, astronomy, *Atma Paramatma* and liberation.

Yajur Veda focuses on karmakanda sacrifices, mantras. Sam Veda focuses music, lyric and performance aspect of arts, and Atharva Veda focuses on prayers, magic chants, medicine, and meditation (Radhakrishnan, 1956 II; Vyas, 2016). So the four Veda and other Vedic scripture consisted of spiritual, philosophical and scientific justification that is even relevant in the present context.

According to Krishnananda (1994), “the Samhita portion of the Veda has constituted hymns of prayers to deities, transcendent powers, spiritual forces, that guide the configurations in the form of bodies and created being, summoning of the soul in the term of a higher spirit, present in the depth of contemplation and various kinds of visions” (p. 15). He further justified that the Vedic hymn or the Samhita is used as a religious path for meditation and ritual. If Vedic hymn is used as an instrument of mediation or contemplation, known as the Aranyakas, despite providing the guidelines for ritual or sacrifice and worship, called Brahmanas (Krishnananda, 1994). When the peak of the experience of spiritual, blended these two approaches, is called Upanishads. It is considered the essence of thought drawn out from the knowledge of Veda and the soaked honey of the wisdom of Samhita, Aranyakas, and Brahmanas. (Krishnananda, 1994). Along with Krishnananda, Radhakrishnan (1956II) further tried to justify the relation among Aranyakas and Brahmanas and stated that the Aranyakas form the transitional link between the ritual of the Brahmanas and the philosophy of Upanishads, where poets of Brahmanas related to the priest and the meditation is related to Upanishad’s philosophies” (p. 65).

According to Ranade (1926) and Krishnananda (1994), the Vedas, the Upanishads, and the Brahmanas have all of them recognised as from time immemorial as 'Srutis' or mystical revelation, supposed to be listening to, hearing about, learn from a guru. However, Ranade (1926) argues that these are not similar to the revelations like the Bible and the Kuran, which according to him are revelations from God to man, called 'Pauresheya' (p. 8). Ranade (1926) argues that Veda and Upanishads "believe[es] in the eternity of sound called *Apuresheya* that is, they were composed of neither by man nor by God, but that, in the form of sounds in which they have come down to us, they existed from all eternity" (p. 10). Based on the knowledge of Brihadaranyaka Upanishads, Ranade (1926) further argues:

the Rigveda, the Yajurveda, the Samaveda, and the Atharvangirasa have all of them been breathed forth by that great Primeval Being; likewise, also have all history, all mythology, all sciences, all Upanishads, all poems, all aphorisms, and all the commentaries thereon been breathed forth by that Great Divinity. (p. 10)

The above ideas indicate that the Upanishads contain both Vedic *Apuresheya*- eternal revelation and mythological/ historical passage of *Pauresheya*, breathed forth of inspirational activity of God in the mind of those who composed them.

Hindu Sastra includes the four Vedas, fourteen Dharmasthanas and four Vidhyasthanas (Saraswoti Swami, 1995). It is further classified "fourteen Dharmasthanas and Vidyasthanas (abodes of dharma and knowledge) as four Veda, its six Angas (Vedangas) are Siksha (pronunciation), Vyakaran (grammar), Chhandas (Metre), Nirukta (etymology of words), Jyotish (Astronomy), and Kalpa (Ceremonial fixing of mantras)" (Muller, 1860, p. 113), whereas four Upangas are Mimamsa, Purana, Nyaya, and Dharmasastra; branches of Veda as only Vidyasthanas (Abodes of knowledge) is further classified as Ayurveda, Arthasastra, Dhanurveda, and Gandharvaveda (Saraswoti Swami, 1995, p. 181). Rig Veda is divided into ten *mandalas* called the book; each is supposed to have realized by different Rishis, poet or seer, or rather by some family of poets who would fondly derive their descent from such a Rishi (Bloomfield, 1908, p. 27).

Vedic philosophy is divided into six systems. Orthodox (six system philosophy called *astika or Vedanta philosophy*) includes Nyaya, Vaisesika, Samkhya, Yoga, Mimamsa, and Vedanta, which accepts directly or indirectly authority of the Veda and continuation of Vedic tradition. Mimamsa emphasizes the prescribed ritual of Veda. Here, our focus is mainly on the Hindu scripture Veda and Upanishads and digs out the scientific notions embedded within them.

Philosophical aspect of the Veda: The Upanishad

Perhaps, Veda is the first medium to develop philosophical knowledge within the Indian subcontinent. However, a more crystalized observation is done in different Upanishads; therefore, Veda can be regarded as nectar and the philosophy as honey. Upanishads are the foundation of Indian continental philosophy, which are indeed systematic speculations on the nature of the reality in harmony with the teachings of the Upanishads, which contain various aspects of truth (Bloomfield, 1908; Sanskrit, 2011). Upanishad means to sit nearby. The Upanishads are the teachings imparted by a guru to his students sitting by his side in holy reverence and obedience or leading him to Brahman to obtain wisdom (Krishnananda, 1994; Saraswoti Swami, 1995). Muller (1860, p. 318), however, gives broad philosophical meaning to the teachings of Upanishads

and argues that the philosophy of Upanishads is the “destruction of passion or ignorance, [and] employs divine revelation” (Krishnanda, 1994; Saraswoti Swami, 1995). The Upanishads are the seeker’s direct means of realising or communicating the non-difference between the *Jivatman* (individual self) and the *Paramatman* and inquiry into the ultimate reality (Saraswoti Swami, 1995, p. 257). The Upanishads contain the higher religion (meditation and spirit) of the Veda (Bloomfield, 1908, p. 2), and it is considered the philosophical aspect of the religious scripture, Veda. Since the time of Badarayana, Upanishad has been perceived as the secrets of the supra-sensible monistic idealistic philosophy and characteristic of monotheistic religions scripture. In contrast, Ramajuna/absolute idealist advocated it as pantheistic theism (Varma, 1973, p. 43).

But, Krishnananda (1994) critiques that the texts known as Upanishads are spread out throughout the range of literature of the Veda, and each section of the Veda has its own Upanishad or Upanishads (p. 17). Although Varma (1973) focuses on the Upanishadic religion and philosophy, which were traced from the Vedas, and absolutely focuses on the monotheistic Godhead of Brahman as a supreme power. Aurobindo (1998) also endorsed with the above monotheistic philosophical, speculative value of Upanishad and stated that “[t]he true foundation or starting-point of the later religions and philosophies is the Upanishads, which have then to be conceived as a revolt of philosophical and speculative minds against the ritualistic materialism of the Vedas” (p. 5). These arguments signal the supremacy of Brahman; the following version indicates what supremacy of Brahman means:

The Brahman means realising the Jnana that is the highest (Aitareya Upanishad of Rig Ved). I am the Brahman (Bhadaranyaka Upanishad of Yajur Veda). The Paramatman and you are the one and the same (Chandogya Upanishad of the Sama Veda). This self is the Brahman (Mandukya Upanishad of the Atharva Veda) (Saraswoti Swami, 1995, p. 258).

The above arguments indicate that Supreme Brahman is the highest knowledge of understanding cosmic energy.

Intuitive Understanding and Science Embedded in the Vedic Philosophy

There are many Hindu scriptures developed to provide theological and philosophical knowledge. However, these are not based on scientific inquiry/evidence and fail to initiate specific changes in the material world. As discussed above, out of so many Hindu scriptures, the Veda and Upanishads are considered *Sruti* or revelation as a form of *apaurusheya*, revealing knowledge or intuitions from the God’s excitation (Ranade, 1926; Krishnandana, 1994). The Vedic hymn called *Samhita* is not considered to be transformed from God to man (human). Rather it emerged from inexhaustible sources, Brahman. It was heard or in-sighted by different seers in different places and times. Four Veda were compiled by Vedabyasa later after the Vedic civilisation. So, so many rishis/ seer of different times stated in different Sukta of Vedic hymns and various deities were invoked for the sacrifice. As Bloomfield (1908) noted, the Vedic mantra is a religious form called Samhita. Its ritual/action parts are called *Brahmana*. Meditative aspects are called *Aranyakas*, the ultimate eternal form of contemplation for understanding Brahman through both revelation and meditation is like preparing honey, this form of Veda is called Upanishad. Therefore, the Upanishadic hymn is also considered the Vedic extracted from Vedic Samhita like the honey extracted from the purification of different types of flower juice, which can understand from the Purusha sukta of Rig Veda Mandala 10, Sukta 90. The Vedic sound, which was perceived directly by seer, was expressed truly and transferred without making any mistake as a hymn to their

generation. Ranade (1926, p. 5) stated this approach to knowledge-making is called the mystical way of learning philosophy. Most of the great commentators, Sankara, Ramjuna, and Madhava, have made the main scripture pivot of their philosophical speculation as a form of Bhasya.

Ranade (1926) however, called the Upanishad as the mystical text of earlier poetry of the Aryan race, called Rig Veda, which proceeded over the thousands of years. He further argues that Rig Veda represents an earlier phase of the evolution of religious consciousness, namely the objective phase of religion, on the contrary, Upanishad made a subjective phase of religion without the focus on Gods or goodness of nature and focus on scientific (it is called understanding based intuitive knowledge) search of the phenomenon of nature (p. 2-3). Brihadaranyakas Upanishad mentioned the transcendental sphere of mind indicating how to speculate about the cosmic nature, to which Ranade (1926) asserted:

By the command of the imperishable Brahman, the sun and the moon stand in their places; by the command of that Brahman, the heaven and the earth stand apart; by the command of that Brahman, the moments and the hours, the days and the nights, the half-months and the months, the seasons and the years, all stand apart; by the command of that Brahman, some rivers flow out to the east from the White Mountains, and others to the west or some other quarter. (Ranade, 1926, p. 43)

Intuition emerges from a mind when it reaches a certain altered consciousness level. It is referred to as a mystical experience; mainly, Vedic seer reaches this state and speculates about new things that could/could not be justified scientifically (Winkelman, 2002). Philosophers considered it supernatural and super intellectual intelligence to speculate any event and try to provide a valid source of knowledge. Vedic seers also speculate new knowledge (metaphysics) and try to justify it through their methodology of long time meditation. Radhakrishnan, 1956 I, argued that the Vedic thought is the revealed consciousness entitled to consider as the waking, dreaming, dreamless sleeping; if we wake the consciousness as a whole, we get the realistic, dualistic, pluralistic conception of metaphysics. The state of dreamless sleeping inclines us into abstract and mystical thinking (Radhakrishnan, 1956 I, p. 29). He further claims that the speculation of Hindus about astronomy is more scientific than the westerners' astronomy. His argument supports many Vedic hymns and discussions-solar system and heliocentric theory, gravitational theory, and seven colours of sunlight, which were already speculated by Vedic seers (Rig Veda, 1. 164) can be well articulated in school science teaching.

The imaginative thought of the earliest spontaneous outbursts of the primitive mind is clearly reflect face to face in the phenomena of nature such as “day and night; of down, sun, and moon; of the sky, thunder, lightning; of atmosphere and wind; of earth and fire” (Bloomfield, 1908, p. 61). Like that, so many medicinal plants and surgical instruments were identified, developed, and recommended in Atharva Veda to treat different types of disease and surgical purposes, are still applicable for school science teaching. some citation from Atharva Veda necessary to prove the point. This indicates that our Vedic seers were mostly having the knowledge of cosmology, astrology and medicine.

The scientists/philosophers speculated about the whole universe before starting the modern science, being idealistic and contemplating and producing dreaming visionaries and strangers about the world (seeing the unseen third eye which is opened through the meditation),

through soul sense into the service of speculation by using subjective vision (Radhakrishnan, 1956 I). The unique idea is that the philosophical conclusion of Advaitic monism is based on psychological observation of data (Radhakrishnan, 1956 I).

Moreover, the metaphysical, supernatural hymns of Veda were created by speculation through the process of cognitive psychology (Conger, 1946, p. 405) through the altar state of consciousness. Vedic seers “engaged in their neuro-machine (mind) to process information from daily life into beliefs and seek evidence consistent with those beliefs” (Cook, 2012, p. 29). For understandable learning and memory, Vedic seers created hymns in verse form, orally transmitted. Finally, they were compiled as a scripture form (Staal, 1982). Further, Bloomfield (1908, p. 4) added that “the Hindu mind as the basis and fundamental axiom of all speculations about the soul and future life” as the methodological approach of learning. So that Radhakrishnan (1956 I) says that the sacred scripture of Hebrews and Christians is more religious and ethical, but Hindus are more spiritual and contemplative, are the eternal being of God.

Radhakrishnan recommended the term philosophy as *darsana* mean comes from the words *Drs*, to see. It means seeing may be perceptual observation, conceptual knowledge, or intuitional experience that is logical inquiry or insight into the soul (Radhakrishnan, 1956 I). But it was not found in early philosophical thought when used more intuitional. However, the thought system is acquired by intuitive experience and sustained by the logical argument of the truth taken by one reality of being extreme monism. Speculation indicates that the mind never stands rigid and final breath, which is considered falsification in the modern period.

Moral and Scientific Value Embedded in Upanishadic Philosophy

The *Karmakanda* of Vedas deals that matter is considered only temporary relief. However, it must be realized that a man racked by difficulties cannot at once be placed in a position where he would all the time delight in himself (Saraswati, 1995). Hence, Saraswati claims that the temporary relief is gained from performing Vedic rites. People’s consciousness is free from impurities and becomes qualified for everlasting peace but cannot help to obtain the final goal (p. 298). He further mentioned that when we achieve liberation in this worldly existence, our body and mind are not we, and we become free from them- as mentioned in the Upanishads (p. 297). The *Jnanakanda* in which the Upanishad lay emphasizes on “non – dualism is the concluding part of the Veda, whereas *Karmakanda* speaks of dualism proceeds it that is Veda first speaks about the dualism that we know and later about the non-dualism that we cannot know” (Saraswati, 1995, p. 307). Saraswati Swami (1995) claims that non-dualistic teaching is the supreme purpose of the Vedas, which is found to focus on most of the Upanishads as a form of *para Vidhya*. However, the dualistic view is seen in so many Upanishads.

Isha Upanishad’s 16th hymn appeals to *Surya* as a god of revelatory knowledge by whose action we can arrive at the highest truth (Sharma, 2070 BS). Like that in the same Upanishad, “*Agni* is invoked for purely moral function as the purifier from sin, the leader of the soul by the god path to the divine Bliss, and identified as the power of will and responsible for human action” (Aurobindo, 1998, p. 7). Another important mantra from *Isavasya Upanishad* speaks on the time and space that modern science teaches about the truth. Accordingly, truth is a mere postulate. However, for Upanishads, truth is realized within as an experience, which is found as relative like joy or sorrow (Aurobindo, 1998).

Another main characteristic of Upanishad is that it recites the peace chant saying Om Santih! Santih!! Santih!!!- Om! Peace, Peace, Peace. It indicates three realms or three ways or freedom from three sources of trouble, which can cease through a peace chant (Sharma, 2013). We have trouble within, trouble from without, and trouble from above. The threefold problem is called Tapatraya, “troubles comes from beyond the human control called supernatural Adhidaivika Tapa, troubles come from our animals called Adhibautika Tapa, and when troubles come from inside, illness, sorrow, and born of mental confusion, called Adhyatmika Tapa” (Krishnanda, 1994, p. 31). It indicates that inter and outer trouble play a crucial role in wisely determining the peaceful world. Science is also facing the challenge of maintaining a peaceful world wisely.

Adhyatmika Tapa indicates that devatas are well-wishers. For example, Sun indicates the highest truth, Agni, indicates moral functions and purity from sin, tapa is a material cause that comes from inside ill, sorrow, burn, and mental tension is considered as the content area related to the moral value of Upanishad. Discourse, the narrative story of elders, daily life feeling about natural phenomena, meditation, drama, storytelling is considered the epistemological practice of obtaining knowledge.

Educational Implications of Vedic Philosophy for Nepal

The educational implication of the Vedic philosophy for Nepal can be described in the following themes:

Education for Self-Sufficiency

Education is an all-inclusive process; the end product is salvation (Upanishads). According to Vedic tradition, education is not merely a means of earning a living, nor is it only a nursery of thought or a school for citizenship. It is an initiation into human souls in the pursuit of truth and the practice of virtue. Education is for internal balance and external harmony, simple living and high thinking to maintain the whole balance of life, and as a unique individuality, belief in the capacity for infinite development of the individual and emphasis on *Samanvaya* or cooperation as the guiding principle of education. Hence, we argue that Vedic education supports for the development of holistic capacity of people.

Humanity and Equality of Opportunity

Sarve Bhavantu Sukhinh... It prays for the welfare of the entire of humanity. Human being needs freedom of thought, worship and practice. Freedom is the leading speciality of Hinduism; it never says - Hindu Bhavantu Sukhin, each human has a soul/quantum self or consciousness. So all should be respected irrespective of castes, creed, sex, sect, etc.

Family and Social Life

Family is the first open school to learn fundamental values like love, respect, forgiveness, co-existence, cooperation, tolerance, etc. Culture is protected and continued by the family, and family is maintained and sustained by the culture. Cultural values strengthen social harmony through understanding of festivals, cultural and social values. All are the manifestations of the same supreme soul. So why should humans fight with each other; society is based on diversity, and diversity is the fundamental character of Hinduism. Our festivals, if understood and practised well,

will strengthen social harmony. The modern world is suffering from conflicts, hatred, negativity, suicide, selfishness, individualism, and loneliness. The ongoing Russian-Ukraine war is the current witness to it.

Focus on Value-based Holistic Education

Hinduism focuses on Vidya, which is widely known as ‘value-based education’, a holistic approach to education etc.; formal education of these days’ aims to make graduates able to earn for their livelihood. But the Vedic education was focused on wisdom. Modern society has realised that education without wisdom cannot lead one to the correct path. The *para* and *apara* vidya of Upanishadic time is *Vidya Dadati Vinayam*..... Neeti Vachan (vidya gives us politeness, true potentials, prosperity, Dharma, then Sukha), *Para- Vidya, and Apara - vidya* (Vidya and Avidya).

Moral Education

Vedic education was based on moral values, and strong emphasis was given to moral education. Vedic hymns suggest the law of Varuna; and the mighty power of Varuna who can punish the sinner give a citation relating to the above theme. It was an attempt to make people moral from the fear of cosmic punishment. At the same time, Vedic hymns teach about the multiple deities, working harmoniously by following the cosmic order. Learning from these, we have to synthesise moral values that respect plurality, order and justice.

Pride in Civilisation and Culture

Vedic philosophy prefers character, spiritualism, moral values and brotherhood rather than wealth, power, violence and diplomacy. In this modern age, we wish to lead an ideal life; and feel proud of the civilisation and culture and values of our ancestors-*Purushartha –Dharma* (ethics), *Artha* (wealth), *Kam* (physical pleasure), *Moksha* (liberation). But modern education focuses only on *Artha* and *Kam*; so we face various diseases and conflicts. Gurukul Parampara started Nepal’s education system; it has been neglected; as a result, many are educated but not enlightened.

Discipline and Pupil-Teacher Relationship

Vedic students always followed the principle of simple living and high thinking. Upanishads is a compound of upa ni, shads that the the disciple is so close to the teacher that they can learn the secret of life. Vedic student regards his teacher as his father. There was a perfect kind of mutual understanding between teacher and student in the Vedic period. They have developed an ideal relationship. For example in Prasnopanisad six pupils visit guru Pippalada to know about ultimate knowledge .

Curricular Emphasis

Peace, humanity, and universal brotherhood are the essence of the curriculum. In the Vedic period, education was meant not only for acquiring knowledge, but its main aim was the formation of character. There are different hymns (*shuktas*) from four Vedas that praise and value the worth of earth, sky, air, water, plants, etc. From these hymns, the *shanti mantra* has been derived. We argue that the ancient seers were very scientific and farsighted. However, modern world

has realised only recently (that is only few decades ago) and attempts to protect the universe by formulating plans and laws to prevent carbon emission; reduce global warming; prevent exploitation of natural resources; etc. The COP26 Climate Change summit in Glasgow in 2021 is an evident to this. However, the Vedic concept of “universal peace” indicates the altruism and philanthropy, which is essential to resist the forces of globalisation and multinational companies.

The Methods of Teaching

Three Vedic pedagogic process are : Shrabana, manana and nididhyasana (careful listening what teacher is saying, reflecting again and again what teacher said and what text is about and then finally concentrate on issue like meditation). That leads from basic learning to research process. The teaching methods laid down not only how the scriptures were to be studied, but also indicated how emotions and sentiments were to be trained-memorising, repetition, reflection, dialogue, critiques, cooperation, and reasoning were methods for developing the intellect. eg. *Shruti-Parampara*, *Samvad-Parampara*, *Guru-Shishya-Samanda*, etc. The study method was to insist on three steps, namely *Sravann* or listening to the teacher; *Manana*, or critical reflection of the things learned on ratiocination; and *Nididhyasana* or rational thought and meditation.

The above educational implication indicates that Vedic knowledge consisted of convenient and applicable values which could be better implemented in the teaching-learning process. If scientific and behavioural justification is carried out over the above expertise, its utility automatically will be enhanced.

Conclusion

The Vedas, the collection of knowledge perceived and realized by ancient seers and the knowledge handed down to pupils through the medium of orality by ancient seers; the forefathers of present residents of the Indian sub-continent is a cosmopolitan knowledge. Ishwara and Brahman are cosmic power. The Vedas give one direction through which to understand consciousness and the process of realising the supreme God-its power and mercy (Dash, 2015).

For attaining emancipation, the cue must approach a Guru (preceptor), without whose advice it is impossible to arrive at the goal. The preceptor also must be an efficient one. We must be well-versed in the Vedas and Vedic rituals and be absorbed Brahman as a cosmic power. *Sravann*, *Manana*, and *Nididhyasana* are considered as the contemplating epistemological practice of obtaining knowledge.

Conflict of Interest

There are no conflicts of interest concerning the research, authorship, and publication of this study.

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