

DHARMA 2024 – Sanskrit Reader

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सत्यं शिवं सुन्दरम् ।

For Christa, Joachim, Yadu, Jonah, Mira, Arjun, You & Me

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INTRODUCTION

समाप्तिकामो मङ्गलमाचरेत् ।¹ मङ्गलमिष्टदेवतानमस्कारः ।²
विनायकं गुरुं भानुं ब्रह्माविष्णुमहेश्वरान् । सरस्वतीं प्रणम्यादौ सर्वकार्यार्थसिद्धये ॥³
वर्णानामर्थसङ्घानां रसानां छन्दसामपि । मङ्गलानां च कर्तारौ वन्दे वाणीविनायकौ ॥⁴

1. Foreword

All beings are eternal, conscious आत्मा, perpetually undergoing संसार in this जगत् among all species, following the universal law of कर्म. Both, आत्मा and जगत्, have their origin in the Absolute ब्रह्म, represented in sound by the syllable ॐ. On factually realizing its divine nature, purified through धर्म, the आत्मा achieves मोक्ष.

“Were an Asiatic to ask me for a definition of Europe, I should be forced to answer him: It is that part of the world which is haunted by the incredible delusion that man was created out of nothing, and that his present birth is his first entrance into life.”
(Arthur Schopenhauer, German philosopher and writer, 1788-1860)

ओंकारमूलमन्त्राध्यः पुनर्जन्मदृढाशयः । गोभक्तो भारतगुरुर् हिन्दुर् हिंसनदूषकः ॥⁵

Because a majority of Hindu scriptures and 70% of Hindus are वैष्णव in character (Britannica Book of the Year 1996), popular believe and culture follows intrinsically द्वैत-/द्वैताद्वैत-वाद (not अद्वैत) and ब्रह्म-/परिणाम-वाद of व्यासदेव (not माया-वाद of शङ्कराचार्य), which certainly reflects in this book.

“The three books which are most common in all the schools, and which are used indiscriminately by the several castes, are the Ramayanum, Maha Bharata, and Bhagvata ...” (The Collector of Bellary, 1823)

प्रातर्घृतप्रसङ्गेन मध्याह्ने स्त्रीप्रसङ्गतः । रात्रौ चौरप्रसङ्गेन कालो गच्छति धीमताम् ॥⁶

Rituals are based either on वेद or पुराण; if the latter is too complex, we present them here in the light of the original Vedic (वैदिक) version, according to Pandurang Vaman Kane’s famous *History Of Dharmashastra*.

अनन्तशास्त्रं बहुलाश्च विद्याः स्वल्पश्च कालो बहुविघ्नता च ।

यत्सारभूतं तदुपासनीयं हंसो यथा क्षीरमिवाम्बुमध्यात् ॥⁷

The use of Sanskrit words in an English sentence is ruled by the principles of लोक-प्रमाण. In translations, Sanskrit words in brackets are in their प्रकृति form, as in:

“An unable person (अशक्त) becomes साधु, a poor person ब्रह्मचारी (ब्रह्मचारिन्), a sick person देव-भक्त, and an old woman पति-व्रता.”⁸

Sometimes, a modern name or wrong version is also explained in brackets, as with Sanskrit (संस्कृत), Benares (वाराणसी), Agarbatti (अगरुवर्ती), and ‘Vasudeva Kutumbakam’ (वसुधैव कुटुम्बकम्)⁹. Because verses are presented out of their original context (सत्यमेव जयते।¹⁰ एकं सन्तं बहुधा कल्पयन्ति।¹¹), references are given, wherever available.

मूर्खो वदति विष्णाय बुधो वदति विष्णवे । नम इत्येवमर्थं च द्वयोरेव समं फलम् ॥
यस्मै दत्तं च यज्ज्ञानं ज्ञानदाता हरिः स्वयम् । ज्ञानेन तेन स स्तौति भावग्राही जनार्दनः ॥¹²

2. Praise

“In India I found a race of mortals living upon the Earth, but not adhering to it. Inhabiting cities, but not being fixed to them. Possessing everything but possessed by nothing.” (Apollonius of Tyana, Greek philosopher and saint, c. 15-100 CE)

“So far as I am able to judge, nothing has been left undone, either by man or nature, to make India the most extraordinary country that the sun visits on his rounds.” “India had the start of the whole world in the beginning of things. She had the first civilization; she had the first accumulation of material wealth; she was populous with deep thinkers and subtle intellects; she had mines, and woods, and a fruitful soul.” (Mark Twain, American writer, 1835-1910)

“India was the motherland of our race and Sanskrit the mother of Europe’s languages: she was the mother of our philosophy; mother, through the Arabs, of much of our mathematics; mother, through the Buddha, of the ideals embodied in Christianity; mother, through the village community, of self-government and democracy. Mother India is in many ways the mother of us all.” (Will Durant, American historian and philosopher, 1885-1981)

“India is the primal source, the mother country.” (Sir Yehudi Menuhin, Russian-born American violinist, 1916-1999)

“India suffers today, in the estimation of the world, more through the world’s ignorance of the achievements of the heroes of Indian history than through the absence or insignificance of such achievement.” (Vincent Arthur Smith, British Indologist and art historian, 1848-1920)

“Many countries lost all memory of their past but India has been able to preserve it though in a form badly damaged. Thus, India has come to preserve spiritual traditions which many ancient cultures and countries have lost. Today Hinduism represents not only India but the ancient wisdom of humanity and therefore in a most vital way that

humanity itself. In Hinduism many ancient countries can still rediscover their religious past, their old Gods and their old spiritual traditions.” (Ram Swarup, Indian thinker, 1920-1998)

“We will study India with its philosophy and its myths, its literature, its laws and its language. Nay it is more than India, it is a page of the origin of the world that we will attempt to decipher.” (Prof. Eugene Burnouf, French Indologist, 1801-1852)

“The Europeans are apt to imagine that before the great Greek thinkers, Socrates, Plato, and Aristotle, there was a crude confusion of thought, a sort of chaos without form and void. Such a view becomes almost a provincialism when we realize that systems of thought which influenced countless millions of human beings had been elaborated by people who never heard the names of the Greek thinkers.” (Sir Sarvepalli Radhakrishnan, Indian Prof. at Oxford University and President of India, 1888-1975)

“I will omit all discussion of the science of the Hindus, a people not the same as Syrians, their subtle discoveries in the science of astronomy, discoveries more ingenious than those of the Greeks and the Babylonians; their valuable method of calculation; their computing that surpasses description. I wish only to say that this computation is done by means of nine signs. If those who believe because they speak Greek, that they have reached the limits of science should know these things, they would be convinced that there are also others who know something.” (Severus Sebokht, Syrian scholar and bishop, c. 575-666)

“The land where books were first written and from where wisdom and knowledge sprang is India.” (Ali, c. 594-661)

“The Hindus excel in astrology, mathematics, medicine and in various other sciences. They have developed to a perfection, arts like sculpture, painting, and architecture. They have collections of poetry, philosophy, literature and science of morals. From India we received the book called Kalilah wa Dimnah. These people have judgment and are brave. They possess the virtues of cleanliness and purity. Contemplation has originated with them.” (Al-Jahiz; Muslim historian, 776-868)

“The Hindus are superior to all other nations in intelligence and thoughtfulness. They are more exact in astronomy and astrology than any other people. The Siddhanta is a good proof of their intellectual powers; by this book the Greeks and Persians have also profited. In medicine their opinion ranks first.” (Ahmad ibn Ya’qubi, Muslim geographer and historian, ?-897)

“The Indians among all nations, through many centuries and since antiquity, have been the source of wisdom, fairness and moderation. They are creators of sublime thoughts, universal apologies, rare inventions and remarkable concepts.” “To their credit, the Indians have made great strides in the study of numbers and of geometry. They have acquired immense information and reached the zenith in their knowledge of the movements of the stars (astronomy) and the secrets of the skies (astrology) as well as

other mathematical studies. After all that, they have surpassed all the other peoples in their knowledge of medical science and the strengths of various drugs, the characteristics of compounds and the peculiarities of substances [chemistry].” (Said Al-Andalusi, Muslim historian and judge, 1029-1070)

“Hindus had made considerable advances in astronomy, algebra, arithmetic, botany and medicine, not to mention their superiority in grammar, long before some of these sciences were cultivated by the most ancient nations of Europe.” (Sir Monier Monier-Williams, British Indologist and head of the Oxford’s Boden Chair, 1819-1899)

“Many of the advances in the sciences that we consider today to have been made in Europe were in fact made in India centuries ago.” (Sir Montstuart Elphinstone Grant Duff, British historian and Governor of Madras, 1829-1906)

“If [modern Indian] teachers were not so ignorant, as a rule, of their own culture, they would have no difficulty in showing their students that the much vaunted ‘scientific temper’ is nothing new to India.” (Michel Danino, French-Indian historian)

“Land of ancient India! Cradle of Humanity. Hail! Hail revered motherland whom centuries of brutal invasions have not yet buried under the dust of oblivion. Hail, Fatherland of faith, of love, of poetry and of science, may we hail a revival of thy past in our Western future.” (Louis Francois Jacolliot, French judge in India and writer, 1837-1890)

“A time must come when the Indian mind will shake off the darkness that has fallen upon it, cease to think or hold opinions at second and third hand and reassert its right to judge and enquire in a perfect freedom into the meaning of its scriptures.” (Sri Aurobindo, Indian philosopher, 1872-1950)

“It is already becoming clear that a chapter which had a Western beginning will have to have an Indian ending if it is not to end in self-destruction of the human race. At this supremely dangerous moment in human history, the only way of salvation is the ancient Hindu way. Here we have the attitude and spirit that can make it possible for the human race to grow together in to a single family.” “So now we turn to India. This spiritual gift, that makes a man human, is still alive in Indian souls. Go on giving the world Indian examples of it. Nothing else can do so much to help mankind to save itself from destruction.” (Arnold Joseph Toynbee, British historian, 1889-1975)

“What is happening in India is a new historical awakening. ... Indian intellectuals, who want to be secure in their liberal beliefs, may not understand what is going on. But every other Indian knows precisely what is happening: deep down he knows that a larger response is emerging even if at times this response appears in his eyes to be threatening.” (Sir Vidyadhar Surajprasad Naipaul, Trinidad-born British Nobel Laureate)

3. Civilization

“Westerners have singularly narrowed the history of the world in grouping the little that they know about the expansion of the human race around the peoples of Israel, Greece and Rome. Thus, have they ignored all those travelers and explorers who in their ships ploughed the China Sea and the Indian Ocean, or rode the immensities of Central Asia to the Persian Gulf. In truth the larger part of the globe, containing cultures different from those of the ancient Greeks and Romans but no less civilized, has remained unknown to those who wrote the history of their little world under the impression that they were writing world history.” (Henri Cordier, French linguist and historian, 1849-1925)

“An enquiry into the state of civilization amongst the Hindus was important and necessary ... But unfortunately, we have no settled idea of civilization and it is impossible that it can be otherwise until we have some fixed standard of comparison. It would almost appear that the history of mankind is not old enough to furnish a test by which every person would agree to abide. What ought to be the discriminative characteristic of a civilized people? If this is made to depend on the nature of the government it may change as the moon; being by turns more or less in a state of barbarity according to the alterations which the form of the community may assume. But even under those governments which were left to freedom and which were established for individual comfort and happiness, it would be very difficult to take them as standard for real civilization. What rank shall we assign in the scale to the Grecians who were in the practice of murdering their prisoners, in cold blood, and who could drag them from the altar and put them to death after a promise of mercy. Their history is filled with instances of their cruelty and falsehood. Neither is a pre-eminence in literature and science a safe test of a civilized people. In the ages of Bacon and Newton many innocent creatures were put to death for witchcraft. A belief in magic was general and Charles the I consulted astrologers. If we come down to our own times, we shall see a great part of Europe living in a forced and artificial society and the governments everywhere resisting the progress of improvement. An abundance of errors and ignorance will be found to pervade every country. In this age all the enormities of the French Revolution and the unnatural state of society which it produced, would show that we are not yet perfectly reclaimed, from an inclination at least to licentious barbarism. I have sometimes thought that there is a natural tendency in every human being to a savage life, and that this is only prevented by constant coercion and the power of inflexible laws. If then the best tests we have of civilization are applied to the Hindus and if they are compared with other nations, they should stand I think pretty high in the scale. They are perfectly acquainted with the arts of regular life, science has made a great progress amongst them and the moral virtues are not less respected than in any other country. ... It was extremely rare even in the 15th century for an English vessel to appear in the Mediterranean. In the 14th century we are informed that the manners even of the Italians were rude. The cloths of the men

were of leather unlined and badly tanned. We are told by a Spaniard who came to London with Philip the 2nd that the English lived in houses made of sticks and dirt but they fared commonly as well as the king. Even the art of building with bricks was unknown in England until it came into general use in the time of Henry the 6th. The people were ill-lodged and not well clothed until the beginning of last century. In Scotland everything was worse. In short the pride of Europe was quite barbarick until a very recent period and we must come down very low indeed before we can institute any comparison with Hindu manners.” (Alexander Walker, British Brigadier-General and explorer, 1764-1831)

“This multitude of men (the Indian nation) does not consist of an abject and barbarous populace, much less of gangs of savages; but of a people for ages civilized and cultivated; cultured by all the arts of polished life while we (Englishmen) were yet dwelling in the woods. There have been (in India) princes of great dignity, authority and opulence. There is to be found an ancient and venerable priesthood, the depository of laws, learning and history, the guides of the people while living and their consolation in death. There is a nobility of great antiquity and renown; a multitude of cities not exceeded in population and trade by those of the first class in Europe; merchants and bankers who vie in capital with the banks of England; millions of ingenious manufacturers and mechanics; and millions of the most diligent tillers of the earth.” (Edmund Burke, British statesman, 1729-1797)

“If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury, schools established in every village for teaching reading, writing and arithmetic; the general practice of hospitality and charity among each other; and above all, a treatment of the female sex full of confidence, respect, and delicacy, (if all these) are among the signs which denote a civilized people, then the Hindus, are not inferior to the nations of Europe; and if civilization is to become an article of trade between England and India, I am convinced that England will gain by the import cargo.” (Sir Thomas Munro, British Governor of Madras, 1761-1827)

“India was one of the earliest of the great civilizations and it defined the goals of civilized life very differently from the West. The West raised individualism, materialism, rationality, [and] masculinity as its ideals. India’s great tradition insisted on non-violence, renunciation, the inner life, [and] the female as pillars of civilization. And through all the triumphs and disasters of her history she hung on to that ideal, an eternal quest to identify humanity with the whole of creation, a unity in diversity ... History is full of empires of the sword but India alone created an empire of the spirit.” (Prof. Michael Wood, British historian)

“The inhabitants of India, having abundant means of subsistence, are of unusual height and bulk of body. They are also found to be well skilled in the arts, as might be expected of men who inhale a pure air and drink the very finest water. And while the

soil bears on its surface all kinds of fruits which are known to cultivation, it has also under-ground numerous veins of all sorts of metals, for it contains much gold and silver, and copper and iron in no small quantity, and even tin and other metals, which are employed in making articles of use or ornaments, as well as the implements and accoutrements of war.” (Megasthenes, Greek historian and diplomat, c. 350-290 BCE)

“India is a very large country, and it is so extensive that other countries are not equal to a hundredth part of it. Notwithstanding its extensive area, it is populated in all places. It abounds in all quarters and every district with cities, towns, villages, caravanserais, forts, citadels, mosques, temples, monasteries, cells, magnificent buildings, delightful gardens, fine trees, pleasant green fields, running streams, and impetuous rivers. On all the public roads and streets strong bridges are made over every river and rill, and embankments are also raised. Lofty minarets are made at the distance of each kos to indicate the road, and at every two parasangs inns are built of strong masonry for travelers to dwell in and take rest. At each inn can be obtained every kind of food and drink, all sorts of medicine, and all kinds of necessary instruments and utensils. On all roads shadowy and fruitful trees are planted on both sides. Wells and tanks are dug which contain fresh and sweet water in abundance. The passengers go along the roads under the shadow of trees, amusing themselves, eating the fruits and drinking cold water, as if they were taking a walk among the beds of a garden. The merchants, tradesman and all travelers, without any fear of thieves and robbers, take their goods and loads safe to their distant destinations. The whole of this country is very fertile, and the products of Iran, Turan, and other climates are not equal to those of even one province of Hindustan. In this country there are also mines of diamonds, ruby, gold, silver, copper, lead, and iron. The soil is generally good, and so productive that in a year it yields two crops, and in some places more. All kinds of grain, the sustenance of human life, are brought forth in such quantities that it is beyond the power of pen to enumerate. ... A separate book would have to be written if a full detail were given of all the different kinds of fruits which are produced in spring and autumn, describing all their sweetness, fragrance, and flavour.” (unknown Muslim author c. 1600)

GDP in Millions of Dollars (Maddison, Prof. Angus; British economist, 1926-2010):

Year	1000	1500	1600	1700
India	33.8	60.5	74.3	90.8
China	26.6	61.8	96.0	82.8
Western Europe	10.2	44.3	66.0	83.4
World Total	116.8	247.1	329.4	371.4

4. Hinduism

“For most Westerners ‘histories of philosophy’ begin with the Greeks and end with the Americans, and convey not the least suggestion that anyone outside of the West ever had a philosophical idea. A glance at the curricula of most our colleges and universities would seem to indicate that the one principle on which they are planned might be phrased: nothing east of Suez! To one who has had a taste of the riches which Indian thought and Indian literature can contribute to our intellectual life and our spiritual experience, this deprivation which we Westerners inflict upon ourselves and upon our young people seems pitiful in the extreme.” (James Bissett Pratt, American author, 1875-1944)

“Most European and American authors of books about religion and metaphysics write as though nobody had ever thought about these subjects except the Jews, Greeks, Christians of Mediterranean Basin and western Europe. Like any other form of imperialism, theological imperialism is the threat to world peace.” (Aldous Huxley, English novelist and philosopher, 1894-1963)

“Hinduism, without doubt the most denigrated and misunderstood of the major world religions, if it is recognized as a world religion at all. It is common to look down on Hinduism as primitive and those who call themselves Hindus, as backward or obsolete.” (David Frawley, American Indologist)

“India is not only the Italy of Asia, it is not only the land of romance of art and beauty, it is in religion earth’s central shrine. India is religion.” (John Adam Cramb, Scottish historian, 1862-1913)

“I am a Hindu, which to me means the inheritor of the oldest and the highest spiritual culture known to human history.” (Sita Ram Goel, scholar and publisher, 1921-2003)

“If India is to die, religion will be wiped off the face of the earth.” (Vivekananda, Indian philosopher, 1863-1902)

“In India, our religions will never at any time take root; the ancient wisdom of the human race will not be supplanted by the events in Galilee. On the contrary, Indian wisdom flows back to Europe, and will produce a fundamental change in our knowledge and thought.” (Arthur Schopenhauer, German philosopher and writer, 1788-1860)

“The kings of Magadha and Malwa exchanged ambassadors with Greece. A Maurya ruler invited one of the Greek Sophists to join his court, and one of the greatest of the Indo-Greek kings became famous as the dialogue partner of the great Buddhist sage Nagasena, while in the opposite direction, Buddhist missionaries are known to have settled in Alexandria, and other cities in the Ancient West. It is evident then, that Indian thought was present in the fashionable intellectual circuit of ancient Athens, and there is every reason to suppose that Indian religious and philosophical ideas

exercised some influence on early and classical Greek philosophy. Both Greeks and Romans habitually tried to understand the religions of India by trying to fit them as far as possible into Greco-Roman categories. Deities in particular were spoken of, not in Indian but in Greek terms and called by Greek names. Thus Shiva, was identified as 'Dionysos,' Krsna (or perhaps Indra) as 'Heracles.' The great Indian epics were compared to those of Homer. Doctrinally, the Indian concept of transmigration had its counterpart in the metempsychosis taught by Pythagoras and Plato; nor was Indian asceticism altogether foreign to a people who remembered Diogenes and his followers." (Prof. Klaus Konrad Klostermaier, German Indologist)

"The curious may find matter for reflection in these coincidences in the lives of Buddha and Christ. But those trained in European culture find it somewhat irksome, if not distasteful, to admit the debt of Christian religion to non-Christian sources, especially Hindu and Buddhist." (Sir Sarvepalli Radhakrishnan, Indian Prof. at Oxford University and President of India, 1888-1975)

"In these cases, our natural inclination would be to suppose that the Buddhist stories borrowed from our Christian sources and not vice versa. But here the conscience of the scholar comes in. Some of these stories are found in the Hinayana Buddhist Canon and date, therefore, before the Christian era." (Friedrich Max Müller, German-born orientalist, 1823-1900)

5. Open Source

"The key point of differentiation between Hinduism and these other faiths is not polytheism vs. monotheism. The key differentiation is that Hinduism is Open Source and most other faiths are Closed Source." (Chandrashekarendra Saraswati Swamigal, Indian sage of Kanchi, 1894-1994)

"The doctrines of Hinduism were never reduced to a set of formal creeds and Hindu religion has always been willing to receive new experiences and to incorporate new knowledge. Believing that man's knowledge and understanding of reality evolves, the Hindu sage has been in a position to accept, even to welcome, new religious conceptions. As compared to the persecution and intolerance which have so continuously accompanied the practice of religion in the West ..." (Cyril Edwin Mitchinson Joad, English philosopher and author, 1891-1953)

"In India there has been intellectual and spiritual freedom – the most valuable of all. This is evidenced by the great variety of religious and philosophical opinion in this country, Rationalism, Theism, Atheism and so forth, and the existence of a large number of varying religious communities. The history of Europe on the contrary is marked by intolerance and abominable persecution. The 'liberty loving nations of the West' have been in the past greatly, and still are to some extent, behind India in the

matter of intellectual and religious freedom.” (Sir John Woodroffe, British Chief Justice of India, 1865-1936)

“In the history of the world, Hinduism is the only religion that exhibits a complete independence and freedom of the human mind, its full confidence in its own powers. Hinduism is freedom, especially the freedom in thinking about God.” (Sir Sarvepalli Radhakrishnan, Indian Prof. at Oxford University and President of India, 1888-1975)

“Hinduism gives its followers complete freedom. It does not insist on any particular discipline or prayer. Religion has to release us from bondage. The only imperative commandment it can have is to ask us to purify ourselves. Hinduism has emphasized the need for inner purity.” (Vinayak Narahari ‘Vinoba’ Bhave, Indian social reformer, 1895-1982)

“India is a country where saints and sages appeared at different times, succeeding one after another, in order to enlighten the people.” (Hieun Tsang /Xuanzang, Chinese scholar and pilgrim to India, 602-664)

6. Diversity

“The aggressive and quite illogical idea of a single religion for all mankind, a religion universal by the very force of its narrowness, one set of dogmas, one cult, one system of ceremonies, one ecclesiastical ordinance, one array of prohibitions and injunctions which all minds must accept on peril of persecution by men and spiritual rejection or eternal punishment by God, that grotesque creation of human unreason which has been the parent of so much intolerance, cruelty and obscurantism and aggressive fanaticism, has never been able to take firm hold of the Indian mentality.” (Sri Aurobindo, Indian philosopher, 1872-1950)

“At the utmost they fight with words, but they will never stake their soul or body or their property on religious controversy.” (Al-Biruni /Alberuni; Persian scholar, 973-1048)

“Hinduism was organized for peaceful and harmonious co-existence, not for continued confrontation with external enemies in the shape of unbelievers. It is no accident of history that though Hinduism knew internal feuds like any social polity, it never crossed its borders to wage wars against people simply because they worshipped different Gods.” (Ram Agarwal Swarup, Indian thinker, 1920-1998)

“... it is clear that in the Indian context, secularism meant respect for all religions as distinct from mere tolerance of other religions. This respect is part and parcel of Hinduism, to which theocracy is unknown. In fact, they cannot co-exist any more than light and darkness.” (Justice Manadagadde Rama Jois, Indian Chief Justice)

“Three groups of people left their homelands due to religious persecution in the land of their birth – the Jews, the Parsis and the Syrian-Christians. It is only in a Hindu land that the Jews were never persecuted.” (McKinnon Secondary College)

“When in the fourth century the Sasanid Emperor of Persia began a cruel persecution of the Christians, a number of them with Bishops and Clergy fled to the more tolerant Hindu princes of Western coast of India.” (Dr. Adrian Fortescue, English scholar and Roman Catholic priest, 1874-1923)

According to Christian leaders in India, the apostle Thomas came to India in 52 CE, founded the Syrian Christian Church, and was killed by fanatical Brahmins in 72 CE. But according to the Vatican’s records, Thomas never came to India; he died in Spain.

“Indian history has been distinguished throughout by a tendency towards toleration. Other peoples’ faith has been preserved, other people’s customs respected; and not only preserved and respected, but assimilated. Such toleration is a very rare thing in the history of mankind, as rare as it is invaluable. Throughout the whole course of Indian history, the characteristic Indian endeavor has been to look for the common element in apparently different things, the single reality that underlies the apparently many appearances. It is interesting then, to note this same insistence upon unity, the same endeavor to unite many into one as exhibited by the very early lawgivers and administrators of India. At the very beginning of Indian history, we find men trying to reconcile the conflicting ideas held by different people with regard to the right way of living together in society and the right way of conceiving God.” “Whatever the reason, it is a fact that India’s special gift to mankind has been the ability and willingness of Indians to effect a synthesis of many different elements both of thoughts and peoples, to create in short, unity out of diversity.” (Cyril Edwin Mitchinson Joad, English philosopher and author, 1891-1953)

“The people (of Calicut) are infidels consequently I consider myself in an enemy’s country, as the Mohammadans consider everyone who has not received the Qu’ran. Yet I admit that I meet with perfect toleration, and even favor; we have two mosques and are allowed to pray in public.” (Abdul Razzaq, Persian scholar and ambassador, 1413-1482)

“In India, religion is hardly a dogma, but a working hypothesis of human conduct, adapted to different stages of spiritual development and different conditions of life. A dogma might continue to be believed in, isolated from life, but a working hypothesis of human conduct must work and conform to life, or it obstructs life. The very *raison d’être* of such a hypothesis is its workableness, its conformity to life, and its capacity to adapt itself to changing conditions. So long as it can do so it serves its purpose and performs its allotted function. When it goes off at a tangent from the curve of life, loses contact with social needs, and the distance between it and life grows, it loses all its vitality and significance.” (Dr. Ernest Binfield Havell, principal to the Madras College of Art, 1861-1934)

“Any sensible man is unknowingly a Hindu and ... the only hope for man lies in the abolition of the erratic, dogmatic, unphilosophical creeds people today call religions.” (Alain Danielou, French ethnomusicologist, head of the UNESCO Institute for Comparative Musicology, 1907-1994)

“The older I get, the more Hindu I become.” (Sir Vidyadhar Surajprasad Naipaul, Trinidad-born British Nobel Laureate)

7. Literature

“Here is the actual source of all languages, all the thoughts and poems of the human spirit; everything, everything without exception comes from India.” (Friedrich von Schlegel, German poet and Indologist, 1772-1829)

“The writers of the Indian philosophies will survive, when the British dominion in India shall long have ceased to exist, and when the sources which it yielded of wealth and power are lost to remembrances.” (Lord Warren Hastings, Governor-General of British India, 1754-1826)

“It was an astounding discovery that Hindustan possessed, in spite of the changes of realms and chances of time, a language of unrivalled richness and variety; a language, the parent of all those dialects that Europe has fondly called classical – the source alike of Greek flexibility and Roman strength. A philosophy, compared with which, in point of age, the lessons of Pythagoras are but of yesterday, and in point of daring speculation Plato’s boldest efforts are tame and commonplace. A poetry more purely intellectual than any of those which we had before any conception; and systems of science whose antiquity baffled all power of astronomical calculation. This literature, with all its colossal proportions, which can scarcely be described without the semblance of bombast and exaggeration claimed of course a place for itself – it stood alone, and it was able to stand alone.” (William Cooke Taylor, British scholar, 1800-1849)

“I feel no hesitation in saying that there are words and phrases occurring in the Samhitas of the Vedas, in the Brahmanas and in the Sutra works, which leave no doubt as to the use of the written characters in ancient India. It may be confidently asserted that the systematic treatises in prose which abounded at and long before Panini could never have been composed without the help of writing. We know for certain that with the exception of the hymns of the Rig Veda, most of the Vedic works are in prose, and it is difficult to understand how they could possibly have been composed without having recourse to some artificial means.” (Shyamji Krishna Varma, Indian lawyer and journalist, 1857-1930)

“It is remarkable that the Ramayana story is by no means confined to India. Its fragrance has travelled across the whole of south and south-east Asia. The magnificent temple of Angkor Vat in Cambodia, the world’s largest place of religious worship, displays on its walls magnificent sculptures telling the whole Ramayana and

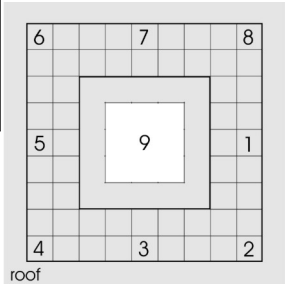
Mahabharata stories. In Indonesia, the Ramlila is performed with a grace and sensitivity far superior to our somewhat rowdy Ramlilas and, significantly, almost entirely by Muslim artists. The ruling dynasty in Thailand is known as the Ram Dynasty, and there is a shrine named Ayodhya in that country. Such examples can be multiplied.” (Dr. Karan Singh, Indian politician and writer)

8. Space

Distances (मात्रा):

अङ्गुल 1.9cm	वितस्ति 22,5cm	पद 30cm	दण्ड 1.8m
मुष्टि 8cm	हस्त 45cm	प्रक्रम 60cm	रज्जु 18m
धनुर्मुष्टि 16cm			

The directions are presided by different देव,
as depicted in the ideal pattern of a house,
known as वास्तु-पुरुष-मण्डल of 81 squares:



	Direction	देव	Element	Purpose
1	पूर्व	सूर्य/मित्र		entrance hall
2	दक्षिण-पूर्व	आग्नेय	अग्नि	kitchen
3	दक्षिण	यम		bedroom
4	दक्षिण-पश्चिम	नैऋत्य	निर्ऋति	bedroom, store
5	पश्चिम	वरुण		dining room
6	उत्तर-पश्चिम	वायव्य	वायु	cattle, grains
7	उत्तर	कुवेर		treasury, library
8	उत्तर-पूर्व	ऐशान	जल	well, meditation
9	center	ब्रह्मा	आकाश	empty

Sole basis of all Vedic observations were the 27 नक्षत्र (plus अभिजित्, now only a placeholder without sector), and the tool of analyzing them was the सर्वतोभद्र-चक्रः

1 कृत्तिका 2 रोहिणी 3 मृगशीर्षा/आग्रहायणी 4 आर्द्रा 5 पुनर्वसु
6 पुष्य 7 आश्लेषा 8 मघा 9 पूर्व-फाल्गुनी 10 उत्तर-फाल्गुनी
11 हस्त 12 चित्रा 13 स्वाति 14 विशाखा/राधा 15 अनुराधा
16 ज्येष्ठा 17 मूल 18 पुर्वाषाढा 19 उत्तराषाढा 20 अभिजित्
21 श्रवण 22 श्रविष्ठा 23 शतभिषा 24 पूर्व-भाद्रपद 25 उत्तर-
भाद्रपद 26 रेवती 27 अश्विनी 28 भरणी

	1	2	3	4	5	6	7	
28								8
27								9
26								10
25								11
24								12
23								13
22								14
	21	20	19	18	17	16	15	

“The motion of the stars calculated by the Hindus before some 4500 years vary not even a single minute from the tables of Cassini and Meyer (still used in the 19th century). The Indian tables give the same annual variation of the moon as the discovered by Tycho Brahe – a variation unknown to the school of Alexandria and also to the Arabs who followed the calculations of the school... The Hindu systems of astronomy are by far the oldest and that from which the Egyptians, Greek, Romans and – even the Jews derived from the Hindus their knowledge.” (Jean-Sylvaine Bailly, French astronomer, 1736-1793)

The modern Hindu calendar is called पञ्चाङ्ग, treating 5 astronomical aspects – तिथि, नक्षत्र, राशि, योग and करण. The popular राशि charts evolved from the Greek 12-Sign Zodiac (with Vedic gods), mixed with the नक्षत्र system and other methods to make predictions. It became prevalent in India only after 149 CE when the first Yavana astrological text was translated into Sanskrit by Yavaneshvara.

9. Time

निमेष 0.5 s	दण्ड 24 min	प्रहर 3 h
क्षण 1.5 s	मुहूर्त 48 min	अहर् 12 h
लघु 2 min		वासर 24 h

अहोरात्रे विभजते सूर्यो मानुषलौकिके । रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥¹³
 अनायुष्यं दिवा स्वप्नं तथाभ्युदितशायिता ।¹⁴ ब्राह्मे मुहूर्ते या निद्रा सा पुण्यक्षयकारिणी ।¹⁵
 नक्तचर्या दिवास्वप्नम् आलस्यं पैशुनं मदम् । अतियोगमयोगं च श्रेयसोऽर्थी परित्यजेत् ॥¹⁶
 Humans are diurnal, i.e., most active during day. Dawn and dusk are not considered auspicious for any work, but the famous ब्रह्म-मुहूर्त is esp. suited for meditation.

time	biological rhythm, दोष	best for ...
05:00	low body temperature, वात	getting up, meditation
06:00	rise in blood pressure	सन्ध्या, अष्टाङ्ग-योग
08:00	greatest bowel movement, कफ	evacuation, light breakfast
10:00 ±2h	highest alertness	study, स्वाध्याय
noon	पित्त	lunch
16:00 ±2h	best reaction/strength, वात	physical work, exercises
18:00		सन्ध्या
19:00	कफ	light dinner
02:00 ±3h		sleep

रोचनं चन्दनं हेमं मृदङ्गं दर्पणं मणिम् । गुरुमग्निं रविं पश्येन् नमस्येत्प्रातरेव हि ॥¹⁷
 उत्थाय नेत्रे प्रक्षाल्य शुचिर्भूत्वा समाहितः । परिजप्य च मन्त्राणि भक्षयेदन्तधावनम् ॥¹⁸
 उत्थाय पश्चिमे यामे रात्रिवासः परित्यजेत् । प्रक्षाल्य हस्तपादास्यान्युपस्पृश्य हरिं स्मरेत् ॥¹⁹
 ब्राह्मे मुहूर्ते उत्थाय चिन्तयेदात्मनो हितम् । गुरुं विष्णुं नमस्कृत्य मातरं पितरं तथा ॥²⁰
 गेयं गीता नामसहस्रं ध्येयं श्रीपतिरूपमजस्रम् ।
 नेयं सज्जनसङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥²¹

Sandhya:

विप्रो वृक्षस्तस्य मूलं च सन्ध्या वेदः शाखा धर्मकर्माणि पत्रम् ।
 तस्मान्मूलं यत्नतो रक्षणीयं छिन्ने मूले नैव शाखा न पत्रम् ॥²²
 सन्ध्या स्नानं जपश्चैव देवतानां च पूजनम् । वैश्वदेवं तथातिथ्यं षट् कर्माणि दिने दिने ॥²³
 Food:²⁴ Taste is of six kinds – मधुर-अम्ल-लवण-कटु-तिक्त-कषाय – and all should ideally be represented in a meal. Traditionally, all food cooked (or a small sample) is offered with पूजा to God – before tasting it. It is thereafter accepted and distributed as प्रसाद, mercy of God. Many festivals are observed with व्रत like उपवास (till noon, moon-rise, etc.), but later प्रसाद, दक्षिण and दान are distributed. One can always remember:
 हरिर्दाता हरिर्भोक्ता हरिरन्नं प्रजापतिः । हरिः सर्वशरीरस्थो भुङ्क्ते भोजयते हरिः ॥²⁵

Days (वार/वासर) are nowadays grouped into the imported सप्ताह, where each day is said to be dedicated to a Vedic ग्रह.

आदित्याय च सोमाय मङ्गलाय बुधाय च । गुरुशुक्रशनिभ्यश्च राहवे केतवे नमः ॥²⁶

रवि-वार (Sunday)	रवि/सूर्य (Sun)
सोम- (Monday)	सोम (Moon)
मङ्गल- (Tuesday)	अङ्गारक (Mars)
बुध- (Wednesday)	बुध (Mercury)
गुरु- (Thursday)	बृहस्पति (Jupiter)
शुक्र- (Friday)	शुक्र (Venus)
शनि- (Saturday)	शनैश्चर (Saturn)

The worship of Surya spread as martial Mitra/Mithras cult from India and Persia to Rome, where Sunday became a holiday in 321 CE.: “On the venerable day of the Sun let the magistrate and people residing in cities rest, and let all workshops be closed.” Later, it was declared the new Christian Sabbath or ‘resting day’, entering official India under British rule as Sunday-off.

10. Calendar

Lunar Day & Deity:

1. प्रतिपद्	अग्नि	ceremonies, चन्द्र-दर्शन in शुक्ल-पक्ष
2. द्वितीया	ब्रह्मा	laying of any foundation
3. तृतीया	गौरी	shaving, etc.
4. चतुर्थी	गणेश	struggle, गणेश-पूजा with उपवास (till moonrise)
5. पञ्चमी	नाग	medical treatment
6. षष्ठी	कार्तिकेय	meeting
7. सप्तमी	सूर्य	journey
8. अष्टमी	रुद्र	fortification and struggle, अनध्याय
9. नवमी	अम्बिका	struggle
10. दशमी	धर्म/यम	acts of virtue
11. एकादशी	रुद्र	हरि-वासर with उपवास
12. द्वादशी	विष्णु	ceremonies
13. त्रयोदशी	कामदेव	festivities
14. चतुर्दशी	कलि	शिव-रात्रि, गायत्री-व्रत in शुक्ल-पक्ष, अनध्याय
15. पूर्णिमा	सोम	सत्य-नारायण-व्रत, यज्ञ, अनध्याय
/ अमावास्या	पितृ	day-off, अनध्याय श्राद्ध (esp. in आश्विन-कृष्ण, called पितृ-पक्ष)

एकादशी-सङ्कल्प (in the morning, after सन्ध्या):

एकादश्यां निराहारः स्थित्वा चाहं परेऽहनि । भोक्ष्येऽहं पुण्डरीकाक्ष शरणं मे भवाच्युत ॥²⁷

अमावास्या is considered to be inauspicious (except for दीपावलि) and it was observed as a day off, until British rule brought Sunday-off to India.

Since Āryabhatta, the calculation of a lunar day (तिथि) is based on incremental differences of 12° between the longitudes of Moon and Sun. But, such तिथि may start at any time of the day, and if the Moon doesn't progress that much, the previous तिथि is considered to exist on that day as well. Better to return to the practical Vedic system, where a तिथि is the time from sunrise to sunrise.

अहः पूर्वं ततो रात्रिर् मासाः शुक्लादयः स्मृताः । श्रविष्ठादीनि ऋक्षाणि ऋतवः शिशिरादयः ॥²⁸

The lunisolar year (संवत्सर/वर्ष) should start after उत्तरायण (~21.12.) with शुक्ल-पक्ष and end with अमावास्या, an order called अमान्त, and still in use in South-India. In the

present official (North-Indian) calendar, the year starts late with चैत्र कृष्ण-पक्ष (पूर्णिमान्त).

About every third year, an अधिक-मास ('extra' intercalary month) resynchronizes it with उत्तरायण. Memory of उत्तरायण is preserved in the festival of मकर-संक्रान्ति (~14.01.), which coincided in 285 CE, but occurs about 24 days later at the present time, showing again the need for reform.

उत्तरायण

शिशिर Jan/Feb	पौष	शुक्ल	15 पौष-पूर्णिमा
		कृष्ण	माघ-मास North-India
	माघ	शुक्ल	5 वसन्त-पञ्चमी with सरस्वती-पूजा 8 भीष्माष्टमी
		कृष्ण	फाल्गुन-मास North-India 13 त्रयोदशी-चतुर्दशी with महा-शिवरात्रि
वसन्त Mar/Apr	फाल्गुन	शुक्ल	15 सत्यव्रत- / होलिका-पूर्णिमा with होलिका-दहन
		कृष्ण	1 प्रतिपद् with होली /Holla Mohalla नव-वर्ष (चैत्र-मास) North-India
	चैत्र	शुक्ल	5 श्री- /लक्ष्मी-पञ्चमी (noon) 8 अन्नपूर्णा-पूजा 9 राम-नवमी (noon) 10 धर्मराज-दशमी 13 महावीर-जयन्ती 15 पूर्णिमा with हनुमज्जयन्ती
		कृष्ण	वैशाख-मास North-India
ग्रीष्म May/Jun	वैशाख	शुक्ल	3 अक्षय-तृतीया 9 सीता-नवमी 14 नृसिंह-चतुर्दशी 15 बुद्ध-पूर्णिमा
		कृष्ण	ज्यैष्ठ-मास North-India
	ज्यैष्ठ	शुक्ल	10 गङ्गा-दशमी with दशहरा and सेतु-बन्ध 11 निर्जल-एकादशी 15 वट-पूर्णिमा with सावित्री-व्रत
		कृष्ण	आषाढ-मास North-India

दक्षिणायन		
वर्षा Jul/Aug	आषाढ	2 द्वितीया with जगन्नाथ-रथयात्रा शुक्ल 11 एकादशी with चातुर्मास्य-व्रत-प्रारम्भ 15 गुरु-पूर्णिमा
		कृष्ण श्रावण-मास North-India
	श्रावण	5 नाग-पञ्चमी शुक्ल 12 पवित्रारोपण 15 पूर्णिमा with रक्षा-बन्धन /Rakhi
		भाद्रपद-मास North-India कृष्ण 8 जन्माष्टमी (midnight)
	शरद् Sep/Okt	भाद्रपद
कृष्ण आश्विन-मास North-India		
आश्विन		1 प्रतिपद् with नवरात्र-प्रारम्भ शुक्ल 10 विजया-दशमी with Dussehra ²⁹ and सरस्वती-पूजा 15 शरद्-/मित्र-पूर्णिमा
		कार्तिक-मास North-India कृष्ण 15 अमावास्या with दीपावलि /दीपाली /Diwali
हेमन्त Nov/Dec		कार्तिक
	कृष्ण मार्गशीर्ष-मास North-India	
	मार्ग-शीर्ष	
	शुक्ल 11 एकादशी with गीता-जयन्ती कृष्ण पौष-मास North-India	

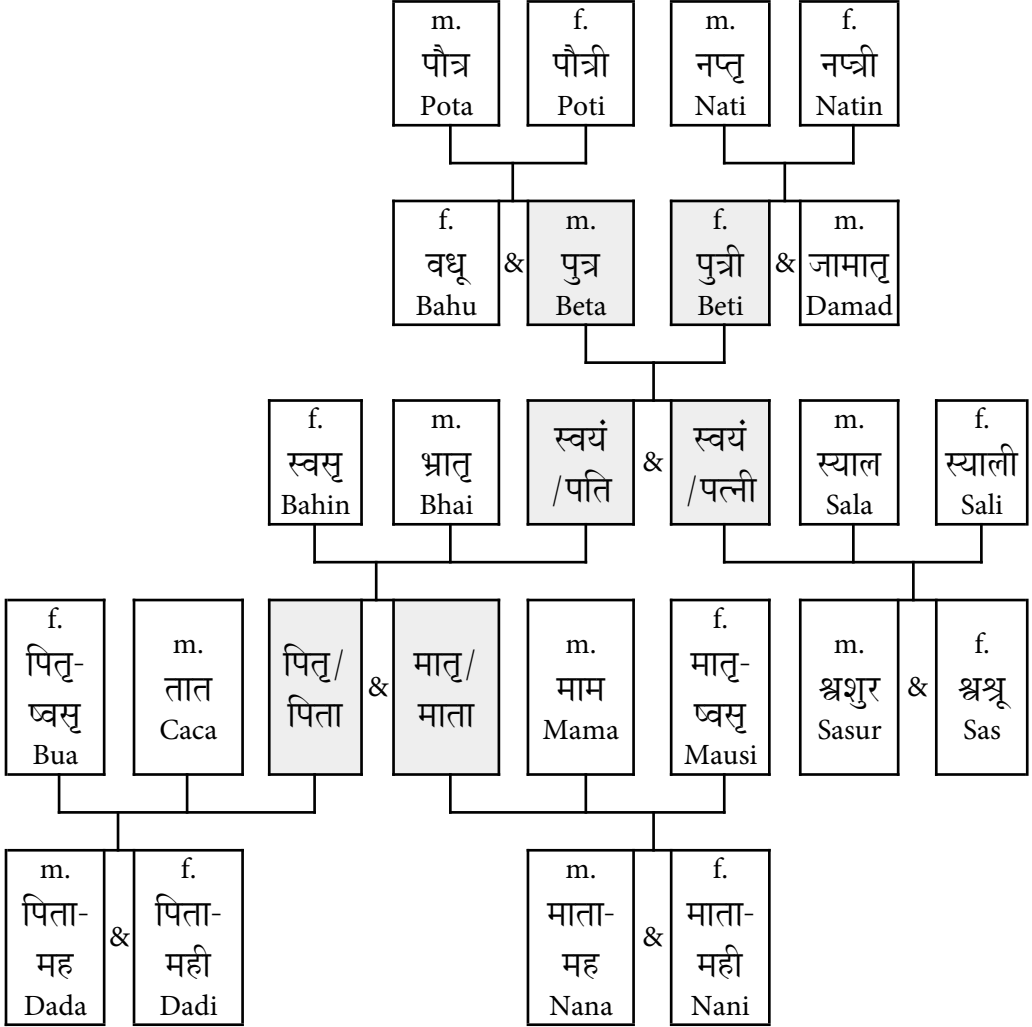
11. Time Line

Timeline of Kings of ancient India, as proposed in Sunil Sheoran's *The Science of Time and Timeline of World History*, synchronized in generations:

~3390	BCE	स्वायम्भुव मनु	
~3361		प्रियव्रत	उत्तानपाद
~3332		.	ध्रुव
~3274		ऋषभ	.
~3245		भरत	.
~3042		.	पृथु
		.	:
~2897		मरीचि	दक्ष
~2868		कश्यप	
~2839	विवस्वान् (सूर्य-वंश)	हिरण्यकशिपु	
~2820	Great Flood		
~2810	वैवस्वत मनु	प्रह्लाद	
~2781	इक्ष्वाकु	.	सोम (सोम-वंश)
~2752	.	बलि	.
~2665	.		ययाति
~2636	.	यदु	पुरु
	.	.	:
~2230	.	.	दुष्यन्त
~2201	.	.	भरत
~1360	दशरथ	.	.
1331	राम	.	.
~1273	लव & कुश	.	.
~983	.	वृष्णि	.
~954	.	.	शान्तनु
~925	.	शूरसेन	भीष्म
~896	.	वसुदेव	पाण्डु
~867	बृहद्बल	कृष्ण	5 पाण्डव
~838		प्रद्युम्न	अभिमन्यु
~809		अनिरुद्ध	परीक्षित
~780		वज्र	जनमेजय

According to the same source, the timeline of रामायण³⁰ and महाभारत³¹.

12. Kinship³²



पितृ-ष्वसु = पितृव्या, मातृ-ष्वसु = मातुला, माम = मातुल = मातृक = मातृ-भ्रात्र, स्याल = श्याल, स्याली = श्याली

13. Samskara

निषेकगर्भजन्मानि बाल्यकौमारयौवनम्। वयोमध्यं जरा मृत्युर् इत्यवस्थास्तनोर्नव ॥³³
लालयेत्पञ्चवर्षाणि दशवर्षाणि ताडयेत्। प्राप्ते तु षोडशे वर्षे पुत्रे मित्रवदाचरेत् ॥³⁴

To form man as human being there is a series of ceremonies, each introducing a new

stage of purification and education. There are lists of 48 (अग्नि-पुराण 166.9ff.) and 40 संस्कार (गौतम-स्मृति ch.8).

गर्भाधानं तु प्रथमं ततः पुंसवनं स्मृतम् । सीमन्तोन्नयनं जात-कर्म नामानुशासनम् । चूडाकृतिं व्रतबन्धं वेदव्रतान्यशेषतः ॥³⁵

Stage	Age	Sacraments
1. Conception (निषेक)		गर्भाधान
2. Embryo (गर्भ)		पुंसवन, सीमन्त-उन्नयन
3. Birth (जन्मन्)		जात-कर्म, नाम-करण
4. Infancy (बाल्य)	0 - 5	निष्क्रमण, अन्न-प्राशन, मुण्डन/चौल
5. Childhood (कौमार)	5 - 15	
a) Boyhood (पौगण्ड)	5 - 10	विद्यारम्भ, school
b) Teenage (कैशोर)	10 - 15	दीक्षा/उपनयन, profession
6. Youth (यौवन)	15 - 45	university, (boys:) केशान्त, विवाह
7. Middle Age (वयो-मध्य)	45 - 60	
8. Old Age (जरा)	60 +	वानप्रस्थ
9. Death (मृत्यु)		अन्त्येष्टि, श्राद्ध

1. गर्भाधान before impregnation; the mother is blessed with appropriate verses: विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु । आसिञ्चतु प्रजापतिर् धाता गर्भं दधातु ते । गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति ॥³⁶

2. पुंसवन (after the third month) and सीमन्त-उन्नयन (in the eighth month), to cheer and bless the mother-to-be

दौहृदस्याप्रदानेन गर्भो दोषमवाप्नुयात् । वैरूप्यं मरणं वापि तस्मात्कार्यं प्रियं स्त्रियाः ॥³⁷

3. जात-कर्म and नाम-करण

स्त्रीणां सुखोद्यमकूरं विस्पष्टार्थं मनोहरम् । मङ्गल्यं दीर्घवर्णान्तम् आशीर्वादाभिधानवत् ॥³⁸

4. निष्क्रमण in the 4th month

5. अन्न-प्राशन after 6-7 months

6. मुण्डन/चौल in the 3rd year

The tonsure leaves a चूडा/शिखा. In North-India it is max. 4cm in diameter, in the South larger. As hairstyle, it is an indication of cleanliness and personal sacrifice to God. The शिखा is always tied or knotted, except for sleeping, funerals and death anniversaries.

स्नाने दाने जपे होमे सन्ध्यायां देवतार्चने । शिखाग्रन्थिं विना कर्म न कुर्याद् वै कदाचन ॥³⁹

Today it is seen mainly among ब्राह्मण and priests, but until around 1900, the शिखा was one of the few external signs of all male Hindus, transcending caste and region.⁴⁰

7. कर्ण-वेध at the time of मुण्डन or उपनयन
8. विद्यारम्भ with 5 years, see 14. **Vidyarambha**
9. दीक्षा either as उपनयन (from 8 to 24 years) or पञ्च-संस्कार, see 104. **Diksha**
10. (girls) ऋतु-काल-संस्कार after first menstruation (Menarche)
11. (boys) केशान्त with 16 years
12. विवाह, see 80. **Marriage**
13. Retirement as वानप्रस्थ, see 81. **Hermit**
14. अन्त्येष्टि (Last Rite), see 85. **Last Rite**

14. Vidyarambha

विद्यारम्भ, or अक्षर-स्वीकरण, a संस्कार after बाल्य, is performed on an auspicious day, like विजयादशमी or वसन्तपञ्चमी. After the worship of गणेश, हरि, लक्ष्मी and सरस्वती, the child prays:

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि । विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥⁴¹

“The education of the Hindoo youth generally commences when they are five years old. On reaching this age, the master and scholars of the school to which the boy is to be sent, are invited to the house of his parents. The whole are seated in a circle round an image of Gunasee (Ganesh ji), and the child to be initiated is placed exactly opposite to it. The school master, sitting by his side, after having burnt incense and presented offerings, causes the child to repeat a prayer to Gunasee entreating wisdom. He then guides the child to write with its finger in rice the mystic name of the deity, and is dismissed with a present from the parents, according to their ability. The child, next morning commences the great work of his education.” (The Collector of Bellary, 1823)

“The education of youth in India is much simpler, and not near so expensive as in Europe. The children assemble half naked under the shade of a coconut tree; place themselves in rows on the ground, and trace out on the sand, with the fore finger of the right hand, the elements of their alphabet, and then smooth it with the left when they wish to trace out other characters. The writing master, called Agian, or Eluttacien, who stations himself opposite to his pupils, examines what they have done; points out their faults, and shows them how to correct them. At first, he attends them standing; but when the young people have acquired some readiness in writing, he places himself cross-legged on a tiger’s or deer’s skin, or even on a mat made of the leaves of the coconut-tree, or wild ananas, which is called Kaida, plaited together. This method of teaching writing was introduced into India two hundred years before the birth of Christ, according to the testimony of Magasthenes, and still continues to be practised. No people, perhaps, on earth have adhered so much to their ancient usages and

customs as the Indians. A schoolmaster in Malabar receives every two months, from each of his pupils, for the instruction given them, two Fanon or Panam. Some do not pay in money, but give him a certain quantity of rice, so that this expense becomes very easy to the parents. There are some teachers who instruct children without any fee, and are paid by the overseers of the temple, or by the chief of the caste. ... When the Guru, or teacher, enters the school, he is always received with the utmost reverence and respect. His pupils must throw themselves down at full length before him; place their right hand on their mouth, and not venture to speak a single word until he gives them express permission. Those who talk and prate contrary to the prohibition of their master are expelled from the school, as boys who cannot restrain their tongue, and who are consequently unfit for the study of philosophy. By these means the preceptor always receives that respect which is due to him: the pupils are obedient, and seldom offend against rules which are so carefully inculcated.” (Paulinus of St. Bartholomew, Austrian Carmelite missionary and Orientalist, 1748-1806)

“Besides their regular stipends, school masters generally receive presents, from the parents of their pupils, at the Dassarah and other great feasts; a fee is also given when the pupil begins a new book.” (The Collector of Coimbatore, 1822)

“... besides the allowance mentioned in the preceding paragraph each scholar gives him about one seer rice once every fortnight, at the new and full moons. They also pay him some presents when they are first put in the school, and after they finish the reading of any of their introductory books, such as Baularamayanum, Amarum, etc., and also pay a present to him when they complete their education, and leave the school.” (The Collector of Nellore, 1823)

“Accounts of education in India do often state, that the absence of girls in schools was explained, however, by the fact that most of their education took place in the home. ... It may not be too erroneous to assume that the number of those ‘privately’ studying Theology, Law, Astronomy, Metaphysics, Ethics, Poetry and Literature, Medical Science, Music, and Dance (all of which existed in this period) was perhaps several times the number of those who were receiving such education institutionally. ... In comparison to those being educated in schools in Madras, this number is 4.73 times.” (Dharampal, *The Beautiful Tree*; Indian historian, 1922-2006)

“The school at Dharail affords a good specimen of the mode in which a small native community unite to support a school. At that place there are four families of Chaudhuris, the principal persons in the village; but they are not so wealthy as to be able to support a teacher for their children without the cooperation of others. They give the teacher an apartment in which his scholars may meet, one of the outer apartments of their own house in which business is sometimes transacted, and at other times worship performed and strangers entertained. One of those families further pays four annas a month, a second an equal sum, a third eight annas, and a fourth twelve annas, which include the whole of their disbursements on this account, no presents or

perquisites of any kind being received from them, and for the sums mentioned their five children receive a Bengali education. The amount thus obtained, however, is not sufficient for the support of the teacher, and he, therefore, receives other scholars belonging to other families – of whom one gives one anna, another gives three annas, and five give each four annas a month, to which they add voluntary presents amounting per month to about four annas, and consisting of vegetable, rice, fish and occasionally a piece of cloth, such as a handkerchief or an upper or under garment. Five boys of Kagbariya, the children of two families, attend the Dharail school, the distance being about a mile, which, in the rainy season, can be travelled only by water. Of the five, two belonging to one family give together two annas, and the three others belonging to the other family give together four annas a month, and thus the whole income of the master is made up. This case shows by what pinched and stinted contributions the class just below the wealthy and the class just above the indigent unite to support a school; and it constitutes a proof of the very limited means of those who are anxious to give a Bengali education to their children, and of the sacrifices which they make to accomplish that object.” (William Adam’s State of Education in Bengal 1835-38)

15. Public Schools

“Every village had its schoolmaster, supported out of the public funds; in Bengal alone, before the coming of the British, there were some 80,000 native schools – one to every four hundred population. Instruction was given to him in the ‘Five Shastras’ or sciences: grammar, arts and crafts, medicine, logic and philosophy. Finally, the child was sent out into the world with the wise admonition that education came only one-fourth from the teacher, one-fourth from private study, one-fourth from one’s fellows, and one-fourth from life.” (Will Durant, American historian and philosopher, 1885-1981)

Dharampal (The Beautiful Tree) has effectively debunked the myth that Dalits had no place in the indigenous system of education. When Sir Thomas Munro, Governor of Madras, ordered a mammoth survey in June 1822, the district collectors furnished the caste-wise division of students. Shudras (plus other castes and Muslims) comprised between 53 and 84% of all students.

“Around 1780, ‘Popular education was still approached as a missionary enterprise (in Europe).’ The maxim was ‘that every child should learn to read the Bible.’ ‘The hope of securing a decent observance of Sunday’ led to a concentrated effort on the promotion of Sunday schools. After some years, this attention focussed on the necessity of day schools. From then on, school education grew apace. Nevertheless, even as late as 1834, ‘the curriculum in the better class of national schools was limited in the main to religious instruction, reading, writing and arithmetic: in some country schools writing was excluded for fear of evil consequences.’ ... Dobbs writes that ‘allowing for

irregularity of attendance, the average length of school life rises on a favourable estimate from about one year in 1835 to about two years in 1851.' It was not till 1851 that Mathematics became a part of the regular school work. ... According to this hard data ... in many respects Indian schooling seems to have been much more extensive (and, it should be remembered, that it is a greatly damaged and disorganised India that one is referring to). The content of studies was better than what was then studied in England. The duration of study was more prolonged. The method of school teaching was superior and it is this very method which is said to have greatly helped the introduction of popular education in England but which had prevailed in India for centuries. School attendance, ... even in the decayed state of the period 1822-25, was proportionately far higher than the numbers in all variety of schools in England in 1800. The conditions under which teaching took place in the Indian schools were less dingy and more natural; and, it was observed, the teachers in the Indian schools were generally more dedicated and sober than in the English versions." (Dharampal, *The Beautiful Tree*; Indian historian, 1922-2006)

"I have to observe that the scholars generally assemble in the morning at 6 o'clock and stay until nine and then go to their houses to take their morning meal and return again to school within 11 o'clock and continue until 2 or 3 o'clock in the evening, and again to their respective houses to eat their rice and return by 4 o'clock and continue until 7 o'clock in the evening. The morning and evening generally are the times for reading and afternoon for writing." (The Collector of Guntur, 1823)

"If the boys are of Vydeea Bramins, they are, so soon as they can read properly, removed direct from schools to colleges of Vadums and Sastrums." (The Collector of Masulipatam, 1823)

"As instruction amongst the natives here, is encouraged and promoted solely in proportion to the personal profit obtainable by it, the course of education is considered complete when the scholar becomes a proficient in writing and arithmetic. He is then taken from school, all other accomplishments are learned at home, and he arrives at experience, and attains improvement in what he has already acquired, only by attending his father's shop and writing his accounts, or by being permitted to qualify himself for employment by volunteering his services in our public Cutcherries. The period during which each scholar receives instruction at school (and after the expiration of which he is usually considered to have completed his education) is about 2 years." (The collector of Cuddapah 1825)

"These children are sent to school when they are above five years old and their continuance in it depends in a great measure on their mental faculties, but it is generally admitted that before they attain their thirteenth year of age, their acquirement in the various branches of learning are uncommonly great, a circumstance very justly ascribed to an emulation and perseverance peculiar only to the Hindoo castes." (The Collector of Madras, 1822)

16. Peer Teaching

“In the mean time, while the burthens were getting in order, I entertain’d myself in the Porch of the Temple, beholding little boys learning Arithmetick after a strange manner, which I will here relate. They were four, and having all taken the same lesson from the Master, in order to get that same by heart and repeat likewise their former lessons and not forget them, one of them singing musically with a certain continu’d tone, (which hath the force of making deep impression in the memory) recited part of the lesson; as, for example, “One by its self makes one”; and whilst he was thus speaking he writ down the same number, not with any kind of Pen, nor on Paper, but (not to spend Paper in vain) with his finger on the ground, the pavement being for that purpose strew’d all over with very fine sand; after the first had writ what he sung, all the rest sung and writ down the same thing together. Then the first boy sung and writ down another part of the lesson, ... which all the rest repeated in the same manner, and so forward in order. When the pavement was full of figures, they put them out with the hand, and, if need were, strew’d it with new sand from a little heap’ which they had before them wherewith to write further. And thus, they did as long as the exercise continu’d; in which manner likewise, they told me, they learnt to read and write without spoiling Paper, Pens, or Ink, which certainly is a prety way. I ask’d them, if they happen’d to forget, or be mistaken in any part of the lesson, who corrected and taught them? they being all Scholars without the assistance of any Master; they answer’d me and said true, that it was not possible for all four of them to forget, or mistake in the same part, and that thus they exercis’d together, to the end that if one happen’d to be out the others might correct him. Indeed, a prety, easie and secure way of learning.” (Pietro Della Valle, Italian musicologist and traveller, 1586-1652)

One morning around 1787, in the course of his early ride along the shore of Madras, the British Rev. Dr. Andrew Bell ...

“... happened to pass a school, which, as usual with Indian schools, was held in the open air. He saw the little children writing with their fingers on sand, which, after the fashion of such schools, had been strewn before them for that purpose.”

... He also saw them peer teaching, children learning from one another rather than from their masters. ...

“When the whole are assembled, the scholars according to their number and attainments, are divided into several classes. The lower ones of which are placed partly under the care of monitors, whilst the higher ones are more immediately under the superintendence of the master, who at the same time has his eye upon the whole school. The number of classes is generally four; and a scholar rises from one to the other, according to his capacity and progress. ... The economy with which children are taught to write in the native schools, and the system by which the more advanced scholars are caused to teach the less advanced and at the same time to confirm their

own knowledge is certainly admirable, and well deserved the imitation it has received in England.” (The Collector of Bellary, 1823)

... Bell returned to London in 1797 and published the description of his own version as “Madras Method”, having a dispute with Joseph Lancaster about who really invented the system. By 1821, 300,000 children were being educated under Bell’s principles. The system allowed the learning of reading and writing in two years instead of the five to six years previously required, and transformed Western education.

“They are particularly anxious and attentive to instruct their children to read and to write. Education with them is an early and an important business in every family. Many of their women are taught to read and write. The Bramans are generally the school masters, but any of the respectable castes may, and often do, practice teaching. The children are instructed without violence, and by a process peculiarly simple. It is the same system which has caused so much heat and controversy, as to the inventors of it, in this country, and the merit of which was due to neither of the claimants. The system was borrowed from the Bramans and brought from India to Europe. It has been made the foundation of National schools in every enlightened country. Some gratitude is due to a people from whom we have learnt to diffuse among the lower ranks of society instruction by one of the most unerring and economical methods which has ever been invented. The pupils are the monitors of each other, and the characters are traced with a rod, or the finger on the sand. Reading and writing are acquired at the same time, and by the same process. This mode of teaching however is only initial. If the pupil is meant to study the higher branches of learning, he is removed from these primary schools, where the arts of reading, writing and accounts are acquired, and placed under more scientific masters. It is to these elementary schools that the labouring classes in India owe their education. It gives them an access, from the introduction of the system into this part of the world; advantage which the same classes in Europe, only now partially conferred on them a superior share of intelligence and placed them in a situation to perform better all the duties of life. ... We are continually reproaching the natives of India with the slow advances they have made in knowledge and their neglect of opportunities to acquire it. There we have an instance of the same neglect in Europeans, who have allowed two centuries to pass after they were acquainted with this invention, before they applied it to any practical use. It was at length introduced into this country without any acknowledgement and it was even claimed as an invention by two individuals who disputed upon the priority of discovery.” (Alexander Walker, British Brigadier-General and explorer, 1764-1831)

In France, fear caused the method to be decried:

“Firstly, it questioned the idea that the permanent authority of a teacher is necessary to guarantee the good morality of students and to watch over their development of intellect and knowledge. Secondly, from an economic viewpoint, the monitoring system allowed the low-cost instruction of the extremely poor and in record time. Also,

some statistics of the time showed that this teaching method had allowed a 750% increase in the number of children being educated (Journal d'éducation, October 1828, p. 378). This method represented the possibility of educating the masses and a chance for individuals to progress from the lowly position of student to that of the teacher: a way of rising to another social rank." (Canadian Centre for Home Education)

17. Crafts

"The boys, in the ninth year of their age, are initiated with great ceremony into the calling or occupation of the caste to which their father belongs, and which they can never abandon. This law, mention of which occurs in Diodorous Siculus, Strabo, Arrian, and other Greek writers, is indeed exceedingly hard; but, at the same time, it is of great benefit to civil order, the arts and sciences, and even to religion. According to a like regulation, no one is allowed to marry from one caste into another. Hence it happens that the Indians do not follow that general and superficial method of education by which children are treated as if they were all intended for the same condition and for discharging the same duties; but those of each caste are from their infancy formed for what they are to be during their whole lives. A future Brahman, for example, is obliged, from his earliest years, to employ himself in reading and writing, and to be present at the presentation of offerings, to calculate eclipses of the sun and moon; to study the laws and religious practices; to cast nativities; in short to learn every thing, which, according to the injunction of the Veda, or sacred books of the Indians, it is necessary he should know. The Vayshya on the other hand, instruct youth in agriculture; the Kshetria, in the science of government and the military arts, the Shudra, in mechanics, the Mucaver, in fishing; the Ciana, in gardening and the Banyen, in commerce. By this establishment the knowledge of a great many things necessary for the public good is not only widely diffused, but transmitted to posterity; who are thereby enabled still farther to improve them, and bring them nearer to perfection. In the time of Alexander the Great, the Indians had acquired such skill in the mechanical arts, that Nearchus, the commander of his fleet, was much amazed at the dexterity with which they imitated the accoutrements of the Grecian soldiers. I once found myself in a similar situation. Having entrusted to an Indian artist a lamp made in Portugal, the workmanship of which was exceedingly pretty, some days after he brought me another so like my own that I could scarcely distinguish any difference. It, however, cannot be denied, that the arts and sciences in India have greatly declined since foreign conquerors expelled the native kings; by which several provinces have been laid entirely waste, and the castes confounded with each other. Before that period, the different kingdoms were in a flourishing condition; the laws were respected, and justice and civil order prevailed; but, unfortunately, at present everything in many of the provinces must give way to absolute authority and despotic sway." (Paulinus of St. Bartholomew, Austrian Carmelite missionary and Orientalist, 1748-1806)

“Some 45 years after Adam, Dr G. W. Leitner, (one time Principal of Government College, Lahore, and for some time acting Director of Public Instruction in the Panjab) prepared an even more voluminous survey of indigenous education there. The survey is very similar to that of W. Adam. Leitner’s language and conclusions, however, were more direct and much less complementary to British rule. Incidentally, as time passed, the inability of the British rulers to face any criticism grew correspondingly. They had really begun to believe in their ‘divinely ordained’ mission in India, and other conquered areas. In the documents reproduced in this work, or in those others of the eighteenth, or early nineteenth century on the subject of education in India, while there is much on the question of higher learning, especially of Theology, Law, Medicine, Astronomy, and Astrology, there is scarcely any reference to the teaching and training in the scores of technologies, and crafts which had then existed in India. There is also little mention of training in Music, and Dance. These latter two, it may be presumed, were largely taken care of by the complex temple organisations. The major cause of the lack of reference about the former, however, is obviously because those who wrote on education – whether as government administrators, travellers, Christian missionaries, or scholars – were themselves uninterested in how such crafts were taught, or passed from one generation to another. Some of them were evidently interested in a particular technology, or craft: as indicated by the writings on their manufacture of iron and steel, the fashioning of agricultural tools, the cotton and silk textiles, the materials used in architecture, and buildings, the materials used in the building of ships, the manufacture of ice, paper, etc. But even in such writings, the interest lay in the particular method and technology and its technological and scientific details; and, not in how these were learnt. Yet another cause for the lack of information on the teaching of techniques and crafts may possibly lie in the fact that ordinarily in India most crafts were basically learnt in the home. What was termed apprenticeship in Britain (one could not practise any craft, profession, etc., in England without a long and arduous period under a master craftsman, or technologist) was more informal in India, the parents usually being the teachers and the children the learners. Another reason might have been that particular technologies or crafts, even like the profession of the digging of tanks, or the transportation of commodities were the function of particular specialist groups, some of them operating in most parts of India, while others in particular regions, and therefore any formal teaching and training in them must have been a function of such groups themselves. Remarks available to the effect that, ‘it is extremely difficult to learn the arts of the Indians, for the same caste, from father to son, exercises the same trade and the punishment of being excluded from the caste on doing anything injurious to its interests is so dreadful that it is often impossible to find an inducement to make them communicate anything’, appear to indicate some organisation of individual technologies at group levels. However, to know anything regarding their teaching, the innovations and improvisations in them, (there must have been innumerable such instances even if these were on a decline), it is essential to have much more detailed information on such groups, the nature of these technologies, and what in essence

constituted a formal, or informal apprenticeship in the different crafts.” (Dharampal, The Beautiful Tree; Indian historian, 1922-2006)

18. Higher Education

The गुरुकुल, a small domestic school run by a teacher who admitted resident pupils, was the original, Vedic educational system, still observed in the 19th century. Other teachers, the चारक, were wandering.

“At the age of from 10 to 16 years, if he has not the means of obtaining instruction otherwise, a young Brahmin leaves his home, and proceeds to the residence of a man of his own caste who is willing to afford instruction without recompense to all those resorting to him for the purpose. They do not, however, derive subsistence from him for as he is generally poor himself, his means could not of course give support to others, and even if he has the means his giving food and clothing to his pupils would attract so many as to defeat that object itself which is professed. The Board would naturally enquire how these children who are so destitute as not to be able to procure instruction in their own villages, could subsist in those to which they are strangers, and to which they travel from 10 to 100 miles, with no intention of returning for several years. They are supported entirely by charity, daily repeated, not received from the instructor for the reasons above mentioned, but from the inhabitants of the villages generally. They receive some portion of alms daily at the door of every Brahmin in the village, and this is conceded to them with a cheerfulness which considering the object in view must be esteemed as a most honourable trait in the native character, and its unobtrusiveness ought to enhance the value of it. We are undoubtedly indebted to this benevolent custom for the general spread of education amongst a class of persons whose poverty would otherwise be an insurmountable obstacle to advancement in knowledge, and it will be easily inferred that it requires only the liberal and fostering care of Government to bring it to perfection.” (The collector of Cuddapah 1825)

Study meant, learning 5 months from a teacher and 7 months at home, through स्वाध्याय (repetition through loud recitation) of वेदाङ्ग, especially during शुक्ल-पक्ष. Except for स्वाध्याय, study was stopped on the days of अनध्याय: “Teaching on अमावास्या destroys the गुरु, चतुर्दशी the शिष्य, and अष्टमी and पूर्णिमा (पौर्णमास्य) destroy [remembrance of] the वेद (ब्रह्म) – therefore one should avoid them [for studying].” (मनु-संहिता 4.114)

“When a person has obtained all the knowledge possessed by one teacher, he makes some respectful excuse to his guide and avails himself of the instructions of another.” (William Adam’s State of Education in Bengal 1835-38)

Higher education sprung from the आश्रम, or 'hermitage' of a famous teacher: 49 गोत्र (families of teachers) are especially famous, like शौनक at नैमिष, भरद्वाज at प्रयाग, and व्यास at बदरी. Colleges were either brahminical मठ or buddhist विहार.

"The school opens early every morning by the teacher and pupils assembling in the open reading-room, when the different classes read in turns. Study is continued till towards mid-day, after which three hours are devoted to bathing, worship, eating and sleep; and at three they resume their studies which are continued till twilight. Nearly two hours are then devoted to evening-worship, eating, smoking and relaxation, and the studies are again resumed and continued till ten or eleven at night. The evening studies consist of a revision of the lessons already learned, in order that what the pupils have read may be impressed more distinctly on the memory. ... In the first class of colleges, the pupils repeat assigned lessons from the grammar used in each college, and the teacher communicates the meaning of the lessons after they have been committed to memory. In the others the pupils are divided into classes according to their progress. The pupils of each class having one or more books before them seat themselves in the presence of the teacher, when the best reader of the class reads aloud, and the teacher gives the meaning as often as asked, and thus they proceed from day to day till the work is completed. ... As soon as a student has obtained such a knowledge of grammar as to be able to read and understand a poem, a law book, or a work on philosophy, he may commence this course of reading also, and carry on at the same time the remainder of his grammar-studies." (William Adam's State of Education in Bengal 1835-38)

Famous universities with each about 10,000 students were तक्षशिला (Taxila, with पाणिनि, चारक and चाणक्य), वाराणसी (Benares), विक्रमशील and नालन्दा.

"From the Guru the student would pass, about the age of sixteen, to one of the great universities that were the glory of ancient and medieval India. Benares, Taxila, Vidarbha, Ajanta, Ujjain or Nalanda. Benares was the stronghold of learning in Buddha's days. Taxila was known at the time of Alexander's invasion, was known to all of Asia as the leading seat of Hindu scholarship, renowned above all for its medical school; Ujjain was held in high repute for astronomy, Ajanta for the teaching of art. The facade of one of the ruined buildings at Ajanta suggests the magnificence of these old universities." (Dr. Ernest Binfield Havell, principal to the Madras College of Art, 1861-1934)

"The day is not sufficient for asking and answering profound questions. From morning till night, they engage in discussion; the old and the young mutually help one another." (Hieun Tsang /Xuanzang, Chinese scholar and pilgrim to India, 602-664)

"Hiuen Tsang, the Chinese traveler, stayed (in the 7th century) five years at Nalanda University, where more than seven thousand monks lived. He mentions a very considerable literature in Sanskrit and other works on history, statistics and geography,

none of which have survived. He also writes of officials whose job it was to write records of all important events. At Nalanda, studies included the Vedas, the Upanishads, cosmology (Sankhya), realist or scientific philosophy (Vaisheshika), logic (Nyaya), to which great importance was attached, and Jain and Buddhist philosophy. Studies also included grammar, mechanics, medicine, and physics. Medicine was highly effective, and surgery was quite developed. The pharmacopoeia was enormous, and astronomy was very advanced. The earth's diameter had been calculated very precisely. In physics, Brahmagupta had discovered the law of gravity.” (Alain Danielou, French ethnomusicologist, head of the UNESCO Institute for Comparative Musicology, 1907-1994)

“Attached to the university was a kind of post-graduate department, a group of learned Brahmins known collectively as a Parishad. A Parishad seems usually to have consisted of ten men; four ‘walking encyclopedias’ each of whom had learnt all the four Vedas by heart, three who had specialized in one of the Sūtras, and representative of the three orders of Brahmacārī, Grihastha and Vānaprastha – student, householder and hermit. The Parishad gave decisions on disputed points of religion of learning. I-Tsing reports that at the end of their course of studies, ‘to try the sharpness of their wit’ some men proceed to the king’s court to lay down before it the sharp weapon of their abilities: there they present their schemes and show their talent, seeking to be appointed in the practical government...” (Padmini Sengupta, Indian author of Everyday Life in Ancient India)

National Gatherings were promoted by kings. The first mentioned (in बृहद्-आरण्यक-उपनिषद्) is that of Janaka Videha. Their best discussions are recorded in the Upanishads.

19. Subjects

Already at home the child is taught लिपि (अ-आ-इ-ई), सङ्ख्या, the specific विद्या cultivated by the family, and playing a musical instrument.

“The chief branches taught by the Guru are: 1st, the principles of writing and accounts; 2nd, ... the art of speaking with elegance; 3rd, ... the book Vyagarna; 4th, the Amarasinha, or Brahmanic dictionary.” (Paulinus of St. Bartholomew, Austrian Carmelite missionary and Orientalist, 1748-1806)

“Having attained a thorough knowledge of the letters, the scholar next learns to write the compounds, ... then the names of men, villages, animals, etc., and finally arithmetical signs. He then commits to memory an addition table, and counts from one to a hundred; he afterwards writes easy sums in addition, and subtraction of money; multiplication and the reduction of money, measures, etc. ... The other parts of a native education consist in deciphering various kinds of hand writing, in public and other

letters, which the school master collects from the different sources; writing common letters, drawing up forms of agreement; reading; fables and legendary tales; and committing various kinds of poetry to memory, chiefly with a view to attain distinctness and clearness in pronunciation, together with readiness and correctness in reading any kind of composition. The lighter kind of stories which are read for amusement, are generally the Punctatantra, Bhatalapunchavansatee, Punklee Soopooktahuller, Mahantarungenee. The books on the principles of the vernacular languages themselves, are the several dictionaries and grammars, such as the Nighantoo, Umara, Subdamumbured, Shubdeemunee Durpana, Vyacurna Andradeepeca, Andhranamasungraha, etc.” (The Collector of Bellary, 1823)

“About the same time the scholar is taught the rules of arithmetic, beginning with addition and subtraction, but multiplication and division are not taught as separate rules – all the arithmetical processes hereafter mentioned being effected by addition and subtraction with the aid of a multiplication table which extends to the number 20, and which is repeated aloud once every morning by the whole school and is thus acquired not as a separate task by each boy, but by the mere force of joint repetition and mutual imitation. After addition and subtraction, the arithmetical rules taught divide themselves into two classes, agricultural and commercial, in one or both of which instruction is given more or less fully according to the capacity of the teacher and the wishes of the parents. ... With the exception of the Multiplication Table, the rhyming arithmetical rules of Subhankar, and the form of address to Saraswati, all which the younger scholars learn by mere imitation of sounds incessantly repeated by the elder boys, without for a long time understanding what those sounds convey – with these exceptions, native school-boys learn everything that they do learn not merely by reading but by writing it. They read to the master or to one of the oldest scholars what they have previously written, and thus the hand, the eye, and the ear are equally called into requisition. This appears preferable to the mode of early instruction current amongst ourselves, according to which the elements of language are first taught only with the aid of the eye and the ear, and writing is left to be subsequently acquired.” (William Adam’s State of Education in Bengal 1835-38)

“All the Grecian historians represent the Indians as people of greater size, and much more robust than those of other nations. Though this is not true in general, it is certain that the purity of the air, wholesome nourishment, temperance and education contribute, in an uncommon degree, to the bodily conformation, and to the increase of these people. Their new-born children lie always on the ground, as if they were thrown away or neglected; and they are never wrapped up with bandages, or confined in any other manner, as is done in Europe. Their limbs, therefore, can expand themselves without the least restraint; their nerves and bones become more solid; and when these children attain the period of youth, they acquire not only a beautiful figure, but a sound, well turned, and robust bodily conformation. The frequent use of the cold bath, repeated rubbing the body with coconut oil and the juice of the Ingia plant (?), as well

as their exercises, ... all contribute to increase their strength and agility. ... In a word, I seldom saw in India a person either lame, crooked, or otherwise deformed." ... "The management of the lance, fencing, playing at ball and tennis, have been introduced into their education on good grounds, to render their youth active and robust, and that they may not want dexterity to distinguish themselves in battles and engagements where cannons are not used." (Paulinus of St. Bartholomew, Austrian Carmelite missionary and Orientalist, 1748-1806)