



Vishwaguru DAKSHI Newsletter

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Vol. 3

Indian Knowledge Systems: Antiquity and Innovation



Contributor

Dr. Soumya Nair

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*"We owe a lot to the ancient Indians,
teaching us how to count."*

- Albert Einstein

The Indian Knowledge System (IKS) represents a vast reservoir of intellectual traditions, philosophies, and sciences that originated in the Indian subcontinent. Far from being mere historical artifacts, these systems offer profound insights and practical applications that are increasingly relevant in the contemporary world. The Indian Knowledge System (IKS) represents one of the world's oldest and most sophisticated intellectual traditions, a repository of wisdom spanning millennia. Far from being relegated to dusty historical texts, these systems—encompassing philosophy, science, medicine, and arts—are profoundly relevant today, offering holistic, sustainable, and powerful solutions to contemporary global challenges.

Disclosing the Ancient Knowledge Systems and Heritage of India





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Introduction

What is the Indian Knowledge System (IKS)?

IKS is an umbrella term encompassing millennia of knowledge production in India across diverse fields, including:

Philosophy and Spirituality: Vedānta, Yoga, Buddhism, Jainism.

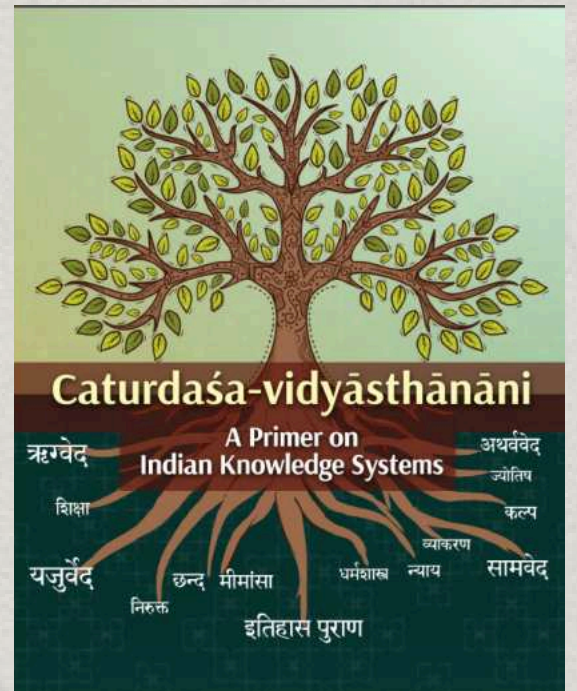
Sciences: Āyurveda (medicine), Jyotiṣa (astronomy/astrology), Vāstu Śāstra (architecture), Mathematics (concept of zero, decimal system).

Arts and Literature: Classical music, dance, grammar (Pāṇini's Aṣṭādhyāyī), and epics.

The core approach of IKS is often holistic and integrative, viewing the microcosm (individual) and the macrocosm (universe) as interconnected.

Ancient Wisdom Revived: Unveiling the Chaturdasa Vidyasthana:

A Look at the Fourteen Branches of Knowledge in the Indian Tradition. The Indian Knowledge System (IKS) is often praised for its depth and integration, and at its core lies the Chaturdasa Vidyasthana (The Fourteen Abodes of Knowledge). This traditional framework represents a complete and holistic curriculum developed by ancient Indian scholars, encompassing spiritual, intellectual, and legal sciences. Derived from the Sanskrit words 'Chaturdasa' (fourteen) and 'Vidyasthana' (branches of knowledge), this system was the foundation of classical Indian education, intended to produce well-rounded individuals and Vedic scholars.





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Dear Readers,

It gives me immense pleasure to present the third volume of the DAKSHI Newsletter, centered on the theme “The Timeless Resonance of Indian Knowledge Systems (IKS): Bridging Antiquity and Innovation.” This edition stands as a tribute to the depth, diversity, and dynamism of India’s civilizational wisdom a living heritage that continues to inspire innovation, resilience, and holistic well-being in our contemporary world.

Indian Knowledge Systems are not merely relics of the past; they are evolving frameworks that have shaped humanity’s understanding of science, philosophy, arts, ecology, and spirituality. From the insights of ancient seers to the discoveries of modern scientists, the continuum of Indian thought reflects an enduring quest to harmonize the material and the spiritual, the traditional and the modern.

Through this volume, we aim to engage our readers in a meaningful dialogue between the old and the new exploring how classical ideas can inform sustainable technologies, creative enterprises, governance models, and education systems of today. The contributions within this issue embody a shared commitment to rediscovering our intellectual roots and reimagining their relevance for future generations.

I extend my heartfelt appreciation to our contributors, editorial team, and supporters who have enriched this endeavor with their scholarship, creativity, and passion. May this volume inspire reflection on how India’s timeless wisdom can continue to illuminate pathways of progress, rooted in ethical consciousness and cultural continuity.

*- Akshit Kumar Bhaduria
(Director, DAKSHI)*

Disclosing the Ancient Knowledge Systems and Heritage of India



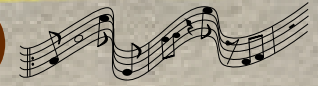
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The Fourteen Pillars of Knowledge

The fourteen disciplines are strategically grouped to ensure a thorough understanding of the foundational scriptures (Vedas) and their practical application in life and philosophy.

Category	Discipline	Focus/Subject Area
I. The Four Vedas (Śruti - Revelation)	1. Rigveda	Hymns, prayers, and philosophical thought.
	2. Yajurveda	Formulas and instructions for sacrificial rituals.
	3. Samaveda	Melodies and chants for ritual singing.
	4. Atharvaveda	Practical wisdom, spells, and early socio-scientific ideas.
II. The Six Vedangas (Limbs of the Vedas)	5. Shiksha (Śikṣā)	Phonetics and correct pronunciation.
	6. Kalpa	Rules and procedures for performing rituals.
	7. Vyakarana (Vyākaraṇa)	Sanskrit Grammar and linguistic rules.
	8. Nirukta	Etymology and interpretation of Vedic words.
	9. Chandas	Prosody and the study of poetic metres.
	10. Jyotisha (Jyotiṣa)	Astronomy/Astrology for time-keeping and ritual timing.
III. The Four Upangas (Auxiliary Sciences)	11. Purana (Purāṇa)	History, mythology, and cosmological narratives.
	12. Nyaya (Nyāya)	Logic, epistemology, and principles of reasoning.
	13. Mimamsa (Mīmāṃsā)	Exegesis and philosophical inquiry into Vedic duty (Dharma).
	14. Dharma Shastra	Legal, moral, and ethical codes of conduct.



Why Does This System Matter Today?

Integration of Sciences: It demonstrates a seamless connection between sacred texts (Vedas), linguistics and practical sciences (Vedangas), and philosophical thought and legal systems (Upangas).

Linguistic Precision: Disciplines like Vyakarana (Grammar) were highly developed, ensuring the meticulous preservation and study of the Sanskrit language, which is foundational to much of Indian culture and philosophy.

Holistic Development: The curriculum aimed for the complete development of the individual, fostering not just intellectual prowess but also moral integrity and spiritual insight through adherence to Dharma Shastra and philosophical schools.





Holism and Interconnectedness

The foundational principle of IKS is the concept of interconnectedness—that the individual (Microcosm) is inseparable from the universe (Macrocosm). This non-dualistic (Advaitic) worldview shapes every discipline, from health to architecture. Instead of reductionism, IKS promotes a holistic understanding where the body, mind, and spirit are treated as a single, integrated unit.

अयं बन्धुरयं नेति गणना लघुचेतसाम् । उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

Ayam bandhurayaṃ neti gaṇanā laghu-cetasām | Udāra-caritānāṃ tu vasudhāiva kuṭumbakam || – Mahā Upaniṣad 6.71

Meaning: " 'This one is mine, and this one is a stranger,' is the thinking of small-minded people. For those of noble character, however, the entire world is one family (Vasudhaiva Kuṭumbakam)."

This verse provides the philosophical bedrock for global cooperation, ethical responsibility, and ecological awareness, seeing all existence as a single, connected entity.



Health and Wellness: The Science of Living

Āyurveda, meaning the "science of life," offers a personalized approach to health, focusing on diet, lifestyle, and herbal remedies to balance the body's elemental constitution (\text{Doṣas}). Similarly, Yoga is globally recognized for its physical and mental benefits, stress reduction, and promotion of overall well-being.

Yoga: A Cognitive Science for the Modern Mind

In today's world, we're constantly bombarded by a deluge of data—from emails and news feeds to social media alerts. This information overload and the resulting digital distraction don't just reduce productivity; they lead to cognitive fatigue, anxiety, and a perpetual state of scattered attention. The ancient discipline of Yoga offers a systematic, time-tested methodology to counteract this very modern problem.

The very first principle of Yoga establishes its purpose as a cognitive, rather than a physical, discipline:

योगश्चित्तवृत्तिनिरोधः॥

Yogas'-citta-vṛtti-nirodhah.

— Patañjali's Yoga Sūtras, 1.2

This verse translates to: "Yoga is the restriction (or cessation) of the modifications (fluctuations) of the mind-stuff."

- Foundational Principle

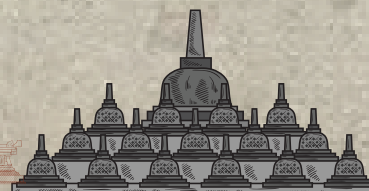


To understand Yoga's relevance, we need to understand the three key terms in the Śloka:

Citta (Mind-stuff): This refers to the entire field of consciousness, including the mind, intellect, and ego. It is the canvas upon which all experiences are painted.
Vṛtti (Modifications/Fluctuations): These are the constant, chaotic waves of thought, perception, memory, and emotion that agitate the Citta. In the modern context, vṛttis are precisely the distracting mental alerts and the ceaseless internal monologue triggered by information overload.

Nirodhah (Restriction/Cessation): This is the ultimate goal. It means achieving a state where the mind's modifications are calmed or completely arrested.

- Yoga





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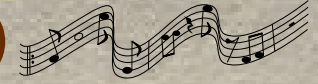
Modern Challenge	Yoga's Solution (Vṛtti-Nirodhaḥ)
Information Overload (Too many vṛttis)	Pratyāhāra (Withdrawal of Senses) helps to filter external stimuli, giving the mind a rest.
Digital Distraction (Chaotic vṛttis)	Dhyāna (Meditation) and Dhāraṇā (Concentration) train the attention span, allowing for deep work and singular focus.
Stress and Anxiety (Vṛttis of fear/worry)	Prāṇāyāma (Breath Control) calms the nervous system directly, reducing the emotional reactivity of the mind.

Sustainability and Ecology (Dharma)

Traditional Indian ethics emphasize the concept of **Dharma** (righteous conduct/duty), which often includes a duty towards nature and all living beings. This indigenous wisdom provides frameworks for **sustainable living** and resource management, promoting an ecological balance.

- **Sanskrit Verse Justification (Dharma/Duty):** यतो धर्मस्ततो जयः। *Yato Dharmaḥ tato Jayaḥ.* — Vyāsa, Mahābhārata **Meaning:** Where there is **Dharma** (righteousness/truth/duty), there is victory (success). This principle applies to ecological actions—a duty to protect the Earth is paramount for the long-term success and well-being of humanity.





Applications in Science and Technology: Precursors to Modern Systems

Pāṇini's Aṣṭādhyāyī (circa 5th-4th century BCE) is the most systematic and scientific Sanskrit grammar. Its algebraic, rule-based structure has been cited by modern linguists and computer scientists as a precursor to formal systems and computational linguistics.

Sanskrit Verse Justification (The importance of knowledge): न हि ज्ञानेन सदृशं पवित्रमिह विद्यते। Na hi jñānena sadṛśaṃ pavitrāmiha vidyate. — Bhagavad Gītā, 4.38. Meaning: Indeed, there is no purifier in this world equal to Knowledge. This underscores the IKS value of systematic knowledge (like Pāṇini's), viewing it as the ultimate means of clarity and refinement, applicable even to the formal structure of language.

Indian mathematicians gifted the world with the decimal place-value system and the concept of Zero/ Sunya. Without these, modern calculus, physics, and computer science would be impossible. Astronomers, or Jyotiṣis, developed sophisticated models for calculating planetary motions, eclipses, and time cycles with remarkable accuracy.

इतिहासः ईशावास्यमिदं श्रुत्वा वैश्वदेवः विजगाद्योऽंगारान् तैरानव्यक्तैः तद्भूमीयाग्रामधः कस्यचिद्भूते ॥ कुर्वन्नेवेह कर्मोपाश्रितो विषिक्तश्चेष्टमानः स वैश्वमिनां न्ययैतौ सानकर्म विप्र्यतेन्द्रे ॥ अथ यथाः ताम्रैर्लोकांश्चन्द्रेन तमसा च तः ॥ तांश्च स्तोत्रं त्याभिगच्छति य के वा तद्दत्तोजनाः ॥ अप्रसेनं देके मनसा ज्ञवीयते तं देवाश्चासु वन्धुर्वैमशो ह तद्वा बतोरन्या तप्यति तिष्ठ इदमन्त यो मातरि प्रवादयाति ॥ तं देवोति तं नैजति तं देव तं देविके च तं देवस्य स वैस्यातं इ स वैस्यास्य बाह्वतः ॥ यस्तु स वैश्विभूतान्मातृ न्येवा न प्रशयति स वैश्वतं य वात्मानं ततो न विजुमुष्यते ॥ यश्चिन्त स वैश्विभूतान्मातृ न्येवाभूदिजानतः तं वैकोहः कः शोक्नराको न मन्यं पश्यतः ॥ स यथ्यगा च्छुके म कोयम इदं रामस्तौ विरश्चश्च इमयाप विहः के विमिनी यी परिभः स्वयेभ्यः सया तप्यतो यान् व्यदधाच्छोश्वतीभ्यः स माभ्यः च भूभन मः प्रविशति मेः विद्यामुसते तं तोभयश्च तं तं माय उ विद्या या चरताः ॥ प्रन्य देवा इति च यान्यसा इति विद्याया इति ऋग्वेदमथोरायां मेनसा दिव्यं च सिरि ॥ विद्या वा विद्या वा विद्या च यस्तदेसा भयं च सह अविद्यायाः स्युतीन्वा विद्यायाः स तद्भूते ॥ अथैतमः प्रविशति मेः स भूतिमुपा





Applications of IKS

Applications in Urban Planning and Ecology: Vāstu and Sustainability and Applications in Management and Leadership: The Rāja Dharma and Gītā.

Vastu Shastra

Vāstu Śāstra is the traditional Indian system of architecture and design. It emphasizes the alignment of human-built environments with the cosmic energies of the five elements (Pañca-Bhūtas) and directions.

Application: Contemporary architecture is rediscovering the Vāstu focus on natural light, ventilation, energy efficiency, and material sourcing—principles that lead to healthier and more sustainable living spaces.

Environment

The IKS view of the universe as divine and interconnected mandates a respect for all forms of life. The concept of Dharma extends to ecological responsibility, forbidding exploitation and promoting sustainable use of resources.

माता भूमिः पुत्रो अहं पृथिव्याः। Mātā Bhūmih putro aham pṛthivyāḥ. — Atharva Veda, 12.1.12

Meaning: The Earth is my Mother, and I am her son. This powerful Vedic declaration embodies the core of IKS ecological philosophy. It establishes a relationship of reverence and responsibility, urging us to treat the environment not as a commodity to be exploited, but as the source and sustainer of life, demanding care and stewardship. This perspective offers a strong ethical framework for combating climate change.

Statecraft

The Arthaśāstra is a treatise on statecraft, economic policy, military strategy, and administrative machinery. It covers everything from taxation and law to diplomacy and intelligence gathering, offering a pragmatic and detailed manual for effective, centralized governance.

Application: Modern management can draw lessons from Kautilya's emphasis on transparency, accountability, and the detailed organization of bureaucratic and economic structures.

Leadership

The Bhagavad Gītā, set on a battlefield, is essentially a dialogue on duty, ethics, and action without attachment to outcomes (Nişkāma Karma).

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ — Bhagavad Gītā, 2.47

Meaning: Your right is to perform your duty (action/work), but never to the fruits of the action. You should not be motivated by the results of your actions, nor should you be attached to inaction. This verse offers the ultimate formula for stress-free high performance and ethical leadership. By focusing on the quality of effort (Dharma) rather than the outcome (which is often beyond one's control), managers and leaders can cultivate resilience, objectivity, and commitment.



The application of the Indian Knowledge System (IKS) in metallurgy

The application of the Indian Knowledge System (IKS) in **metallurgy**, particularly as documented in the **Rasaratna Samuchaya** (RRS), primarily occurs through the specialized branch of Ayurvedic chemistry and alchemy known as **Rasashastra**.

The *Rasaratna Samuchaya* (a 13th-century CE treatise by Vāgbhaṭa) is a comprehensive text that showcases the high degree of sophistication in ancient Indian material science by systematizing metallurgical knowledge for both **therapeutic (Dehavada)** and **alchemical (Lauhavada)** purposes.

1. Rasashastra: The Metallurgical Core of IKS

Rasashastra, the "Science of Mercury," is the direct link between the ancient Indian knowledge system and the science of metallurgy. It is a specialized branch of Ayurveda that deals with the preparation and utilization of metallic and mineral-based compounds.

Focus	Description in IKS
Primary Goal	Dehavada (body perfection) – using metal and mineral preparations to enhance vitality, prolong life, and treat chronic diseases.
Secondary Goal	Lauhavada or Dhatuvada (metal transformation) – the alchemical goal of converting base metals (like copper or tin) into noble metals (like gold or silver).

The metallurgical processes described in the RRS were not purely industrial but were conducted under a holistic framework that integrated chemistry, medicine, and spiritual philosophy.



2. Key Metallurgical Processes Described in *Rasaratna Samuchaya*

The RRS provides elaborate, systematic procedures that demonstrate a deep knowledge of chemical and pyro-technological treatments for processing metals and minerals. These techniques are the practical application of IKS in metallurgy:

Sanskrit Term	Modern Equivalent/Meaning	Metallurgical Significance
Shodhana	Purification	Mandatory process to remove physical and chemical impurities from raw metals and minerals, making them non-toxic and suitable for medicinal use.
Māraṇa	Incineration/Calcination	The process of converting purified metals into an ultra-fine ash form called Bhasma . This involves repeated heating and grinding with herbal extracts to ensure a fine particle size, indicating an early understanding of nanoparticle synthesis for bioavailability.
Samyoga	Combination/Alloying	Describes the mixing of metals and minerals to create specific compounds or alloys. The text discusses the properties, types, and processing of various metals like Iron (Lauha), Tin (Vanga), Lead (Nāga), Zinc (Yasada), Brass , and Bronze .
Sattva Extraction	Extractive Metallurgy	Describes the process of extracting the "essence" or active principle (Sattva) from ores, which is a form of early metallurgical reduction or smelting.
Distillation	Patana	The text details apparatuses like the Dhekhi-Yantra for processes like the distillation of mercury (<i>Pārada</i>).



3. Advanced Tools and Scientific Infrastructure:

The RRS also documents the systematic methodology and infrastructure for conducting these complex metallurgical operations, a major contribution to the science of the time:

Laboratory Design: The text provides instructions on how to set up and equip a proper alchemical laboratory (RasaŚālā).

Specialized Equipment (Yantras): It describes numerous types of furnaces, crucibles, and apparatuses used for different metallurgical and chemical processes:

Mushā-Yantra: A generic crucible or container.

Patana-Yantra: Apparatus used for sublimation or distillation.

Valuka-Yantra: A type of sand bath used for uniform heating over long durations, a precursor to modern laboratory heating equipment.

Material Science Insight: The document shows an understanding of high-temperature ceramics by detailing 17 types of crucibles and 9 types of furnaces, indicating expertise in refractory materials needed for smelting and calcination.

By systematizing these processes and documenting the requisite equipment, the Rasaratna Samuchaya stands as a pivotal text that connects the ancient, pragmatic metallurgical expertise of India with the formal, scientific framework of the Indian Knowledge System.



Forensic Sciences

The core principle—relying on observation, analysis, and material evidence (pramāṇa) to ascertain truth (satya) in legal proceedings—is clearly articulated in classical Indian texts.

Arthashastra

1. Kautilya's Arthashastra: The Blueprint for Scientific Investigation

Perhaps the most explicit link is found in Kautilya's Arthashastra (c. 3rd-4th century BCE), a comprehensive treatise on statecraft, economics, and law. This text details sophisticated administrative and legal procedures that foreshadow modern forensic practices:

Toxicology and Poison Detection: The Arthashastra provides detailed instructions for detecting poisoning, including examining the victim's body, the residual poison, and the symptoms. It describes the use of medical practitioners (forensic pathologists) for examining bodies to determine the cause of death—a precursor to modern forensic pathology.

Crime Scene and Physical Evidence: Kautilya emphasizes the collection and analysis of material evidence. Instructions cover examining the scene of a crime, distinguishing between natural death, suicide, and homicide, and scrutinizing wounds to establish the weapon used.

Investigative Methods: It suggests techniques for cross-examining witnesses, monitoring suspects' behavior and physiological changes, and analyzing patterns of injury, which align with modern criminalistic principles of objective evidence gathering.

Fingerprinting and Identification

Long before Sir William Herschel and Sir Francis Galton introduced fingerprinting to modern policing, ancient Indian practices demonstrated an understanding of the unique nature of impressions for identification:

'Tarija' and Thumb Impressions: Historically, in India, thumb impressions (often called 'Tarija') were used as signatures, particularly by illiterate people, in legal documents, contracts, and revenue records. This practice inherently relies on the IKS principle of individuality and persistence of papillary lines, which is the foundational concept of modern dactylography (fingerprint science).

Psychology and Lie Detection

Ancient Indian systems of justice, while sometimes employing ordeal, also demonstrated a keen psychological understanding of guilt and deception:

Psychological Testing: The IKS had methods of assessing a suspect's guilt based on involuntary physiological and psychological reactions—a rudimentary form of lie detection. The famous anecdote of testing suspected thieves by placing them in a dark room with a donkey whose tail was coated in soot, telling them the donkey would bray if a thief touched its tail, is a classic example of using psychological stress to elicit a behavioral admission of guilt (the innocent would touch the tail; the guilty would fear doing so, resulting in clean hands).



Forensic Sciences

The field of forensic science, which applies natural science principles to legal matters, has profound conceptual and practical roots in the ancient Indian Knowledge System (IKS), demonstrating that the pursuit of objective evidence for justice is a tradition millennia old in India.



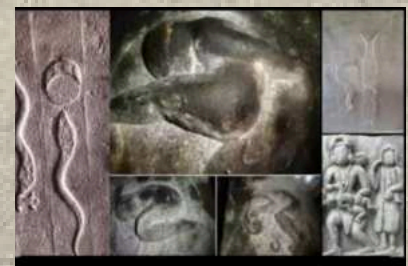
Law of Evidence

The Dharmaśāstras (law books like the Manusmṛti and Yājñavalkya Smṛti) emphasize the role of Nyāya (justice) and Vyavahāra (legal procedure). While they prioritize testimony, they also lay the groundwork for a systematic judicial process that values accurate determination of facts:

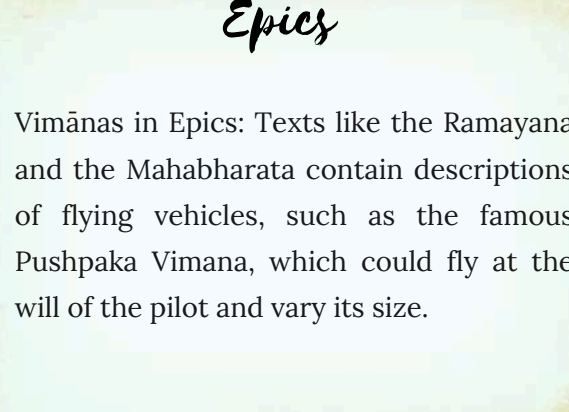
Classification of Proof: The texts classified sources of evidence, including documents (lekhyā), witnesses (sākṣī), and possessions (bhukti), which form the basis of a systematic law of evidence.

Medical Jurisprudence: The texts reference medical examinations in cases of injury, paternity disputes, and determining the time of death, linking medical knowledge directly to the administration of justice.

In summary, the IKS does not merely offer ancient philosophical insights; it provides historical evidence of a developed, scientific temperament applied to law enforcement. The modern forensic scientist's mission to use Vigyan (science) to establish Nyāya (justice) is an echo of the directives laid down in the Arthaśāstra and Dharmaśāstras—a continuous Indian tradition of seeking truth through systematic, objective examination.



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Epics

Vimānas in Epics: Texts like the Ramayana and the Mahabharata contain descriptions of flying vehicles, such as the famous Pushpaka Vimana, which could fly at the will of the pilot and vary its size.

Controversies

A critical study conducted in 1974 by researchers at the Indian Institute of Science, Bangalore, concluded that the aircraft described were aerodynamically unfeasible, showing a lack of understanding of modern aeronautical principles, and were "poor concoctions" that could not actually fly.

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RUKMA VIMANA

Profile

Drawn by
S. S. S. S. S.
Bangalore.
2-12-1913.

SUNDARA VIMANA

Vertical Section

Proposed under instruction of
His Highness the Maharaja
of Amritsar, Bangalore.

RUKMA VIMANA

Vertical Section

Drawn by
S. S. S. S. S.
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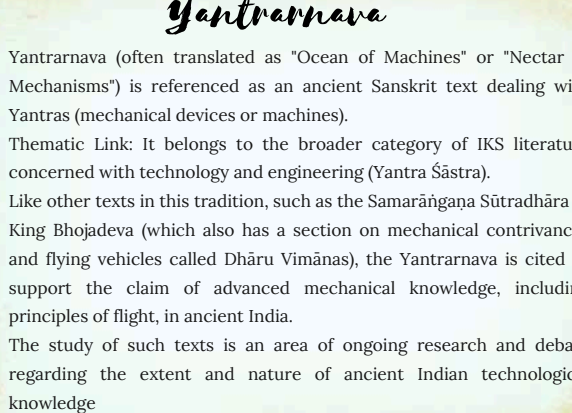
Proposed under instruction of
His Highness the Maharaja
of Amritsar, Bangalore.

Vimana Shastra

Vaimānika Śāstra: This text is central to the modern discourse on IKS and aeronautics.

It is a 20th-century Sanskrit text dictated between 1918 and 1923 by Pandit Subbaraya Shastri, who claimed it was psychically channeled from the ancient sage Bhāradvāja.

The text describes the construction, operation, and capabilities of different types of Vimānas, mentioning various metals, power sources (like mercury vapor), and special features (e.g., turning invisible).



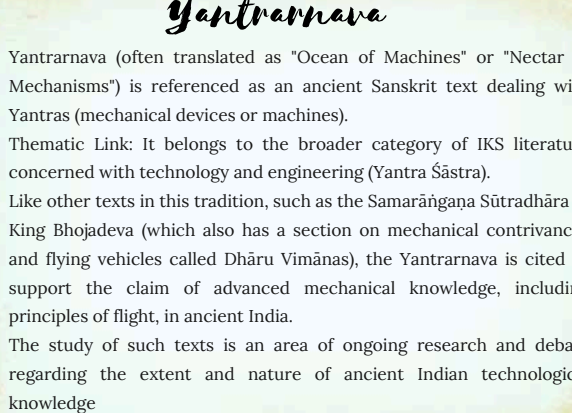
Yantrarnava

Yantrarnava (often translated as "Ocean of Machines" or "Nectar of Mechanisms") is referenced as an ancient Sanskrit text dealing with Yantras (mechanical devices or machines).

Thematic Link: It belongs to the broader category of IKS literature concerned with technology and engineering (Yantra Śāstra).

Like other texts in this tradition, such as the Samarāṅgaṇa Sūtradhāra of King Bhojadeva (which also has a section on mechanical contrivances and flying vehicles called Dhāru Vimānas), the Yantrarnava is cited to support the claim of advanced mechanical knowledge, including principles of flight, in ancient India.

The study of such texts is an area of ongoing research and debate regarding the extent and nature of ancient Indian technological knowledge



Yantrarnava

Yantrarnava (often translated as "Ocean of Machines" or "Nectar of Mechanisms") is referenced as an ancient Sanskrit text dealing with Yantras (mechanical devices or machines).

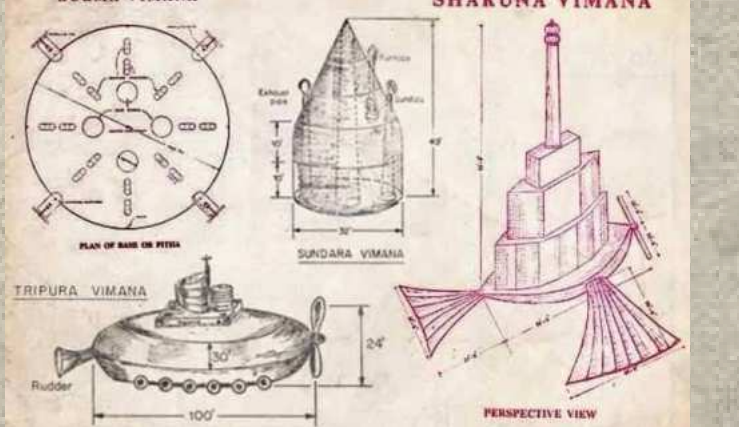
Thematic Link: It belongs to the broader category of IKS literature concerned with technology and engineering (Yantra Śāstra).

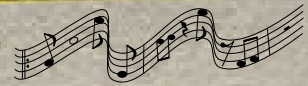
Like other texts in this tradition, such as the Samarāṅgaṇa Sūtradhāra of King Bhojadeva (which also has a section on mechanical contrivances and flying vehicles called Dhāru Vimānas), the Yantrarnava is cited to support the claim of advanced mechanical knowledge, including principles of flight, in ancient India.

The study of such texts is an area of ongoing research and debate regarding the extent and nature of ancient Indian technological knowledge

The technical drawings of the Tripura Vimana include:

- PLAN OF BASE OR FITRA:** A circular diagram showing the base layout with various internal components and dimensions.
- SUNDARA VIMANA:** A side elevation of the vimana, showing its conical shape, height (48'), and base diameter (30'). It includes labels for 'Exhaust Pipe' and 'Purifier'.
- TRIPURA VIMANA:** A side elevation of the vimana, showing its stepped, tiered structure, height (48'), and base diameter (30'). It includes a label for 'Rudder'.
- PERSPECTIVE VIEW:** A three-dimensional view of the vimana, showing its stepped structure, height (48'), and base diameter (30'). It includes a label for 'Rudder'.





Espionage

The relationship between the Indian Knowledge System (IKS) and espionage is profound, particularly as detailed in ancient texts on statecraft

Arthashastra

1. The Arthashastra as the Apex of Espionage Theory

"Eyes and Ears of the King": Kautilya considered spies (Gudhapurusha) essential for a stable and secure kingdom, referring to them as the king's eyes.

Two Main Divisions: The spy network was structurally divided into:

Samstha (Fixed Spies): Agents stationed permanently in one place to monitor internal affairs.

Sanchara (Wandering Spies): Mobile agents who traveled to collect information across the kingdom and in foreign territories.

2.Objectives: The spy network was used for:

Internal Security: Monitoring officials, princes, citizens, and potential dissent.

Testing Loyalty (Upadha): Using secret agents to test the moral fiber of ministers based on the temptations of Dharma (virtue), Artha (greed), Kama (lust), and Bhaya (fear).

Foreign Intelligence: Gathering information on enemy strengths, weaknesses, and alliances, as well as sowing dissension among enemy ranks.

Dharmashastras: Texts like the Manusmriti also mention the use of spies as necessary for administration and justice, cementing the idea that espionage was an integral part of Dandaniti (the science of governance and law).

Types of Spies

Types of Spies (Gudhapurusha): Kautilya outlined various identities for spies to operate under, ensuring maximum reach and minimal suspicion:

Kapatikachatra (Student/Sham-disciple): A courageous person with a secret mission.

Udasthita (Ascetic/Recluse): A retired person with a large following, feigning detachment.

Grihapatika-Vaidehaka (Householder/Merchant): A farmer or merchant feigning failure to travel and gather intelligence.

Tapasas (Monk/Ascetic): A shaven-headed or matted-haired person, pretending to be a holy man.

Sattrin (Secret Agent): A secret agent skilled in various arts and subterfuge.

Tikshna (Braves/Poisoners): Desperate or courageous individuals used for assassination or sabotage.

Rasada (Poison-givers): People like cooks or barbers with access to the target.

Bhikshuki/Parivrājikā (Wandering Nun/Female Ascetic): Often used to infiltrate high-society households.

Other Texts

Vedic Period: The Rig Veda (c. 1500-1000 BCE) refers to spies as 'spasa' or 'spash', suggesting that the concept of secret watching and intelligence gathering is one of the oldest aspects of Indian statecraft.

Epics (Ramayana and Mahabharata):

In the Ramayana, Hanuman is often viewed as the ultimate covert operative—master of disguise, reconnaissance, and psychological warfare—during his mission to Lanka.

The Mahabharata details the use of spies for political maneuverings and war preparation, with figures like Lord Krishna and Vidura relying on information networks.



Women in Indian Epigraphy

The presence of women in Indian inscriptions, though often subtle and confined to specific contexts, offers a fascinating window into their diverse roles and varying degrees of agency in ancient Indian society. While patriarchal structures undeniably shaped the content and focus of these records, the instances where women appear reveal a more complex and nuanced picture than purely literary sources might suggest.

Donors and Patrons: Demonstrating Agency and Piety:

Women's roles as donors and patrons are particularly significant, as they showcase their ability to control and allocate resources. Inscriptions frequently record women's donations to religious institutions, such as temples and monasteries. These donations, ranging from land and money to the construction of entire structures, underscore their financial agency and deep-seated religious piety. By contributing to the upkeep and expansion of religious centers, women played an active role in shaping the religious landscape of their communities. Furthermore, their patronage of public works, like the construction of tanks and wells, highlights their concern for community welfare and their involvement in improving public infrastructure. Royal women, particularly queens, often commissioned inscriptions to record their charitable acts or commemorate significant events, further demonstrating their public presence and influence.

Royal Women and Political Influence: Navigating Power Dynamics:

The presence of royal women in inscriptions offers glimpses into their political roles and influence. While direct participation in governance was often limited, inscriptions reveal instances where queens acted as regents during the minority of their sons, suggesting that they could wield significant political power in certain circumstances. The mention of queens alongside kings in land grant inscriptions also indicates their involvement in royal decisions and their potential influence on policy. Although inscriptions may not explicitly detail the extent of their influence, they offer suggestive evidence of the subtle ways in which royal women could shape political events.

Commemoration and Remembrance: Reflecting Social Customs and Beliefs:

Inscriptions related to commemoration and remembrance provide poignant insights into social customs and beliefs surrounding women's lives. Sati stones, with their inscriptions commemorating women who performed sati, offer a somber reflection of the practice and its social implications. While these inscriptions may not offer a direct voice to the women involved, they serve as historical records of a practice that deeply affected women's lives. Memorial inscriptions, which commemorate women who died, often highlight their virtues and contributions, providing glimpses into the values placed on women's roles within their families and communities. Asoka's Queen's Edict, a specific example, demonstrates a Queen's ability to donate, and have this donation recorded officially.

Social and Economic Roles: Beyond the Royal Court:

While inscriptions primarily focus on elite women, they occasionally offer glimpses into the social and economic roles of women from other strata of society. Rare mentions of women's land ownership or involvement in guilds suggest that some women may have enjoyed a degree of economic autonomy. Inscriptions related to religious orders also highlight the presence of women as nuns and devotees, demonstrating their active participation in religious life.

Limitations and Interpretative Challenges:

The patriarchal nature of ancient Indian society inevitably shaped the content and focus of these records, often prioritizing the activities of elite men. Furthermore, the interpretation of inscriptions requires careful consideration of the social and cultural context in which they were created.

Examples



Naneghat Inscription



Kolar Inscription



Kanheri Inscription



Inscriptions by Different Social Groups

"What is Art? It is the response of man's creative soul to the call of the Real."
- Rabindranath Tagore

Pilgrim Inscriptions

- o Pilgrims often inscribed their names, origins, and expressions of devotion on temple walls, cave walls, or other sacred sites.
- o These inscriptions serve as testimonies of their religious journeys and their faith.
- o They can also reveal the popularity of particular pilgrimage sites and the routes taken by devotees.

Artisans and Craftspeople

- o Artisans and craftspeople sometimes inscribed their names or marks on the objects they created, such as pottery, sculptures, or tools.
- o These inscriptions provide evidence of their skills and their contributions to the production of goods.
- o Also sometimes artisans would record their part in the creation of a temple in the temple itself.

Farmers and Agricultural Workers

- o While less common, some inscriptions might relate to agricultural practices, such as land ownership, irrigation, or harvest records.
- o These inscriptions provide insights into the economic activities of rural communities.

Travelling Merchants and Traders

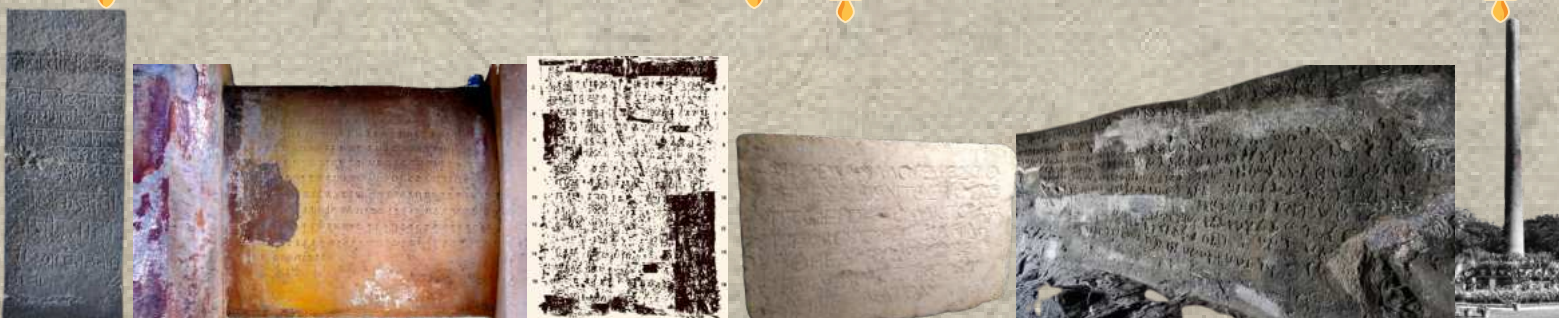
- o Although merchants could be wealthy, there are also records of smaller traveling merchants that would leave small inscriptions at locations that they visited. Some examples are Mandsour Inscription, etc.

Religious Mendicants and Ascetics

- o Religious mendicants and ascetics would sometimes leave small inscriptions in caves, or other locations that they used as shelter.

Common People's Expressions

- o Graffiti and informal inscriptions on public spaces can offer glimpses into the beliefs, concerns, and expressions of identity of ordinary people.
- o These inscriptions might include personal names, short messages, or religious symbols.





A Synthesis for the Future

"Rooted in the wisdom of the past, yet vibrant with the promise of tomorrow, Indian knowledge systems offer a holistic framework for navigating the complexities of the modern world."

The core argument for integrating the Indian Knowledge Systems (IKS) into contemporary life is that the modern world, despite its material and technological advancements, suffers from a fundamental imbalance, evidenced by technological disruption, ecological crisis, and mental health epidemics. IKS offers a necessary paradigm shift to address this by prioritizing inner development (human wisdom, ethics, and consciousness) alongside external progress (technology, economy). The imperative is for synthesis, not replacement. The goal is not to supplant modern scientific methodology but to enrich it. This is achieved by:

Applying Rigorous Methodologies: The IKS is not merely philosophy; it contains highly structured Indian sciences. Examples include Pāṇini's sophisticated, rule-based system of Sanskrit grammar, which rivals modern computer logic, and Āyurveda's holistic, personalized diagnostic systems. These rigorous methodologies can be applied to fields like linguistics, management, and medicine.



Adopting a Holistic, Ethical Worldview: The IKS provides the ethical framework for the application of knowledge. Concepts like Dharma (righteous conduct) and Vasudhaiva Kuṭumbakam ("The world is one family") shift the measure of success from purely financial profit to social and ecological well-being.

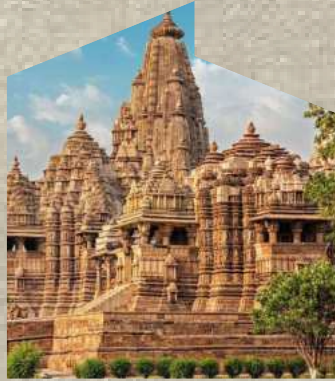
Conclusion

the IKS provides the indispensable ethical and philosophical worldview that the modern project critically lacks. At its core, IKS operates from a holistic understanding of existence, articulated by the Upanishadic concept of Brahman and the foundational principle of Vasudhaiva Kuṭumbakam—"The world is one family." This principle is an active counter-narrative to the prevailing ethos of fragmented individualism, unlimited extraction, and geopolitical competition. When this worldview is applied to contemporary challenges, it offers tangible solutions. For the ecological crisis, the IKS perspective demands a recognition of the inherent divinity and interconnectedness of all life (as taught in the Ishavasya Upanishad's injunction not to covet another's wealth or resource), transforming the relationship with nature from one of dominion and exploitation to one of stewardship and reciprocity. For the mental health epidemic, the IKS, particularly through the science of Yoga and Meditation (as codified in Patanjali's Yoga Sutras), provides a sophisticated, non-pharmacological technology for inner engineering—for managing consciousness, mastering the mind's modifications (chitta vritti), and cultivating a state of enduring peace (samadhi) that builds profound individual resilience against external chaos and anxiety. This is a direct answer to the crisis of meaning and internal fragmentation driving modern distress.

The greatest challenge now is one of translation and pedagogy. The deep, intricate concepts of IKS cannot be merely appended to existing structures; they must be actively integrated into curricula, policy frameworks, and professional training in an accessible and applied manner. This requires dedicated academic and governmental effort to: 1) translate the core texts and systems into modern scientific and policy language; 2) develop interdisciplinary programs that foster dialogue between Western-centric and Indic knowledge traditions; and 3) re-engineer the metrics of progress to incorporate well-being, ecological health, and internal resilience alongside GDP and technological metrics. The IKS is a legacy of wisdom that has informed thought across Asia for millennia, and its moment for informing global thought is now. By embracing this synthesis, humanity gains access to a time-tested blueprint for navigating complexity and achieving genuine, enduring flourishing. The final measure of human advancement will not lie solely in the height of our buildings or the speed of our chips, but in how wisely we, as a global family, choose to live—a wisdom the IKS provides in abundance.

 The study of ideographic inscriptions, that is inscriptions representing an idea or concept, may also be called ideography.

॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥



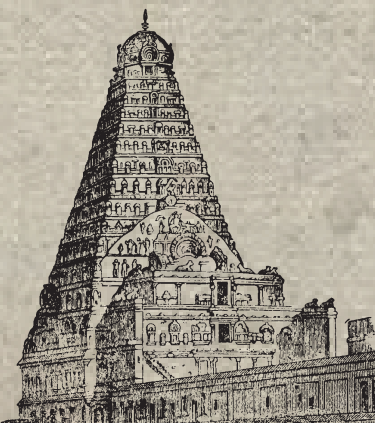
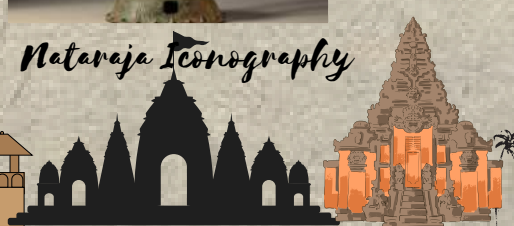
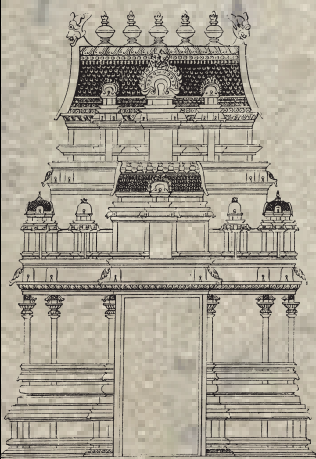
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Shashtrarth



Nataraja Iconography



Disclosing the Ancient Knowledge Systems and Heritage of India



"For a millennium and a half, India was a confident exporter of its diverse civilisation."

- William Dalrymple

Book Review

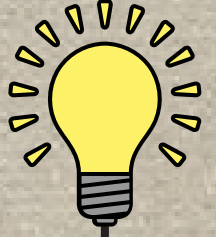
Indian Knowledge Systems

- Prof. Kapil Kapoor & Dr. Awadesh Kumar

The groundbreaking two-volume academic work "Indian Knowledge Systems" by Kapil Kapoor and Avdesh Kumar Singh provides a thorough examination of the rich and varied terrain of traditional Indian epistemologies, covering subjects like logic, philosophy, language, sciences, governance, ethics, and aesthetics. The book carefully examines the historical evolution, institutionalization, and current applicability of these knowledge traditions through the contributions of 34 distinguished scholars, highlighting India's distinctive epistemological ideas such as darsana, jnana, and vidya. It challenges the predominance of Western epistemic frameworks by placing Indian knowledge in a global perspective, emphasizing oral traditions, the importance of Sanskrit, and the multifaceted means of knowledge transmission. Although the book shines in interdisciplinary debate and intellectual reach, it occasionally exhibits imbalance due to its partial preference for "Sanskritic" classical sources over folk or tribal knowledge. The editors recognize the difficulties that come with bringing together such vast and various traditions. However, because of its depth and scope, it is a vital tool for academics studying epistemology, cultural history, and indigenous knowledge systems. It also encourages critical thinking about the limits and meanings of knowledge in India. The book is regarded as a seminal academic work because of its ambition and thorough scholarship, which greatly support India's rich intellectual legacy.



"Antah Asti Prarambh, The end is also the beginning", life is cyclical, and every ending is the start of something new."
- Traditional



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11. DAKSHI Source Book on dakshimovement.in

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About DAKSHI

Motto of Dakshi is Culture of Knowledge or to say "संस्कृति ज्ञान की"।

DAKSHI is a movement that seeks to re-awaken the ancient vaiver knowledge system of India. Through this movement, we strive to bring ancient knowledge to the modern world. This includes the study of ancient texts and practices, engaging in discussion and debate, conducting research, hosting lectures, participating in competitions and workshops, and more. By doing so, the movement hopes to make ancient knowledge more accessible to everyone and to bring it to the forefront of today's society.

Our Vision is very clear that we want to re-establish the Ancient Indian Culture of Knowledge through the Re-Discovery of Ancient Indian knowledge systems via research and development of the Scriptures. Our Vision is to make Dakshi a platform where anyone can come to know about the true essence of culture and knowledge of Traditions, Rituals, Practises with the scientific Temperament.

The movement strives to bridge the gap between current and ancient wisdom for a better understanding of the human condition and the world in which we live. And its main aim is to connect cultural antiquity with modernity. We want to make ancient Indian knowledge more reliable or accessible for the present as well as future generations through this movement.

We aim to promote both analytical and critical thinking, as well as their application to our modern environment. As a result, society would better understand its past and be able to determine its future, according to the movement. Our objective is to promote or conserve culture through logic, that is if we follow something we should have the knowledge regarding the same and the Logics in favour of the thing which we follow or spread.

The movement's efforts aim to re-establish the value of ancient wisdom, which has been lost through the years owing to a lack of understanding and respect.

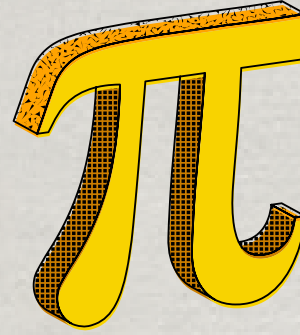


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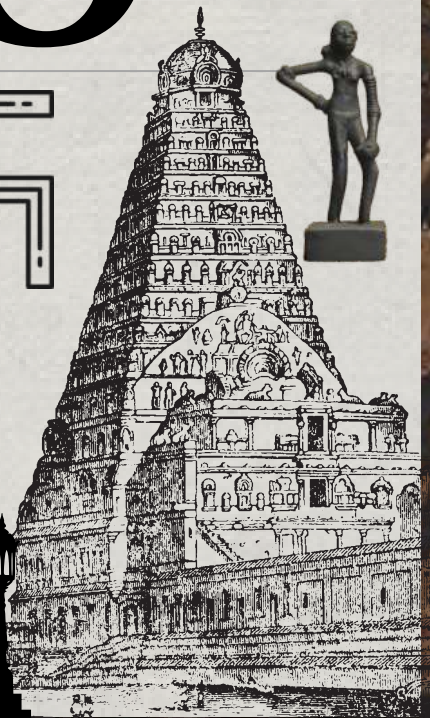
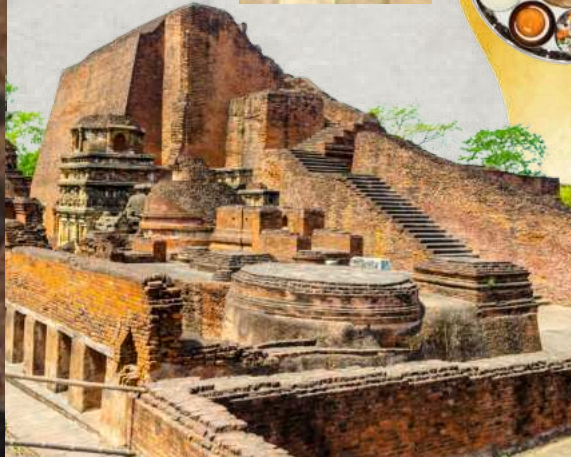
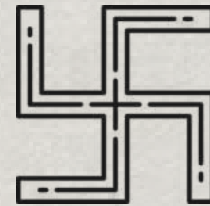


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