In the recent years there seems to be a renaissance of Indic knowledge traditions and this is quite evident from the growing interest among the modern researchers and scholars to unearth the great insights and knowledge that made ancient Indian civilization one of the unique in the world. India as a nation of rich spiritual heritage and diverse knowledge systems have become the most sort out nation across the globe in terms of wisdom and insights on the philosophy of mind and consciousness. Further, research findings in different fields of knowledge such as consciousness studies, health and healing, psychology and mental health, mathematics, physics, astronomy, economics, law and governance, archaeology and history are in good agreement and deeply correlated with the information inscribed in the ancient Indian scriptures. Ancient Indians deeply engrossed in understanding the ontological and epistemological basis of knowledge advocated Vedas as the ultimate source of knowledge.

Vedas are considered as the oldest repository of spiritual knowledge in the world, where the prime emphasis is on understanding the nature of mind and consciousness, as this forms the fundamental basis to Indic knowledge. So, here, we propose that the science of consciousness seems to be the first and foremost in the chronology in the world of knowledge. An intuitive and analytical framework that resulted from a deeper understanding of the nature of mind and consciousness paved the way for the development of different Indic knowledge systems. Inner insight emerged through this approach is embraced to understand the external world and formulate different theories and principles of Indic knowledge. From a chronological perspective, Indian science and wisdom emerged in the later stages of development of the science of consciousness. So, the aim of the present paper is to throw light on the Indic science of consciousness and examine chronology of the emergence of other fields of Indic knowledge.

**Keywords:** Indian Knowledge Traditions; Indic Science; Consciousness; Mind; Vedas; Intuition.
I. INTRODUCTION

In the recent years there seems to be a renaissance of Indic knowledge traditions and this is quite evident from the growing interest among the modern researchers and scholars to unearth the great insights and knowledge that made ancient Indian civilization one of the unique in the world. India as a nation of rich spiritual heritage and diverse knowledge systems have become the most sort out nation across the globe in terms of wisdom and insights on the philosophy of mind and consciousness. In every day parlance, Consciousness implies awareness. When one says one is conscious of that, it means one is aware of that but in spirituality consciousness is not awareness. It meant something beyond that. It is invisible yet All-pervasive. The questions such as, Is there life after death, If so then what is death? Where do I go after death, etc? seems very mysterious to Man . The answers to these questions are a key towards understanding what consciousness is and knowing it, one experiences it and becomes one with it. It is the secret behind all existences. Only to an ignorant Man all these appears to be invisible and invincible.

Science that goes after logic and reason behind everything has failed to answer this question. Scientists are still pondering to unveil this mysterious questions as to who am “I” actually. If I am the body, then there is an end to it and the mind stops functioning as the body ends functioning. If I am not the body and mind then am I the intellect. NO. From these questions we understand that we are not all these.

To quote the Yogavasishta that dates back to the Threta yuga,

“…Atma prakasha roopohi nithyam sarvagathao Vibhuhu” which meant Soul is self-luminous and everlasting, omnipresent and super eminent…” and “ Chittam shatamahankaram viddhi hridim bruhattam” which meant Mind is deceptive and egoism. It is situated on the heart with too much of its pride and vanity. Further, it says “Pishachopi mano ram shoonyadeahgrihie stithatha Bhavayatyshadrushtatma mounamuttam samsprushan.” which meant Mind is also described like demon, who has taken possession of the empty house of the body and has like an evil spirit, silenced and overpowered upon intangible soul in it, about the corporeal body it says it is formed of five physical elements or prakriti.

India, the Land of Rishi Tradition has answered all these questions that have been bothering us since time immemorial. Science fails to answer these questions as it looks everything from outside in. The Vedic Rishis were able to answer these questions as they looked at everything from inside out. This knowledge of looking at everything right from the inert to the lively objects in the Universe has the answer for the afore-mentioned questions such as ‘Who am I’, ‘What is Death, Is there life after Death, etc. The knowledge of looking at everything from inside out is called as Spiritual knowledge, ‘Adyaatma Vidya’ which meant the knowledge of the Spirit. Bhagavad Gita avers, ‘Adhyaatma Vidya Vidyaanam’ which meant the Science/knowledge of the Spirit is the highest form of knowledge. This knowledge alone can answer all the mysteries of the creation of the Universe. One who knows this knowledge and experience is to be revelling in ecstasy, Satchitananda. Here, Sat meant the Truth, Chit meant Consciousness, and Ananda meant the Spiritual Bliss, ecstasy where everything looks beautiful and knows that it is that beauty that is the Truth, the Oneness behind all existences. Truth is one, but the knowers/seers/of Truth calls it with many names, “Ekam Sat, Viprah Bahuda Vadanti”. This spiritual knowledge unveils the secret behind all existences and goes beyond the Body and the Mind and says that it is the Spirit that is eternal and all-pervasive. Death is nothing but the changing of robes towards the eternal’s gate. Bhagavad Gita avers, ‘Dehi nosmin yatha dehe kaumaram yavvanam jaraha Tata Dehantaraprapti Dhreerastatra na muhyati’ which meant the Body is like a dress which we keep on changing in every birth when it gets soiled/overused/decayed.
It is Chit i.e., Consciousness that is all-pervasive, omnipotent, omnipresent and omniscient. Further describing the nature of the Consciousness the Gita says, “nainam Chindanti Sastrani, nainam dahi pavakaha, na chainam kledayantyapo na soshayati marutaha.” Chapter 2 Verse 23.

It can never be cut into pieces by any weapon, nor can be burned by fire, nor moistened by water, nor withered by wind. To quote the Yogavashistha, In a dialogue between Sutieksana and Agastya, Agastya answers to the question of Sutieksana what is the cause of Liberation. Action or knowledge or both for which Agastya says, “Action and knowledge are like two wings of a bird only when the two wings are there the bird can fly. Similarly, Action and knowledge together are instruments to attain liberation.”

To quote, “Kevalatkarma no jnanannahi mokshobhijayate, kintumbhabhyam bhvemokshaha sadhanam tubhayam vidhuhu.”

Further it says soul is Self-luminous and everlasting, omnipresent and super-eminent. An important dialogue between Lord Indra and Sage Agastya in the Rig Veda reflects the significance of traversing the evolutionary path of consciousness. This serves as a crucial pre-requisite to understanding the true nature of the Supreme Absolute Reality, “The Pure Consciousness”. Agastya the Sage, by the sheer force of his thoughts is breaking through the barriers of his mind, reaching the realm of God without first being developed as a fully being in all his levels of consciousness. The eagerness to experience God gets the better of sage Agastya and his senses and he refuses to progressively surrender to the steeping stone (which in this case refers to Lord Indra) in his quest for God. At this point, sage Agastya was given a tough time by Indra who does not allow him to proceed to the realm of God. Indra goes on to explain that it is the progressive transcendence (of ego-consciousness) through divine activities that will take a mortal towards the immortality truth. Sage Agastya thenceforth realizes his folly, surrenders his will to Indra and goes on to execute his mandated activities through Indra. To infer from these instances the sense of “I” that we adorn and the identification with our ego-consciousness is often what prevents us from experiencing the Divine. That’s why meditation, yoga, etc. are considered to be the paths in Hinduism to achieve that distance and ‘dis-identification’ from the ego-centric self.

Lord Krishna expounds in the Gita the practical significance of transcending the ego-bound self would actually entail a greater sense of involvement and participation in life’s experiences without being shaken or affected by them. It would imply a sense of free-experiencing that is unimpeded by our conditioned beliefs, emotions, memories, reactions, etc. enabling us to understand things from a larger frame of reference. According to the Vedic template reflected in the Taittiriya Upanishad there are five sheaths of existence/being- 1) Anna-maya kosa (physical), 2) Prana-maya kosa (vital), 3) Mano-maya kosa (mental), 4) Vijnana-maya kosa (intellectual) and 5) Ananda-maya kosa (bliss).

Sri Aurobindo (scholar of the Vedas) was one of the first pioneers in the field of consciousness studies. Swami Vivekananda once said “Whenever a prophet got into the super-conscious state by heightening his emotional nature, he brought away from it not only some truths, but some fanaticism also, some superstition which injured the world as much as the greatness of the teaching helped.” Eminent author Ram Swarup also explains that even though a person has spiritual experiences, if he has not transcended his ego then his connection with the Divine will be distorted and filtered through his immature mind and his resulting beliefs and actions will prove to be very destructive, as can be witnessed from the history of imperial movements and regimes. He claims that this happens: “because they mix spiritual truth and ego together, which is a very dangerous and volatile combination… as nectar mixed with poison”.

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It is evidenced from the annals of the history of the world that the ancient, medieval and modern history of India as well as of the world has confirmed that with material knowledge based on sense experiences and intellectual reasons and arguments alone, any search for God had always led to fanaticism, fundamentalism, communal tension, destruction of the temples, gurudwaras, churches, etc. of the same God and even has led to national conflicts. With material knowledge, the same God appears different to various sections of the people. It seems that it is often imperative for a super-conscious spiritual experience to be supported by a corresponding heightened psychological development. More importantly, it indicates that material knowledge sans spiritual growth can be counterproductive as there is something crucial missing in human awareness that causes us to fall victim to all sorts of delusions and distortions. Vedas refers to this as ‘avidya’-ignorance and goes on to explain how we need to reach a certain stage. To quote Adi Shankaracharya, 

“Sthanau purushavadbraanthya krita brahmani jivata, jivasya tatvike rope tasmin drste nivartate.” which meant

“Just as the post is ignorantly taken to be a Man so too the supreme Reality is ignorantly considered to be the jiva (egocentric individuality) because of ignorance. This egocentric individuality is destroyed when the real nature of jiva is recognised to be the supreme self.”

Hence the verses from the Bhagavad Gita, “Vidya Vinaya Sampanne”. 

Ancient Indian thought discovered an evolution from birth to birth, from the life of tree and plant to the life of insect and animal, from the life of the animal to the life of Man, attained with difficulty through the ages. This slowly attained human life it took to be the key of release from the baffling circle of the enigma. After sometime eighty and more lakhs of births, says the Tantra, a soul reaches the human form and consciousness.

II. METHODS

The paper addressed very complex topic of Indic science of consciousness and chronological relevance of Indic knowledge traditions and modern science. Given the complexity of the topic and to arrive at an appropriate methodology to balance perspectives of humanities and social sciences, historical, epistemological and survey method was followed to collect relevant traditional and modern literature, facts and figures and arguments. Based on these methods and secondary sources analysis was carried out to arrive at results and discussion.

III. RESULT AND DISCUSSIONS

1. The scientific model of evolution vs. Hinduism model

Thus, as we can see, the evolutionary process which we find in Hinduism is a transformative process of Nature from the primordial and unmanifested state (asambhutam) into a full blown and diversified manifested state (sambhutam). It is not only a physical process involving the evolution and emergence of the body and its parts, but also a subtle process involving the evolution and emergence of consciousness, individuality, intelligence and discriminating awareness. The process encompasses the evolution of the gross body as well as the subtle bodies. While science heavily rests upon the evolution of the physical being, Hinduism goes a step further to explain a more comprehensive and holistic vision of the evolution of the mental, intelligent, and spiritual being.

Science is yet to come to terms with the theory that man can consciously and willingly direct his evolution through the exercise of his will, intelligence and choice, whereas in Hinduism there is no such self-limiting belief. Science is yet to acknowledge that all creations of humans, including the intelligence they create through the so called "artificial" means, is part of Nature and an expression of Nature, and Nature works through humans and other beings as much as it works on its own to fulfil its designs and
further the process of evolution. However, according to the tenets of Hinduism, evolution is very much a product of individual effort that can be consciously willed and controlled under the guidance of an enlightened and discerning wisdom.

According to science, evolution is a process directed by Nature for its own inexplicable ends. It tries to maintain balance in the physical world and evolves forms that are progressively competent and mutually self-destructive. The evolving beings are at the best experimental models in its gigantic laboratory. Here each individual being has little freedom to determine its own evolutionary course or that of its species, and it has to participate passively in the drama authored and directed by Nature. Science cannot even definitively confirm whether Nature is an intelligent and self-guiding system or an accidental association of random processes.

In contrast, Hinduism explains the process of evolution from a wider perspective. It views the whole subject on a universal scale, going beyond the visible and the manifest forms of life to explain the mechanism that is responsible for the creation of not just the earth or its beings, but the entire universe in which exist different planes of reality and consciousness.

The vision that we come across in the scriptures is much wider and comprehensive. In them Nature is a powerful agent, an eternal indestructible but mutable entity that plays a very dominant role so long as an individual being is willing to remain under its control. When wisdom and insight prevail, the beings realize their folly and try to escape from its field of influence to return to their true essence, which is pure intelligence.

In the mortal world, only humans have such an ability and direct opportunity. Through their will and sincere efforts, they can succeed in overcoming their limitations that are imposed upon them by Nature and achieve liberation from its overwhelming and deluding dominance.

So contrary to Darwin’s theory of evolution and according to Vedic scriptures, one form of species does not evolve into another, rather it is the soul that evolves through the various levels of consciousness and this transition is not so much biological as much as it is spiritual. Aurobindo declares, “Man is a transitional being. He is not final. The step from man to superman is the next approaching achievement in the earth’s evolution. It is inevitable because it is at once the intention of the inner spirit and the logic of Nature’s process.”

The important five verses of the Vedas says that

a. Indra: It is not now, nor is It tomorrow; who knoweth that which is Supreme and Wonderful? It has motion and action in the consciousness of another, but when It is approached by the thought, It vanishes.

b. Agastya: Why dost thou seek to smite us, O Indra? The Maruts are thy brothers. By them accomplish perfection; slay us not in our struggle.

c. Indra: Why, O my brother Agastya, art thou my friend, yet settest thy thought beyond me? For well do I know how to us thou willest not to give thy mind.

d. Indra: Let them make ready the altar, let them set Agni in blaze in front. It is there, the awakening of the consciousness to Immortality. Let us two extend for thee thy effective sacrifice.

e. Agastya: O Lord of substance over all substances of being, thou art the master in force! O Lord of Love over the powers of love, thou art the strongest to hold in status! Do thou, O Indra, agree with the Maruts, then enjoy the offerings in the ordered method of the Truth.

Man, under the influences of material nature, has a very strong and dominant self-will. This self-will, ego, pride, etc leads us all, regardless of race, caste or creed, to think that we are "better" than the Divine and therefore
this false sense of ego leads us to believe that we are the ones in control. When our own self-will dominates, rather than submitting to God and letting His Will work through us, then man, let alone the world, becomes tragically perverted, corrupt and spiritually desolate. On another note the Great Rishis’ and Sages’ of Ancient Indian "discoveries" were actually knowledge straight from the Divine. They were revelations. Experiences translated into knowledge from the Divine. Although their hard work in the process of meditation, prayer, austerity and devotion to the Absolute is something the whole world over can and should give their gratitude to and for.

2. Pure consciousness in the micro and macrocosms

In the Indian spiritual tradition, there are four divergent approaches, schools, or theories about the universal consciousness or pure consciousness, with a number of intermediary theories and concepts. They are stated below.

a. One is that the universal consciousness is the innermost reality or the center of human consciousness. It exists not only at the universal level as an independent entity and controller of all, but also in all beings as their very center and inner Lord. If you strip all the modifications and components of the individual consciousness, what remains in the end is the one eternal, indivisible, supreme consciousness. That one eternal consciousness alone is true. The rest is an illusion. When one realizes it, one becomes liberated. This is the school of non-dualism.

b. According to the second theory, the universal consciousness is present in all beings as their very Self. However, it is not exactly the same as the consciousness of the Supreme Being. It is either very different or somewhat different or notionally different. When a being attains liberation, the liberated Self continues to exist as an independent, eternal, and free entity. This is the view of the schools of dualism and qualified dualism.

c. The third view is that there is no eternal, universal consciousness at all in existence operating as the controller and supreme Lord. Consciousness exists only in beings in their natural as well as pristine states. They remain bound to existence as long as their minds and bodies are impure, and they are oblivious to the existence of their pure soul consciousness. If they can suppress the modifications of their minds and bodies and free themselves from desires, they can extinguish the suffering caused by the afflictions of their minds and enter into an indistinguishable and indefinable state of all knowing, aloneness (Kaivalya), which is their true state. This is the view held by Jainism and the Yoga and Samkhya schools of Hinduism.

d. The fourth school of thought holds that there is no such thing as eternal, indestructible, indivisible consciousness. Consciousness is a mere association of the aggregates of thoughts, ideas, desires, feelings, and states, which are also objects. They are held together loosely because of desires and attachments around a notional individuality which is but an illusion. It is impermanent and indestructible, although it may survive death and continue into future lives. If you can calm the mind and disintegrate those aggregates into their natural elemental states, what remains is an emptiness or a stateless state of Nirvana. When you reach it, your individuality is fully extinguished, and you become free from modifications, and death and rebirth. This is the opinion held by Buddhism and some materialistic schools of Hinduism.
Thus, we can see that various schools of Hinduism approach the subject of consciousness from different perspectives and present different views. Hinduism interprets the process of evolution both from within and without, both as a mechanism of Nature and a product of self-effort, with a hidden purpose, which is the ultimate liberation of the soul. The objective is accomplished through the withdrawal of the senses and purification of the mind and the body. The transformation begins with a new awareness of the Self and the responsibility to detach the Self from external confusion, commotion, and surface reality. It leads to the gradual withdrawal of the being from the external world and a journey into itself and its core beingness. The next step involves elimination of all forms of desires, egoistic effort and impure thoughts, preferably under the guidance of an advanced being who has purified and upgraded his consciousness and awareness through self-effort and inner evolution. In the third stage one has to make desireless effort through detachment, devotion and self-surrender to realize the Highest Truth.

From unreality towards reality, from darkness towards light and from death to deathlessness: these are the chief aims of the terrestrial evolution of life in this world. Its primary objective is liberation, not control and domination, and immortality, not survival. It is a movement away from primeval Nature, and towards light and boundlessness. Its aim is not to render the being into a fit instrument under the control of Nature, or into a better player in the game of survival, but to establish the divinity in the being through the purification of intelligence so that it can transcend Nature, both within and without and attain immortality by returning to its pure and original intelligence.

Evolution is the expression of each individual being seeking to escape from the cycle of births and deaths and regain its lost glory. The process is neither instantaneous nor uniform, neither uniformly progressive nor easily predictable. There is no one particular way. There is no particular result. The paths are many and so also the methods as well as the outcomes.

There are no definitive standards here, except those that are sanctioned by the laws of creation. Intuitive awareness may help us to predict the possibilities and explore the opportunities. But the limitations are always there. The difficulties on the path are innumerable. Only an enlightened soul-intelligence can guide us safely across the mirage of life. So long as the being (jiva) is in love with its own chains and its distracting dreams, desires and faulty actions, the embodied soul has no escape and no hope from his own illusions.

The laws of evolution are applicable to all beings both in the mortal worlds and in the worlds of devas and the demons, for they too are a part of the creative and evolutionary process. The plants, animals, and the worlds of mere forms too evolve in their own limited ways towards light and delight.

4. Recent Trends

Research findings in different fields of knowledge such as consciousness studies, health and healing, psychology and mental health, mathematics, physics, astronomy, economics, law and governance, archaeology and history are in good agreement and deeply correlated with the information inscribed in the ancient Indian scriptures. Modern psychology and cognitive science is only now exploring the frontiers of consciousness (exemplified in Vedanta) and its impact on human life and behaviour. Current researches (Joel Krueger) in the field also indicate that transcending of the personalized ego often leads to a unified mode of awareness and “That a scholar acquires a new insight, or a moralist a new motive, or an artist a new imagination, or a religious figure a new awakening, are all based upon a disclosure of this kind of unity in consciousness” which is only made possible by that ego transcendence.

Sri Aurobindo’s works on Consciousness was further compounded by researcher Ken Wilber who (based on Aurobindo’s Vedic insights and Piaget’s Cognitive Development) established the ‘ten levels of consciousness’.
that humans had to develop through, re-affirming the fact that psychological and spiritual development go hand in hand; that we can’t have one without the other. It’s also interesting to note that those who are at the ‘earlier stages of development’ often tend to think that “their truth is the only truth” as they lack the ability to integrate alternate perspectives. To explain the tangible effects of this phenomenon, in consciousness for this avidya to dissolve.

Further, we progress to higher levels of development on that scale our consciousness expands. “So the more narrow, fragmented and restricted our mode of consciousness,” says Wilber, “the more prone we will be to experiencing psychological disorders or distortions. And the more expanded and heightened our level of consciousness, the more scope we will have for self-actualization and enlightenment.

Modern science speaks of physical evolution and the evolution of nervous system, starting with simple life forms and proceeding to more organized and complex beings with well-developed and self-regulating biological and mental mechanisms. Man is so far the known and the ultimate product of this very complex and continuous process. Hinduism, on the other hand, presents a broad spectrum of the physical, mental and spiritual evolution of life on earth. Evolution in Hinduism is an integral and natural aspect of creation, which starts not with the emergence of life forms, but with the formation of matter itself as a movement of Nature under the will of God. It does not happen just on earth but universally from the highest to the lowest planes of existence. Creation, preservation, concealment, expression, and destruction are its fundamental driving and supporting mechanisms in which different realities (tattva) appear and disappear to create the illusion of duality, separation, impermanence, and diversity. On earth it is controlled and regulated not only by life but also by Death itself, which is also known as Time (kala). It speaks of the evolution of the beings from a state of ignorance to a state of illumination through progressive and successive intermediate states of partial ignorance and partial illumination. It alludes to a process that proceeds through several primary and secondary stages. For brevity and convenience, we have grouped them into seven stages (please refer to the illustration above). However, there can be more stages and more detailed processes which the scope of this essay does not allow us to discuss.

The study of History is an evidence to the science that has been existing in the Vedic literature, Vedangas, etc. Vedic Mathematics is the name given to the ancient system of Indian Mathematics which was rediscovered from the Vedas between 1911 and 1918 by Sri Bharati Krsna Tirthaji (1884-1960). According to his research all of mathematics is based on sixteen Sutras, or word-formulae. For example, ‘Vertically and Cross wise’ is one of these Sutras. These formulae describe the way the mind naturally works and are therefore a great help in directing the student to the appropriate method of solution. Perhaps the most striking feature of the Vedic system is its coherence. Instead of a hotch-potch of unrelated techniques the whole system is beautifully interrelated and unified: the general multiplication method, for example, is easily reversed to allow one-line divisions and the simple squaring method can be reversed to give one-line square roots. And these are all easily understood. This unifying quality is very satisfying, it makes mathematics easy and enjoyable and encourages innovation.

Ancient Indian astrology is popularly referred to as Vedic astrology. This is not because it is there in the Vedas. There is no mention of astrology in the books of Vedas. However, it is one of the Vedangas, i.e., limb or branch of Vedas, and dates back to the Vedic period. Several of the Poojas and remedial measures prescribed in the Indian astrology are as per the Vedic system. Hence, it is called Vedic astrology.

The Vedangas are six in number. They are Siksha or phonetics, Kalpa or ritual, Vyakarana or grammar, Nirukta or etymology, Chhandas or metrics and...
Jyotishya or science of astronomy and astrology horoscope. These are mentioned in the Upanishads.

It is impossible to ascertain the exact time of origin of our Indian astrology. Even the most famous historians differ wildly, from 1200 BC to 2500 BC while trying to fix our Vedic period. A lot of them, especially the westerners, still study India based on the Mohenjodaro and Harappan discoveries, which were discovered in the 1920’s!! Several archaeological discoveries of recent times date our culture to 7500 BC, making it the ancient most civilization in the world.

Six technical subjects related to the Vedas are traditionally known as Vedāṅga “limbs of the Veda”. V. S. Apte defines this group of works as:

“N. of a certain class of works regarded as auxiliary to the Vedas and designed to aid in the correct pronunciation and interpretation of the text and the right employment of the Mantras in ceremonials.”

These subjects are treated in Sutra literature dating from the end of the Vedic period to Mauryan times, seeing the transition from late Vedic Sanskrit to Classical Sanskrit.

The six subjects of Vedanga are Phonetics (Śikṣā), Meter (Chandas), Grammar (Vyākaraṇa), Etymology (Nirukta), Astronomy (Jyotiṣa), Ritual (Kalpa). The term upaveda (“secondary knowledge”) is used in traditional literature to designate the subjects of certain technical works. They have no relation to the Vedas, except as subjects worthy of study despite their secular character. Lists of what subjects are included in this class differ among sources. The Charanavyuha mentions four Upavedas—Medicine (Āyurveda), associated with the Rigveda, Archery (Dhanurveda), associated with the Yajurveda, Music and sacred dance (Gāndharvaveda), associated with the Samaveda, Military science (Shastrashastra), associated with the Atharvaveda.

But Sushruta and Bhavaprakasha mention Ayurveda as an upaveda of the Atharvaveda. Sthapatyaveda (architecture), Shilpa Shastras (arts and crafts) are mentioned as fourth upaveda according to later sources. Some post-Vedic texts, including the Mahabharata, the Natyasatra and certain Puranas, refer to themselves as the “fifth Veda“.[56] The earliest reference to such a “fifth Veda” is found in the Chandogya Upanishad.

5. Inspired by Vedic knowledge by the Western Scientists and their works

The Vedic system which was an earlier attempt to unify knowledge, was confronted by paradoxes similar to that of contemporary science. It is noteworthy that Schrodinger, the co-creator of quantum theory, admitted to having been inspired by the Vedic texts. According to his biographer Walter Moore, there is a clear continuity between Schrodinger’s understanding of Vedanta and his Research. “The unity and continuity of Vedanta are reflected in the unity and continuity of wave mechanics. In 1925, the world view of physics was a model of a great machine composed of separable interacting material particles. During the next few years, Schrodinger and Heisenberg and their followers created a Universe based on superimposed inseparable waves of probability amplitudes. This new view would be entirely consistent with the Vedantic concepts of All in one (Moore 1989:173) The physicist Schrodinger saw particularly in Vedanta the possibility of a synthesis between science and metaphysics. In America, J.D Salinger, Henry Miller, Aldous Huxley and Christopher Isherwood were inspired by Vedanta. For some this remained a mere episode but for Christopher Isherwood it became a U-turn in their lives. They were interested in the Vedanta rejecting the dogmatism of the Christian Churches longing for spirituality and satisfactory answers to the fundamental questions of existence. In Vedanta they found wide-open, Universal and philosophically oriented religion where even the penetrating scientific mind could find
something of its taste. Heisenberg further says Hindu religion and science walk hand in hand in their descriptions of Reality. They also walk together in realising the natural limitations of human knowledge. According to Hindu religion, the impersonal aspect of Brahan (Absolute Reality) is immeasurable and beyond human knowledge. Thus there is a natural limitation to what a human being can know. This doubt is expressed in the last four lines of the hymn of creation in the Rig Veda. “None knoweth whene the creation of the Universe has arisen and whether he has or has not produced it. He who surveyest in the highest heavens, he only knows, or perhaps he knows not. (Rig Veda 10: 129 Further in writing What is Real? He approved the Vedanta view that we are in all reality the sides or aspeccts of one single being, which may perhaps in western terminology be called God but in the Upanishads its name is Brahan. Openheimer, the principle creator of the atomic bomb stated that the Vedas are a great privilege of this century. During the eposion of the first atomic bomb Openheimer recited the Bhagavad Gita from the verses of 11th Chapter such as “Death I am cause of destruction of the worlds.” Carl Sagan stated, “Vedic cosmology is the only one in which the time scales correspond to those of modern scientific cosmology.”

Today from the inquisition of oneself within we have stooped to limit oneself with the inquisition of the Mind and have the degeneracy we find restlessness everywhere in the name of nation, race, customs, traditions, etc. More so the education in the modern times being mere imitation of the western models is misleading us and not allowing oneself to look within. Due to the misinterpretation of the sacred texts by the westerners we have taken what the west has said about history as a gospel and today we try to belittle our own civilization and culture. Thus it is high time for us to rewrite our distorted histories and bring in chronological relevance to IKT so that the Modern generation can believe and build trust in themselves and live in pristine glory as we were one. The pictures of the Universe as revealed by physics, Psychics and ordinary life touch only a fringe of the Reality. Each of them presents a reality within its own limitation. Vedantic intuition, which is beyond the framework of the human mind confers upon these aspects a kind of relative reality.

Vedantins say even the space-time continuum is within the great nescience. Thinking within the capacity of human mind grasps only those aspects which are within space and time. As soon as we transcend the limitations of our mind, the picture of our naïve common sense as well as the picture of science become mere phantoms. No theory of physical and chemical sciences helps us in solving the vexed problem of life and death. A physiologist cannot see anything more than a colloidal compound which, to him, represents a chemical basis of life. Biology describes how a simple fertilised germ divides and proliferates. But Embryology fails to answer what force in the cell makes it divide and develop.

Absolute of Vedanta is incomprehensible to the human mind. But the Vedantic intuition as understood from the Pisgah heights of highest wisdom explains many mysteries of our existence. Vedantic thinkers find it an utter absurdity to explain life on mechanical basis. How can the causality based on the configuration of physical and chemical substances account for the organic development. The absolute of Vedanta is the intelligence and creative power of the Universe. It is the elan, subtler than the subtlest and enters into everything as the evolutionary urge. An Upanishad Text declares: He desired, may I be many, may I grow forth.

Having sent forth he entered it. Having entered it he became Sat and Tat, defined and undefined; supported and non-supported knowledge and non-knowledge, real and unreal. Science is materialistic whose purpose is pure theory subordinated to economic end and philosophy based upon that is bound to be materialistic. What is wanted is not a reconstruction of science but a progress of it, a progress not in the form of mere acquisition
of facts or formulation of laws, but in the form of a comprehension of the eternal values. For now, as in the past, Man wants to know Reality. Centuries ago before Christ, the Vedanta seers realized the Truth underlying all the apparent manifestations of mind and Matter.

IV. CONCLUSION

To infer we understand that the Vedic Sciences have been a torch bearer to us since immemorial. They are called as Apaurusheyas which meant it is not of human conception for they are revelations that came to the seers (Rishis) during their meditation. This is inscrutable to Man who do not have a spiritual background. India had witnessed many foreign invasions her rich pristine glory was plundered to a large extent especially in the field of education the Gurukula education has been completely swept away replacing the convent education. Moreso the misinterpretations by the foreign invaders about the history of India has made the Gen Y and Gen Z to believe that India has no history and that she has become a nation only after the British advent and it was they who educated us and Indians have been exposed to science and technology, inventions, Arts, Languages, etc. The Indic Knowledge Tradition that India holds talks right from the creation of the Universe to the micro level of which the modern scientists of the west are racking their brains and have been failing in their attempts. It is high time for us now to rewrite the history and bring to limelight the history of India that shall empower us and lead us to become complete for the modern sciences impart us only to eke out one’s living does not go beyond it as it has lot of limitations.

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